



Item in multis vniuersis pe-  
dicante euangelisti. &c. MARCI. 16.



**[ The Byble /**  
that is to saye, all the holpe  
Scripture: In whiche are contay-  
ned the olde and new Testament,  
truly and purely translated into  
Englishe, & now lately with  
great industry & diligence  
recognysed.

¶ Chap. i.

¶ Herken to ye heauens, & thou earth  
geue eare : for the Lorde  
speaketh.

**[ Imprinted at London by**  
Robert Towe, dwellynge in Paules  
churche yerde, at the signe of  
the Bell.

**[ Cum gracia et priuilegio ad Im-  
mendum solum.**  
vi. day of May. 1534. D. 1534.

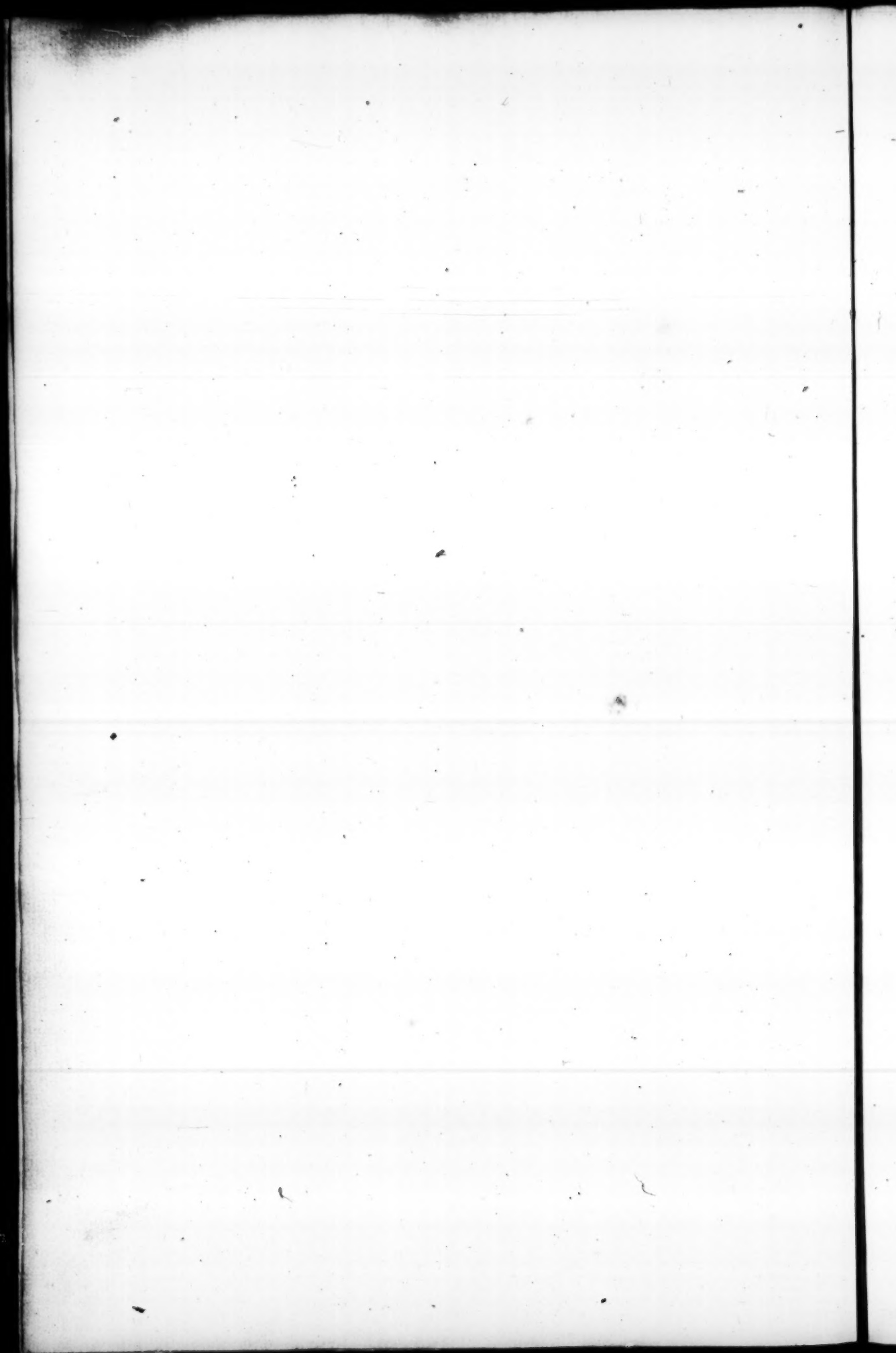
(G)



Item sunt iudicia que pre-  
ponis eis. EXOD. 21.







Walchius V. 4. P. 123.

Harl. Cat. V. 1. P. 11

Lewis P. 1000

Ames N. C. p. 709



# An Almanake for .xxix. yeares.

The numbze of the peares.	Easter.	The golden number. Of pyeme.	The letter, dominical.
M.d.clii.	xxi. April.	xi	f
M.d.li.	vi. April.	xii	e
M.d.li.	xxix. March.	xiii	d
M.d.liii.	xvi. April.	xiiii	c
M.d.liiii.	ii. April.	xv	b
M.d.liiii.	xxv. April.	xvi	a
M.d.liv.	xiii. April.	xvii	z
M.d.lvi.	v. April.	xviii	a
M.d.lvii.	xxviii. April.	xix	z
M.d.lviii.	x. April.	i	f
M.d.liv.	xxvi. March.	ii	e
M.d.lv.	xviii. April.	iii	d
M.d.lvi.	vi. April.	iiii	c
M.d.lvii.	xxix. March.	v	b
M.d.lviii.	xi. April.	vi	a
M.d.lviii.	ii. April.	vii	z
M.d.lx.	xxii. April.	viii	a
M.d.lx.	xv. April.	ix	z
M.d.lxii.	xiii. April.	x	f
M.d.lxiii.	xx. March.	xi	e
M.d.lxiiii.	xviii. April.	xii	d
M.d.lxv.	x. April.	xiii	c
M.d.lxvi.	xxvi. March.	xiiii	b
M.d.lxvii.	xv. April.	xv	a
M.d.lxviii.	vi. April.	xvi	z
M.d.lxix.	xxii. March.	xvii	a
M.d.lxx.	xi. April.	xviii	z
M.d.lxxi.	ii. April.	xix	f
M.d.lxxii.	xiii. April.	xx	e
M.d.lxxiii.	xxv. April.	xxi	d
M.d.lxxiv.	vi. April.	xxii	c
M.d.lxxv.	xxix. April.	xxiii	b
M.d.lxxvi.	x. April.	xxiiii	a
M.d.lxxvii.	xxvi. April.	xxv	z
M.d.lxxviii.	xv. April.	xxvi	a
M.d.lxxix.	vi. April.	xxvii	z
M.d.lxxx.	xxii. April.	xxviii	f
M.d.lxxxi.	xv. April.	xxix	e
M.d.lxxxii.	vi. April.	xxx	d
M.d.lxxxiii.	xxix. April.	xxxi	c
M.d.lxxxiiii.	x. April.	xxxii	b
M.d.lxxxv.	xxvi. April.	xxxiii	a
M.d.lxxxvi.	xv. April.	xxxiiii	z
M.d.lxxxvii.	vi. April.	xxxv	a
M.d.lxxxviii.	xxii. April.	xxxvi	z
M.d.lxxxix.	xv. April.	xxxvii	f
M.d.lxxxx.	vi. April.	xxxviii	e
M.d.lxxxxi.	xxix. April.	xxxix	d
M.d.lxxxxii.	x. April.	xl	c
M.d.lxxxxiii.	xxvi. April.	xli	b
M.d.lxxxxiv.	xv. April.	xlii	a
M.d.lxxxxv.	vi. April.	xliiii	z
M.d.lxxxxvi.	xxii. April.	xliiii	a
M.d.lxxxxvii.	xv. April.	xliiii	z
M.d.lxxxxviii.	vi. April.	xliiii	f
M.d.lxxxxix.	xxix. April.	xliiii	e
M.d.lxxxxx.	x. April.	xliiii	d
M.d.lxxxxxi.	xxvi. April.	xliiii	c
M.d.lxxxxxii.	xv. April.	xliiii	b
M.d.lxxxxxiii.	vi. April.	xliiii	a
M.d.lxxxxxiv.	xxii. April.	xliiii	z
M.d.lxxxxxv.	xv. April.	xliiii	a
M.d.lxxxxxvi.	vi. April.	xliiii	z
M.d.lxxxxxvii.	xxix. April.	xliiii	f
M.d.lxxxxxviii.	x. April.	xliiii	e
M.d.lxxxxxix.	xxvi. April.	xliiii	d
M.d.lxxxxxx.	xv. April.	xliiii	c
M.d.lxxxxxxi.	vi. April.	xliiii	b
M.d.lxxxxxxii.	xxii. April.	xliiii	a
M.d.lxxxxxxiii.	xv. April.	xliiii	z
M.d.lxxxxxxiv.	vi. April.	xliiii	a
M.d.lxxxxxxv.	xxix. April.	xliiii	z
M.d.lxxxxxxvi.	x. April.	xliiii	f
M.d.lxxxxxxvii.	xxvi. April.	xliiii	e
M.d.lxxxxxxviii.	xv. April.	xliiii	d
M.d.lxxxxxxix.	vi. April.	xliiii	c
M.d.lxxxxxxx.	xxii. April.	xliiii	b
M.d.lxxxxxxxi.	xv. April.	xliiii	a
M.d.lxxxxxxxii.	vi. April.	xliiii	z
M.d.lxxxxxxxiii.	xxix. April.	xliiii	a
M.d.lxxxxxxxiv.	x. April.	xliiii	z
M.d.lxxxxxxxv.	xxvi. April.	xliiii	f
M.d.lxxxxxxxvi.	xv. April.	xliiii	e
M.d.lxxxxxxxvii.	vi. April.	xliiii	d
M.d.lxxxxxxxviii.	xxii. April.	xliiii	c
M.d.lxxxxxxxix.	xv. April.	xliiii	b
M.d.lxxxxxxx.	vi. April.	xliiii	a

The yeare hath xii monethes lii. weekes and one  
daye. And it hathe in all, thre hundred and  
lxvi. dayes, and vi. houres.



# A Table for the ordze of the psalmes, to be sayed at Matyns and Euenfonge.

## Matins.

I	l. li. lli. llii. v.
ii	ix. x. xi.
iii	xv. xvi. xvii.
iiii	xix. xx. xxi.
v	xxiii. xxv. xxvi.
vi	xxv. xxvi.
vii	xxviii. xxx. xli.
viii	xl. xli. xlii.
ix	l. li. lli.
x	lvi. lvii. lviii.
xi	lxi. lxii. lxiii.
xii	lxviii.
xiii	lxxi. lxxii.
xiv	lxxv. lxxvi. lxxvii.
xv	lxxix. lxxx. lxxxi.
xvi	lxxxv. lxxxvi. lxxxvii.
xvii	xc. xci. xcii.
xviii	xcv. xcvi. xcvi.
xix	cii. ciii.
xx	cv.
xxi	cvii.
xxii	cx. cxii. cxiii. cxiiii.
xxiii	cxvi. cxvii. cxviii.
xxiv	Inde. v.
xxv	Inde. v.
xxvi	cxx. cxxi. cxxii. cxxiii. cxxiiii. cxxv.
xxvii	cxxvii. cxxviii. cxxix. cxxx.
xxviii	cxxxix. cxi. cxli.
xxix	cxlvi. cxlv. cxlvii.

## Euenfonge.

vi. vii. viii.
xi. xii. xiii.
xviii.
xxii. xxiii.
xxvii. xxviii. xxix.
xxxii. xxxiii. xxxiiii.
xxxvii.
xli. xlii. xliii.
xlvii. xlviii. xlix.
li. lii. lii.
lix. lx. lxi.
lxv. lxvi. lxvii.
lxx. lxx.
lxxiii. lxxiiii.
lxxviii.
lxxxii. lxxxiii. lxxxiiii. lxxxv.
lxxxix.
xciii. xciiii.
xcviii. xcix. c. ci.
cii.
cv.
cviii. cx.
cxiii. cxv.
cxix. Inde. liii.
Inde. liii.
Inde. liii.
cxxvi. cxxvii. cxxviii. cxxix. cxxx. cxxxi.
cxxvii. cxxviii. cxxviii.
cxlvi. cxliii.
cxlvii. cxlviii. cxlix. cl.

## The order how the rest of the holy Scripture (besyde the psalter) is appoynted to be redde.

The olde  
Testamēt

**T**he olde Testamēt is appoynted for the fyrste Lessons, at Matins and Euenfonge, and shall be redde throughe euery yere once, excepte certayne booke and chapters, whiche be least edifyinge, and might best be spared, and therefore are lefte vntred.

The new  
Testamēt

The new Testamēt is appoynted for the seconde Lessons, at Matins and Euenfonge, and shall be red ouer ordyly euery yere thryse, besyde the Epistles and Gospelles: excepte the Apocalips, oute of the whiche there be onely certayne Lessons appoynted vpon dyuers proper feastes.

Lessons.

And to knowe what Lessons shall be red euery daye: fynde the daye of the Moneth in the Kalender bar folowynge: and there ye shall perceyue the booke and Chapters, that shall be red for the Lessons, bothe at Matins and Euenfonge.

Proper  
psalmes.

And here is to be noted, that whensoever there be any proper psalmes or Lessons, appoynted for any feaste, moueable or vnmoueable: then the psalmes and Lessons appoynted in the Kalender, shall be omittred for that tyme.

The leape  
yeare.

Ye muste note also that the Collect, Epistle, and Gospel, appoynted for the Sundaye, shall serue all the weake after, excepte there fall some feast that hath his propre.

This is also to be noted, concernynge the leape yeres, that the .xv. daye of February, whiche in leape yeres is coumpted for two dayes, shall in those two dayes, alse neyther psalme nor Lesson: but the same psalmes and Lessons, whiche be sayed at the fyrste daye, shall serue also for the seconde daye.

Also, whersoever the begynnynge of any Lesson, Epistle, or Gospel is not expessed, there ye must begynne at the begynnynge of the Chapter.



# The Kalender. January.

January.

Matins.

Evensonge.

Psalmes.

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson.

<b>A</b> Kalend.	i Circumct.	i	Gen. xlii	Roma. ii	Deut. x	Collos. ii
<b>b</b> iiii. No.	ii	ii	Gene. i	Math. i	Gene. ii	Roma. i
<b>c</b> iiii. No.	iii	iii	iii	ii	iii	ii
<b>d</b> xii. No.	iiii	iiii	b	iii	bi	iii
<b>e</b> Nonas.	b	b	bii	iiii	biii	iiii
<b>f</b> viii. Id.	bi	bi	Est. ix.	Luke. iii	Est. xlix.	John. ii.
<b>g</b> vii. Id.	bii	bii	Gen. ix.	Math. b	Gen. xi.	Roma. b
<b>A</b> vi. Id.	biii	biii	xii	bi	xiii	bi
<b>b</b> v. Id.	ix	ix	xiii	bii	xb	bii
<b>c</b> iiii. Id.	x	x	xbi	biii	xbii	biii
<b>d</b> iiii. Id.	xi	xi	xbiii	ix	xix	ix
<b>e</b> xii. Id.	xii	xii	xx	x	xxi	x
<b>f</b> Idus.	xiii	xiii	xxii	xi	xxii	xi
<b>g</b> xix. kl.	xiiii	xiiii	xxiii	xii	xxb	xii
<b>A</b> xviii. kl.	xb	xb	xxbi	xiii	xxbii	xiii
<b>b</b> xvii. kl.	xbi	xbi	xxbiii	xiiii	xxix	xiiii
<b>c</b> xvi. kl.	xbii	xbii	xxxi	xb	xxxi	xb
<b>d</b> xv. kl.	xbiii	xbiii	xxxii	xbi	xxxii	xbi
<b>e</b> xiiii. kl.	xix	xix	xxxiii	xbii	xxxb	i. Cor. i
<b>f</b> xiii. kl.	xx	xx	xxxbi	xbiii	xxxbii	ii
<b>g</b> xii. kl.	xxi	xxi	xxxbiii	xix	xxxi	iii
<b>A</b> xi. kl.	xxii	xxii	xl	xx	xli	iiii
<b>b</b> x. kl.	xxiii	xxiii	xli	xxi	xlii	b
<b>c</b> ix. kl.	xxiiii	xxiiii	xlii	xxii	xlii	bi
<b>d</b> viii. kl.	xxb	xxb	xlii	Act. xxi	xlii	Act. xxbi
<b>e</b> vii. kl.	xxbi	xxbi	xliiii	mat. xxi	xlix	i. Cor. bii
<b>f</b> vi. kl.	xxbii	xxbii	i	xxiii	Exod. i	biii
<b>g</b> v. kl.	xxbiii	xxbiii	Exod. ii	xxb	iii	ix
<b>A</b> iiii. kl.	xxix	xxix	iii	xxbi	b	x
<b>b</b> iiii. kl.	xxx	xxx	bi	xxbii	bii	xi
<b>c</b> xii. kl.	xxxi	i	biii	xxbiii	ix	xii

# February.

February.

Matins.

Evensonge.

Psalmes.

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson.

<b>d</b> Kalend.	i	ii	Exod. x.	Marke. i.	Exod. xi.	i. Cor. xiii
<b>e</b> iiii. No.	ii	iii	xii	ii	xiii	xiiii
<b>f</b> iiii. No.	iii	iiii	xiii	iii	xb	xb
<b>g</b> xii. No.	iiii	b	xbi	iiii	xbii	xbi
<b>A</b> Nonas.	b	bi	xbiii	b	xix	ii. Cor. i
<b>b</b> viii. Id.	bi	bii	xx	bi	xxi	ii
<b>c</b> vii. Id.	bii	biii	xxii	bii	xxii	iii
<b>d</b> vi. Id.	biii	ix	xxiii	biii	xxxi	iiii

# The Kalender.

e	b. Id.	ic		x	xxix	ic	xxix	b
f	iii. Id.	e		xi	xxx	x	xl	bi
g	iii. Id.	xi		xii	Leut. xxi	xi	Leut. xix	bis
a	Idus. Id.	xii		xiii	xx	xii	Rume. x	bis
b	Idus.	xiii		xiiii	Num. xi	xiii	xii	ic
c	Idus. kl.	xiiii		xv	xxi	xiiii	xiii	e
d	xv. kl.	xv		xvi	xx	xv	xvi	xi
e	xvi. kl.	xvi		xvii	xxii	xvi	xvii	xii
f	xvii. kl.	xvii		xviii	xix	Luk. di. i	xx	xiii
g	xviii. kl.	xviii		xix	xxi	di. i	xxi	Galath. i
a	xix. kl.	xix		xx	xxii	ii	xxii	ii
b	x. kl.	xx		xxi	xxb	iii	xxbi	iii
c	ix. kl.	xxi		xxii	xxbii	iiii	xxbii	iiii
d	viii. kl.	xxii		xxiii	xxc	v	xxc	v
e	vii. kl.	xxiii		xxiiii	xxxi	vi	xxxi	vi
f	vi. kl.	xxiiii	Nathias.	xxv	xxxii	bis	xxxii	Ephes. i
g	v. kl.	xxv		xxvi	xxxb	bis	xxxbi	ii
a	iiii. kl.	xxvi		xxvii	Deut. i	ic	Deut. ii	iii
b	iii. kl.	xxvii		xxviii	iii	x	iii	iii
c	Idus. kl.	xxviii		xxix	b	xi	bi	b

# Marche.

# Marche.

## Matins.

## Euenfonge.

**Epistolog.**

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson

b	Salend.	i	xxx	Deu. vii	Luk. xii	Deu. viii	Ephe. vi
e	vi. No.	ii	i	ix	xiii	x	Philipp. i
f	v. No.	iii	ii	x	xiiii	xi	ii
g	iiii. No.	iiii	iii	xi	xv	xii	iii
a	iii. No.	v	iiii	xii	xvi	xiii	iiii
b	ii. No.	vi	v	xiii	xvii	xiiii	Collos. i
c	monas.	vii	vi	xiv	xviii	xv	ii
d	viii. Id.	viii	vii	xv	xix	xvi	iii
e	vii. Id.	ix	viii	xvi	xx	xvii	iiii
f	vi. Id.	x	ix	xvii	xxi	xviii	i. Thes. i
g	v. Id.	xi	x	xviii	xxii	xix	ii
a	iiii. Id.	xii	xi	xix	xxiii	xx	iii
b	iii. Id.	xiii	xii	xx	xxiiii	xxi	iiii
c	ii. Id.	xiiii	xiii	xxi	xxv	xxii	v
d	Idus.	xv	xiiii	xxii	xxvi	xxiii	Josue. i
e	xviii. kl.	xvi	xv	xxiii	xxvii	xxiv	ii. Thes. i
f	xvii. kl.	xvii	xvi	xxiv	xxviii	xxv	iii
g	xvi. kl.	xviii	xvii	xxv	xxix	xxvi	i. Tim. i
a	xv. kl.	xix	xviii	xxvi	xxx	xxvii	ii. iii
b	xiiii. kl.	xx	xix	xxvii	xxxi	xxviii	iiii
c	xiii. kl.	xxi	xx	xxviii	xxxii	xxix	v
d	xii. kl.	xxii	xxi	xxviii	xxxiii	xxx	vi
e	xi. kl.	xxiii	xxii	xxv	xxxiv	xxxi	ii. Tim. i
f	x. kl.	xxiiii	xxiii	xxvi	xxxv	xxxii	iii
g	ix. kl.	xxv	xxiiii	xxvii	xxxvi	xxxiii	iiii
a	viii. kl.	xxvi	xxv	xxviii	xxxvii	xxxiiii	v
b	vii. kl.	xxvii	xxvi	xxv	xxxviii	xxxv	vi
c	vi. kl.	xxviii	xxvii	xxvi	xxxix	xxxvi	vii
d	v. kl.	xxix	xxviii	xxvii	xl	xxxvii	viii
e	iiii. kl.	xxx	xxix	xxviii	xli	xxxviii	ix
f	iii. kl.	xxxi	xxx	xxviii	xlii	xxxix	x
g	ii. kl.	xxxii	xxxi	xxv	xliii	xl	xi
a	i. kl.	xxxiii	xxxii	xxvi	xliiii	xli	xii
b	Idus.	xxxiiii	xxxiii	xxvii	xlv	xlii	xiii
c	Idus.	xxxv	xxxiiii	xxviii	xli	xliii	xiiii
d	Idus.	xxxvi	xxxv	xxviii	xli	xliii	xv
e	Idus.	xxxvii	xxxvi	xxv	xli	xliii	xvi
f	Idus.	xxxviii	xxxvii	xxvi	xli	xliii	xvii
g	Idus.	xxxix	xxxviii	xxvii	xli	xliii	xviii
a	Idus.	xl	xxxix	xxviii	xli	xliii	xix
b	Idus.	xli	xl	xxviii	xli	xliii	xx
c	Idus.	xlii	xli	xxv	xli	xliii	xxi
d	Idus.	xliiii	xliii	xxviii	xli	xliii	xxii
e	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxiii
f	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxiiii
g	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxv
a	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxvi
b	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxvii
c	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
d	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
e	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
f	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
g	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
a	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
b	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
c	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
d	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
e	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
f	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
g	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
a	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
b	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
c	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
d	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
e	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
f	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
g	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
a	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
b	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
c	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
d	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
e	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
f	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
g	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
a	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
b	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
c	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
d	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
e	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
f	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
g	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
a	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
b	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
c	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
d	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
e	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
f	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
g	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
a	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
b	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
c	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
d	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
e	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
f	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
g	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
a	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
b	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
c	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
d	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
e	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
f	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
g	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
a	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
b	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
c	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
d	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
e	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
f	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
g	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
a	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
b	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
c	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
d	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
e	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
f	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
g	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
a	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
b	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
c	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
d	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
e	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
f	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
g	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
a	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
b	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
c	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
d	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
e	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
f	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
g	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
a	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
b	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
c	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
d	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
e	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
f	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
g	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
a	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
b	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
c	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
d	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
e	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
f	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
g	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
a	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
b	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
c	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
d	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
e	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
f	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
g	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
a	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
b	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
c	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
d	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
e	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
f	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
g	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
a	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
b	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
c	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
d	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
e	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
f	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
g	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
a	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
b	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
c	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
d	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
e	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
f	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
g	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
a	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
b	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
c	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
d	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
e	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
f	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
g	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
a	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
b	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
c	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
d	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
e	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
f	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
g	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
a	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
b	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
c	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
d	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
e	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
f	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
g	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
a	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
b	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
c	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
d	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
e	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
f	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
g	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
a	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
b	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
c	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
d	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
e	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
f	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
g	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
a	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
b	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
c	Idus.	xliiii	xliiii	xxviii	xli	xliii	xxviii
d	Idus.	xliiii	xliiii	xxviii	xli	xliii	



# The Kalender.

b. kl.  
d. iii. kl.  
e. iii. kl.  
f. iij. kl.

xxviii  
xxix  
xxx  
xxxi

xxviii  
xxix  
xxx  
xxxi

iii  
b  
vii  
ix

xb  
xvi  
xvii  
xviii

iiii  
vi Phil. i  
viii Hebr. i  
x

## April.

Capitl.

Matins.

Euenlonge.

Epistomes.

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson.

Kalend. i  
iii. No. ii  
iii. No. iii  
iij. No. iiii  
Donag. b  
viii. Id. vi  
vii. Id. vii  
vi. Id. viii  
v. Id. ix  
iiii. Id. x  
iii. Id. xi  
iij. Id. xii  
Idus. xiii  
xviii. kl. xiiii  
xvii. kl. xv  
xvi. kl. xvi  
xv. kl. xvii  
xiv. kl. xviii  
xiii. kl. xix  
xii. kl. xx  
xi. kl. xxi  
x. kl. xxii  
ix. kl. xxiii  
viii. kl. xxiiii  
vii. kl. xxv  
vi. kl. xxvi  
v. kl. xxvii  
iiii. kl. xxviii  
iij. kl. xxix  
iij. kl. xxx

i  
ii  
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iiii  
v  
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xviii  
xix  
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xxi  
xxii  
xxiii  
xxiiii  
xxv  
xxvi  
xxvii  
xxviii  
xxix  
xxx

Judi. xi  
xiii  
xb  
xvii  
xix  
xxi  
Ruth. ii  
iii  
i. Regu ii  
iii  
vi  
viii  
x  
xii  
xiv  
xvi  
xviii  
xx  
xxii  
xxiv  
xxvi  
xxviii  
xxx  
ii. Reg. i.  
iii  
b  
vii  
ix  
xi  
xiii  
xv  
xvii  
xix  
xxi  
xxiii  
xxv  
xxvii  
xxix  
xxx

John. xix  
xx  
xxi  
Actes. i.  
ii  
iii  
Ruth. i  
ii  
b  
vi  
viii  
ix  
x  
xi  
xii  
xiii  
xiv  
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xvii  
xviii  
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xxiii  
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xxvi  
xxvii  
xxviii  
xxix  
xxx

Judi. xii  
xiii  
xvi  
xviii  
xx  
xxi  
i. Regu. i  
ii  
b  
vii  
ix  
xi  
xiii  
xv  
xvii  
xix  
xxi  
xxiii  
xxv  
xxvii  
xxix  
xxx  
ii. Reg. ii.  
iii  
vii  
ix  
xi  
xiii  
xv  
xvii  
xix  
xxi  
xxiii  
xxv  
xxvii  
xxix  
xxx

Hebr. iii  
iiii  
b  
vi  
viii  
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x  
xi  
xii  
xiii  
xiv  
xv  
xvi  
xvii  
xviii  
xix  
xx  
xxi  
xxii  
xxiii  
xxiv  
xxv  
xxvi  
xxvii  
xxviii  
xxix  
xxx  
Jacob. i  
ii  
iii  
iv  
v  
vi  
vii  
viii  
ix  
x  
xi  
xii  
xiii  
xiv  
xv  
xvi  
xvii  
xviii  
xix  
xx  
xxi  
xxii  
xxiii  
xxiv  
xxv  
xxvi  
xxvii  
xxviii  
xxix  
xxx

Mar. Euan.

## Maye.

Matins.

Euenlonge.

Epistomes.

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson.

Kalend. i  
vi. No. ii  
v. No. iii  
iiii. No. iiii  
iii. No. b  
iij. No. vi  
Donag. vii

Phil. i. Ja. i  
ii  
iii  
iiii  
v  
vi  
vii

ii. Re. xv. Acte. viii  
xvii  
xix  
xxi  
xxiii  
iii. Reg. i  
iii

ii. Re. xvi. Acte. viii  
xviii  
xx  
xxii  
xxiv  
iii. Reg. ii  
b

Judas. i  
Rom. i  
ii  
iii  
iiii  
v  
vi  
vii

# The Kalender.

b	viii. Id.	viii	b	vi	vi	viii
c	vii. Id.	ix.	b	v	v	vii
d	vi. Id.	x	b	iiii.	iiii.	vi
e	v. Id.	xi	b	iii.	iii.	v
f	iiii. Id.	xii	b	ii.	ii.	iiii
g	iii. Id.	xiii	b	i.	i.	iii
a	Idus.	xiiii	b	Idus.	Idus.	ii
b	Idus.	xv	b	Idus.	Idus.	i
c	xviii. kl.	xvi	b	xviii. kl.	xviii. kl.	xviii
d	xvii. kl.	xvii	b	xvii. kl.	xvii. kl.	xvii
e	xvi. kl.	xviii	b	xvi. kl.	xvi. kl.	xvi
f	xv. kl.	xix	b	xv. kl.	xv. kl.	xv
g	xiiii. kl.	xx	b	xiiii. kl.	xiiii. kl.	xiiii
a	xiii. kl.	xxi	b	xiii. kl.	xiii. kl.	xiii
b	xii. kl.	xxii	b	xii. kl.	xii. kl.	xii
c	xi. kl.	xxiii	b	xi. kl.	xi. kl.	xi
d	x. kl.	xxiiii	b	x. kl.	x. kl.	x
e	ix. kl.	xxv	b	ix. kl.	ix. kl.	ix
f	viii. kl.	xxvi	b	viii. kl.	viii. kl.	viii
g	vii. kl.	xxvii	b	vii. kl.	vii. kl.	vii
a	vi. kl.	xxviii	b	vi. kl.	vi. kl.	vi
b	v. kl.	xxix	b	v. kl.	v. kl.	v
c	iiii. kl.	xxx	b	iiii. kl.	iiii. kl.	iiii
d	Idus. kl.	xxxi	b	Idus. kl.	Idus. kl.	Idus.

## June.

June.

Matins.

Evening.

Psalmes.

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson.

e	Kalend	i	i	i. Ebd. vi	Mark. ii	i. Ebd. vii.	i. Cor. xv
f	iii. No.	ii	ii	viii	iii	ix	xvi
g	ii. No.	iii	iii	x	iiii	x	xv
a	Idus. No.	iiii	iiii	xi	v	xi	xiiii
b	Idus.	v	v	xii	vi	xii	xiii
c	viii. Id.	vi	vi	xiii	vii	xiii	xii
d	vii. Id.	vii	vii	xiiii	viii	xiiii	xi
e	vi. Id.	viii	viii	xv	ix	xv	x
f	v. Id.	ix	ix	xvi	x	xvi	ix
g	iiii. Id.	x	x	xvii	xi	xvii	viii
a	iii. Id.	xi	xi	xviii	xii	xviii	vii
b	Idus.	xii	xii	xix	xiii	xix	vi
c	Idus.	xiii	xiii	xx	xiiii	xx	v
d	xviii. kl.	xiiii	xiiii	xxi	xv	xxi	iiii
e	xvii. kl.	xv	xv	xxii	xvi	xxii	iii
f	xvi. kl.	xvi	xvi	xxiii	xvii	xxiii	ii
g	xv. kl.	xvii	xvii	xxiiii	xviii	xxiiii	i
a	xiiii. kl.	xviii	xviii	xxv	xix	xxv	xviii
b	xiii. kl.	xix	xix	xxvi	xx	xxvi	xvii
c	xii. kl.	xx	xx	xxvii	xxi	xxvii	xvi
d	xi. kl.	xxi	xxi	xxviii	xxii	xxviii	xv
e	x. kl.	xxii	xxii	xxix	xxiii	xxix	xiiii
f	ix. kl.	xxiii	xxiii	xxx	xxiiii	xxx	xiii



# The Kalender.

g bññ. kl.	xxiii	Ma. Jo. vi.	xxiii	Mal. iiii.	Math. iiii.	Mal. iiii.	math. xliii.
a vii. kl.	xxb		xxb	Job. xxi	Lu. viii	Job. xxi	Ephe. ii
b vi. kl.	xxbi		xxbi		xxii	ix (xxiii xrb	iii
c v. kl.	xxbit		xxbii	(xxbi xrbii	x	xxbiii	iiii
d iiii. kl.	xxbiit		xxbiii	xxix	xi	xxx	v
e iiii. kl.	xxic	peter.	xxic	xxi	Actes. iiii	xxii	Actes. iiii
f pñd. kl.	xxx		xxx	xxiii	Luke. xii	xxiiii	Ephe. vi

## July.

July.

Matins.

Evenfonge.

Psalmes.

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson

g kalend.	i		i	Job. xxxb	Luke. xliii.	Job. xxxbi	Philp. i
a vi. No.	ii		ii	xxxbii	xliii	xxxbiii	ii
b v. No.	iii		iii	xxxc	xb	xl	iii
c iiii. No.	iiii		iiii	xli	xbi	xlii	iiii
d iiii. No.	v		v	Prover. i	xbii	Prou. ii	Colos. i
e pñd. No.	vi		vi	iii	xbiii	iiii	ii
f Jonas.	vii		vii	b	xc	bi	iii
g viii. Id.	viii		viii	vii	xx	biii	iiii
a viii. Id.	ix		ix	ix	xxi	xi. Thef. i	i
b vi. Id.	x		x	xi	xxii	xii	ii
c v. Id.	xi		xi	xii	xxiii	xiii	iii
d iiii. Id.	xii		xii	xb	xxiiii	xbi	iiii
e iiii. Id.	xiii		xiii	xbii	John. i	xbiii	v
f pñd. Id.	xiiii		xiiii	xc	ii	xxv. Thef. i	i
g Jous.	xb		xb	xxi	iii	xxii	ii
a xbi. kl.	xbi		xbi	xxii	iiii	xxiii	iii
b xbi. kl.	xbii		xbii	xxb	v	xxvii. i. Timo. i	u. iii
c xbi. kl.	xbiit		xbiit	xxbii	bi	xxviii	ii. iii
d xiii. kl.	xc		xc	xxc	bii	xxx	iiii
e xiii. kl.	xxi		xxi	xxxi	biii	Eccles. ii	v
f xi. kl.	xxii	Magdalen.	xxii	Eccles. ii	ix	iii	vi
g xi. kl.	xxiii		xxiii	iii	x	b ii. Tim. i	i
a ix. kl.	xxiiii		xxiiii	bi	xi	bii	ii
b viii. kl.	xxv	James ap.	xxv	biii	xii	ix	iii
d viii. kl.	xxbi		xxbi	x	xiii	xi	iiii
e vi. kl.	xxbit		xxbi	xii	xiiii	Jere. i	Titus. i
f v. kl.	xxbiit		xxbii	ii	xb	iii	ii. iii
g iiii. kl.	xxic		xxbiii	iiii	xbi	b Philp. i	i
a iiii. kl.	xxx		xxc	bi	xbii	bii Hebre. i	i
b pñd. kl.	xxxi		xxxi	biii	xbiii	ix	ii
				x	xc	xi	iii

## August.

August.

Matins.

Evenfonge.

Psalmes.

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson.

g kalend.	i		i	Jere. xli	John. xx.	Jere. xlii	Hebre. iiii
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# The Kalender.

d	liii. No.	ii	liii	Actes. i	rb	b
e	lii. No.	lii	liii	rbii	rbii	bi
f	li. No.	li	liii	rbiii	rbii	bi
g	Nonas.	b	liii	rb	rbii	bi
a	vi. Id.	bi	liii	rb	rbii	bi
b	v. Id.	bi	liii	rb	rbii	bi
c	vi. Id.	bi	liii	rb	rbii	bi
d	v. Id.	bi	liii	rb	rbii	bi
e	iiii. Id.	bi	liii	rb	rbii	bi
f	iii. Id.	bi	liii	rb	rbii	bi
g	li. Id.	bi	liii	rb	rbii	bi
a	Idus.	bi	liii	rb	rbii	bi
b	ix. kl.	bi	liii	rb	rbii	bi
c	viii. kl.	bi	liii	rb	rbii	bi
d	vii. kl.	bi	liii	rb	rbii	bi
e	vi. kl.	bi	liii	rb	rbii	bi
f	v. kl.	bi	liii	rb	rbii	bi
g	iiii. kl.	bi	liii	rb	rbii	bi
a	iii. kl.	bi	liii	rb	rbii	bi
b	ii. kl.	bi	liii	rb	rbii	bi
c	i. kl.	bi	liii	rb	rbii	bi
d	ix. kl.	bi	liii	rb	rbii	bi
e	viii. kl.	bi	liii	rb	rbii	bi
f	vii. kl.	bi	liii	rb	rbii	bi
g	vi. kl.	bi	liii	rb	rbii	bi
a	v. kl.	bi	liii	rb	rbii	bi
b	iiii. kl.	bi	liii	rb	rbii	bi
c	iii. kl.	bi	liii	rb	rbii	bi
d	ii. kl.	bi	liii	rb	rbii	bi
e	i. kl.	bi	liii	rb	rbii	bi

## September.

September.

Matins.

Evening.

Psalmes.

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson.

i	Kalend.	i	Dan. ix	Math. ii	Dant. x	Roma. ii
g	liii. No.	ii	xi	iii	xi	iii
a	lii. No.	lii	liii	liii	liii	liii
b	li. No.	li	liii	liii	liii	liii
c	Nonas.	b	liii	liii	liii	liii
d	viii. Id.	bi	liii	liii	liii	liii
e	vii. Id.	bi	liii	liii	liii	liii
f	vi. Id.	bi	liii	liii	liii	liii
g	v. Id.	bi	liii	liii	liii	liii
a	iiii. Id.	bi	liii	liii	liii	liii
b	iii. Id.	bi	liii	liii	liii	liii
c	li. Id.	bi	liii	liii	liii	liii
d	Idus.	bi	liii	liii	liii	liii
e	viii. kl.	bi	liii	liii	liii	liii
f	vii. kl.	bi	liii	liii	liii	liii
g	vi. kl.	bi	liii	liii	liii	liii
a	v. kl.	bi	liii	liii	liii	liii
b	iiii. kl.	bi	liii	liii	liii	liii
c	iii. kl.	bi	liii	liii	liii	liii
d	ii. kl.	bi	liii	liii	liii	liii
e	i. kl.	bi	liii	liii	liii	liii

# The Kalender.

b	xliii. kl.	xbliii	xbliii	Michhe. i	xxi Michhe. ii	lii
c	xlii. kl.	xlii	xlii	lii	xx	lii
d	xli. kl.	xx	xx	b	xxi	bi
e	xl. kl.	xxi	xxi	blii	xxii Naum. i	bi
f	x. kl.	xxii	xxii	Naum. ii	xxiii	lii
g	ix. kl.	xxiii	xxiii	Abacu. i	xxiiii Abacu. ii	blii
a	viii. kl.	xxiiii	xxiiii	lii	xxv Soph. i	ix
b	vii. kl.	xxv	xxv	Soph. ii	xxvi	lii
c	vi. kl.	xxvi	xxvi	Agge. i	xxvii Agge. ii	xi
d	v. kl.	xxvii	xxvii	Zach. i	xxviii Zach. ii. lii	xii
e	iiii. kl.	xxviii	xxviii	lii. b	xxix Mark. i	lii
f	iii. kl.	xxix	xxix	blii	li	blii
g	xxiiid. kl.	xxx	xxx	ix	lii	x

## October.

October.

Matins.

Evensonge.

Psalmes.

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson

a	Kalend.	i	i	Zach. xi	Mar. liii	Zach. xii	i. Cor. xbi
b	vi. No.	ii	ii	xlii	b	xlii	ii. Cor. i
c	v. No.	lii	lii	Malai. i	bli	Malai. ii	lii
d	iiii. No.	liii	liii	lii	blii	liii	lii
e	iii. No.	b	b	Toby. i	bliii	Toby. ii	liii
f	xxiid. No.	bli	bli	lii	ix	liii	b
g	Donas.	blii	blii	b	x	bli	bli
a	viii. Id.	bliii	bliii	blii	xi	bliii	blii
b	vii. Id.	ix	ix	ix	xii	x	blii
c	vi. Id.	x	x	x	xlii	xlii	ix
d	v. Id.	xi	xi	xlii	xliii	xliii	x
e	iiii. Id.	xlii	xlii	Judith. i	xb	Judit. ii	xi
f	iii. Id.	xliii	xliii	lii	xbi	liii	xlii
g	xxiid. Id	xliii	xliii	b	Lu. di. i	bli	xliii
a	Jous.	xb	xb	blii	di. i	bliii	Galath. i
b	xbii. kl.	xbi	xbi	ix	li	x	lii
c	xbi. kl.	xbii	xbii	xi	lii	xlii	lii
d	xb. kl.	xbiii	xbiii	xlii	liii	xliii	liii
e	xliii. kl.	xlii	xlii	xb	b	xbi	b
f	xlii. kl.	xx	xx	Sap. i	bli	Sap. ii	bli
g	xli. kl.	xxi	xxi	lii	blii	liii	Ephe. i
a	xl. kl.	xxii	xxii	b	bliii	bli	lii
b	x.	xxiii	xxiii	blii	ix	bliii	lii
c	ix. kl.	xxiiii	xxiiii	ix	x	x	liii
d	viii. kl.	xxv	xxv	xi	xi	xlii	b
e	vii. kl.	xxvi	xxvi	xlii	xlii	xliii	bli
f	vi. kl.	xxvii	xxvii	xb	xlii	xbi	Philp. i
g	v. kl.	xxviii	xxviii	xbii	xliii	xbiii	ii
a	iiii. kl.	xxix	xxix	xi	xb	Eccles. i	lii
b	iii. kl.	xxx	xxx	xxx	xbi	lii	lii
c	xxiid. kl.	xxxi	xxxi	liii	xbii	b	Colos. i

# The Kalender, Nouembze.

**C**Nouembze.

**M**atings.

**E**uenlonge.

**C**psalmes.

i. Lesson. ii. Lesson. i. Lesson. ii. Lesson.

d Kalend.	i	Al cainetes.	i	Sap. iii	He. xl. xii.	Sapi. v	Apoc. xix
e iiii. No.	ii	ii	ii	Eccle. vi.	Lu. xviii	Eccle. viii	Collos. ii
f iii. No.	iii	iii	iii	viii	xix	ix	iii
g xij. No.	iiii	iiii	iiii	x	xx	xi	iiii
a Nonas.	v	v	v	xi	xxi	xii	i. Thes. i
b viii. Id.	vi	vi	vi	xii	xxii	xiii	ii
c vii. Id.	vii	vii	vii	xiii	xxiii	xiiii	iii
d vi. Id.	viii	viii	viii	xiiii	xxiiii	xv	iiii
e v. Id.	ix	ix	ix	xv	xxv	xvi	v
f iiii. Id.	x	x	x	xvi	xxvi	xvii	vi
g iiii. Id.	xi	xi	xi	xvii	xxvii	xviii	vii
a xij. Id.	xii	xii	xii	xviii	xxviii	xix	viii
b Idus.	xiii	xiii	xiii	xix	xxix	xx	ix
c xvi. kl.	xiiii	xiiii	xiiii	xx	xxx	xxi	x
d xv. kl.	xv	xv	xv	xxi	xxxi	xxii	i
e xiiii. kl.	xvi	xvi	xvi	xxii	xxxii	xxiii	ii
f xiii. kl.	xvii	xvii	xvii	xxiii	xxxiii	xxiv	iii
g xii. kl.	xviii	xviii	xviii	xxiiii	xxxiiii	xxv	iiii
a xi. kl.	xix	xix	xix	xxv	xxxv	xxvi	v
b x. kl.	xx	xx	xx	xxvi	xxxvi	xxvii	vi
c ix. kl.	xxi	xxi	xxi	xxvii	xxxvii	xxviii	vii
d viii. kl.	xxii	xxii	xxii	xxviii	xxxviii	xxix	viii
e vii. kl.	xxiii	xxiii	xxiii	xxix	xxxix	xxx	ix
f vi. kl.	xxiiii	xxiiii	xxiiii	xxx	xl	xxxi	x
g v. kl.	xxv	xxv	xxv	xxxi	xli	xxxii	i
a iiii. kl.	xxvi	xxvi	xxvi	xxxii	xlii	xxxiii	ii
b iii. kl.	xxvii	xxvii	xxvii	xxxiii	xliii	xxxiiii	iii
c ii. kl.	xxviii	xxviii	xxviii	xxxiiii	xliiii	xxxv	iiii
d i. kl.	xxix	xxix	xxix	xxxv	xlv	xxxvi	v
e x. kl.	xxx	xxx	xxx	xxxvi	xlv	xxxvii	vi
f ix. kl.	xxxi	xxxi	xxxi	xxxvii	xlv	xxxviii	vii
g viii. kl.	xxxii	xxxii	xxxii	xxxviii	xlv	xxxix	viii
a vii. kl.	xxxiii	xxxiii	xxxiii	xxxix	xlv	xl	ix
b vi. kl.	xxxiiii	xxxiiii	xxxiiii	xl	xlv	xli	x
c v. kl.	xxxv	xxxv	xxxv	xli	xlv	xlii	i
d iiii. kl.	xxxvi	xxxvi	xxxvi	xlii	xlv	xliii	ii
e iii. kl.	xxxvii	xxxvii	xxxvii	xliii	xlv	xliiii	iii
f ii. kl.	xxxviii	xxxviii	xxxviii	xliiii	xlv	xliiii	iiii
g i. kl.	xxxix	xxxix	xxxix	xliv	xlv	xliiii	v
a x. kl.	xl	xl	xl	xli	xlv	xliiii	vi
b ix. kl.	xli	xli	xli	xlii	xlv	xliiii	vii
c viii. kl.	xlii	xlii	xlii	xliiii	xlv	xliiii	viii
d vii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ix
e vi. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	x
f v. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	i
g iiii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ii
a ii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iii
b i. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iiii
c x. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	v
d ix. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vi
e viii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vii
f vii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	viii
g vi. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ix
a v. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	x
b iiii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	i
c iii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ii
d ii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iii
e i. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iiii
a x. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	v
b ix. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vi
c viii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vii
d vii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	viii
e vi. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ix
f v. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	x
g iiii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	i
a ii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ii
b i. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iii
c x. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iiii
d ix. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	v
e viii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vi
f vii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vii
g vi. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	viii
a v. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ix
b iiii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	x
c iii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	i
d ii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ii
e i. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iii
a x. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iiii
b ix. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	v
c viii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vi
d vii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vii
e vi. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	viii
f v. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ix
g iiii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	x
a ii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	i
b i. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ii
c x. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iii
d ix. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iiii
e viii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	v
f vii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vi
g vi. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vii
a v. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	viii
b iiii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ix
c iii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	x
d ii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	i
e i. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ii
a x. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iii
b ix. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iiii
c viii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	v
d vii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vi
e vi. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vii
f v. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	viii
g iiii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ix
a ii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	x
b i. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	i
c x. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ii
d ix. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iii
e viii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iiii
f vii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	v
g vi. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vi
a v. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vii
b iiii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	viii
c iii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ix
d ii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	x
e i. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	i
a x. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ii
b ix. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iii
c viii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iiii
d vii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	v
e vi. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vi
f v. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vii
g iiii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	viii
a ii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ix
b i. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	x
c x. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	i
d ix. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ii
e viii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iii
f vii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iiii
g vi. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	v
a v. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vi
b iiii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vii
c iii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	viii
d ii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ix
e i. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	x
a x. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	i
b ix. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ii
c viii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iii
d vii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iiii
e vi. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	v
f v. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vi
g iiii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vii
a ii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	viii
b i. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ix
c x. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	x
d ix. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	i
e viii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ii
f vii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iii
g vi. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iiii
a v. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	v
b iiii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vi
c iii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vii
d ii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	viii
e i. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ix
a x. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	x
b ix. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	i
c viii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ii
d vii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iii
e vi. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iiii
f v. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	v
g iiii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vi
a ii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vii
b i. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	viii
c x. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ix
d ix. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	x
e viii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	i
f vii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ii
g vi. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iii
a v. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iiii
b iiii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	v
c iii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vi
d ii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vii
e i. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	viii
a x. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ix
b ix. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	x
c viii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	i
d vii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ii
e vi. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iii
f v. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iiii
g iiii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	v
a ii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vi
b i. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vii
c x. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	viii
d ix. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ix
e viii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	x
f vii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	i
g vi. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ii
a v. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iii
b iiii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iiii
c iii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	v
d ii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vi
e i. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	vii
a x. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	viii
b ix. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ix
c viii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	x
d vii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	i
e vi. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	ii
f v. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	iii
g iiii. kl.	xliiii	xliiii	xliiii	xliiii	xlv	xliiii	



# The Kalender.

A	iiii. Id.	x	xxvi	x	xxvii	iii
b	iii. Id.	xi	xxviii	xi	xxix	iiii
c	Idus. Id.	xii	xxix	xii	xxx	v
d	Idus.	xiii	xxx	xiii	xxxi	vi
e	ix. kl.	xiiii	xxxi	xiiii	xxxii	vii
f	xxviii. kl.	xv	xxxii	xv	xxxiii	viii
g	xxvii. kl.	xvi	xxxiii	xvi	xxxiv	ix
A	xxvi. kl.	xvii	xxxiv	xvii	xxxv	x
b	xxv. kl.	xviii	xxxv	xviii	xxxvi	xi
c	xxiiii. kl.	xix	xxxvi	xix	xxxvii	xii
d	xxiii. kl.	xx	xxxvii	xx	xxxviii	xiii
e	xxii. kl.	xxi	xxxviii	xxi	xxxix	xiiii
f	xxi. kl.	xxii	xxxix	xxii	xl	xv
g	xx. kl.	xxiii	xl	xxiii	xli	xvi
A	xix. kl.	xxiiii	xli	xxiiii	xlii	xvii
b	xviii. kl.	xxv	xlii	xxv	xliii	xviii
c	xvii. kl.	xxvi	xliii	xxvi	xliv	xix
d	xvi. kl.	xxvii	xliv	xxvii	xlv	xx
e	xv. kl.	xxviii	xlv	xxviii	xlvi	xxi
f	xiiii. kl.	xxix	xlvi	xxix	xlvii	xxii
g	xiii. kl.	xxx	xlvii	xxx	xlviii	xxiii
A	Idus. kl.	xxxi	xlviii	xxxi	xlvix	xxiiii

Tho. Apost.

Matth. viii.

Stephan.

John. Euan.

Innocen.

Esai. ix. Math. i

lvi act. vi. vii

lviii Apoc. i

Ier. xxi Acte. xrb

Esai. lxi xrb

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## These things

ensuyng are ioyned with  
this presente volume  
of the Byble.

### A Kalender with an Almanack.

A description and successe of the kyn-  
ges of Iuda and Ierusalem, declarynge  
when and vnder what kynges euery Pro-  
phet lyued. And what notable thynges  
happened in theyr tymes.

An exhortacion to the studye of the ho-  
ly Scripture gathered oute of the Byble.

The summe and content of all the ho-  
ly Scripture bothe of the olde and newe  
Testamente.

A table for to fynde many of the chiefe  
and pryncypall matters conteyned in the  
Byble.

The names of all the bookes of the  
Byble, with the contente of the Chap-  
ters.

A briefe rehersall declarynge howe  
longe the worlde hath endured from the  
creacion of Adam vnto this presente yere  
of oure Loyde.

M. D. X.

And also Prologues to the .v. bookes  
of Moyses, & before the prophete Jonas,  
and to euery of the foure Euangelystes,  
and before euery Epistle of the newe  
Testamēt. And after euery chap-  
ter of the booke are there ad-  
ded many playne annota-  
cions and exposcions of  
suche places as vnto  
the symple vnlearn-  
ed seame harde  
to vnder-  
stande.

(C)

# An exhortacion to

## An exhortaci-

on to the study of the  
holy Scripture, gathered out  
of the Byble.

## Chyste vnto the people.

John. v.

Search the Scriptures: For they are they  
that testifie of me.

## Paule to Timothy.

ii. Tymo. iii.

All Scripture geuen by inspiration of God,  
is profitable to teach, to improve, to amende  
and to instruct in righteousness, that the man  
of God may be perfect and prepared to al good  
works.

## The same to the.

Roma. xv.

What thynges soeuer are wrytten, are wryt-  
ten for our learning: that we thorow patience  
and comfort of the scripture, myght haue  
hope.

## Salomon. Prouer. xxx.

All the wordes of God are pure and cleane, it  
is a shylde vnto them that put their trust in  
it. But nothing vnto hys wordes, lest he reprove  
the and thou be founde a lyar.

## Moses to the people.

Deut. xii.

Ye shal not do euery man what steameth hym  
good in hys owne eyes: But whatsoeuer I com-  
maunde you, that take hede ye do: and put  
nought thereto, nor take ought there from.

## The Lord vnto Iosua.

Iosue. i.

Let not the booke of this lawe depart out of  
thy mouth: But recorde therein daye & night,  
that thou mayest be circumspect to do accord-  
ing to all that is wrytten therein. For then  
shalte thou make thy waye prosperous, and the  
shalte thou haue vnderstandynge. Turne from  
them neyther to the right hand nor to the lefte,  
that thou mayest haue vnderstandynge in all  
that thou takest in hande.

## The same to the people.

Exod. xiii.

And thou shalt shewe thy sonne at that tyme,  
sayinge: This is done because of that whiche  
the Lord did vnto me when I came out of E-  
gypt. Therefore it shalbe a signe vnto the vpon  
thyne hande, and a remembraunce betwene  
thyne eyes, that the Lordes lawe maye be in  
thy mouth. For with a strong hande the Lord  
brought the out of Egypt.

## Moses. Deutero. xxxi.

Se that thou reade this lawe before al Israel  
in their eares. Gather ye people to gether, both  
men, women, and chyldren, and the straungers  
that are in thy ctyes, that they maye, heare,  
learne, and feare the Lord your God, to kepe  
all the wordes of this lawe.

## The summe and content of the holy scripture, both of the olde and newe testamente.



First the holy wryttings of the Bi-  
ble teach vs, that there is one god,  
almighty, that hath nerher begin-  
ning nor ending: whiche of his own  
goodnes did create all thynges: of  
whom al thynges procede, & wout whom there is  
nothinge: whiche is righteous & mercifull, and  
whiche worketh al thynges in all after his wyl:  
of whom it maye not be demaunded, wherefore  
he doth this or that.

Then that this verye God did create Adam  
the first mā after his owne image & similitude,  
& did ordeine & appoint him lord of al & crea-  
tures in the erth. Whiche Adam by the cnyng of the  
deuill, disobeying the commaundment of his ma-  
ker, dyd firste synne, and broughte synne in-  
to this world, such and so greate, that we woul-  
che be spronge of hym after the fleshe, are sub-  
dued vnto synne, death, and dampnation, brou-  
ght vnder the poke & tyranny of the deuill.

And further & Christ Iesus his sonne was  
promised of god & father, to be a saviour to this  
Adam, Abraham, Isaac, David & the other fa-  
thers: whiche should deliuer the from their sin-  
nes & tyranny of the deuill, that w a quicke & li-  
uynge sayth would beleue this promise, & trust  
to this Iesus Christ, hopping to haue this deli-  
uerance of & by hym. And truly this promise,  
is very oft rehearsed in the booke of the old te-  
stament, yea, & the old testamēt, is this promise:  
as it is called the new, whiche teacheth that this  
promise is fulfilled.

And that in the meane season whyle the fa-  
thers looked for saluacyon and deliuerance pro-  
mised, because mannes nature is suche that he  
not only can nor, but also will not confesse him-  
self to be a sinner, & specially such a sinner that  
hath nede of & sauing health promised, the law  
was geue, wher throughe me might knowe sin,  
& that they are sinners: wher they se & they doo  
none of & thynges & the lawe commaundeth, w so  
glad & willing a mind as god requiereth: but ra-  
ther agāst their willes, wout affectiō, & as tho-  
ugh they were constrained w the feare of & hell  
whiche & lawe threteneth, sayng: Cursed be he &  
mainteneth not al & words of this lawe to kepe  
the. And & this lawe was geue, to thynkt & synne  
and & malice of mē here being thereby & better  
knowe, men should & more securely & wiste & com-  
ming of Christe, whiche should redeme them fro  
their sinnes: As it was figured vnto & Jewes  
by many ceremonies, holles, & sacrifices: whiche  
were ordeined of god, not to thynkt to take a-  
way synnes, but to shew & declare & they shoulde  
be put away by faith in the saluation promised  
thorow Christ: & whiche now are put away by &  
coming of that Christ, whiche is the very host of  
the father that taketh awaye all synne.

Last of all by & booke of & new testamēt, we  
are taught, & Christ whiche was promised & shew-  
dowed in & olde testamēt, is sent of & father, at  
such tyme as he had decremined w him self, at  
such tyme (I say) as al wickednes florished.  
And & he was sent not for any mans good wor-  
kes (for they all were sinners) but to the intent  
that he would truly shew the abundant riches  
of hys grace, whiche he had promised.

Deu. vi.  
i. Tim. ii.  
Gen. xvi.  
Exo. xv.  
Gen. i.  
Psal. x.  
Exod. iii.  
Iere. ix.  
Rom. ix.  
Esa. liii.  
Jeremy. x.

Gene. i.  
Esa. ii.  
Rom. v.

Eph. ii.

Ge. iii. xii.  
xxvi. xxviii  
Heb. ii.

# the holy scripture

**I**n the newe Testament therefore it is most evidently declared, that Iesus Christ the true lambe and holste, is come to thintent to reconcile vs to the father, paying on the crosse the punishment due vnto our sinnes: and to deliuer vs from the bondage of the deuell (vnto whome we serued through sinne) and to make vs the sonnes of God, sith he hath geuen vs the true peace and tranquillite of conscience, that we no longer do feare the paynes of hel: which feare is put away by the fapth, confidence and assurance, that the father geueth vs drawing vs vnto his sonne. For that faith is the gift of God, wherby we beleue that Christ is come into this worlde to saue sinners: whiche is of so greate pyth that they which haue it, desire to performe all the duties of loue to all men, after the example of Christ. For fapth ones receyued God geueth his holy gozt, wherby he tokeneth and marketh all that beleue: whiche is the pledge and earnest that we shall surely possesse euerlasting life, and that geueth witness vnto oure sperte, and grafeth this fapth in vs, that we be the sonnes of God: pouring there with the loue into our hertes which Saul describeth and setteth out to \* the Corinthians. By that fapth and confidence in Christ which by loue is mighty in operation, and that cometh it selfe thow the workes of loue, stering men thereto, by that (I say) we are iustified: that is by that faith, Christs father (which is become oure also thow we that Christe our brother) counteth vs for righteous and for his sonnes: imputing not our sinnes vnto vs, thow bys grace.

To conclude, he came to thintent that we beinge cleansed from our sinnes, and sanctified vnto God the father: that is, halowed vnto the vse of the father to exercise good workes rennyng & forsaking the workes of the fleshe, should freely serue hym in righteousness and holines all our life long: thow good workes which God hath ordeyned to thintent that we should walke in them, declaring our selves thereby to be surely called vnto this grace: whiche workes whosoeuer hath not, declareth that he hath not fapth in Christ.

Vnto whom we must come, and folow him with a chearful hert, that he may instruct and teach vs: for he is our master, meke and humble of hert: he is our example of whom we muste learne the rule of good liuing: further, he is our prest, hye bishop, and onli mediator: which now sitteth on the right hande of God the father, is our aduocate, and prayeth euer for vs: whiche wil vndouted obtrayn whatsoeuer we desyre, ether of him, or of his father in his name: if we beleue that he wil do it when we requier it: for so hath he promised. Let vs therefore not doute, (although we sometime sinne) with a confidence to come vnto him, and with a liuyng and vndouting fapth, that we shall obtrayn mercy. For therfore came he to thintent to saue sinners: neither requiereth he any thing more of vs, then to come vnto him without feare.

This is the same IESUS Christe whiche after he hath kyled the manne of synne with the breathe of his mouth, shall sit in his maiestie and iudge all men, geuing vnto euery one the workes of his body, according to that he hath done, whether it be good or bad: And that he shall saye vnto theym that shall be on his

ryghte hande. Come ye blessed chyldren of my father, inheret ye the kyngdome prepared for you from the beginninge of the worlde: And vnto them that shall be on his left hande, Departre from me ye cursed, into euerlasting fyre: which is prepared for the deuell and his aungels. The shall the ende come and he shall deliuer vp the kyngdome to God the father.

To the intent that we should knowe this, by the goodnes of God workyng by his holy sperte, are the holy wytynges of the Wyble geuen vs: That we should knowe (I saye) and beleue that there is one God, and Iesus Christ whome he hath sent: and that in beleuyng we should haue euerlastyng lyfe thow his name.

Another foundation then this can no man laye. And sayntre Paul despieth that he be holden a cursed whiche preacheth any other faith and saluacion, the onely by Iesus Christ: yea, although it were an aungel of heauen. For of hym, and thow we him, and for hym, are all thynges: to whome, with the father and the holye gozt, be honour & glorie for euer more. Amen.

(2)

## To the christi- an Readers

The grace and peace of  
God be geue vnto you by Iesus  
Christe.



**A**s the Bees diligently do gather together sweete flowers to make by naturall crafts the swete honny: so haue I done the principall sentences conteyned in the Wyble. The which are ordeined after the manner of a table, for the consolation of those which are not yet exercised & instructed in the holy scripture. In the which are many harde places, as well of the olde as of the newe Testament expounded, gathered together, concordred, and compared one with another: to thintent that the prudent Reader (by the sperte of God) may beare away pure and cleare vnderstanding. Wherby euery man (as he is bounde) may be made ready, strong and garnished to answer to all them that aske hym a reason of his fapth. This is also profitable for the particular and general exhortacions whiche we make to certain personages, or common people: & for to asswere truly to Heretikes, and to confounde the aduersaries of the worde of God. In the which also we may sende that whiche helpeth greatly the study of the Readers (the opening of certain Hebrew tropes, translations, similitudes, and maners of speakinges) whiche we call Phrases) conteyned in the Wyble. And for the more easely to finde the matters desired (because that disorder engendyeth confusion) I haue proceeded after the order of an Alphabet: to the intent that none be deuyed of so precious a treasure: the whiche shall vse to the honour and glorie of God, and to the edifyinge of his Church. Nowe be it (good Reader) if thou sende not the thynges in this table expressed, in the same letters of the Chapters wherein they are assigned: ouch saue to loke in the letter goinge next before or in the letter nexte folowynge.



# A description and successe of the

kynges of Iuda and Ierusalem, declarynge when and vnder what kynges  
currey prophete lyued. And what notable thynges happened in thez tymes, translated  
out of the Hebrue.



**D**auid raygned ouer Israel the. llii. C. xxix. yere of thez ens  
terpynge into the lande, whych was the fourth hundred yere of thez passynge out  
of Egypt, and. ii. M. viii. C. lxxviii. yere after the creation of the worlde. And he  
raygned. xl. yere, and begate Salomon. Salomon buylte the Temple. And in hys  
dayes, Jonathan, Iddo, and Thia, Silonites were Prophetes. And hys sonne  
Rehoboam raygned after him. xlii. yere, Demeiah and Iddo propheciynge.  
And after hym Thiahu hys sonne raygned thre yere: and Iddo was the pro  
phet. In his sonne raygned after him. xli. yere: Asariahu the sonne of Ooad, ha  
nani the seer, and Jehu the sonne of Hanani propheciynge. After hym raygned  
hys sonne Josaphat. xx. yere. Jehu the sonne of Hanani, Obadia, Micha, Jehiel,  
the sonne of Zachary, and Eliazar the sonne of hys vncle, propheciynge. Ioram  
hys sonne succaded hym in hys kyngdome, and raygned. viii. yere, & the prophete  
was Elia. After hym raygned Thaziah hys sonne one yere, and Elia was prophete. After thys, Thalia the  
mother of Thalia dyd ryle, and destroyed the kynges clocke, and there was none left, but the lytle chyld Jo  
as: and Thalia raygned. vi. yere, and they kyled her, and Joas raygned. xl. yere. After hym raygned hys son  
ne Amaziah. xxix. yere. The Prophetes were Amos and Amasia breithren: and Amos the father of Elia.  
After hym raygned Thiahu hys sonne two and fetyr yere. The Prophetes were: Hosea, Amos, and Elay.  
Hys sonne Jonathan raygned after hym. xvi. yere. The Prophetes were: Hosea, Elai, Amos, Hufiahu,  
Micha, Moasathies. The hys sonne Thas raygned after hym. xvi. yere. And Hosea, Elai, Amos, Micha, and  
Ooad dyd prophete. Hys sonne Ezechias raygned after hym. xxi. yere, Hosea, Elai, Amos, Micha were pro  
phetes. Whom succaded Manasse raygnynge. lv. yere, Johel, Phahai, and Abacck were the prophetes. As  
ter hym raygned Amos hys sonne two yere: and Hosai was prophete, whose sonne Josiah raygned after  
hym. xxi. yere. The Prophetes were Zephania, Jeremie, and Holba. Jehoahaz hys sonne  
raygned after hym thre monethes, and Jeremie was prophete, whose brother Jehoahaz raygned after hym  
xi. yere. Jeremie and Elia were Prophetes. The thirde yere of hys raygne, Nabuchadnezer kyng of Ba  
biton toke hym captiue, and he dyed in hys prysen, that it myght be fulfilled, whych was sayde: the buriall of  
an hys shalbe buried. And he transposed Ierusalem: and all the gouernours, and toke captiue. vii. thousand,  
of Ben Iamyn: & the other trybes, whych were at valeant men of warre. After hym raygned hys sone Jeho  
achim thre monethes & ten dayes, Jeremie propheciynge, & Nabuchadnezer kyng of Babel, caried hym away  
prysoner, and. xvi. thousand with hym, & made Ezechia the brother of hys father, the sonne of Josiah kyng;  
whych raygned. xi. yere: Jeremie and Ezechiel propheciynge. The fift yere of hys raygne, the host of Babil  
on came agaynst Ierusalem, and in the. xi. yere of hys raygne, the cite was taken captiue, and Tur was  
altered from her landethys was the. viii. hundred and thre yere of thez enterpynge into the land: & the thre  
M. thre hundred. viii. yere of the creation of the worlde, and there was nowe left of Dauid a clocke but onely  
Jehoniah, whych begate Salathiel, Malchiam, Pedaiam, & Semariam. Nabuchadnezer raygned vntyll  
the. xxi. yere of the transmigration of hys sonne Jehochim and Guilmozach, hys sonne raygned. xxi. yere,  
and the fift yere of hys raygne he brought Jehoachim out of prysen, and after thys dyed in Babel, after  
the death of Ezechia. Mozeouer, Belchazer raygned. iii. yere, & Salathiel dyed: & after hym hys son Zerobabel  
raygned, that was the. lii. yere of the destruction of the temple, and the. lxx. yere of the dominion of Babilon.  
Whyle Darius Medo raygned, the Chaldeen kyngdome was destroyed, and Zerobabel ascended into Ier  
usalem the fift yere of Chores kyng of the Persians, and the transmigration with hym. Then was Jeho  
sua the sonne of Jezabab the grete priest, and Haggai, Zacharia, and Esdras were Prophetes. But Thas  
erus raygnynge, dyd let the worke of the house of the tabernacle, and induoyed to subuert Israel. But the  
hoir, whych is blessed, deliuered the world both of hym, and also of Haman. The. xliii. yere of the Medians,  
whych was the. lxx. yere of the destruction of the temple, Elia the scribe ascended into Ierusalem, and the o  
ther transmigration with hym, and he buylte the walle of Ierusalem, and restored the house of the taberna  
cle, and Zerobabel returned into Babel, and dyed there. After hym raygned hys sonne Mesullam, and in hys  
dayes the kyngdome of Grece had the dominion. The. lii. yere of the Medians and Persians dyed Haggai,  
Zachary, and Malachi, and at that tyme ceased propheciynge in Israel. Thys is the yere from the creation  
of the worlde. iii. M. liii. C. liii. From hence forth geue thyn eare, and herken to the wordes of wyse men: A  
lexander Macedo kyng of Grece raygned. xii. yere, and dyed at Mesullam, and after hym raygned hys sonne  
Hannania. The. C. xi. yere of the Grecians dyed Hannania, and Hathathia the sonne of Johatha, de  
pynge the sonne of Simeon. And after hym raygned hys sonne Berechia. In hys tyme was Heluchus and  
Antiochus, whych buylte Antiochia, & Ptholome which wrote Demaruchon (that is the true booke of Moses)  
The. C. lxx. yere of the Grecians Berechia dyed. After hym raygned hys sonne Hasadiah. In hys dayes there  
was a grete trouble agaynst Israel, that was in the tyme of Pitanor kyng of Grece, the chyldren of Has  
momin, whych were called the Machabites, steppynge southe, kyled hym and all hys hooste. Thys was the  
C. lxx. yere of the Grecians. And Johanan, the sonne of Simon, the sonne of Hathathia, the sonne of Hasmo  
ni raygned. xxxv. yere. And when Hasadiah was deade, after hym raygned Jersia, and Janai the sonne of Jo  
hanan, the grete prieste raygned. xxvii. yere. And when Janai was deade, Tristobolus hys sonne rode by  
after hym, and raygned. xiii. yere, and was slayne. After hym raygned Antigonus hys sonne. xxi. yere, and  
was slayne the. C. lii. yere of the raygne of the clocke of the Machabites. After hym raygned Herod, the son  
ne of Antipater seruante of the Machabites, whych makynge an insurrection, slew all that were of  
hys masters clocke, and continued so fortye yere. After hym Agrippa, the sonne of Herode  
raygned: & againe after hym raygned his son Huanabas. The. Ciii. yere of the Ro  
mays raygne, whych was. liii. C. xi. yere of the temple buylte by. and. liii.  
M. D. liii. yere fro the creation of the worlde, came a Iespasian  
destroyed the temple & caried Israel and many of the clocke  
of Dauid and Iehuda into Spayne.

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# A table of the

## A table of the principall matters conteyned in the Bible, in whiche the Readers may finde and practise manye commune places.

### Abomination.



**Abomination before GOD**  
are Idoles and Images, before whom  
the people do bowe them selues. Deu.  
vii. d. and. xxvii. c.

That man is abomination, that for  
sakech the true God, to serue Idoles,  
and that doth despise the truth for prophane doctri-  
nes. Esay. xli. f.

We oughte not to folowe the abominations of the  
Gentiles. Leui. xviii. d. that is, Idolaters. Exo. viii. f.

That whiche men esteeme to be excellent, is abho-  
mination before God. Luke. xvi. d.

The transgressours of Goddes commandementes  
are abomination. Leuiti. xviii. e.

The abomination standenge in the holpe place, is  
Hierusalem alleged of hir enemies. Mathe. xxiii. g.  
Marke. xiii. d. Luke. xxi. d.

### Abrogation.

Abrogation, that is to abolye, or to make of none  
effect: And so the lawe of the commandementes which  
was in the decrees & ceremonies, is abolished. Ephe.  
ii. d. Collo. ii. c. Gala. iii. b. Rom. vii. b.

The sacrifices, feastes, meates, & al outward ceres-  
monies are abrogated. Ose. vi. c. Esa. i. c. ix. a. i. Samu.  
xv. e. Iere. xxxi. f. Baru. ii. c. vi. c. Imos. v. f.  
Ezech. vii. b. and all the orde of priesthode is abroga-  
ted. Ephe. vii. b.

### Abstinence.

The abstinence of a chyldren man is to withdraue  
hym selfe from synne. Tob. i. b. Cell. iii. a. i. Pet. ii. a.

To them that kepe abstinence wysedome is genen.  
Dani. i. d. and bodily health. Eccle. xxxvii. b.

In example of abstinence in John Baptiste. Mat.  
iii. b. Luke. i. b.

### Abuses.

The abuses that be in the church ought to be corre-  
ted by the prynces. Rom. xiii. a. In example of Heze-  
kiah, which destroyed the serpent. iiii. Reg. xviii. a. Also  
of Jehoshaphat. Par. x. g. Also of Josiah. iiii. Reg.  
xxii. a. and. iii. Para. xxi. a. xxi. f.

The ministers oughte to preache agaynst abuses.  
Example John Bapt. Mat. xiii. a. Also in. S. Paule  
whiche rebuketh the abuses of the Corinthians: for  
hawynge sectes. i. Corin. i. b. c. also because that they  
suffered a fornicature amonge them. v. a. Also be-  
cause that they accused one an other before vnfaithful  
Iudges. vi. a. b. also because that they sate with the  
Gentiles in their temples, and ate with the of their sa-  
crifices. viii. a. x. b. Also because that they abused the  
supper of the Lorde. xi. e. Also because that they doub-  
ted of the resurrection. xv. e. that they prayed in a tong  
that men vnderstode not. xiii. d.

Dyre manner of mere tradicions of man are abuses.  
Mathe. xv. a. Esay. xxi. d. Marke. vii. a.

### Acception.

Acception of the personnes, is to haue respect to the  
condicion of the man, or to his nation: whiche things  
is not godly. Deu. x. d. i. Par. x. b. Rom. ii. c. and. x. d.  
Ephe. vi. b. Collo. iii. b. Ict. x. f. And the same thyng  
also, ought not to be in man. Iame. ii. a. Jude. i. e. Ga-  
lesi. xx. c. and xlii. a.

### Accusacion.

One ought to accuse his brother to the church, if he  
do not amende after he hath had brotherly monicion.  
Mathe. xviii. c.

No accusacion ought to be receaued against the mi-  
nister: vnder two or thre witnesses. i. Timo. v. c. We  
are accused before God, by the malice of Satan. Job.  
i. b. Ipo. xii. c. Also by our owne naughtines. Iere. ii. d.  
Also by our owne confidence. Roma. ii. c. Also by the  
scripture. Job. v. g. Let vs therfore accuse our selues.  
Prouerbes. xviii. c.

### Adam.

By Adam we are all synners, of whom we haue the  
inclination to do euill. Rom. v. b. d. And by him we are  
subiecte to death. i. Cor. xv. c.

Adam was a figure of Christe to come. the whyche  
is called Adam. Rom. v. c.

### Adultery.

Adultery is the vpolation of the sayeth promised  
in marriage, the whyche thyng is forbidden vs. Exo.  
xx. c. Leui. xvi. c. Deu. v. d.

Adultery is stoned to death. Deute. xx. e. xxv. d.

If the adulterers be not punished by men, God wyl  
punish them. Iere. v. c. vi. b. In example of Dauides  
sone, which dyed for the adultery of Dauid. ii. Re. x. d.

Susanna had leuer dye then to committe adultery.  
Daniel. xii. c.

He that beholdeth hys neyghbours wyfe lustenge  
after her, hath already committed adultery with her.  
Mathe. v. d.

Many are adulterers. Eze. xxi. c. Iere. xxix. b. Ose.  
iii. c. ii. Peter. ii. c.

They that haue onely mynde to do adultery are pun-  
ished. Gene. x. d. xx. d. xx. a.

Adultery haue no parte in the kyngdome of God.  
i. Corin. vi. b. Heb. x. a.

Adultery is cause of procuringe of an other mans  
death. ii. Re. x. c. Mathe. xxi. a. Mar. vi. c.

Adultery defileth the personne. Prouerbes. vi. d.  
Ecclesiast. xxi. b.

One ought to be ware of adulterers. Deut. v.

God witnesseth agaynst adulterers. Mala. i. d.

A speciall sacrifice for the suspicion of adultery.  
Nume. v. b. x. d.

One maye forsake hys wyfe for cause of adultery.  
Mathe. xxi. b.

### Advocate.

Note, that I fynde not in all the Bible thys word  
advocate: but onely in. i. Joh. ii. a. in the whiche place  
is sayd that Christ is our advocate toward the father.

### Affliction.

Affliction after the manner of the scripture, is called  
burnynge, probation made by fyre, a burnynge fur-  
nes. i. Pe. i. d. Psal. xvi. b.

God threteneth to sende afflictions to them whiche  
haue trust in any other then in him onely. Deu. xxxi. d.  
Iosu. xxiii. e. and therefore he forgaueth the chyldren of  
Israel, for sake of the Idolaters. Iud. x. d.

We oughte to succoure them that are afflicted.  
Ecclesiast. i. d. d.

### Angels.

The Angels assist before God. Job. x. b. s. xxxv. a.  
Dant. vi. c. Mat. x. vi. b. and do minister to men. Psal.  
ciii. a. Heb. i. Also they do rebuke synners. Iud. ii. a.  
and do comfort the afflicted. Gene. x. i. b. Luke. x. x. d. Da-  
niel. vi. f. Also, they do teache the ignorant, examples  
of the aungell whiche teache Eliah what he shoulde  
saye to the seruantes of Ochoziah. iiii. Reg. i. a. Also  
of Dan. ix. f. also of Ioseph. c. Mat. i. d. also of Co-  
nelius. Actes. x. a. Also of Zachariah. Luke. i. a.

By the angels God scourgeth hys people. ii. Regu.  
xii. iii. Reg. x. x. d. Ict. x. d.

### Antichrist.

Antichrist is not the propre name of a person, but of  
an office, for many are Antichristes. i. John. ii. c. Also,  
he calleth hym selfe God (sittynge in hys seate.) Eze.  
xxviii. b. Mathe. xxiii. a.

Antichrist is spoken of before by Daniel. xii. c. Mat.  
xxiii. b. Apoca. x. c.

Antichriste speaketh agaynst God. Daniel. vii. f.

Antichrist chaungeth the lawes, the dayes, & tyme.  
Daniel. vii. f. i. Timo. iii. a. ii. Timo. iii. a. ii. Pet. iii. a.

Judas. i. f.

Antichriste is receyued of manye menne. John. v. g.

Antichriste is come. i. John. ii. e. iiii. a. for to thryue  
downe, to kille, and to destroye. John. x. to kepe them  
that are bounde in prison, to make the people subiects  
in hys furpe, & to kille them with an vncurable wound.  
Esa. xlii. d. vnder the figure of the destruction of Ba-  
bylon

# principall matters.

bilion for to destroye the world. Zacha. xi. d. Dan. xi. f.  
Antichriste absolutely for money. Esay. v. c. Pro-  
uerbes. xvi. c.

Antichrist calleth good euil, and the euil good. Esa.  
b. c. Pro. iii. a. xx. c.

Antichrist is worshipped of the princes and kinges  
of the earth. Apoca. xiii. d.

Antichrist shall be slayne by the spirit of the mouth  
of Christ. Esa. x. a. ii. Esa. i. b. and destroyed by the  
light of the commynge of Christ. Apo. xix. d. xx. c.

Antichrist is called a folym thepeheard, and an I-  
dole. Zachary. xi. d. the man of synne, & sonne of per-  
dition. ii. Esa. ii. a

Antichrist is in concupiscences of women. Dan. xi. f  
E Apoclie.

An Apoclie, is an Ambassadoure, a Messenger, or  
one sencer, and after this manner Christ is our Apoclie,  
sent of hys father. Hebr. iii. a.

The Apoclies are the light of the worlde. Math. v.  
b. the salt of the earth. Mar. ix. g. Dispensatours of  
the misteries of God. i. Cor. iiii. a. seruantes of Christ  
i. Cor. iiii. g. Helpers and workers with God. i. Cor. iiii.  
b. Wytnesses of the passion and resurrection of Christ  
Luke. xxiii. d. Act. i. b. ii. d

Among which saynt Paule rekeneth hym selfe the  
lesse. i. Corinth. iiii. b. and unworthy of that name.  
i. Cor. xv. b.

The Apoclies are sent, as Christ was by his father  
John. xx. e. with power to edifye. ii. Corin. v. d. x. c.  
xiii. c. and as shepe amonge wolues. Mar. x. b. to pre-  
ache the gospell. Mar. iii. b. to all nations. Wherewe  
xxviii. d. and to heale the socke. Mathew. x. b. and to  
beare wytnesse of Christ. John. xv. b. Act. i. a. whose  
sapeeth Christ proued. Mathew. viii. c. To whom al-  
so he shewed before they fastynges and afflictions,  
whyche shoulde happen vnto them, after hys death.  
Mathew. ix. b. the whyche thyng came so vnto them,  
Act. iiii. a. b. b.

## Armours of christen men.

The armours of Christen men are spiritual, migh-  
ty by the power of God. ii. Cor. x. b. Let vs arme vs  
with the gyrdle of truth, let vs be clothed with the  
breaste plate of ryghteousnes, and shode with shoes  
prepared by the gospell of peace, and aboue all, let vs  
haue the myle of sayth. Eph. vi. c. & the helme of hope  
of saluation. i. Tess. v. b. and the sword of the spirite,  
the whyche is the worde of God. Ephe. vi. c. Esa. li. c.  
Hebr. iiii. c. And let vs continuallye warthe in prayer.  
Ephe. vi. c. i. Pete. d. b. abstaynynge from all thynges  
that be contrarye to the lawe of the Loyde. i. Corin.  
thysans. ix. d.

## Ascension of Christe.

Christe was receyued in a cloude, ascendynge dis-  
cible into heauen, liffynge hys handes, and blessynge  
hys disciples. Marke. xvi. d. Luke. xxiii. g. Actes. i. a.  
for to deliuer vs out of captiuite, and to geue vs ma-  
nye gyftes. Psalm. lxxvii. d. Ezech. iiii. b. Hebr. ix. f.  
to appere before the face of God for vs. Hebr. ix. f.  
Romans. vii. g. and to prepare vs a place. Mich. ii. a.  
John. x. a.

Christe ascended into heauen, & sitteth on the right  
hand of God. i. Pet. iii. d. Hebr. x. c. xii. a. from whence  
he shall come vnto the tyme of the restitution of all  
thynges. Act. iiii. d. therfore let vs loke for those thyng-  
es whyche are aboue where Christ is sittynge on the  
right hand of God. Collo. iii. a. Christ is ascended in-  
to heuen, by cause hys bodelye presence letted the apo-  
stles to receaue the swithe of confor. John. vii. f. xvi. b.  
At the ascension all power was genen to Christe. i.  
Pet. iii. d. Ephe. i. e.

## Almes.

We muste do almes vnto all manne with our owne  
goodes. Tob. iiii. d. Prayer. iiii. b. Luke. iiii. d. and se-  
cretelye. Mathew. vi. a. An example to doo almes.  
Actes. x. a. ii. Cor. viii. c. ix. a.

To geue for Goddes sake dothe not make a manne  
poore. Pro. xxviii. b.

He that geueth nothyng, abideth not in charite. i.  
John. iii. c. Let vs therfore distribute our breaue vnto  
the poore. Esa. xxviii. b. for Christe doth counte it done  
vnto hym. Math. xx. d.

## Culture.

In aultare was neuer commaunded to be made bus

only to God, as appereth of Abraham. Gene. xxi. b. xiii  
d. Also of Isaac. Gen. xxvi. f. also of Jacob. Gen. xxxiii  
d. xxxv. a. Wherfore Josiah dyd destroye al the aulters  
that were made to the honoure of Images. iiii. Regu.  
xxiii. c. So we haue no aultar but Christ. Hebr. xiii. b

## Enormynge.

The enormynge of Christe. Dani. ix. g.  
The enormynge of Christe is the holpe ghothe the  
whyche all saythfull men do receyue. i. John. ii. d. and  
whyche doth teache vs al thynges for our health. We  
haue then no moze cozpozal enormynge made of oyles,  
but spirituall by the holy gost.

## Baptisme.

To Baptize, is to wete or to washe. Iudith. xii. b.  
Math. iii. b. Marke. vii. a.

Baptisme is an outwarde sygne, representynge vs  
to vs renynge of the spirite, and moztifyng of our  
membres in Iesus Christe, by the whych we are bur-  
ied in death with hym. Roma. vi. a. Collo. ii. b.

They that are baptized in Christ, haue put on Christ  
Galath. iii. d.

By baptisme we are receaued, inrolled, and wyrt-  
ten in the holy assemble of Christ. Act. ii. f.

The disciples dyd baptize, but christ did not. Jo. iiii. a  
Paule also sayd that he was sent, not to baptize, but  
to preach. i. Cor. i. ii.

We are baptized in the name of the father, and of the  
sonne, and of the holy gost. Math. xxviii. d

The apostles baptized in the name of Christ. Act. x. g.

Baptisme bringeth not grace with it, as appeareth  
by Simon the sorghayer. Act. viii. d

Paule belueued and receyued the holpe goste, befoze  
he was baptized. act. ix. c.

Cornelius the Centurion receyued the holy goste,  
befoze he was baptized. Act. x. g.

The getted man of quene Candace belueued (& ther  
foze had grace) befoze he was baptized. Act. viii. c.

Agaynst them that saye that iustification is made  
thorow baptisme, search to the Ro. iii. d. iiii. a. c. Ephe.  
ii. b. Galath. ii. d. iiii. a. whete saynte Paule sheweth  
that that is done thorow sayth, and not by any wothe  
what fouer it be.

The scripture somtyme attributeth that to baptis-  
me whych pertayneth to sayeth: that is to wete, to be  
buried in Christ. Rom. vi. a. to put on Christ. Ga. iii. d.

The fountayne of the newe byrth. Tite. iiii. b

The washyng away of synnes. Act. xxii. d

Saynte Peter shewed that we are saued by baptis-  
me, not by the washyng away of the felch of the flesh:  
but by the examination of a good conscience in GOD.  
i. Peter. iii. d.

The ceremony of baptisme (beyng ordeined of God)  
was mynstred by John Baptyst. John. i. e. Mar. xxi.  
c. there is but one baptisme, Ephe. iiii. a. To baptize,  
for to teach. i. Cor. vi. a. Hebr. vi. a.

To be baptysed, is to be for to die. Mar. x. f. Lu. xii. f

Beatitude. or blessednes.

Beatitude, is an euerlastyng lyfe, which consisteth  
in the onely knowledge of God, and of Christe sent by  
hym. John. xvii. a.

Beatitude conteyneth fulnes and abundance of all  
goodnes. Psalm. xvii. b. xxxv. d. xxxvi. b. Isa. xli. c.  
ix. b. c. Apoca. vii. d.

Beatitude is prefigured by the good banquettes of  
whyche Esay speaketh. xx. c.

The blessed shall se the kyng in hys gloire. Esay.  
xxiii. d. e. John. iii. a

Beatitude is incomprehensible to mortall men. Esa.  
ix. b. i. Cor. ii. b.

Blessednes is geuen vs by Christ only. Luke. xxii. e

No man is receyued into blessednes, excepte he be  
purged by sayeth Apo. xxi. g

Blessed are they whose synnes are pardoned. Psal.  
xxxii. a. Rom. iiii. a

Blessed are the poze in spirite. Math. v. a. Luk. vi. c.

reade the whole chapter.

Blessed are they that suffer for ryghtuousnes sake.  
i. Peter. iii. iiii. c.

Blessed is Marye bycause she belueued. Luke. i. e.

Blessed are they that doo heare the worde of God,  
and kepe it. Luke. xi. d.

## To blesse.

To blesse, is to geue thankes, or prayse. Gen. xlii. b  
x. iii. i. Cor



# A table of the

i. Cor. x. d. xlii. c. Luke. ii. c.

To bleſſe, is to increaſe, to geue a boundaunce, and to make goodes to increaſe, Gen. xxx. d. xxxix. a.

To bleſſe, is to geue power to increaſe Gen. i. c. ix. a. To be bleſſed, is to be deliuered from all manner of curſinges by Chriſt, that is to ſay from ſinne, from death and from hell. Gene. x. a. xxi. d. Gala. iii. b. c. Pſal. vi. c.

Bleſſed are the houſes of rightwies men. Prou. i. d. Bleſſed are al faithfull men of God. Deut. xv. a. Ephe. i. a. Eſa. lxi. c. Pſal. xii.

The bleſſinges of the prieſtes, are curſed of God Malach. ii. a.

Let vs bleſſe God with al oure hertes. Pſal. Ciii. a. Eccle. xlii. d. Eccle. xxxix. d. All waies. Tob. iiii. d. Inuer. vii. c. in euery place. Pſalm. ciii. d. Eccle. xxxix. i. tim. ii.

All the creatures of God are good, and bleſſed by the word of God and prayer. i. Tim. iiii. a.

Let vs bleſſe our perſecutors. Rom. xii. c. i. Cor. iiii. c. Luke. vi. c.

Bleſſed is the man that truſteth in the Loyde God. Iere. xlii. b.

Curſed are they, whych are bleſſed of me. Luk. vi. d

**B**laſphemie.

Blasphemie, is to withſtande the truth, whych a manne knoweth: as dyd the Pharisees, attributinge the workes of Chriſt to the deuyl. Mat. xii. b. Mar. iii. c. Luke. xi. c. And to take vpon him aboute the might of God, as dyd Pharaos Exo. x. c. And Semaherib. iiii. Reg. xix. b. Also Holofernes. Iudith. vi. a. Also Nabuchodonosor. Daniel. iii. b. Also the hyeghe Prieſtes Mathew. xxviii. c.

The blaſphemer was ſtoned. Leuit. xxiii. c.

The blaſphemie againſt the holy goſt, ſhall neuer be forgiven. Mar. xiii. c. Mar. iiii. d. Lu. xii. b.

The name of god is ſayd to be blaſphemed Eſa. li. b. for whiche cauſe God puniſheth the worlde Eſay. v. f.

Num. xi. g. Pſalm. xcvi. i. Ipo. iii. b.

Therefore let al blaſphemie be put out of vs. Ephe. iiii. g. Colof. i. ii. b.

The names of blaſphemie are in the crowne of Antichriſt. Ipo. xiii. a.

**B**odye.

A bodye for a thyng, true, and without ſhadow: and after this maner dwelleth in Chriſt all the fulnes of the diuinity bodely, that is to ſay, truly. Colof. ii. c. Heb. x. b.

A naturall bodye, is he that is led by his affections, not underſtandinge the thynges of the ſpirit of God. i. cor. ii. d. xv. f.

A ſpiritual bodye, is he that is led by the ſpirit of God Roma. viii. b.

Some ought not to dwell in oure bodies, to obey the beſtyes of i. Roma. vi. a. b. But muſt be deſtroyed by the ſpirit of God in the ſame chapter.

We are one bodye and one ſpirit: Ephe. iiii. c. iiii. a. Ro. xii. b. i. corin. xii. b.

The church is the bodye of Chriſt. Ephe. i. d.

The bodye of Chriſt is ſignified by the bread. Mathew. xxvi. c. i. corin. xi. c. Mar. xiii. c. Luke. xxii. b.

as the rocke was Chriſt. i. corin. x. a.

**T**o beleue.

The ſcriptures are leſſe vnto vs to thyntente that we ſhoulde beleue that Jeſus is the Chriſte of the annointed ſonne of God, and that we, in beleuynge it, ſhoulde haue eueraſtynge lyfe. Iohn. xi. g.

We cannot beleue unleſſe we here preachinge Rom. x. c. Wherefore he that commeth to God muſt beleue in hym. Heb. xi. b. d.

They that are bozne of God, do beleue, & they to whoſe it is geue. Mar. xiii. b. xvi. c. Mar. x. b. Lu. viii. b. Jo. i. b. iiii. a. i. Ioh. v. a. i. Ioh. v. a. & they whoſe God hath called by hym miniſters. Ier. xii. g. for he geueth the faith vnto al men Ier. xvii. g. vnto whom God openeth the hert to vnderſtand, at the preaching of hym word. Ier. xvi. c. alſo al they are predeſtinate of god Ier. xiii. g. which are plated of God. Mar. xv. b. Mar. vii. b. whych are the ſeal of Chriſt. Mar. xiii. c. which

are taught of God. Ioh. vi. e. vnto whom the doze of the faith, is open. Act. xiii. b. by theſe thynges it appeareth that to beleue is the gſt of God.

Chow beleue in Chriſt, are we iuſtified from our ſyns. Act. x. g. xiii. f. Gala. ii. d. and made the chyldren of God. Iohn. i. b.

He that beleueth in Chriſt, ſhall not dye, that is, he ſhall not be condemned, and the wyathe of God ſhall not abide vpon hym. Iohn. iii. b. d. v. d. vi. c. x. c. Mar. xvi. d. But he ſhall haue ioy and honoꝝ. i. Pet. i. b. ii. b. Eſa. xxxv. a.

**B**rother.

A Brother, is an ouerſear, a watcher ouer any maner of thyng whatſoener it be, of whiche thyng loke the word miniſter.

**B**rethren.

Chriſt calleth vs brethren Mar. xvi. b. Heb. ii. c. All Chriſten men are brethren. Mar. xiii. a. Among whom Chriſt is the fyrſt begotten. Rom. viii. f. after whoſe example we ought to geue our lyfes. i. Ioh. i. b.

We ought not to hate our brother Lew. xix. d. But forgeue him mar. xvi. c. Luke xvii. a. for he that hateth his brother, is in darknes. i. Jo. ii. b.

Concord among brethren, is acceptable to God and man Eccle. xxv. a. Let vs then loue brotherly. Ro. xii. c. i. Pet. i. d. i. c. iii. b. & let vs not begyle our brother in our buſines. i. Ier. ii. b.

Our brother ought not to be deſtroyed, for meates ſake Roma. xiii. c. Let vs therefore take hede that we offend him not. i. Corin. viii. d.

**B**eggars.

Begging is forbydden. Den. xv. a.

There ſhuld be no beggers in the world yf men kepte the commaundementes of God. Deut. xv. a.

**B**orne againe.

We be bozne a new by the word of God, whiche hath bene preached vnto vs. i. Ie. i. d. for if a man be not bozne a gayne (that is in doctrine, by the holy goſte) he cannot enter into the kingdome of heauen, and beleue in Chriſte Jo. iii. a. Therefore they that are ſo bozne ought to put away al malice as newbozne chyldren deſire the milke of the word of God. i. Pet. ii. a.

**B**read.

Bread for all that is neceſſary to this preſent lyfe. Gene. xvi. a. Mathew. vi. b, whych ought to be eaten with the ſweate of oure face. Gene. iii. d. And geuen to the poore. Eſay. lviii. c. An example in Eliſeus. iiii. Regu. iiii. g.

The breake of lyfe, is the feſhe of Chriſte, whych is geuen vs to eate though he ſapeth, beleuynge that he gaue hym ſelfe vnto the deathe, for the ſatiffaction of our ſynnes. Iohn. vi. e. The whych breake ſignifieth that all we are but one bodye. i. Cor. ix. d.

**B**loude.

This word bloude dothe ſignifie, ſynne, concupiſcence, and all that is not of the ſpirit of God. Pſal. ii. Iohn. i. b. It is alſo the lyfe of euery man. Ie. xvi. c. There was nothyng purged in the olde law, with our bloude. Ie. xvi. c. Heb. ix. f.

The bloude of Chriſte asketh remiſſion of our ſynnes. But the bloude of Abel asketh vengeance. Ie. ii. f.

By the bloud of Chriſt, the redemption, remiſſion, and purgation of ſynnes is made. Epheſians. i. b. Heb. iiii. d. x. c. xiii. d. i. Peter. i. a. and. i. Ioh. i. c. Ipo. calyps. i. b.

**B**ondage.

God hath deliuered vs from the bondage of the deuyl. Den. v. a, whych thynges men ought to teache the chryſtians, that it is done by Chriſte. vi. d. Let vs therefore ſerue ſonne no more. Roma. xvi. b. c. d.

The circumciſion and other workes of the law are ſeruitude or bondage Galath. ii. a. b. a. from whych we are deliuered thowme Chriſt. Heb. ii. d.

**C**

**C**ommune of Chriſt in the fleſhe.

The commynge of Chriſte was promiſed. Gene. xli. b. Deutero. xvi. c. Dani. ix. g. Eſay. vii. c. xi. a. Hag. ii. b. Zacha. ii. c.

The commynge of Chriſt was deſired, Eſa. xli. b. lxi. a. and was fulfilled when the time was ful come Galath. iii. a.

By the commynge of Chriſte we are deliuered from

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from euell. Zopho. iiii. d. Cite. ii. d. iiii. b. Jer. iij. d. Collo. i. b. and do receiue al goodnes. Esa. i. g. d. Jer. iij. a. Lu. ix. g. xix. b. John. iij. b. xii. g.

The commyng of Chyist agaynst deathe, synne, and hell. Iba. iij. a. Thoughe that he be humble, simple, gentle, & without pryde. Esa. xi. a. Iere. xij. b. Jac. iij. b.

The commyng of Chyist into vs. Chyiste cometh into hym that loueth hym, and that keepeth hys worde. Joh. xiiij. c. Apoca. iij. d.

The comyng of Chyist to iudgement.

Chyiste shall come to iudge good menne and euill. Actes. x. f. Roma. xiiij. b. ii. Cor. v. b. Psal. xcv. Eccles. xi. xij. Accompanyed with the elders of hys people, and with the angels. Math. xij. ii. Test. i. Dani. viij. of the whiche daye and houre are to vs vncertaine. Math. xxiij. i. Testalo. v. ii. Testa. q. a. Act. i. b. And it is at hande. Esay. xij. li. Phil. iij. i. John. q. ii. Peter. iii. Hebr. x. Apoca. xxi. We muste then despye it. Hebr. xi. g. and waite for it. Math. xxi. Luke. xii. For in that same daye we shall haue the crowne of ryghteousnes. i. Timo. iii. d. Of whiche the similitudes are. Math. xxi. b. ii. Testa. ii. a. i. Testa. iiii. d. ii. Pet. iii. b. Judas. i. g.

Fre chose or fre will.

This word fre choise, or (as some men cal it) fre will, is not in all the hoipe Scripture: but is inuented by proude men, whiche woulde set by theyr owne ryghteousnes, and put downe the ryghteousnes of God. Upon the whiche they haue also grounded theyr merites, attributinge ryghteousnes & saluation to theyr works. By the whiche thyng, they denye the merites of the passion of Chyiste, by whiche we are iustified. Roma. iii. c. Gala. ii. d. Howe to see that theyr inuention is false, dampnable, and agaynst God: Pro. xvi. a. b. xxxvi. d. Iere. x. d. xiii. d. xvi. b. xxiij. c. xxx. d. Also De. xii. c. Also Roma. vii. biii. x. and also ii. Cor. i. and iii. also. Gala. v. Ephe. i. ii. a, and Hebr. xii.

Couetousnes.

Couetousnes is the rote of all euell. i. Tim. vi. whyche is Idolatrye. Ephe. v. b. Colo. iii. It is foibidden vs verye straghtly. Luke. xii. b. Ephe. v. a. Hebr. xiii. a. There is nothyng more wretched then the couetous man: for he selleth hys owne soule. Ecc. i. b. He that hateth couetousnes shall lue long. Pro. xxiij. c. The Lorde is angrie with vs, for the iniquite of our couetousnes. Esa. lvi. d.

Cursed be he that getteth any thyng into hys house by couetousnes. Iba. ii. c.

Couetousnes doth hurt to hys neyghboure, as appeareth by Iesabell, whiche made Naboth to dye for hys vineyard. iii. Reg. i. a, Pro. i. b, Also by Judas the traitour. Math. xxvi. b.

Couetousnes defameth hym that foloweth it. Pro. xv. b. Eccle. xxxi. a.

The gouernours of the people shoulde be withoute couetousnes. Ezo. xviij. c.

He that polleth shall be pylled. Esay. xxxiii. a.

He shall dwell with God, that is without couetousnes. Esa. xxiij. b. c.

The couetous man is neuer content. Eccle. v. b.

The couetous manne dare not eate hys bealse full. Ecclesiast. vi. a.

They all studie after couetousnes. Iere. vi. c. biii. d. Esay. lvi. d. lviij. d. Iba. ii. a.

Princes, priestes, prophetes, and all the worlde is ful of couetousnes. Esa. lvi. a. Jer. vi. c. biii. d. xxi. c. ii. Pet. ii. c. and pylers of the people. Mich. iii. a.

The couetous people haue not the kyngdome of God. Ephe. v. b.

The couetous people do fall into the snares of the deuill. i. Timo. vi. b.

Let vs therefore be without couetousnes. Heb. xiii. a.

Ceremonies.

Because of the trust that the Jewes had in ceremonies, God detesteth them. Psal. lvi. c, Esa. i. c, Iere. vii. a. Iba. v. f, Mich. vi. b, Zach. vii. b.

The ceremonies are cast of for theyr weaknes and vnyosifableness: but they were sometime geuen. Deuterono. x. a. e. for to bringe men to greater iust Hebrues. vii. c. ix. c. for the ceremonies of Chyisten men are spirituall thynges. i. Cor. x. g, Ephe. v. c. Col. iii. c.

Charitie or loue.

God is charitie. i. John. iiii. c.

The charitie of GOD is declared vnto vs: for he hath sent hys sonne. John. iiii. b. and i. Joh. iiii. b.

The charitie of God is shewed forth in our hertes. Romayns. v. a.

God hadde shewed hys charitie in geuyng hys sonne vnto the deathe for vs synners. Rom. v. b.

Nothyng oughte to separte vs from the charitie of God. Rom. vii. g. canti. vii. c.

All the commaundementes do leade vs to charitie. i. Timot. i. a, and i. Cor. xvi. c. and i. John. ii. a. Romaynes. xiiij.

The prayes of charitie are wyrtten. i. Cor. xiii.

Let vs be roied in charitie. Ephe. iiii. d, to beare one with an other. iiii. a. to growe more and more in it. iiii. d. Phylp. i. b.

We ought to prouoke one an other to charitie. Hes. vii. x. e. and i. Testalo. iiii. b, and i. Timo. iiii. c. ii. Testalo. i. b.

The charitie of god is in hym that keepeth hys word. i. Joh. i. a, and in hym, whiche hath confidence in the deare iudgement: for perfect charitie casteth out all feare. i. John. iiii. e. d.

The charitie of GOD is to kepe hys commaundementes. i. Joh. v. a.

Charitie couereth all synne. Pro. x. b. i. Pet. iiii. b. God loueth vs in a perpetual charite. Iere. xxxi. a.

The Iocrites for to folowe thei inuentions, do leaue iudgemente and charite vndone. Luke. xi.

Character or marke.

Character, is the marke that Antichyist putteth in the hande or foreheade of hys. Apoca. xvi. d.

None maye in the kyngdome of Antichyist, refygne change, or receiue benefices, if he haue not hys Character or marke. Apoca. xvi. d.

He that worshippeth the Image of Antichyist, or he that beareth hys Character in hys foreheade or in hys hande, shall dryncke of the cuppe of Gods wrath. Apoca. xvi. c.

A greaie wound is vpon them, that beare the Character of Antichyist. Apoca. xvi. a.

The beaste the false prophete, they whiche beare the Character, and they whiche worshipp hys ymage, are slayne by the swerde, that procedeth oute of the mouth of hym that sitteth on the hoise. Apo. xix. d.

Chastite.

Chastite is the gyfte of God. Sap. viii. d. whiche is not geuen to all men. Math. xix. b.

He that can not lye chaste, ought to marry. i. cor. vii. a.

Chastite is greatlye commended of sapnte Paule i. Cor. vii. b. d. e. f. In example of chastite in Joseph the Patriarke. Gene. xxxix. b. Also in Miriam Tob. i. c. Also in Iudith. Iudith. viii. a. Also in Susanna, whiche loued rather to dye then to lese hys chastite. Dan. xii. c.

Chastite.

God doth chastise vs for our iniquities. Tob. xi. c. xiii. a. For he doth chastise hys. Iere. xxi. Hebr. xii. b. Apoca. iii. d. In example in Dauid. ii. Reg. xxiij.

Circumcision.

Circumcision signifieth the nacron of the Jewes, Gala. ii. b, Ephe. ii. c, wherof Chyist is called the minister, that is to saye: a preacher sente to the Jewes. Romaynes. xvi. b.

The carnall circumcision, was the signe by the whiche they were receyued into the people of GOD. Gene. xvi. b, the whiche saued not. Roma. iii. a. Gal. iii. a. for Abrahā was ryghteous by fapth before he receyued it. Gene. xvi. b.

Circumcision is nothyng: but the fapth in Chyist, whiche worketh by charitie. i. cor. vii. d. Gala. v. a, vi. d. then it is not necessarie. Gala. ii. a. v. a. But the circumcision of the heart. Iere. iiii. a, Rom. xii. d. Deu. x. d. xxx. b. Collo. ii. b. Phil. iii. a. Wherfore Stephan blamed the vncircumcised in herte. Act. vii. g.

Concupiscence or lust.

Concupiscence, is that euill inclination and nature whiche we haue of the olde Adam, whiche draweth vs to euill. Gene. viii. d: whiche Paule had not knowen to be synne, if the lawe hadde not sarded: thou shalt not lust. Rom. vii. b. and that whiche feghteth agaynst the spirite of God. Gala. v. d.

Concupiscences ought to be mortified. Collo. iii. a. and fledde. ii. Pet. i. a. ii. b. iii. a.

All that is in the worlde, is concupiscence of the fleshe. x. i. ii. fleshe



# A table of the

At the, and concupiscence of the eyes, and the pride of  
lyfe. i. John. ii. c.

The blasphemers bringing in new sectes do folow  
their own concupiscences. ii. Pet. ii. b.

The Priestes were aloned for their whorish con-  
cupiscence. Dani. xiii.

Concupiscence is forbidden vs. Exo. xx. c. Deut. v. c.  
vii. d. In example in Paul. Act. xx. g.

After that concupiscence hath concealed (that is to  
say hath delucred) the bringer forth syn. James. i. a.  
Let vs not therefore couet anye euill thinges. i. Cor. x.  
b. Eccle. xvi. d. Roma. vi. b.

He that couereth another mans wife, is an adulter  
rer. Mat. x. d. Hower. vi. c. Eccle. xxv. d.

## Confession.

Confession, for geuinge of thanckes and praisinges  
to God. i. Cor. xvi. b. ii. Cor. x. c. iii. Reg. viii. d. As  
the we. xi. d. Psalme. xlv. a. cxviii. a. To confesse, for to  
recognise. Leu. vi. g. Jos. vii. e. Mat. x. d. Whosoever  
therefore shall confesse Christ before men, the same  
will he confesse (that is to say recognise) before his fa-  
ther. Luke. xii. b. Confession, for knowledging of our  
synnes, which we do only to God, looking for absolu-  
tion of them by Christ. Dani. ix. a. Psal. cxxii. a. cbi. a.  
ii. a. i. Jo. i. d. iii. a. c

Judas which confessed hym selfe to the priestes of  
the law, and not to god, is damned. Mat. xxvii. a

Paul confessed hym selfe to Timothy, and to all the  
readers of herers of his Epistle, that he was a perse-  
cutor of the church of Christ. i. Tim. i. c.

None were baptysed of John, whiche confessed not  
their synnes to god, knowledging theym selues to  
haue nede of the redemption of Christ. Mat. iii. b.

What our confession of our synnes ought to be de-  
sire men, is shewed. Act. ii. f. xix. d.

Confession is reconciliacion and agrement with  
oure brother. Mat. v. d. Lu. xii. g.

To confesse our synnes one to another, is to comfort  
oure selues, as to aske counsel. James. v. g.

To shewe hym selfe to the priestes. Luke xvi. d. is  
not auricular confession: but to offer an oblation after  
the law. Leuit. xiii. a. xiiii. a.

## Christ.

Christe is the Image of the father. ii. Cor. iiii. a.  
Colos. i. c. Heb. i. a. In whom are the treasures of wis-  
dome and of knowledge, and fulnes of the deuyne pos-  
ser Colos. i. g. ii. a. b.

Christ was prefigured in Isaac. Gene. xxii. b. and  
in the brassen serpent. Num. xxi. c.

Christ is the propiciation and reconciliation for our  
synnes. Roma. v. b. Joh. i. a. iiii. c. The saupor of the  
world. Luke. i. d. i. John. iiii. c. Isa. xlviii. d. xlix. b.  
Gene. xlix. b. Our hope, wylsome, ryghtewesnes, holi-  
nes, and redemption. Colos. i. d. and i. Cor. i. d. Oure  
advocate. i. John. ii. a. Heb. ix. Roma. viii. g.

By Christ God hath geuen vs victory of synne, of  
death, and of hel. i. corin. v. g

By Christ, the father hath reconciled al thinges to  
him selfe. Colos. i. a.

In exhortacion, that we should go to Christ by true  
fayeth. Heb. iii. d. x. d. xii. d. Philp. ii. a. i. Pet. ii. d.  
Rom. xiii. d. Esai. xli. a.

Christ is dead. Mat. xxvii. f. for to manifest his cha-  
ritie to vs. Rom. v. b. And to make sacrifice for  
our synnes. Rom. iii. d. vi. b. Heb. ix. g. Esa. i. g. a.  
That we deliuer hym in him, should haue euertlasting  
lyfe. John. iii. b. and that afterwarde, we should liue  
to hym, and not to synne. i. corin. v. c.

Christ is risen agayne, the first of al them that shal  
ryse agayne. i. Cor. xv. c. d. Ipo. i. b. colos. i. c. for his re-  
surrection is our iustification. Rom. iii. d.

Christ shall appere agayne the second tyme. Heb. ix. g  
With whom we shal appere in gloire. Colos. iii. a.

Christ shewed before to hys apostles, that he should  
not be al wayes corporally with them. Mat. xxvi. b.  
But that he should be with them by hys spirite, vnto  
the end of the world. Mat. xxviii. d.

Christ is the foundation of the church. i. Corin. iii. c  
Ephe. ii. d. Like in the word ascensyon.

## The Christen.

The Antiochians were fyrste called christen. Act.  
tes. xi. d.

The christen are taught of GOD. Esay. liiii. b.  
John. vi. d.

The purenes of the christen, for the knowledg of  
the gospel. Esa. xi. b.

The Joy of the christe for their deliuerance throughe  
Christ. Esa. x. a.

The geuinges of thakes of the christen, for the mercy  
of god, which cometh vnto them by Christ. Esa. xii. a

## The crosse.

The crosse is all maner of aduersyte, and tribula-  
tion: whyche euery man ought to beare after Christe,  
all the dayes of hys lyfe. Mat. xvi. d. Marke. viii. d.  
Luke. ix. c. as he shal neuer come into the kyngdome of  
Christ. Mat. xx. c. Mar. x. c.

If anye man beare not hys crosse, he can not be the  
disciple of Christ, nor the minister of hys word. Mat.  
x. d. Eccle. ii. a.

Paule reioyseth hym of the crosse: that is of the af-  
flictions whyche he suffered for Christ. Gala. vi. d

The prechenge of the Crosse is the power of the  
faythfull. i. Cor. i. c.

## The church.

The church is the bodie of Christ. Ephe. i. d. Col.  
i. d. The house of god. i. Tim. iii. d. the spouse of Christ  
Psalme. xlv. b. for the whyche Christ hath geuen hym  
selfe. Ephe. v. d.

The church of God is free from synne, death, and  
hell. Esay. xli. b.

In the church is remission of synnes. Esa. xxxiii. d.  
Christe is the foundation of the church. i. Cor. iii. c

the heade. Ephe. i. d. Collo. i. d

The church can not be destroyed by the power of  
hell. Mat. xvi. c.

In the church are many administrations. i. Cor. xii. a

In the church all is holyc. Zacha. xiii. d.

Paule hath geuen one maner of doctrine in al church-  
es. i. Cor. xiiii. f.

The church is defended by Christe. zach. xiiii. a

The faythfull gathered together in one house, are a  
church. Rom. xvi. a. Collo. iii. d

## Chyldren.

Chyldren ought to be chastened. Eccl. xxx. a. b. Pro.  
xiii. d. xix. c. xx. c. xxiii. b. xxix. c.

We ought to commaunde chyldren to kepe the word  
of God. Deu. xxii. g.

The payne for disobedient chyldren. Deu. xxi. d. Pro.  
xx. c. The office of the chyldren towarde their fathers.

Ephe. vi. a. Collo. iii. d.

They are the ryghte chyldren of God, whyche are  
tebde by the spirite of God. Rom. viii. c. And of Isha-  
ham, wher do folowe hys sayeth in Christe. Rom. ix.  
b. By the whyche sayeth we are made the chyldren of  
God. Gala. iii. d. Joh. i. d. We are then herres. Rom.  
viii. c. Let vs the be holy. Deu. xxi. a. the world know-  
eth not the chyldren of God. John. iii. a.

## Cursenge.

God doth curse the blessinge of the priestes, a bles-  
seth theyr cursenges. Mal. ii. a. In example in Balam  
Deu. xxiii. a. Josue. xxiii. b.

We ought to blesse them that curse vs. i. Peter. iii. a.

In example in Christe. i. Pet. ii. d. Item in David. ii.  
Reg. xvi. d. also in saynte Paule. i. Cor. xiii. c.

Cursenges to them that kepe not the commaunde-  
mentes of God. Deu. xi. d. xxviii. d. Leu. xxvi. b.

They that are accursed for Christ are happy. Mat.  
v. a. but they may not curse theyr persecuters. Ro. xii. c

## The commune wealte.

The commune wealte dyd floreye, prospere, and  
go well forwarde when the ryghtcoule dyd raygne.  
Pro. xxviii. b. xxix. a. b.

The commune wealte is kepte by good counsaile,  
and not by tyrannye, force, and constraynge. Pro-  
uerbes. xi. b.

## The deuill.

The deuill, that is to say, an euil speaker & accuser.  
The inferles are the sede of the deuill. Mat. xiii. a

i. John. iii. b. Holden in captiuitie at hys will. ii. Ti-  
mothe. ii. d.

The domination whyche the deuill had ouer vs, is  
destroyed by Christ. Heb. ii. b. i. Joh. iii. b

The deuill knewe Christe but Christ forbode hym  
to preache it. Mathew. viii. d. Marke. iii. b. v. a. Luke  
iii. g. viii. d. the same dyd Paule. Actes. xvi. d. xix. c.

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for to shewe that we ought not to haue fellowshippes  
with deuils. i. Cor. x. c.

## Disciples.

They are the disciples of Christ, which do abide in  
the faith. Joh. viii. d.

We are known to be the disciples of Christ if we  
haue loue one to another. Joh. xiii. d.

We can not be Christs discipule, that loueth moze his  
parentes then him. Math. x. d.

We that will be Christs discipule, let hym loke (as  
he that will buyde a house, or begyn waite) whether  
he haue the gyfte of GOD for to endure for Christs  
sake. Luke. xii. f. xiii.

## Disobedience.

The disobedience of Adam hath made vs synners  
and dyabolent befoze God. Rom. v. d.

The disobedient to the woide of God are accursed.  
Deu. xxi. b. Jer. xxi. a. xxi. b. Exo. xvi. c. And Mal  
hoiely dpe. Deu. xxx. d.

An example of the prophet. i. Regum. iii. d. And he  
that obeyed not vnto the sentence of the Judge geuyng  
Judgement accordyng to the lawe, was slayne. Deu-  
terono. xxi. c.

Achan being disobedient is stoned. Jos. vii. d. And  
the Jewes carped into captiuitie. iiii. Reg. xvi. b. c.

## Dyconcknes.

A man ought to be ware of dyconcknes. Luke. xxi. f  
Eph. v. d. Psou. xxi. a.

The inconueniencies of dyconcknes. Psou. xxi. d.  
Eccl. xxi. b. c. d.

For being dyconck is mocked of hys sonne. Gen.  
ix. c. Leth being dyconck comitteth incest or shame-  
full lecherie with hys doughters. Gene. xix. f.

Benhadad being dyconck & a contempner of God,  
is driuen awaye from God by Ahaz. iii. Reg. xx. c.

Ela being dyconck is slayne of hys seruante Sam-  
uyl. iii. Reg. xvi. c.

Amnon being dyconck is slayne of Absalon. ii.  
Regu. xiii. f.

Dyconckardes shall not possesse the kyngedome of  
heauen. i. Cor. vi. d.

## Deathe.

Deathe is prophesied to the transgressours of the  
woide of God. Gene. ii. c. Deu. xxx. d. And for the synne  
of one man. Rom. v. c. It is ordeyned that all shall dye,  
Heb. ix. g. The remembraunce wherof is better. Eccl  
xii. a. And the daye vncertayne. Luke. xii. e.

A man should not aske any thyng of the dead, for the  
confirmation of our faith, for the gospel is sufficiente  
to learne to lye wel. Lu. xii. g. Ela. viii. d. Deu. xvi. a. b.  
Agaynst the wyche Saule dpe, thynkyng that  
he would inqurye at the deade: but they were druyis.  
i. Reg. xxviii. a. b.

The priestes ought not to be assistant at the bur-  
ials or funerals of the deade. Leui. xxi. a.

## The death of Christ.

Christ dyed. Joh. xix. shewing vs hys loue. i. Joh.  
iii. c. to the intent that the grace of GOD were in vs  
debytes. ii. b. He hath swallowed and destroyed deathe  
to the intent that we beleuyng thys, should be heyyes  
of euerlastyng lyfe. Joh. iii. b. and. i. Pet. iii. d. and. ii.  
Ti. i. c. He hath also destroyed the power of the deuill,  
for to deliuer vs from the bondage of the lawe. John.  
xii. e. He. ii. d. Satisfying by hys deathe only for al our  
synnes, to the intent that we shoulde no moze retorne  
vnto them agayne. Rom. v. b.

Of the effecte of the deathe of Christ, loke. Roma.  
vi. d. Heb. ius. ix. d. Collosi. i. c. ii. Cor. v. c. Roma. v. d.  
Apocalyps. i. b.

To dye wth Christ, & to be baptised in hys deathe,  
and buryed wth hym, is to be iustified and poured,  
from synne, & to dye from synne, making it to take an  
ende in vs. Ro. vi. a. b. Item to dye wth Christ, from  
the elemities and ordinaunces of thys woilde: is not  
to be bound vnto traditions, which forbyd vs to touch  
this or to eate that. Collo. ii. d.

They shall dye that beleue not in Christ (that is to  
saye by the interpretation of Sarnete Ihon) that the  
wyche of GOD abydeth vpon them. John. iii. d: but  
not to dye, is to haue euerlastyng lyfe. John. vi. c.  
Wer then that beleue in hym, shall neuer dye. John.  
v. d. viii. f. xi. d.

## EE

## Election.

Our election is by grace, and not by woorkes.  
Roma. ix. c. xi. a.

Fewe are elect and chosen. Math. xx. b. xxi. b.

We are elect of God the father, throughe hys good  
will. i. Pet. i. a. befoze the constitution of the woilde,  
that by the grace and merite of Christ, we shoulde haue  
healthe, seruyng all menne by charite. John. xv. c.  
Eph. i. a. and. ii. Tess. ii. d.

The elect can not be accused, for as much as GOD  
iustifieth them. Rom. viii. f.

## Enemies.

Loke in the loue of vs towards our enemyes.

## Enuye.

Enuye ought to be put out from all men. Gala. v. d.  
i. Pe. ii. a. Psou. xiii. d. & the enuious men. Psou. xxi. a  
for it byngeth vs to pouertie. Psou. xxi. d. to folwe,  
Sap. vi. d. and doth persecute hys neygbour: an exam-  
ple in Saule, whych thow enuy persecuted Dauid,  
i. Reg. xvi. b. in the Philistynes whych thow enuy  
stopped the welles of the seruantes of Abraham. Ge-  
nesis. xxi. c. In Rachell agaynst Leah. Gene. xxx. a  
In the chyldren of Jacob agaynst Joseph. Genes.  
xxxvii. b. In the sacrificers of the temple agaynst Christ  
Mat. xxvii. b. Agaynst thys saynt Paule sayth: thas  
charitie enuicth not. i. Cor. xiii. b.

## Eucharistia.

Howe Eucharistia is ordeyned of God. i. Cor. xi. a.  
Wherof loke vpon thys woide Supper.

## Excommunication.

Excommunication and refection from the holy as-  
sible of our Loyde Iesu Christe, the whiche thyng is  
done by the church agaynst open and obstinate syn-  
ners. Math. xviii. b.

The maner of Paule for excommunication. i. Cor.  
v. b. ii. Cor. ii. b

He that is excommunicate ought not to be reputyd  
as an enemye, but as a brother. ii. Tess. iii.

We ought to eschew him that is excommunicate,  
after the fyrst and seconde correction. Ti. iii. c.

The reason why Paule dpe excommunicate. i. Ti-  
motheus. i. d

They that confessed Christe were thrust oute of the  
Synagoge: that is, were excommunicate. Joh. ix. e

## FF

## Flethe.

Flethe, is sometyme taken in a good part, that is to  
wete for softnes. ii. Cor. xiii. a. Ge. xi. d

All that doth not procede of the Spirite of God, is  
flethe. Gene. vi. a. Heb. ix. b. Collo. ii. d. Galath. v. c

Joh. iii. a. i. Pet. ii. b

Flethe and bloude (that is) al they that folow they  
concupiscences, shall not possesse the kyngedome of  
God. i. Cor. xvi.

The flethe can not please God; Rom. viii. b. c

The flethe frygeth agaynst the spirite, Gala. v. e

The woorkes of the flethe are adoutry, fornication,  
vncleannes, wantonnes, Idolatrye, &c. Galath. v. s  
and. ii. Cor. xii. g.

A christen man oughte to crucifye hym selfe, that  
is to saye, mortifye hys flethe and hys concupiscences  
Galath. v. d

The flethe is to weake. Math. xxvi. d

The flethe is taken for the bodye, John. i. d. John  
ix. a. i. Peter. iii. a

To eate fleth is no synne. i. Ti. titi. a: In example  
of Eliah. iii. Reg. xvi. a, to whom god dpe send in the  
mornyng, and in the euenyng, bryade and fleth.

## Fables.

Fables ought to be eschued by the preachers of the  
gospel. i. Tim. iii. b.

If Israel serue straunge Gods, he shall be put in  
a fable: that is to saye, into mockyng. iii. Reg. ix. b

The Jewes despisyng the commaundementes of  
God are as a fable. Deu. xxi. d.

The Apostles teachyng Christe, folowed not fa-  
bles. ii. Peter. i. c.

Let vs not hear the fables of any prechers. i. Ti. i. a

Let vs not tary in the fables nor in the commaunde-  
mentes of men. Titum. i. d.

## FFamyn or hunger

Famynmente to theym whiche kepe not the com-  
maundementes of GOD. Leuiti. xvi. d. Deutero.  
xxviii. d. and. xxv. d.

Famyn for synnes. iii. Regu. diii. d. Of famyne.  
Deu



# A table of the

Deut. viii. a. Gene. xii. c. xxi. c. xli. g. xlvii. d. ii. Reg. xvi. c. xxi. a. xxiii. b. iii. Regu. xvi. a. iiii. Regu. vi. f. vii. b. viii. a. Eze. iii. b. xii. c. Ose. ix. a. Jer. xi. d. **Famine of the word of God.** Ose. v. d. viii. d.

## False.

The false prophetes are knownen by their frutes of whom we ought to beware. Math. vii. c. We oughte not to heare false wynges. Exo. xx. c. xxiii. a.

## The fayethfull.

The fayethfull are called the house of God. i. Peter. iii. d. The reason why. i. Peter. ii. a. Also the temple of the lpyngs God. ii. Cor. vi. c. Also beloued of God. Judas i. a. Babes, lytle ones in Chyrlle, chyliden, ponge men, ponge fathers, olde men. i. John. ii. d. iii. a. Also truepe free. John. viii. d. Barnes. Ephe. i. a.

The fayethfull know how to vse all creatures with our synne. Titum. i. d.

The fayethfull ought to haue no aliaunce with the vnfayethfull. ii. Cor. vi. c.

The fayethfullnes required in the ministers. i. Cor. xiii. a. That they may teache that, whyche Chyrl hath comanded. Mar. xxviii. d. That is the gos. Mar. xvi. d.

The fayethfull ought alwaye to be readye to geue a reason of theyr fayth. i. Pet. iii. c.

The conuersation of the fayethfull in good woyses. Tit. iii. c. d. i. Peter. iii. b. Heb. xiii. c.

## Fornication.

Fornication ought to be eschewed. i. Cor. x. b. i. Tes. iii. a. Heb. xii. d. Therfore ought every man to haue his owne wyfe. i. Cor. vii. a. for the fornicatours synnyng agaynst the chyrche, o wne bodye, shall not haue the kynges dome of God. i. Cor. vi. d. Heb. xiii. a.

We must fye the felowshyp of fornicatours. i. Cor. v. d. after the example of hym that Paule excommunicated. i. Cor. v. a. and the Israelite whiche committed fornication with the daughters of Moab, among whiche Phynches killed Sami. Num. xxv. d.

To commit fornication with straunge Gods, is to commit Idolatrye, and to forsake God. Exo. xxxiii. b. c. Deu. xxxi. d. Judge. ii. c. viii. g.

God called the fornication of the people, & the murdure whyche theyr ded agaynst hym infidelitie. Num. meri. xliii. b.

Signes to knowe the fornication of a womanne. Ecclesiasti. xxvi. b.

## Fayeth.

The definition of fayeth. Heb. xi. a. We must geue faith to the promyses of God. ii. Pa. xx. c. for if we do not put fayth to hys woide, it profiteth nothinge to heare it. Heb. xiii. a.

Fayth cometh by hearynge. Rom. x. c. whyche is a woike of God in vs. Ephe. i. d. and. i. Tes. ii. c. Joh. v. e. of whiche Chyrl is the authour and finisher. Co. xii. b. and. i. Tes. ii. c. it is the gift of God. Phil. i. d. ii. De. i. a. The fayeth is necessarye for hym that cometh to Chyrl. Heb. xi. b.

The rygthuous spuech by fayth. Ibaru. ii. a.

The fayth iustifier. Gene. xv. b. Rom. i. i. b. iiii. c. d. ix. a. Jer. xiii. b. John. iii. Galat. ii. c. iii. a. b. v. a. i. Pet. ii. b. Efat. xxvi.

By fayth we left our selues by agayne fro our syn, Collo. ii. b. and are saued. Ephi. ii. a. b. ii. Eimo. iii. d. And we knowe God. John. ii. a. And we haue a ware in, and a truste to warde god the father. Ephi. iii. b. and are hys chyliden. Galat. iii. d. Blessed of hym, by whose power we are kepte. i. Pet. i. a.

By fayth we resiste the deuyl, and ouercome him and the woide. i. John. ii. b. i. Peter. v. c. for it is our thyld. Ephi. b. c. and our best place. i. Tes. v. b.

Paule warneith vs to be strong in the fayth. ii. Cor. x. g. Jer. xliii. a.

The fayeth wherof saynte Paule hath so much spoken of, is that which woiketh by charitie secretelye, prouokynge vs to good woikes. Gala. v. Whyche is the rocke and foundation of the churche, agaynst the which the powers of hell shall not preuaile. Math. xvi. c. for the ende of our fayeth is the healthe of oure soules. i. Pet. i. b. as appeareth by the these whyche is saued, by the same. Luke. xliii. f.

The fayth wherby Chyrlle required in al hys myracles, was to beleue, that he coulde geue that whyche was requyred of hym, as appeareth by the leper. Mat. viii. a. And by the two blynde men. Math. ix. d.

If the fayth be trulye, sure, and strong, as a graps of mustarde seide, nothinge shall be impossible to hym that hathe it: for he shall ouercome all thynges to the glorie of Chyrl. Math. xvi. c.

All that is not done of fayth is synne. Ro. xliii. d.

They that haue receaued the fayeth and the holys goosle, and also called the gospet of GOD, if they do forsake it, and blasphemie it, wyllinge to be saued by other sacrifice then that of Chyrlle: do abide the iudgement of God without mercy. Heb. vi. b. x. e. ii. Pa. ii. d.

He that teacheth the lpyngs fayth in Chyrlle, buyldeth the buyldynge and doctrine of God. i. Tim. i. a. of the which we ought to desyre the increase. Luke. xvi. b. and continuance. Collo. i. c. John. xv. a. for he is in every place assured. Psalme. cxxxviii. E thoughte he be proued thowowe diuerse temptations. i. Pet. i. b.

The fayth in tribulation causeth patience. Jam. i. a. Let every man se therfore whether he continue in the same. ii. Cor. xiii. b. Fayeth maketh vs to obayne that whyche we desyre in prayer. Math. xxi. b. Mark xi. c. And by the which we are of the numbre of Barnes, in receauynge remission of oure synnes, Jer. xvi. e.

## Fruite.

The fruite of rygthousnes & of synne. Rom. vi. d. God wyll multiplye theyr frute, that kepe hys com mandementes. Deu. xxviii. a.

Dure affections thowowe the lawe do fructifye to death. Ro. vii. b. therfore to the intent that we should fructifye vnto God by good woikes, we are deliuered from the curse of the lawe. Roma. viii.

The fruite of Barnes wombe (whyche is Chyrlle) is blessed. Luke. i. d.

## Fallynge.

The fallynge withoute hypocryse. Mar. vi. b. and that the Lord requyred. Esa. lviii. b. for he that fasteth without ceasynge from synne, is lyke vnto hym whiche is purified for touchynge of the deat, and toucheth it agayne. Eccl. xxxiii. d. Esa. lviii. a. & after lyke manner, fallynges and oblations do pascyfe nothyng the obstinate people. Iere. xliii. b.

Fallynges without woikes of mercy do pascyfe no thyng. Zach. vii. b.

Fallynge iorned with prayer. Tob. xii. d. Exam ples. Dani. ix. a. Jer. xiii. a. xliii. d. ii. Cor. vi. b. Luke ii. Math. xxviii. c. Tob. iii. b. Jud. xx. d. i. Reg. vii. b. ii. Para. xx. a. ii. Reg. xii. d.

Ipocrites do caste God in the teeth with theyr fallynges. Esa. lviii. a.

## Father and mother

To honour father and mother, is for to do good vnto them in minisprynge vnto them thynges necessarye for the. Mar. x. b. Mar. vi. a. I ma ought the to do this. Exo. xx. b. Luc. x. a. Deu. v. b. in obeyng of them, Pro. xxxiii. c. Eccl. iii. a. Collo. iii. d. Ephi. vi. a. with out cursynge or stryngs of them. Exo. xxi. b. Leuit. xx. b. for God byd punishe the people of Israel, by cause theyr dysobeyed theyr parentes. Eze. xxi. a. but for al that they must not obey them no moie the Chyrl Math. x. d.

The parentes ought to teach the word of God vnto theyr chyliden. Deu. x. c.

## To do good

We can do no good withoute Chyrlle. John. xv. a. for that whych is done withoute fayeth is synne, Rom. viii. a. iiii. d.

We muste do good to them that hate vs. Math. v. g. Luke. vi.

He that doth good is of God. i. Joh. iii. c.

We ought to good alwayes. Galat. vi. b. Tes. iii. c.

In dorynge good, we do stoppe the mouthes of wyces ked men. i. Pet. iii. c.

There is none that doeth good. Psal. xliii. a. liii. a. Roma. iii. b.

## Good

None is good, but onely God. Lu. xvi. d. Ju. xi. b. God is good to all them that be ryghe in herte. Psal. lxxiii. a. cxxv. a. and to them that truste in hym. Psalme. lxxii. a.

## God.

God is one, and the father of all, whyche is aboute all, by all, & in vs all: not dwellinge in temples made with mennes handes. i. Cor. viii. b. Ephe. iii. b. Roma xi. d. Jer. x. b. i.

# ppyncipall matters.

It is God that iustifieth for the loue of Christ. Ro. viii. g. by whose election we are sanctified, through the holy gost. i. Pet. i. a

God is a spirite. Jo. iiii. c. That is, the begynnyng and the ende. Apo. i. c. xxi. c. the head of Christ i. Cor. xi. a. whiche is wel pleased in Christ bys sonne. Math. iii. d. whiche is in Christ, and Christ in God bys father. John. xiii. b. whom neuer man lawe, nether can see nor knowe but Christe. John. i. b. iiii. c. vi. e. i. Timo. vi. c

## Goddes

The Judges are called gods. Exo. xxi. b. d

The hearers of Goddes worde, are called goddes. John. x. g.

The gods, are Images and ydoles made w mens handes. Deu. xiii. d. whose vertue & property the Psal- mist sheweth. Psal. cxv. Baruch. vi. b. Sapi. xvi. b. And they are many in number. iii. Reg. xviii. g. but to vs is one onely God. i. Cor. viii. b. wherfore the straig Gods ought to be cast out, and one only god wor- shipped of vs. Iosu. xxiii. f.

## Gestes of God.

All that we haue is the geste of God, in the parable of the talents. Math. xxv. d. Luk. xix. b. i. Corin. iii. b. James. i. c. ii. Pet. i. a

It is then of God that we be saued. Ephe. ii. a

It is then of God to vnderstande the scriptures, Luke. xxiii. g. to the whiche Christe openeth our vnderstandynges. i. Cor. xiii. b.

Christ hath geuen many gestes to the edifying of hys church. Ephe. iii. b

Euery ma hath hys proper geste of god. i. Cor. vii. b. God requyret gestes that be geue willyngly. Exo- dus. xxv. a. xxxv. a

## Gospell

Gospell, is as much to saye, as glad tydynges. Luke. ii. b. the power of God, to the heath of al them that be- leue. Rom. i. a. b. i. Cor. xv. a. The wysedome of God. Math. x. c. i. Cor. ii. d. the ministracion of the spirite & of righteounes. i. Cor. iii. b. Euerlastyng lyfe tho- rowe Christ, the whiche God hath euerlastyngly pro- mised. Ephe. i. a. ii. Tim. i. c. Tit. i. a. The secreit longe tyme hydde. Collo. i. d. Roma. xv. d. whiche thyng to open and declare Christe is come. Math. xvi. d. a hath sente hys Apostles. Math. x. c. to preach it to all crea- tures. Math. xvi. d. whiche thyng was done. Col. i. c. to the whiche (not wrythstandyng) all men obeyed not Ro. xii. c. Esa. liti. a. The similitude of the sede. Math. xiii. a. proueth the same.

By the gospell is declared the gloze and maiesty of Christe. ii. Cor. iii. a. the whiche commaunded hys Ap- ostles to teach all that he had taught them. Mathew xxviii. d. Mark. xvi. d. without taryng anye thyng Math. x. a. but suche thynges as are necessarye to the lyfe. Math. x. b. i. Cor. ix. a. b.

The gospell increaseth it selfe, more & more by good woyses. Collo. i. a. The whiche Esay the wode before, to be preached in diuerse tonges. Esa. xlviii. c. the whiche thyng was done. Act. ii. a. b. And by the prea- chynge of it, the church is gathered together in al the world. Esa. lx. a. And the Consciences made gladder. Pouerbes. xii. d

The terrible Judgment of God agaynst the dyspe- sers of the gospell. ii. Tessa. ii. c.

The Gospelle dothe the office of an Euangelyste. ii. Timo. iiii. b

They that set forth the gospell, whosoever they be, ought not to be ler. Luke. ix. f.

By the preachyng of the gospell, if we do beleue it w- th the hert, we accomplysh the commaundementes of God. Deute. xxx. c.

## Gentyles

They are Gentyles or Grekes, whiche are not of the circumcision. Rom. i. b. Christ is the loby ge for of the Gentyles. Gene. xlix. b. Esa. li. b

The gentyles are called to Christ, by the preachyng of the Apostles. Esa. lxvi. f. to the gloze of God. Esa. xlii. a. Psal. xlviii. and lxxxvi. and conuerted to hym. Psal. cxviii. Esa. ii. a. Zacha. viii. d. i. x. a. xiii. d. of whō he is also the heade. ii. Reg. xxi. d

Paule mony meth vs, not to folowe the woyses of the gentyles. Ephe. iiii. d. for they are farre frō Christ and pertayne nothyng to vnto hym. Ephe. ii. c. by cause

they do not folow righteounes. Rom. ix. e. And there- fore doth God forbydde the Jewes to haue anye cons- ueracion with them. Leu. xviii. d. Deut. vii. a. Iosus xxii. a. Exo. xxxiii. b. ii. Cor. vi. c. And that they do not receiue theyr customes about the dead. Deu. xxi. a

Christe prophced the comynge of the Gentyles into the church. Math. viii. b. and that they shoulde haue trust in hym, after that they had heard the iudge- ment and gospel of heath. Math. xii. b. and put asyde the seruenge of ydoles. John. iiii. c. for Christ is sent vnto them. Act. ii. f. xxviii. g. and the doze of sayth ope- ned. Act. xiii. d. whom also Christe calleth hys shepe, Joh. x. c. chosen by grace. Rom. x. d. purified by sayth, Act. xv. b. conuerted by God. Act. x. c. knowenge the secreit mystery of grace. Collo. i. d. Then a man ought not to esteeme them abhominable. Act. x. c. but preache the gospell vnto them. Mark. xvi. d. as saynte Paule dyd. Act. xiii. g. for he is theyr minister. Roma. xv. d. theyr Apostle. Rom. xi. b. theyr teacher. Gal. i. c. i. c. ii. b. and theyr master. ii. Tim. i. c.

## Gloze

The gloze of Christe is declared by the gospell. ii. Cor. iii. a. the whiche heath sheweth to them whō he hath chosen. Rom. ix. e.

All honoure and gloze to God onely. Apoc. iiii. d. Phil. iii. d. Judas. i. g. to whose gloze, we oughte to do all thynges. i. Corin. ix. g. wherher we lye or dre. Rom. iii. b. for all that is done to the gloze of Christ, cometh of the holy gost. i. Cor. xii. a

Christ is the hope of our gloze. Collo. i. d. The whiche the holy gost doth promise vs after tribulaci- ons. i. Pet. i. b. although he be not worthy of this gloze. Rom. viii. d. ii. Cor. iiii. d

Let bayne gloze be farre from vs. Gala. v. d. Phil. ii. a. for they whiche seeke gloze, canne not beleue in Christe. John. v. f. g. as appeareth by the chefe of the Jewes. John. xii. f.

## Glotony

Glotony, is the woysche of darkenes. Rom. xiii. d. lei- vs not therfore be geuen vnto it, as Esa. lvi. d. But lette vs sette agaynst it, the prayer that is writ- ten. Ecclesi. xxi. a. the whiche is no corporal thyn- ge, but a spiritual. Psal. liti. b. xvi. xlii. lxxxix. xciii. cxxviii. i. Peter. iii.

## Grace

By the grace of God, cometh oure redemption, the deliuerance from synne, and our purgacion. Ro. vii. d. Ephe. i. b. Titus. iii. a. Gal. ii. d. Act. xiii. f. by whiche we are saued, not by woyses. Ephe. ii. a. b. Jo. i. b. Otherwyse grace were no grace. Roma. xi. a. lette vs cease therfore from euyl woyses, and warte for the euerlastyng lyfe. Tit. ii. c. d. whiche is geuen vs by grace. Rom. vi.

God hadde purposed before the begynnyng of the worlde, for to geue vs grace thorow Christe. ii. Timo. i. a

Grace ought not to be receiued in bayne. ii. Cor. vi. a but we ought for to encrease in the same. ii. Pete. i. d. for fearefull iudgement shal he haue, whiche refu- seth it. Heb. x. c. whiche thyng they do, that wyl be iusti- fied by their woyses. Gala. v. a. let vs therfore trust in the same grace onely, whiche is offered vnto vs, by the gospell. i. Pet. ii. c

I man ought to geue thanckes after he hath eaten. Deu. viii. b. An example in Christ. Math. xxvi. c. Mar. xiii. c. and in Paule. Act. xxvii. f

## Gelosye

The lawe of gelosye. Num. v.

The gelosye and dyoncken woman. Eccl. xvi. b.

## Heade

Heade, for chapter, begynnyng, or ppyncipall cause of a thyng. Psal. cii. b

Heade, for pynces, powres, & kinges. Exo. xxviii. b. i. Reg. xv. d. Psal. xvi. f. Esa. i. b. Iuos. ix. a

Christ is the heade of the church. Eph. i. d. iiii. d. v. d. Collo. i. c. ii. b

Christe is the heade of man. i. Cor. xi. a

Manne is the heade of the womanne. i. Corin. xi. Ephesi. ans. b.

The head of the serpent is broken by Christ, & not by the woman. Gene. iii. c.

## Herte

As the herte, that is to saye, a herte easye & opie





# ppyncipall matters

xxvi. a. Deute. iiii. c. d. b. a. for God hateth the Deu. xvi. And whosoever maketh them, is cursed of him. Deut. vii. a. b. c. d.

The Jewes as well as the Gentiles had trust in their Images, thynking for to haue helpe of them in their tribulations. Deu. xxii. e. And therfore God chawnded them to be taken downe, broken and burne Deuter. vii. a. b. c. d.

Micah had made an Image for him self, but the childen of Dan toke it from him by force, and wrothwiped it longe time. Judge. x. vii. a. b. c. d. e. f. from whence Idoles had their beginning, and the euils of Idolatry. Sapt. xiiii. b. Idolaters shall not possesse the kingdome of God. i. cor. vi. b. Let vs therfore cast asyde all Idolatry, to thintent that we peri the not, as the Jewes did. i. Cor. x. b. i. Job. v. for the prophet ascribe the destruction, of the people to Idolatry. Ezechiel. vi. a. xliii. b. Jer. xliiii. a. and specially of the priestes. Ezer. viii. b.

## Inuencion.

All inuencion agaynst the Lorde God is accursed. Esay. iiii. b. and punished Psalm. lxxix. other by derty Deut. xxviii. b. or els by a plague. Iud. ii. d. The priestes are caste out of the house of God, for their Inuencions. Yacha. ix. c.

## Innocency.

None is innocent before God. Exod. xxxiii. a. But xliii. c. neuertheless he that killeth an innocent in the sight of man, is accursed. Deut. xxvii. d. and shall not abide in ymum Med. ii. Re. xii. d.

The Inuence that one doth vnto innocetes Eccl. iiii. The innocency of Tob. Tob. ii. b. Job sheweth forth hys innocency. Job. xxxi. a.

## Inuocacion or calling vpon.

To them that calle vpon the name of God, be helth Ro. x. c. he calleth not truly vpon the name of God, whiche beleueth not in hym. Ro. x. c. and therfore dyd Enoch first call vpon the name of God. Genesis. iiii. d. Item Abraham. Gene. xii. c. xiii. a. also Jacob. Gene. xxxii. d. Also Moses Exo. xxxiii. a. Deu. xxxii. a. Also Sampson. Iud. xvi. d. xvi. g. To call vpon or inuocate the name of God ouer any man, is for to blesse or pray for hym. Num. vi. d.

God when he is called vpon in tribulations, doth heare. ii. Reg. xxi. a. And those are faithfull whiche do cal vpon hym with a pure and cleane herte. ii. Tim. ii. d.

Elph doth mocke them that cal vpon the Idol Baal. iii. Reg. xviii. e.

## Judgement.

God doth iudgement to the fatherles, wydowe and straunger. Deut. x. d.

The terrible iudgement of God, agaynst those which beleue not the gospel, ii. cor. i. c. and those that withdraw the faithfull from the truth of the gospel Gal. v. b. whiche God doth suffer to be done vnto them whiche wil do that, that they like best. Psal. lxxxi.

God beginneth iudgement at his owne house: for he sendeth tribulations and afflictions vnto hys church. i. Pet. iiii. d. Pro. xi. for our correccion, to thintent that we be not condempned with the worlde. i. Cor. xi. g. Then to iudge is to puny the Gene. xv. c. Deut. xxxii. c. i. Regum. iii. c.

He that heareth Christe, and beleueth his gospel is not iudged. Jo. v. d. and he that beleueth it not, is iudged already. Jo. iii. c. because he despiseth the worde of the gospel mar. xii. c. Job. xii. g. Then shall euery man be iudged according to his faith. Mat. xvi. d.

## The generall iudgement.

Of the general iudgement. Psal. xcvi. Esay. ii. c. xxv. a. xvi. c. the which is nrghe. Ro. xiii. d. and shall come as a thefe in the night, for it is vncertain, we muste therfore watch. mar. xxi. d. Luc. xvi. f. whiche dape is onely knowen of the father. Mark. xiii. d. zacha. xiii. b. Of which the signes are. Mat. xxiii. c. mar. xiii. c. luk. xxi. c. In the which dape Christe shall apere with his angels, to them that waite for health, Mat. xxv. c. Hebe. ix. g. and shal make open the counsaill of mens hertes. i. Cor. iiii. a. In the which dape also, the apostles and sanctes shal iudge. i. Cor. vi. a. mar. xvi. d. by the feare of which S. Johan dyd induce the phariseis to the chaunge of lre. Mat. iii. b. Lu. iii. b.

## Humayne iudgement.

The Judges oughte to do righteous iudgements. Deutero. i. b. c. xvi. d. without iudgng accorpyng to the outward appareance. Prouer. xxiii. c. Eccle. xi. a. noz yet peruerp nge. Deut. xxi. d. xlvii. c. for in iudgment, a man should not agre to the voyce of manpe, for to come by the truerth. Exod. xxiii. a.

The lawe also doth forbydde for to iudge of the mā, excepte he be knowen to be suche a one. John. vii. e. for he that iudgeth hys brother, iudgeth the lawe. Jacob. iiii. c. let vs not iudge then accorpyng to the outward shewe. John. vii. c. noz before the tyme. i. Cor. iiii. a. The signes and wonders whiche the GOD dyd before Pharaos, are called iudgements. Exo. vii. a. xii. Iudgment for lawe, order, and rght. Deu. xliii. a.

## Judges.

The offyce of a Judge. Exodi. xxi. a. Leuit. xix. d. Deu. i. a. who men must obey vnder the payne of death Deutero. xvi. c.

A righteous Judge ought not to accepte persones Exodus. xxiii. a. Leuit. xix. c. noz be mercifull to the fatherlesse in a wrongfull cause. Prouerbes. iii. a. Eccle. iiii. b. but iudge accorpyng to the lawe of the people. Deuter. xvi. b. but manpe are blinded through giftes. Eccle. ix. d. An example in the childen of Samuel i. Reg. viii. a. iii. Reg. xxi. c. d.

Christe is ordeyned of God hys father, to be iudge of the quicke and of the deade, of the good and of the euill. Actes. x. g. Rom. xiii. b. Heb. xii. f. To whome it is geuen to geue iudgemente. John. viii. d.

## Iustificacion.

To be iustified, is to be saued, redeemed from all iniquity, pouged, washed, sanctified, regenerate and reued by the spirite of God, and that sinne be not imputed vnto vs for the loue of Christ: but for geuen by his grace to the intente that we shoulde do good workes. Titus. ii. d. iii. b. Jer. xiii. f. ii. Cor. v. d. v. c. The whiche thinge is done by faith. Rom. iiii. d. b. a. for a man muste be first a newe creature in Christe, before he do anye good workes. Luke. i. g. Titus. i. d. Ephe. ii. b. To them that will be iustified by the verpe lawe of God is selfe. Christe is deade in bayne. Galathians. ii. d. and hys grace doth ppofer hym nothyng. Gala. v. a. then in as muche as God doeth iustifye, no man can accuse vs Rom. viii. g.

## Keyes.

The keyes are the lawe and the worde of God, by the whiche we do shutte and open the kyngdome of heauen, that is to saye the church. Math. xv. c.

Christ onely geueth the keyes to bynd and to lose by his word. Jo. xi. f. Isa. xxi. lxxv. iii. b.

Whosoever is filled with the holy Gostle, hath power to shewe by the word of God, that they whiche do beleue (that remission of synnes is done by Christe) are absolved (whiche is to open) and that they whiche do not beleue it, are bounde (whiche is to shutte) John. xx. d. Math. xviii. c. John. xxi. a.

## Keynge.

What maner a man a kyng shoulde be. Deutero. xvi. d. i. Regu. xii. c. whose herte is in the hand of God Prouer. xxi. a.

A righteous kyng is the strengthe of hys realme. Pro. xxix. a. b. Sap. vi. b. Eccle. x. a.

The kyng ought to reade the boke of Deuteronomys, that is to saye: the lawe of God, and to kepe hym to that onely Deutero. xvi. d. An example in Josuah. iii. Regum. xxi. c. and preache it to the people: An example in Salomon. iii. Regum. viii. f.

Kynges be happye by vsunge mercepe. Prou. xxv. a. An example in Dauid, Ezechiah, Josiah, Ecclesiast. i. xli. a. Item in Josaphat in Isa. lvi. Regum. xv. b. and. xxi. e.

Let vs honour the kyng. i. Pet. ii. c. and praye for hym i. Timo. ii. a.

Kyng Jeroboam because he suffered Images, and sustayned Idolatry in hys realme: inducyng hys people to haue trust in other thynges then in God, is terribly threathened. iii. Reg. xxi. b. c. xvi. a. b.

The worst before for to raigne. An example of the ferre bulle. Judges. ix. b. Whose power is sette out. i. Regum. viii. b. A man shoulde take hede of the displeasure. Prou. xvi. d. for they haue done fornication, with the whoze of Babilon. Apocalyp. xvi. a.

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under them is none other but cursednes. Eccle. x. And if they continue in theyr wickednes: they shall be punished with the people. i. Reg. xii. d.

The christen men are the kynges and sacrificers of God the father, confirmed by Iesus Christ. Apo. i. b. v. c. and i. Pet. ii. b.

## ¶ Kyngdome.

The ragne of Christe is described in the blessinge of Iuda. Gene. xlix. b. and Esa. xlii. a.

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Of the kyngdome of Christ, loke Luke. xxi. c. Mat. xxv. c. Ier. xlii. d. ii. Tella. i. b.

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The kyngdome of heauen consisteth not in meate or dryncke, nor yet in wordes, but in power, whyche doth make subiecte the heartes of menne vnto GOD. Roma. xiiii. c. i. Corinthy. xiii. d. And by the same meanes the kyngdome of God is within the saythfull, of whyche Christ is the strength. Luke. xxi. e.

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To fe the kyngdome of heauen, is to possesse, haue, and be partaker of it. Iere. iii. a.

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### ¶ The loue of God towarde vs.

God is the God of peace and loue. ii. Cor. xiii. d. God loueth all, and hateth nothinge of that he hath made. Sapient. xi. and dothe deliuer vs from euill. I. say. xlii. a. Ier. i. b. John. iii. b. Romayn. v. b. Ephe. v. a. z. Apocalyps. i. b.

God chafisteth them whō he loueth. Pro. iii. b. Heb. xii. b. Apoca. iii. d.

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### ¶ Our loue towarde God.

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We muste loue with the whole herte. Deute. vi. b. Psal. lxxvi. i. d. Math. xxiii. d. Luke. x. c.

Let vs loue god with word and dede. Deu. x. c. Eccle. ii. d. John. xiii. b. c.

Let vs loue God earnestly. Ecclesiasticus. xiiii. c. Roma. viii. d.

### ¶ Our loue towarde our neyghbour.

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Let vs loue one another, as Christe hath loued vs. John. xiii. d. xv. d.

To loue our neyghbour as our selfe. Luke. xx. Mathew. xxi. Ier. xxi. x. Romaynes. xii. c. and i. Cor. x. f.

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### ¶ Our loue towarde our enemies.

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### ¶ Our ouer dilection.

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The false prophetes whyche woulde drawe vs fro the loue & true trust which we ought to haue in God, oughte not to be heard, but to be putte to death. Deuteronomi. xxi. a.

In admonicion to loue. i. John. iiii. d. Iosue. xxiii. c. Eccle. xiii. c. to the entente that wee shoulde loue God, with all our herte, and with all our soule, it purgeth our hertes of all exteriour truste. Deu. xxx. b. Loke in the title of loue and charite.

### ¶ Labour.

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### ¶ Leuen.

When shoulde caste oute the leuen of olde Malice. i. Corinthy. v. a.

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He that dyd eat leuen in the celebration of the passouer, dyd dye. Ero. x. i. c. xii. a. b.

### ¶ Libertie.

Christen men are fre. i. Pet. ii. c. John. viii. c. In example of saynte Paule. i. Cor. ix. c.

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### ¶ Lawe.

The lawe is the power of synne, by which we feale the passions of synne in vs. i. Corin. xv. g. Roma. vii. a. Loke. Roma. iiii. c. viii. b.

The lawe whyche concerned the decrees and commaundementes, is abolished thorow Christe. Ephe. ii. d. ii. Corinthy. xiii. d. Actes. xv. d. for it brought no man vnto perfection. Heb. viii. b. c. The whyche thynge saynte Paule sheweth, by the similitude of the herpe, and of the allegory of the chyldren of Sara and Agar. Gala. iii. a. c.

The lawe is not geuen vnto the saythfull. Gala. v. d. for by the law of the spirite of lyfe, we dye to the law of synne. Rom. vii. b. viii. a. Galath. ii. d. but it is geue to the vnrightheous manlapers. ec. i. Timothe. i. b. By the whyche a manne hath knowledge of synne. Romaynes. iii. c.

The ende of the lawe is Christe. Roma. x. a. whych onel hath fulfilled it. i. Cor. i.

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The lawe is fulfilled in louyng oure neyghbour. Galathians. v. b. Roma. xiii. c.

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for the tribulations of this world, are not worthy of the gloire that shal be shewed vnto vs. Roma. viii. And if we haue patience in them, that cometh of God. i. Cor. xiii. Howe then can we gloire, that we do merites that thynge wherby is none of ours, in as much as God doth accomplishe in vs the good wyl. Phil. ii.

## ¶ Of the

This worde masse is not in the Bible, translated by saynt Jerome, nor in none other that we haue. And therefore coude I not tell what to note thereof, but to sende the Reader to the Supper of our Lorde Iesus Christe. i. Cor. xi. Ict. xx. b. c.

## ¶ Of ministracion.

Of the ministracion of the poore christen sayntes, loke Roma. xv. b. ii. Cor. viii. b. ix. a. b.

The ministracion of the atonement made by Christ receyued of Paule. ii. Cor. v. d.

The ministracion of the worde, is the preachinge of the gospel of grace. Ict. xx. e. Christ came to be a minister, geuynge hys lyfe for our healt. Mathew. xx. g. Marke. x. g. the whiche also is the minister and G. Quoppe of sayntes settinge on the right hande of hys father. Ephe. viii. a.

Diuers ministracions be geue in the church. Ephe. iii. b. i. Cor. xii. a.

## ¶ Minister of the Word.

Who ought to be ministers of God. Lenu. xxi. c.

Christe geueth rules of ordinaunces to the ministers of the worde. Math. x. a.

The ministers shoulde feade their flocke, and not deuoure it. John. xxi. e.

In the ministers shoulde be greates charite, the whiche is declared, by that Christe asked Peter thre tymes, Peter louest thou me. John. xxi. e.

What the loue of a minister oughte to be towarde them that he preacheth to. Phil. ii. a.

The minister oughte to preache the worde of God. i. Peter. iii. c.

If the minister do preache anye woordes necessarye for the remission of synnes, he is abhominable & excommunicate. Galath. i. b.

The ministers are warned to suffer all thynges for Christe. Mat. x. c. John. xii. b.

No man may be a minister, if he loue not Christ better then hys father and mother. Math. x. b.

The minister ought to praye, that the holpe ghooste myght worke in the hertes of the beleuers, and do duelye hys office, not leaueynge it vndone for ministringe vnto the poore. Actes. vi. a. And geue thanks when he perceaueth that the word of god doth byng forth frute. Philippi. i. a. i. Tessalo. i. a. without sekyng of hys owne. Phil. i. c. D. vnhonest lucre. Ict. i. a. and i. Tess. i. a. Whyche thynges doyng, men are bounde to arde hym. Mat. x. b. Rom. xv. c. Gala. vi. b. i. Tess. v. c. after the example of the Philippians, wherby deth healte saynt Paule. Phil. iii. b.

I man ought to praye vnto God, that he bouchsafe to geue good ministers. Mathew. ix. d. whom men are bounde to loue. i. Tessalonyas. v. c. And honoure them. i. Tessalo. ii. b.

## ¶ Of Miracles.

The Prophete wherby wyl with dyuine men throughe miracles (fro the true loue) ought not to be heard but sayne. De ut. xiii. c.

The power to do miracles, is geuen by the spirit of God. i. Cor. xii. b. Ict. iii. b. vii. c. for the confirmation of the worde. Marke. xvi. d. Ict. xiii. a. Heb. ii. a. loke iii. Reg. iii. of manie miracles.

I man oughte not to reioyce that he hath power to do miracles, but because that he hath hys name wyrtten in heauen. Luke. x. c.

## ¶ The mercy of God toward vs.

God is ryche in mercy. Ephe. ii. a. and ii. Cor. i. a. ii. Reg. xxiii. c. Esa. xxxiii. Iacobi. ii. d. The prayse wherof is. Ecclesiast. xvi. d. xvi. a. In example in Dauid. ii. Regum. vii. d.

Samuel setteth the mercy of God before the people, whiche is heft after a kynge. i. Reg. xii. b.

God hath deliuered hys people thowow mercy. Ero. x. c. Eschiel. xxxvi. e. And geieth vs all thynges by mercy, withoute oure strengthe. Deutero. viii. d. and i. Regum. xii. d.

Mercy to them that chaunge their lyfe from euyl to good. Deu. xxx. a. xxi. a. Eze. xvi. xviii. e. Ofsee. xii. g. Esay. lv. b. Whome God hath predestinate and foreseue to do it. Roma. ix. c. In example in saynt Paule. i. Timo. iii. c. also in the gentyles. Rom. xi. d.

## ¶ The mercy of men toward men.

Mercy is more then sacrifice. Mathew. ix. b. xii. a. Marke. ii. c. Of. vi. c. Prayer. xxi. a. Lette vs then be mercifull wth a glabbe wyl. Roma. xii. b. as oure father in heauen. Luke. vi. f. for geuynge one an other euen as God hath done vnto vs thowow Christe. Esphesians. iii. g.

To thintent also that we may helpe the necessitie of our neyghbour. Col. iii. b. for mercy is promised to the merciful. i. Re. xv. a. and blessing. Prayer. xi. d. xxi. b. Mat. x. d.

He that doth no mercy, shall receiue iudgment with out mercy. Jam. ii. c. wherof the Pharises are rebuked. Mat. xxiii. c. Luke x. f.

The prayse of mercy. Pro. xiii. c. xxi. c. In example of mercy in Dauid. i. Reg. xiii. b.

## ¶ Of mortification.

I man must mortifie the members of the body of synne Colo. iii. a. and that euerye daye for Christes sake. Ro. viii. g.

Paule after the example of Christe doth beare the mortifyinge of Christ, in hys body beynge euerye daye set forth to dye for his dyrtzen. ii. Cor. i. b. c. i. Cor. i. b. c.

## ¶ Of murmure.

Let vs not murmure agaynst god, to the intent that we perpe as not as the chyldren of Israel. i. cor. x. b. Let vs then do al thynges with out murmure. Phil. ii. b. for a man ought to shome it. Sapi. i. Of murmuring loke Same. xi. a. xxi. d. xiii. a. xvi. f. xx. a. xxi. b. xxi. b. Also Exodi. xvi. a. xvi. a. Also Deutero. i. d. e.

## ¶ Of Meates.

God dyd shew vnto Peter in a vision, that it is law ful vnto the sayntful, for to eat of al maner of meates. Ict. x. b. roma. xiii. a.

Meates are ordeyned of God, for to take them wth the geuynge of thanks. i. Ict. iii. a.

The meate is sanctified, by the worde of god and prayer. i. Timo. iii. b.

For the choyse of meates, a man ought not to offend his brother. Roma. xiii. b.

To teache that men are bounde for to absteyne from certayne meates, is the doctrine of deuils. i. Tim. iii. a.

## ¶ The name of God.

The name of God oughte not to be taken in vayne, Ero. xx. a. and Deu. v. b.

The callers vpon the name of God ought to sepe rate them selues from al iniquite. i. Ict. xvi. u. c. In Enos dyd, in whose time, men began to call vpon the name of God. Gene. iiii. d.

Ther is none other name geuen vnto men, wherby they can be saued, but the name of Iesus Christe. Ict. iiii. d. The whiche we praye that it maye be declared, celebrate and glorified thowowout all the world. Mat. vi. b. Psal. viii. as Dauid dyd. ii. Reg. vii. d. for the loue of whiche God doth not forsake the people that knowledge thir syn. i. Reg. xii. d.

The name of God is blasphemed thowow our enylyng. Rom. ii. d. i. Timo. vi. a.

He that blasphemeth the name of God, is stoned to death. Leuit. xxiii. b. for it is he only that shoulde be called vpon. Iere. xiii. b. Philyp. ii. b. In example in Abrahah, Gene. xii. c. xii. a. Also in Isaac, Ge. xxi. f. Also in Moyses Deuter. xxxii. a. Whosoeuer tharfore doth call vpon the name of god shalbe saued. Joel. ii. g.

## ¶ Of New

The newe testament is the remission of synnes, by the blud of christ mar. xxi. c. mar. xiii. c. Luke xxi. b. by the whiche God hath promised to geue new lawes in our hertes, and not to haue remembrance of our synnes. Heb. viii. d. x. c. Gene. iii. c. of the whiche Paul hath receyued the dispensation. ii. Cor. iii. b.

He ought to be a new creature that beleueth in Christ Galath. vi. d. and walke in the newnesse of lyfe. Romaynes. vi. a. doyng all hys woyses by the spirite of God. Roma. viii. b.

Lette vs therefore do on the newe manne, wherby he hath create in vs. Ephe. i. i. g. to the intent that we

# principall matters.

we maye loue in rtyghtousnes and holynes.

## ¶ Neighbour.

Who so ever hath neede of our helpe to our neighbour: whom we ought to helpe, as Christ teacheth vs by the parable of the Samaritane, Luke x. c. takinge care & charge of hym, Eccle. xvi. b. with our despisinge of hym, Mal. i. b. and scaundering hym, Eccle. xix. b. & iudginge hym, Jam. ii. b. but pleasinge hym vnto edifyinge, Roma. xv. a. And louinge hym as our selfe, Leu. xix. c. Math. xxii. b. for in so doinge the lawe is fulfilled. Rom. xii. c.

## ¶ Oblation of offeringe

Oblation for synne pleaseth not God Psalme. xl. Heb. x. b. for Christe is once offered in an oblation for our synnes, and for our sanctifyinge. Heb. ix. g. he needeth therfore no more to be offered. Heb. vii. c.

Christ hath geuen hym selfe for vs vnto God an oblation and sacrifice, Ephe. v. a. By the whyche we are sanctified. Heb. x. c.

Of the oblations of the olde testamente, loke Leu. vi. c. ix. a. xxi. c. Num. vii. a. xv. c. xxi. a.

## ¶ Obedience.

A man muste obey vnto the voyce of God, Exo. xv. g. Deu. xxi. d. for he that obeyeth it, is blessed, Deute. xxi. e. and he that obeyeth not, is cast of. An example in Saule, i. Reg. xxi. c. Item of Ican, Josu. vii. d. let vs then be chyldren of obedience, i. Pet. i. c. speciallpe to God more then man, Ier. b. c. Also to our parentes, Exo. xx. b. Leu. xix. a. Deu. v. b. Tob. iii. a. In example in Christ, Luke. ii. g. Phil. ii. b. Also to our superiour, Exo. xxii. a. Heb. xii. c. an example in the Israelites, Deu. xxi. d.

God hadde leuer that we obeyed hys commandementes then to do sacrifice vnto hym, i. Regu. xv. e. Eccle. i. d. whych we do when we are chosen of God i. Peter. i. a.

## ¶ Praise.

Gene praise vnto God, Ipoa. xix. a. God is our praise whom we shoulde laude, knowe ledyng that all that we haue cometh of hym. Exo. xv. a. Deu. x. d. An example in the Israelites, Josu. xxi. b. Also in Anna. i. Reg. ii. a. Also in Salomon. i. Reg. vii. b. Also in Dauid. ii. Reg. vii. c. xxi. a. Also in the Apostles. Luke. xxi. ii.

A man ought to offer the sacrifice of praise vnto god thoro Christ, Heb. xiii. c.

Praise shall be vnto euerye manne from GOD. i. Cor. i. ii. a.

Praise is discommendable in a mans owne mouth Ps. xxi. a. for he that prayseth hym selfe, is not commended, but he that is praised of God, u. Cor. x. d.

## ¶ Prayer.

The prayer that Christe taughte vs. Mathew. vi. b. Luke. xi. a.

The prayer of the chyssen oughte to be continuall and seruente, the whyche thyng Christe seith vs by a similitude. Luke. xi. a. xxi. a. To the whych thing also he dothe exhorte vs. Mathew. vi. a. Also saynre Paule, Romaynes. xii. c. Ephe. i. c. Collosi. iii. a. and i. Tess. v. d. And saynre Peter i. Pet. ii. ii. b. for the continuall prayer of the rtyghtous is verpe acceptable to God, James. v. d. An example in Eliab iii. Reg. xvi. a. And therfore shoulde we pray purely in euerye place, without wrath or dissencion, i. Tim. ii. c. John. xiii. c. Psal. ciii.

## ¶ Peace.

Peace doth signifye the tope of conscience and surenes agaynst the deuyll our aduersarie. And generally the abundaunce of al spiritual goodnes: because our synnes are forgiven vs by Christe, of whych thyng, loke Esa. lii. Jer. xxi. i. Osee. ii. The whyche thyng also saynre Paule doth wyse vnto them that he wyrteth vnto, Romaynes. xv. c. Ephe. i. a. ii. Tessal. iii. d. Of whyche God is the author. i. Tess. v. d. i. Cor. xiii. f. And Christe the preacher. Ephe. ii. d.

Peace be with you is a manner of gretyng verpe sampter amonge the Jewes. For whyche we saye: God saue you, or God speede you. i. Reg. xv. a. Gene. xlii. e. Iudge. xix. a.

Christ desireth peace to hys Apostles. Luke. xxiii. f. John. xxi. d. xvi. f. xx. e. whyche thyng can not be comprehended by mans reason. Phil. iii. b.

We oughte to haue peace with all men, Romayn.

xii. d. Heb. xii. c. Ephe. i. iii. a. i. Pet. ii. b. with them that do call vpon the name of the Lorde, ii. Cor. i. a. mothe. ii. d. And with the ministers of the worde of GOD, i. Tess. ii. c. for the Lorde hath called vs to peace and vntye. Collo. iii. b.

## ¶ Poore.

We shall haue alwaye poore amonge vs. Math. xxvi. b. Deuteronom. xv. b. To whom men ought to do good, Luke. xxi. c. Romaynes. xii. b. xv. f. i. Cor. vii. b. ix. a. b. c. But we shal not haue Christ alwayes copoyallpe with vs, John. xii. a. Math. xxvi. b. althoughe that he were made poore for vs. ii. Cor. viii. b. Let vs then haue pitie vpon them, Iouer. xxi. b. for that whych is done vnto the poore, is done vnto Christ Mathew. xxv. d.

## ¶ Patience.

Patience is praised, Iouerdes. xvi. d. and neces- sarye for chyssen men, Heb. xii. g. for it engendreth triall. Roma. v. a. An example in the prophetes. Iaco b. c. Item in Job. xii. a. Item in Tob. ii. b. Item in Paule, i. Cor. iiii. c. Also in the Tessalonicenses. ii. Tess. i. b. We ought then to be paciente in suppo- rtinge one another, and not haue to reuenge. i. Tess. v. c. Collo. iii. b. i. Cor. v. b. for he that hath chari- tyre is paciente. i. Cor. xiii. And both exerceise hym selfe in good workes. Jam. i. a.

## ¶ Persecution.

Persecution to them that will lye after the worde of Christe. ii. Tim. iii. c. wherof Christe dothe warne vs. Math. x. b. c. for it wythdraweth (if the sayeth te not luelly) from the worde of God. Marke. iiii. b. But he that is persecuted in one cite, let hym flye into anos- ther. Math. x. c. knowyng that the persecutions come of God, Psal. cxxix. From whyche he can deliuer men, An example in saynte Paule. ii. Tim. iii. c. I ma must then take them patientlpe. i. Cor. n. iiii. c. and praye for hys persecuters. Mat. v. g. Rom. xii. e.

## ¶ Perseuerance or continuance.

Perseuerance in the truth, is geuen of Christ vnto the sayethfull. i. Cor. i. a. To the whyche he doth coun- ceil vs. John. xv. for he that continueth vnto the end (althoughe that he be greatelye persecuted) shal be sa- ued. Math. xvi. xxi. b.

## ¶ Pestilence.

GOD doth sende pestilence, when merne do dys- obey hys worde. Deutero. xviii. d. Leuit. xxvi. d. iiii. Regum. viii. d.

Dauid dyd chose Pestilence, to the intente that he myght dye with other. ii. Regu. xxi. c. The whyche he ceased after that he hadde knowledged hys synne. ii. Regum. xxi. c.

## ¶ Priest.

Looke vpon the woorde Sacrifyce, hereafter in the letter S.

## ¶ Predestination.

The predestinate are saynres or holy people, made lyke to the Image of the sonne of God: and called, iiii. sified, and glorified by hym. Rom. viii. f.

God hadde predestinate before the makinge of the worlde, for to redeme vs by the bloude of hys sonne, for to saue and make vs hys chyldren by adoption, ac- cordinge to the purpose of hys will for to declare hys merce more clearly vnto the worlde, by the whyche he hath reconciled vs vnto hym selfe, by the meanes of hys deare sonne Iesus Christ. Ephesians. i. a. ii. Tess. mothe. i. c. i. Peter. i. d. Loke Rom. ix. c. xii. a. Ose. ii. d. i. Cor. i. d. Gal. i. c. i. Pet. v. c. Ps. xvi. a. b. xx. d. I. mos iii. b. Jerem. x. Amen. iii. c. Eccle. vii. b. xi. b. i. Regu. n. a. b. d. r. d. iii. Reg. xii. d. John. vi. d. xii. b. Math. x. c. Esa. lxii. a. ii. Tess. iii. a. Then the carnall and sensu- all people can not comprehend the election and prede- stination of God: because they strue for to saue them- selues by their owne workes and merites. whyche can not be: But the chyldren of god do waite for thep helth by Iesus Christ. i. Cor. i. d.

## ¶ Preachers.

To preache, is to prophete and expounde the word of God. i. Peter. iiii. c. whyche thyng no man oughte to do, except he be sent. Rom. x. c.

Preachers of the word of god are promised. Esa. lxx. e. Anna a prophete preacht that Christ is come Luke. ii. f.

C.iii.

Those



# A table of the

Those preachers that preach any other thinge then the gospell of Christe, are to be refused. ii. Joh. i. c. the wickednes of whom is set out. ii. Pet. ii. a. b. c.

## ¶ Prayer.

Christe prayeth for vs. Joh. xvi. f. xvi. g. b. Heb. vii. d. ix. f. for he knoweth that he is heard of his father. John. xi. c. he that will pray, ought to forgiue. Mat. he. xi. c.

A man muste praye with herte and with mynde. i. Cor. xiii. c. and with greute truste. Psalm. xlv. for if two or thye be assembled together in the name of Christ they shal obtayne all that they requyre. Jam. i. a. What xvi. c. So that they pray in fayerth and knowledge theyr sinne. iii. Reg. viii. d. e. f.

## ¶ Princes.

Princes are the ministers of God. Roma. xiii. a. b. whiche ought to be wise, discrete and expert. Deu. i. b. To whom Gerechtel maketh an exhortation. Eze. xxi. f. xlv. c. Also Dopho. iii. a. Also Imos. vi. a. and Michas. iii. a. c.

Euerl princes haue euill ministers. Prouer. xxix. b. Ecclesi. x. a.

Christ is the prince of pastours. i. Pet. v. b. and the heade of all principallitie Collo. ii. b.

The Prince of this world is the deuill, whiche is banquished and overcome by Christ. Joh. xii. c. Eph. ii. a.

## ¶ Prophecie.

Prophecie is the gifte of God, geuen by the holpe of god, and not by the will of anye man. Roma. xii. b. i. Cor. xii. b. ii. Peter. i. b. The whiche spirite beareth witness of Christ. Apoca. xxi. c. The whiche is sometimes geuen to euill men. Math. vii. d. In example in Dauid. i. Reg. xvi. c. Also of Caphas. John xi. g. for them that will not beleue. iii. Reg. xxi. c. d.

There are two signes of true prophecie: the one if the thinge which the prophete hath shewed before, do come to passe. Deu. viii. c. The other if he do not with drawe the people from the true worshippinge: whiche is to serue in spirite and truth one god onely. Deu. xiii. c. Such prophetes can not speake, but such thinges as God hath put in their mouth. iii. Reg. xxi. c. And are not withoute authoritie. Mich. iii. yea, and that in the sight of kinges. iii. Reg. b. c.

To prophecie for to teache in expoundinge the misteries of the holpe scripture. i. Cor. xi. a. xii. d. xiii. f.

Dauid doth put difference betwene a Prophete and a teacher: for a Prophete is he that teacheth the thing whiche God hath opened vnto hym by his spirite, to the edifyinge of the Church. Eph. iii. but a teacher is he that teacheth the other worde of God, hauinge firste bene taught it by men: whiche thinge for all that he can not do withoute the gifte of God: for it is one & the same spirite whiche worketh all thinges in al mē. i. Cor. xii. b. Sometime prophetes haue ben called seers. i. Reg. ix. b. By whō God was wont to answer those that asked counsell at the. i. Reg. xvi. a. and to with drawe them from their Idolatrye. iii. Reg. xvi. b.

Four hundred false prophetes dyd counsell be nge Ihab. for to make warre against Ramoth galaad, but Michas the prophete of the Loyde, beyng but one man alone, did counsell the contrarie. iii. Reg. xxi. a. A man ought not then to despise prophetes. i. Tes. v. d. But rather praye for to haue such a gifte. i. Cor. xiii. a. Agaynst the lyinge prophetes. Eze. xiii. c.

Jeremy complaineth of false prophetes. Jere. xliii. b. Of whom a man ought to take heed. Mat. vii. b. for theyr doctrine and doctrine of the prestes is full of lies & couetousnes. Jere. viii. Because they preache for no thinge but for lucre or gaignes. iii. Reg. xiii. b.

## ¶ Prouidence.

The prouidence of God towarde his seruantes. Psalm. cxli. b. Ps. xlv. a. xix. c. Mala. iii. d. A man maye not then denye the prouidence of God. Eccle. d. b. for Clap rephoweth them that denye it. xi. Cap. g.

By the prouidence of God all thinges happen vnto vs. Eccle. xi. b. In example in the Samaritanes, whiche would not beleue the lepers that shewed them the greute danger to come, by the greute prouidence of God. iii. Reg. vii. c. Also by the prouidence of God, Abimelech did not lye with Sara. Gene. xx. b. Also by the prouidence of God the people of Israel dyd lacke no thinge. Deu. i. b. Also by the prouidence of God, I say

dyd send Dauid into the house of Dauid. i. Reg. xvi. b. for other examples of Gods prouidence, loke. i. Reg. xix. c. xxi. b. xxi. b. xxix. c. Also. ii. Regu. xxi. g. iii. Reg. xiii. e. xvi. a. iii. Reg. v. a. vii. a.

There is nothyng that conforteth a fayerful man moze then to consider that nothyng happeneth vnto him without the prouidence of God, yea euen vnto the fallinge of one heere of his heade. Mathew. x. d. And he that beleueth not the prouidence of God, is not worthe to lye. Psalm. ciii.

## ¶ Prudence.

Prudence is somer tyme taken in the scripture for a certayne subtiltye, by the whiche the carnall manne dothe gouerne hym selfe warily in his busines. Luke. xvi. whiche sayme Dauid calleth worldly wysedome, whiche is death before God. Rom. vii. a. Baru. iii. c. by the whiche a man shoulde not gouerne hym selfe. Pro. iii. a. whereof also Jonadab was full. ii. Regu. xxi. a. Item prudence is taken for an aduysment, by whiche anye manne taketh heed to ouerpasse the same thinge to the whiche he is called. To the intent that he myght serue the gloire of God, and the profite of his neighbour. And this to do Christ doth warne vs. Mat. x. b. Jte f. Peter. i. pe. iii. b. Prudence, & wysdome, or sapience are iorned commonly together in the scripture, wherof wysdome or sapience doth cause one to vnderstand those thinges whiche be of God. i. Cor. i. a. & prudence to perseuer or continue steyl in the same. Eph. i. Prouer. xliii. d. to the whiche we are exhorted, Prouer. i. a. iii. b. vii. a. ix. a. xvi. b. An example in Dauid. i. Reg. xvi. b. c.

## ¶ Psalmes.

We must syng vnto God with Psalmes, hymnes and spirituall songes, with geuyng of thanks in the spirite and herte. Iudge. b. a. i. Cor. xiii. c. Eph. v. d. Collo. iii. c. Psalmes. viii. d. x. a. Iud. xvi. a.

## ¶ Publicanes.

Publicanes are those that do gouerne the common treasures, specially tolles or taxes. The whiche were in greute reputacion amonge the Romaynes: but odious to the Pharisees, because they dyd gather tribute of the Jewes, in the names of the emperours of Rome. And therfore dyd they calle in the Apostles tery that Christe dyd eate with Publicanes. Luke. v. f. And his cause he was their frend. Luke vii. c. Of Publicanes loke. Mat. xvi. d. xxi. c. Luke. iii. c.

## ¶ Purgatorie.

Thys worde purgatorie is not in the Byble: but the purgation and remission of our synnes, is made vs by the abundant mercy of God. Lu. i. g. Mat. ii. a. onesly by Christe. Mathew. i. and by the washing of his bloude. Math. xxvi. c. Mar. xiii. c. Luk. xxi. b. Jtes, xiii. g. Ephe. i. b. Heb. i. a. ix. d. i. Pet. iii. c. i. John. ii. b. Apoca. i. b. for he is the reconcilinge of al the synnes of the whole world. i. Joh. ii. a. iii. c. and hath shewed hym selfe takyng vpon hym our sinne, and also dyng, bearyng our synnes vpon his backe for to to them as war. i. John. iii. Rom. ii. b. i. Pet. ii. To the intente that he myght purge vs of synnes (in the whiche thys world was bounde, Gala. i. a. i. Tim. i. d) that beleue in hym whiche is the lambe, John. i. d. once offered for all: so that there remayneth none other, whiche can from hence forth purge vs of our synnes. Heb. ix. g. x. c. he then that will purge his synnes throughe fye, or by any other meanes then by the passion of Christ, denyeth his sayde passion, as it is to se by the places before alledged: and shal be greuously punished, because he hath despised so greute a grace. Heb. x. e.

## ¶ R.

## ¶ Righteous.

No man is righteous in the sight of God. Job. iiii. b. ix. a. xxi. b. b. Eccle. vii. a. Abahā is reputed righteous because he beleued. Ge. xv. a. He that is not righteous, hauinge perfecte charyite, is not of God. i. John. iii. b.

To the righteous is no lawe geuen, for he dothe all thinge frely by the spirite of God. Galatye. v. d. i. Timothy. i. b.

The righteous sheweth by fayerth. Roma. i. c. Heb. x. g. vpon whom the eyes of the Loyde do looke. i. Peter. iii. d. whose prayer also is verie acceptable. Iacob v. d. Prouer. xv. d.



# ppyncipall matters.

The righteous are worth much a do saved in this woꝝlde, that is, escape tribulations for the name of Christ. i. Peter. iiii. d. by the whyche he is proude. Eccle. ii. a. xxv. a. Prouer. xvi. a.

## Of Mans righteousnes.

There is no righteousnes in man, no not in the most holy. Job. iiii. d. if a. xxv. d. Esa. xlii. d. let vs not the attribute it vnto oure righteousnes, that God geueth vs the enheritaunce of the euertlastyng life. Deu. ix. a. For they that will establishe the theyꝝ owne righteousnes by woꝝkes, are not subiecte to the iustyce of God. Romayns. x. a.

The righteousnes of God is made knowne vnto vs by hys woꝝkes. Job xxxvi. a. xxxviii. a. Christe is oure righteousnes. i. Cor. i. c. Esay. xlii. d. xlv. d. lii. d. the whyche is geuen vs of God thowgh Christ. Phil. iii. c. The whyche also we shoulde waite for by sayeth Galath. v. a.

They are free from iustyce, that is to saye: haue no righteousnes, whyche are seruantes to synne. Rom. v. For there is no felowshyppe betwene righteousnes and vnrightheousnes. ii. Cor. vi. c. For the wraethe of man both not the righteousnes of God. James. i. c. the fruite wherof, ought to be sowne in peace. Ja. iii. d.

## Of Rulers.

Euill rulers passe not vpon the causes of the poore. Psal. xlii. b. And for al that man must be obedient vnto them. Baruc. d. nor withstandynge that they be iniustices. i. Peter. ii. c. Collo. iii. d. Ephe. a. b. But so that they commaunde nothinge agaynst God. Act. v. c. Of the obedience due vnto the rulers. loke. Rom. xiii. a. b. c. To the whyche Christe payed tribute. Math. xxi. d. What the rulers shoulde be. Exod. xxi. d. Deu. xvi. d. that is to saye: suche as Iehotho sayed vnto Ihofes. Exod. xxi. d. Deu. i. c. to the whyche men owe reuerence. Exod. xxi. d. Prouer. xvi. b. xxi. b. xx. a. And not to detract or speake euill of them. Exo. xx. d. noꝝ to esteeme theyꝝ office lpyth. Eccle. vii. a.

## Of Rabi.

Rabi, in Hebrue signifieth my master. Job. i. whyche thyng one shoulde not desyre to be called. Mat. thewe. xxi. a.

## Of Reason.

I man shoulde not truste vnto the iudgement of his owne proper reason. Deu. xxi. a. Psal. g. a. xii. b. Reason oughte to be geuen to all them that do vemaunde of the hope that we hope in Christ. i. Pet. ii. c. Reason shall be geuen by euery one of vs before the iudgment seate of Christ. Rom. xiii. b.

## Of Redemption.

The redemption whyche shoulde be made by the bloude of Christe, was ordeyned before the makinge of the woꝝlde. i. Peter. i. d. Of oure redemption, loke Ephe. i. b. Heb. ix. c. Christe is the redeemer of all men. i. Cor. i. d. i. Tim. ii. d. The whyche hath geuen hys lyfe for the redemption of manye. Math. xx. d. Marke. v. c. whyche was prefigured in the deliueringe of the chyldeyn of Israel. Exo. xvi. c. Deu. ix. d. ii. Reg. vii. d.

## Of Refuge.

God is our refuge. ii. Reg. xxii. a. Psal. x. b. xli. a. xliii. a. Iere. xvi. d. The cyties of refuge. Josue. x. g. Sum xxxv. a. Deu. iiii. a. xix. a.

## Of Rule.

We shoulde continue in one rule, thyngynge, and be leuynge one thyng: that is to saye, that wee can not haue the euertlastyng lyfe that is promysed vs, by any exterioure or outwarde woꝝke. Phil. iii. d. This is the rule of Christe, and he that foloweth it, the peace of God shall rest on hym. Galat. vi. d. i. Cor. x. d. The rule for an elle, a parde, or a pearche, ought to be true and iuste. Leui. xix. g.

## Of Religion.

Religion, for obseruynge (not of cloyster rules) but of thynges ordeyned of God. Exo. xii. d. Leu. vii. d. xvi. g. Rume. xix. a. religion for the secte of the Pharises whyche were proude Hypocrites, and full of ceremonies, of whyche Barnie Paule was at the bynd. Act. xvi. b.

Coinelius beyng captayne of the Italians army, is called a religious man, and yet he had made no monastical bowes. Act. x. a. The true religion of the chyldeyn standeth not in the diuersitie of habites or of bo

wes: but in bishynge of the fatherlesse and wydowes in theyꝝ tribulations, & in keepynge a mans selfe pure from the wretchednes of this woꝝlde. Jam. i.

## Of Remission.

The remission of synnes, thowgh we Christ onely. Act ii. f. Collo. i. f. whyche hath ben preached by the Apostles, as Dauid had shewed before. Psal. xix.

## Of Rest.

No rest vnto them whyche obey not the commaundementes of God. Deuteronomium. xxviii. g. Reste is promysed to them, whyche beare the yoke of Christe. Mathew. xi. d.

We shall enter into the reste of God, if wee beleue in hym. Heb. ii. a. Apoca. xiii. c. for after tribulation God geueth reste. ii. Tessa. i. c.

To reste, is for to dwell in peace withoute busynesse. Psalme. xv.

To rest or slepe, for the naturall death. iiii. Reg. iiii. Psalme. iiii. i. Cor. xv. i. Tessa. iiii. Act. vii.

## Of Resurrection.

We ought to beleue the resurrection of Christe, as he hym selfe hath shewed it. Luke. xiiii. a. Romayns. x. b. John. xx. c. Math. xxviii. a. And Dauid told it before. Psalme. xvi. c. Act. ii. d. e. The vertue and strengthe of the resurrection of Christe. Of. vi. a. i. Cor. xv. c. Roma. iiii. d. vi. a. i. Peter. i. a. the whyche thyng hath bene witnessid by signes and myracles. Act. iiii. g. The will of the father, is to rase vp them that beleue in hym. Job. vi. d. The whych thing Job knewe. iiii. b. Also Daniel. xii. a. Also Judas Ischabab. ii. Math. xii. g.

What, howe, and when it shall be, loke. i. Cor. xv. b. Phil. iii. d. i. Tessa. iiii. d. and how the saythfull do desyre it, loke. ii. Cor. v. a.

## Of Retribution, or geuynge.

God geueth vnto euery man accordynge to theyꝝ sayeth and righteousnesse. i. Regum. xxi. d. ii. Regum. xii. b.

## Of Ryches.

God is ryche. Roma. x. c. whyche maketh ryche, and maketh poore. i. Reg. ii. b.

God hath chosen the poore of this woꝝlde, ryche in sayeth. James. ii. a. The sayethfull are made ryche by Iesus Christe, i. Cor. i. a. ii. Cor. vi. b. Of ryches loke. i. Timo. v. d. Ryches euill gotten do perishe. Prouer. xvi. b.

The temporall ryches, whyche Christe calleth the wicked Mammon (as the cause of al iniquite) me ought for to geue vnto the poore. Luk. xvi. a. for a man can not serue God and ryches. Math. vi. c. Luk. xvi. c.

## Of Rome.

Rome the propre name of the concubynne Babilon. Gene. xxi. d.

Balam prophesied of Rome. Num. xxiii. d.

The Romaynes contempned no man, without he were hearde. Actes. xxi. c. And byd not lette Paule to preache the gospell, vnto all them that came to hym in hys house. Act. xxi. e. g.

## Of Soule.

Soule, for euery lyuynge man. Rom. xiii. a. i. Pet. iii. d. and for the lyfe. Leu. xvi. c. Sum x. b. Josue. ii. c. Christe is the Byshoppe of our soules. i. Peter. iiii. d. of whom the ministers shall geue accounte. Heb. xiii. c. The soules of them that were slayne for the woꝝde of God, were shewed to John. Apoca. vi. c.

## Of Supper.

The supper of oure Lorde, is a holye memoꝝre and geuyng of thanks, for the death of Christ. Mat. xxvi. c. Marke. xvi. c. Luke. xxi. i. Cor. xi. c. x. d. the supper ought to be done in charite. i. Cor. xi. d. for whosoever cometh thither vnwoꝝthely (that is without sayth) damne hym selfe. i. Cor. xi. g. Bodely puny quente, cometh to them that take this supper vnwoꝝthely. i. Cor. xi. g. The vse of the supper was in the tyme of saynt Paule somewhat corrupt, for whyche cause manye were punyshed. i. Cor. xi. e. g.

## Of Strength.

God is our strength. Exo. xv. a. i. Reg. xxi. a. Josu. xxi. c. the whyche Hannah confessed. i. Reg. ii. a. Pharaos resisted the strength of God that the power of God myght the better be knowne. Exo. ix. c. Rom. ix. b.

## Of Swerde.

God is sayde to whette hys swerde, when he wyth gunne the

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punp the Deut. xxxii. f. The swerde is sent of God, a garynt them that worship Images Deu. xxxii. d. and kepe not his commaundementes. Leui. xxi. d. He that striketh with the swerde shal perishe with the swerde Math. xxvi. c. Apo. xiii. c. The rpght of the swerde Ge. ix. a. Ero. xxi. b. Leui. xxiii. c. Deu. xix. Wherefore the rulers do beare the swerde, loke. ro. xiii. b.

The swerde of the spirite cuttyng on bothsydes, is the worde of God, whiche a man ought to take for to ouercome our enemye. Heb. xiiii. c. Apoc. xix. c. Ephe. vi. c. The swerd, deatth, and debates shewed before to them which shal mayntayne the Gospell Math. x. d.

## The sacrifice of host.

Christe is the sacrifice. Heb. vii. d. viii. a. offered once for vs. x. b. whycher muste be offered no moze: for though hym are our consciences purged from synne, whiche thyng no sacrifice coulde do. Heb. x. a. The sacrifices and offerenges which prefigured Christ, ceased at the comminge of him. He. viii. a. ix. c. God, being content with the onely sacrifice of Christ, doth refuse all other offerengs and oblations. He. x. b.

They which willingly do forsake the gospel, can by no sacrifice, be purged from their synnes Heb. vi. b. x. e. Good conuersation is called a sacrifice of an host. phil. ii. c. To geue vnto the poze, is sacrifice acceptable to God. Heb. xii. c. Phi. iii. d. Let vs offer vnto God through Christ the sacrifice of thankes geuyng, Heb. xiii. c. Loke vpon the sacrifices of the olde testamēt. Leui. iii. a. v. d. vi. a. Phi. x. c. xvi. a.

## To Swear.

In oth is a confirmation of thynges, whiche are in question among men, by the calling vpon of the name of God Heb. vi. c. which thing ought to be vnto god. Ru. xxi. a. deu. vi. d. x. d. with our swearing by the name of straung goddes Ero. xxi. c. and for the profit of our neighbour. In example in Paul. ii. cor. i. d. And to the Judge that receaueth the othe of suche a one, to whom a man hath geuen any thyng to kepe, Ero. xxi. b. Our Lord also hath sworne by hym self. gene. xxi. c. But a man must not swear in vaine. Deu. b. b. nor forswear hym selfe. Leu. xix. c. for cursed be he that sweareth by the name of god, and lyeth, iacha. v. a. We shoulde then be so true one of vs to another, and careful to say the truth: that our communication shoulde be yea, yea, nay, nay, Math. v. f. Jam. b. c. Eccle. xxi. b.

Strife is a worke of the fleshe Gene. v. d. Strivers haue their rule. Ero. xx. c. Of them that moue strife, Psou. x. b. xv. b. xvi. c. xvi. a. xxi. d. xvi. c.

A man is bound to pacify strife and debates. In example in Moyses. Ero. ii. b.

## To slep.

Manslaughter is forbidden. Gen. ix. a. Erodi. xx. c. Deu. v. b.

The proud man was slayne which disobeyed the iudgment of the Judges, that iudged according to the law of God. Deu. xvi. c. He that sleeth a man ought to be slaine Leui. xxii. b. Ru. xxi. d. He that slepeth with the swerde, ought to be slaine with the swerde Gene. ix. a. Math. x. c. Apo. xiii. c. God commaundeth to slep the Prophete, whiche thowow meyracles doeth with drawe the people from his worde: whether it be brother, son, daughter or wife. Deu. xxi. a. b. He that sleeth hys brother secretly, is accursed of God. Deu. xxvi. d. God kylleth and quyeneth what hym luste. Deu. xxii. e. f. When hys those that may be a destruction vnto the people. Deu. vii. c.

He sleeth hys brother, that is angry with him, or by word or sygne doth curse by m. Math. v. c. i. Job. iii. c.

## To Synne.

All that is done without fayeth is synne, and so is all iniquite. Roma. xiii. d. i. John. iii. a. v. d. And he that beleue not the gospell, is a synner. i. Peter. iii. a. There is none free from synne, and therefore all haue neede of Christe to saue them. iii. Reg. viii. c. Ps. xx. b. Esay. xli. g. llii. c. Eccle. viii. c. Roma. iii. c. i. John. i. c. Christe is without synne. i. John. iii. a. i. Peter. ii. d. But God lapinge at our synnes vpon hym, hath made hym selfe synne (that is to sape, a sacrifice for the satisfaction of our synnes) as enen so by synne (that is by the sacrifice offered vpo the tree of the crosse) he hath takē away our synne, ii. Cor. v. d. Ro. viii. a. ii. Pe. ii. d.

Synnes are not imputed to them that beleue. Psal. xxi. g. for they are purged thowow fayeth. Psouer. xv. d. Synnes be forgiven by god only, Ero. xxi. g. a. xiii. c. Math. ix. a. The synne irremissible or not able to be forgiven, is the synne against the holpe gost. Math. xii. c. for whiche a man ought not to praye. i. Job. v. d. whiche shal not be forgiven in this worlde, neyther in the worlde to come, that is to sape: neuer. Math. iii. d.

Eccepsie is geuen vs of God thowow Christe, as garynt synne, hell, and death. i. Cor. xv. g. Paule doth warne vs for to wake from the slepe of synne, and to put it awaye, that it raygne not in oure mortall bodye, and that through the decepte therof, our hertes be not hardened in vnbelefe. Roma. vi. b, Ephe. v. c, Heb. xii. iii. c. xii. a. John. ii. a.

He that hath synned, hath Christe to hys aduocate. i. John. ii. a. To whom we shoulde confesse oure synnes. i. John. i. d. for God may make vs without synne or spott. Judas. i. g. In example of the prodigal sonne Luke. xv. c. Also of the synner. Luke. vii. f. Also of the theaste. Math. xxvi.

## The Stone.

God geueth water oute of the stone. Ero. xvi. b. Rume. x. b.

Christe is the stone of offence to them whych stumbe, that is, are offended at the word, not beleuyng it. i. Peter. ii. b.

Christe is the stone vpon the whiche the Jewes dyd loke vpon thowow fayeth, beleuyng that he shoulde after ward come, out of whō they dyd draw out the spirituall drynke. i. Cor. x. a.

The stone, that is to sape, the fayeth that one hath in Christ, is the fundation of the churche. Math. xvi. c.

## The Saboth or rest.

The Saboth or daye of reste as touchyng the obseruation therof after the letter was verpe straitlye commaunded to the Jewes. Ero. xvi. e, xx. b, xxi. a. xxiii. xxxv. a. Leu. xix. a. f. xxi. a. xxi. a. Deu. v. b. Jere. xvi. c. because that God dyd reste vpon the seuen daye: that is, ceased from the makinge of anye moe newe creatures. Gen. ii. a, Ero. xx. b. Also in the remembrance of the reste, that he hadde geuen to the chyldren of Israel, in deliuering them out of the captiuitie of Egypte. Deu. v. b. Also that the seruantes and bestes myght rest. Ero. xxii. b.

This iudiciall ceremony is ceased, for we muste no longer obserue dayes. Gala. iii. b. Math. xii. a, but the spirite of trueth cōteyned vnder this shadowe, ought alwayes to be amonge vs. That is, to rest and to resfrayne oure selues from the workes of our mynde or will. Esay. i. vi. a, lvi. d. the whiche thyng ought to be perpetual with vs. Esay. lxvi. g. Heb. iii. d. in applinge oure selues vnto the workes of fayeth, that is to helpe one another by charitie, &c. Math. v. xii. a. Lu. vi. a.

## The Sacrament.

Sacrament sometyme for a mystere, a thyng secrete, vnknoen or hyde, the whiche for al that is opened in a certayne tyme, whē it is the pleasure of god i. Cor. xiii. a. Col. i. b. Ephe. iii. a. v. g. i. Tim. iii. d.

## The Sacrifice.

Sacrifice in the scripture signifieth generallie al that was offered on the aulter: wherof is spoken. Ero. xxi. f. Leu. ii. b. vi. c. d. xxi. c. Num. v. vi. xv. a. xvi. c. xv. b. xvi. a. xxi. c. xxi. f. xvi. a. Deutero. xviii. a. Josue. xiii. b.

Also the scripture calleth sometyme synne, sacrifice: as appereth. Ose. iii. d. And after that maner the death of Christe (because it was a sacrifice) is called synne. Roma. viii. a. Item also to eate the Sacrifice of the deade, is to eate of the thynges presented and offered vnto ydoles, ymages, and deade thynges. Psal. cvi. e. as it is. i. Cor. viii. a. x. b. e.

Sacrifices dyd not lette the punysshment of Ely. i. Reg. iii. c. for God regardeth not the sacrifices of the wicked. Eccl. xxi. c. but rather mocketh them. Ose. v. b. Esay. i. c. The bread & wyne receaued in the supper of Christ, are no sacrifice (for Christ was offered once sufficientie for our synnes. Heb. x. b) but an holy memory of the death of Christ. Math. xxvi. No sacrifice then is left vs after the death of Christ. Heb. viii. a. c. but the sacrifice of rpghteousnes. Psal. lvi. b. and of thankes geuyng. Psal. l. d. Loke what sacrifice god requyryth now. Mich. vi. b. Where and to loue God and



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and a mans neighbour, is a thing that passeth all sacrifice. *Mat. v. 1. b. xii. a. Mar. xii. c. Luke. v. f. The sacrifice of the fayerthfull. Psal. iii. a.*

## C Priests.

Of priests, Ioh. Leuiticus. x. b. xvi. a. xxi. c. xxvi. a. *Exo. xxix. g. i. paral. po. ix. a. god was the heretage of the priests. Deuteronom. xvi. i. a.* The order of priestehode is, translated: that is to say about the, ceased, a thing, in such wise as there must now be no more. *Heb. vii. d. for we are all priests to God that we should offer our owne selues a spirituall sacrifice, euen as Christ offered hym selfe wherche thynge will be acceptable vnto God through Iesus Christ. i. Peter. ii. Apoca. i. b. v. c. The priests of Baal. iii. Reg. xviii. e.*

The kyche of priests. *Ezech. xlii. f. theyr couetousnes. Psal. i. c. Esa. lvi. b. theyr treason. Dan. xiii. b. d. Theyr counsell agaynst Christe. Math. xxvi. a. Luke. xix. xx. Theyr enuy. Math. xxvii. c. theyr euill will. Math. xxi. b. theyr malice: for they haue bene alwayes farre from charite, as Christe sheweth in the parable of the Samaritan. Luke. x. f. And therefore they shall be destroyed accordyng to the prophete of Iheriah. ii. Para. xv. a. for Christe is our onely priest after the order of Melchisedec, euermore luyng in heauen, for to praye for vs to God hys father. *Heb. v. vi. vii. viii. a. Psalme. ci.**

## C Saynt or holp.

The worde saynt or holpe, is taken diuerslye in the Bible: that is to saye, for the holpe place of the temple in the whiche the people of the Jewes oughte to praye God. *Psalm. lxx. xi. ci. The v. whiche hath bene euill vnderstande of the Sophisters, whiche haue glosed that place. Psalme. ci. for the prayinge to sayntes contrarie to saynte Jerome whiche hath translated it. Laudate dominum in sancto eius: that is to vnderstand, praye God in hys holpe place, or holpe Christ whiche is the saynte of sayntes.*

Sayntes is taken also for all them that are ryghte in herte, by the fayeth of Iesus Christ, wherby they be sanctified. *Ioh. xvii. Ro. i. i. Cor. i. ii. Co. ii. Eph. i. b. Phil. i. Here and there amonge the psalmes. As in the Psal. clix. At fayerthfull men then are sayntes. Deute. xxi. a. Pume. xv. d. Ecod. xix. a. Roma. viii. c. xvi. a. b. Eph. i. a. b. Phil. iii. d. Phil. i. a. b. Heb. iii. a. Of whom Christe, beynge set on the ryght hande of hys father is the mynister. *Heb. viii. And for whome we are bound to praye with continuall prayer and feruent in spirite. Eph. vi. c. The sayntes do praye for theyr synnes. Psalme. cxxii. To whom God is mercifull, althoughe he punyssh them sometyme. Psal. lxxix. Let vs then be sayntes in oure conuersation. i. Pet. i. c. for God is holpe. *Leu. xli. g. xix. a. xx. b. c. d. Loke how we ought to helpe the sayntes. Rom. xii. c. Cor. xvi. a. Cor. viii. a.***

## C Satan.

Satan is an aduersarye. *Mar. viii. d. Satan dothe blynd the heretikes of the vnbelievers. To the intent that they shoulde not beleue the Gospell. ii. Cor. iii. a. ta- kynge payne for to wrethdrawe the fayerthfull from the knowledge of it. i. Tessa. iii. b. Loke of Satan. Job. i. b. xli. a. Luke. xxi. c. i. Cor. v. b.*

Scandalum, in Englyshe sleaunders or offence. Scandalum is a greke word, whiche signifieth hindersaunce or let: and is translated vnto spirituall thyn- ges, for euen as he that hetteth agaynst a stone, is let. So may some man plucke backe, withholde, and wreth drawe hys neyghboure, teachyng in matters of fayeth anye thynge contrarie to the word of God, by the whiche he is sleaunders: that is to saye, let or plucked backe from the trueth wherof is spoken. *Mat. xviii. a. A man maye also offende or sleaunders hys brother, as touchyng charite: that is to saye, when a man dothe not thynke vpon the necessitye of hym, or that he troubleth the comune peace, or geueth euyl example, wherof re maye se. i. Cor. viii. d. Math. xviii. d.*

To sleaunders or offend also, is to geue an occasiō of fallynge, thowhe tribulation of anye other meanes, howsoever it be, whiche thynge Christ sheweth before to hys apostles. *Math. xxvi. c.*

## C Seruauntes.

We are all the seruauntes of God, by grace: to the intente that by the helpe of hym, wee shoulde doo the

woorkes of ryghteousnes. *Ioh. viii. d. Rom. vi. d. whiche thynge Christ sheweth in two parables. Luke. xii. c. f. How seruauntes ought to behaue them selues towarde theyr masters. Eph. vi. a. Collo. iii. d.*

## C Serge.

Christe hath lefte vs two sygnes, for to shewe and proteste our fayerth before hys church, that is to saye: the water of baptysme. *Math. xvi. d. and the breade and wyne of hys holpe supper. Math. xxvi. c.*

## C Sorowe.

The sorowe and heaumes by the whiche a man is sad, that he hath offended God, maketh hym holpfully to chaunge hys lyfe: but the sadnes whiche springeth of worldly affections byngeth death. *ii. Cor. vii. c.*

## C Spyle.

Spyle wherof is spoken. *Se. xxiii. Ex. iii. is after Iosephus mynd. iiii. bagynas, whiche amounteth as Judeus saythe. xx. milinges sterlinge.*

## C Tree.

A tree, by a similitude is euery man. *Math. iii. c. xii. c. Luk. vi. f. If he be fayerthful he is a good tree. Mar. viii. c. bringyng forth good fruite as wel in doctrine as by woork. Math. vii. c. But if he be wythout the fruite of fayerth, he is wycked. Iudas. i. d.*

## C Trythes.

The Trythes were sanctified to god. *Leu. xxviii. d. God commaunded that the ministers, straungers, fatherles, and wedowes shoulde be noryshed with the trythes. Deu. xxi. d.*

The trythes were as wel eaten of the people, as of the ministers. *Deu. xxi. d. xiii. c. The Phariseis leuyn- mercy, fayerth, and the principal woorkes of the lawe, vndone, were diligent to paye the trythes. Mat. xxiii. c.*

## C Teachers.

Teachers, in the church of christ. *i. cor. xii. d. Eph. iiii. b.*

The chylsten is taught of god. *Ioh. vi. c. Heb. viii. d. i. Ioh. v. d. Esa. lvi. d. We oughte to teache the word of God one to another. Deu. v. b. x. c. i. Esa. b. c.*

Agaynst the questionarye doctors or teachers. *i. Ti. vi. b. Whiche is the holpome lernynge. Ti. ii. a. and which the deuell sh. i. Ti. iii. a. They that byng other lernynge then Christes, are not to be receaued. ii. Jo. i. c. agaynst them speaketh. Paul. ii. Timo. iii. b.*

He that teacheth any other thynge then the word of God is accursed. *Gala. i. b. i. cor. xv. a.*

## C Trust.

He that trusteth in god, is blessed. *Jereme. xvi. b. Prouer. xvi. c. The Israelites trustynge in theyr owne strength, were vanquished of the Beniamites. Iudg. x. c. d.*

Let vs haue trust that we shalbe saued by the blood of christ. *Heb. x. d. to whome we oughte to go, with great confidence. Heb. xiii. d. The Jewes haue truste in their Images, in tyme of tribulacion. Deu. xxxiii. e.*

God taketh awaye al trust from the transgressors of his commaundementes. *Deu. xxvii. i. g. The sure trust is, to beleue that God will neuer forsake hys Psalme. cxxv. e. Examples of trust in Esa. ii. chyo. xiii. c. Chyon. xvi. d.*

Judas. Machabeus. i. Mac. iii. b.

## C Thee.

A man must not rob. *Exo. xx. c. Le. ix. b. for theues are acursed. Zach. v. a. And therefore they shall not haue the kingdome of god. ii. cor. vi. b. Lette theues therefore laboure with theyr handes, for to healepe the poore. Eph. iii. f.*

All the pastours are theues and bybters, whiche will bynge men by any other way vnto heauen then throughe christ. *Jo. x. a. Then one shoulde not haue anye conuersacion with them. Ido. xxviii. d.*

## C Tabernacles.

Tabernacle, tent, or pavilion, is the habitation or place, wher n men of warre do vnto lyfe, whiche doth signifie that the people of God do in such wise dwell in the church, that they haue alwayes battell agaynst synne, the worlde, and the deuell. *i. Iohn. ii. c. whiche thynge belongeth to the mortifyng of the olde man. Psalme. xv. Item tabernacle is sometyme taken for a defended citie. Psal. cxxi.*

Item for the body in the whiche the soule dwelleth. *ii. Pet. i. c. whiche thynge Saynte Paule calleth an earthie manerion. ii. Cor. v. a. Also the tabernacles of God, are the Godly congregations of the people, in the*



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in the holy church of Christ. Nu. xliiii. Psal. lxxliiii. Prayer. xiii. The allegorie of the two tabernacles of Moses. Heb. ix. b. Of the material tabernacle: loke Cro. xxi. a. xxi. b. a. xxi. c. a. xxi. d. **¶ Temple.**

Temple in the old testament, was a certayne place where God requyred to be prayd vnto, serued and honoured. iii. Reg. vi. a. vii. a. But S. Paul sayeth. that god doth not dwell in the temples made of mennes handes. Ictu. vii. f. xvi. c. iii. Reg. viii. c. Esa. lxvi. a. because euerye christen man is the holy temple of God i. Cor. iii. c. ii. Cor. vi. c. Eph. ii. d.

God shal destroye him that doth pollute or vpolate hys temple. i. Cor. iii. d. for our members are the temple of the holye ghoost. i. Cor. vi. d.

## ¶ Temptacion.

To tempte is to proue. Gene. xxi. a. Cro. xxi. f. xxi. a. Deut. viii. a. Temptacion for affliction. Deut. vii. c. Job. ii. c. vii. a. The reghious are proued throughe temptacion Eccl. xxi. a. Judith. viii. b. Baruch. ii. a. In example in Ezechiah whyche was forsaken of the Lorde for to proue hym. ii. Para. xxi. ii.

Item of Elias the whyche begynne fampned, was sente to a woman that was lykewyse fampned for to be noryshed of her. iii. Reg. xvi. b. c. Item of Job. iii. a

In the tyme of temptacion, a man oughte to commit hym selfe all wholy vnto God. Psal. lxxi. A ma oughte not to tempte God. Deuter. vi. c. Mar. iiii. d. to thynke that he pershe not, as the Jewes dyd. i. Cor. x. b. Cr. xvi. a. b. Rume. xiii. d. Christe, tempted of the deuyll. Mar. iiii. a. To thynke that he myght helpe them that be tempted Heb. ii. d. iiii. d.

Euery man is tempted of hys owne concupiscence and not of God. Iam. i. b. but God wyl not suffre vs to be tempted aboue that we may beare. i. Cor. x. c. for he deliuereth vs from tēptacion & affliction. ii. Pet. ii. b

Christe commaundeth hys to watche and praye to thynke that they sal not into temptation. Mar. xvi. d. To entre then into temptation, is to commytte a thyng agaynst the fayth and truste which we oughte to haue in God. Mar. vi. d.

## ¶ Testament.

The olde Testament (that is to say the cōuenaunte, made cheafly with the Jewes. Rom. ix. a) was consecrate by bloude. Crod. xxi. c. Heb. ix. c. but they had a vayne before they heries, so that they coulde not vnderstande it. ii. Cor. iii. d.

The newe testamente is promysed to the true beleuers. Iere. xxi. f. Bar. i. g. and consecrate by the bloud of Christe. Math. xvi. Mar. xvi. b. Luke. xxi. b. of whyche he is the mediator. Heb. ix. b. ii. b. The newe testamente consisteth not in the letters and ceremonies (that is to saye vnsyble and carnal thynges) but in the sperte, whyche is geuen thowwe saythe, and whyche doth wyte his lawes in our hertes. ii. Cor. iii. b.

## ¶ Tribulacion.

Tribulacions do come vnto them, whyche belene in Christ. i. Pet. i. b. iiii. d. Ioan. xvi. a. and i. Te. ii. b. The which neuer helpe we can not endure, withoure the grace of god. Phil. i. d. for by them we are proued. i. Peter. iiii. c. and do entre into the kyngdome of heauen Ier. xiii. d. ii. Tella. i. c.

Tribulacion doth engendyre patience. Rom. xii. c. b. a. and the wayghte of glorie. ii. Cor. iiii. d. for thowwe tribulacion God dothe constreyn hys, for to returne vnto the chaung of lyfe. Esa. xxi. c. i. Pet. v. c. In the tyme of tribulacion, a man ought to prayse God. Psal. li. iiii. In example in Paul and Syllas. Ictu. xvi. c. And to glorie in them. Ga. ii. ii. Cor. vi. a. ii. Tim. ii. d. puttyng hys trust in God. Esay. vii. c. for it is he only which doth deliuer vs. i. Reg. x. c. Cro. ii. d.

The prayer of hym that is in tribulacion, Psal. xlii. To the persecuters and troublers, eternal payne, and to them that be troubled, rest. ii. Thess. i. c. whers fore no tribulacion ought for to separate vs from the loue of god. Roma. viii. g.

## ¶ Trueth.

Christ is trueth. Joh. xiii. f. and hys gospel. ii. Pet. i. c. by the which we oughte to serue God withoute, fapnyng (that is to say without trustyng in any other, vnder the coloure of the seruynge of hym) Iosu. xiii. c. i. Reg. xii. d.

Trueth ought to be in the Judges. Cro. xvi. c. for a man oughte to do nothyng agaynst it. Mich. vi. b.

## ¶ Unbelefe.

The hertes of the vnbelleuers be so blynded, that they se not the lighte of the gospel. ii. Cor. iiii. a. for whyche thyng they shal faule into the terrible iudgement of god. ii. Tes. ii. c. whiche is euertlastyng payne. ii. Tella. i. c. i. Pet. iiii. d. and therfore we ought to haue no parte with them. ii. d. c.

The wordes of vnbelleuers touchyng the knowledg of God. Job. xxi. b. Ezech. v. e.

## ¶ Vengeance.

Vengeance belongeth vnto God. Deuter. xxxii. f. Ro. xii. d.

Vengeance is forbidden. Prayer. x. c. Eccle. xvi. c. xxi. d. xxi. a. Christe taketh vengeance of hym that deceyueh his brother. i. Tes. iiii. b. and that dothe despyse Christ. Heb. x. e.

## ¶ Vertue or power.

The vertue or power wherewith God doth saue vs, is the gospel. Roma. i. b. The power of God is the healtie to the faythfull. i. Cor. i. c. and kepeth them in faythe. i. Pet. i. a.

To be clothed with the vertue from aboue, is to recyue the holye ghoost. Luc. xxi. g. Act. i. b.

## ¶ Virgynne.

What S. Paul wolde that men shoulde do as concerning virgynnes. i. Cor. viii. c. f. g. Loke vpon the lawe of virgins and virginitie. Leuit. xxi. c. Crodi. xxi. c. Iud. xi. g. xxi. d. Rume. xxi. Deuter. xxi. c.

## ¶ Wyne.

Christ is the true vyne. Iohn. xv. a. To vnsyte.

To vnsyte for to remembre. Crod. x. a. xxi. Luc. i. g. To vnsyte for to take care. Ose. iiii. b.

To vnsyte for to take vengeance. Esa. x. c.

## ¶ Wryte.

Wryte is commended vnto vs. Phi. i. d. ii. a. i. Pet. iiii. b. Te wryte of Christen people cometh of christ. Ioan. xvi. d. Whiche was in the primatine church. Ictu. xiii. f. which is praysed Eph. iiii. a. We are all one in Christe. Gala. iii. d.

## ¶ Vocacion or callinge.

Vocacion what it is. Rom. xii. d. We are called of God. Roma. x. a. ii. Tim. i. c. ii. Pet. i. a. as apareth in the parable. Mar. xx. a. The calling of the gentyles and of the Jewes. Roma. x. c.

God hath predestinate those whom he calleth, Romayns. viii. f. Galath. i. a. and they heare when they be called. Iohn. x. c.

God hath called vs vnto hys glorie through Iesus Christe. i. Pet. v. c.

## ¶ Voyce.

The voyce of God oughte to be hearde. Crod. x. b. g. Deu. xiii. a. xxi. b. xxi. d. One coulde not heare the voyce of Hannah when she prayed. i. Reg. i. b.

Men ought to shonne the newnes of voyces and vns profitable questions. i. Tim. vi. b. d.

## ¶ Vowes.

Vowes communely are prayers. Psal. lxi. prayces and geuyng of thankes. Psal. lvi.

Vowes are taken manye tymes for the gyftes that men were wonte for to offer: that is to saye, certayne outwarde thynges and ceremonies, as to haue theyr heeres, and to take no wyne, whyche thyng the Raschabryes hadde vowed, Iere. xxi. a. The whyche thyng a manne may kepe or leaue vndone (as the anoyntinge doth teache a man) whyche of them is most to set forth the glorie of God: but yet after such a manner that a man do put no merite or holines in the voycke. In example of hym whyche made hys heade to be haue in Cenchers. Ier. xvi. e.

To voue vnto God, is communely taken for to stytifye or to consecrate, in Leuit. xxi.

Vowes are free and at libertie of man. In example of Hannah, whyche vowed for to geue vnto God the sonne that God had geuen her, Thys voue was not perpetual: for Samuel was the minister of Eli, whyche ought to haue ministered in the temple fro the xxx. yere to the fyfth (accordyng to the lawe of God, whyche is written. Num. iiii.) And then after ward it was lawfull for hym to weddye we hym selfe, as the story doth declare: for after warde he dwelt in the possession of hys father in Ramoth, and was iudge many yeres in Israel. i. Reg. vii. g.

Helcanah

# ppyncipall matters.

Helcanah willing for to offre hys dowe (that is to say) hys voluntarie offering, which is call comenly deuocyon, wente by into Holo. i. Reg. i. c. To dowe for to sweare. i. Reg. xiii. d.

## Usurye.

God forbiddeth to geue in vsurie, any manner of thyng whatsoever it be. Deu. xxi. c.

Hehemiah kepte the people, whyche woulde haue geuen them selues to vsurie. Eche. v. b. God dothe forbidde vsurie to be done vpon hys poore people, Exod. xxi. d.

A man ought to norye the hys poore brother, without takinge vsurye of hym, Leui. xxi. d. i. e. that geueth not hys moneye vnto vsurye, and taketh no gift of the poore and nedye man, shall dwell in the tabernacle of God. Psal. xlv.

To lende for vsurie is agaynst iustice, Eze. xxi. b. Usurye doth displease God Ezech. xxi. c.

## Worshyppe.

To worshyppe one God onelye. Exod. xx. a. Deut. v. a. x. d. Psal. xvi. a. lxxv. b. Esa. xlv. g. Math. iii. b. Mat. xvi. f. i. Cor. xiii. c. Apoc. xiii. b. xxi. d. In spyte and trueth. Job. xiii. b. Werth out Images. Exo. xx. a. xxi. b. Leui. xix. a. xxi. b. Deuter. xxi. c. Let vs worshyppe with the herte, and not with lippes. Iap. xxi. d. Mathew. xv. b. Marke. vii. a. And in all places. Iohn. iiii. d. Psalms. ciii. c. i. Para. xvi. b. Esa. xli. a.

To worshyppe is somtyme taken for to do reuerence by certen outwarde signes, as Gene. xvi. a. xix. a. xxiii. a. xvi. b. i. Regum. xx. g. xxi. d. Math. ii. a. To worshyppe, for to geue thanks to god. Iudg. vii. d. Exod. xiii. b. Gen. xxi. b.

The angel woulde not be worshipped of Iohn. Apo. xix. b. xxi. b. All they that are not wyrtten in the boke of lyfe, do worshyppe the beaste. Apo. xxi. a. c. For the whyche they are punished. Apo. xvi. c.

## To walke.

To walke for to treaue in the Scripture, is but for to lyeue, for to continue in a strong faith, Psalms. xv. lxxviii. c. Roma. viii. a. Therefore it is sayde of Enoch that he walked before God. Gene. v. d. Also of Abraham Gene. xvi. a.

To walke in the waye of the Lorde, is to kepe hys commandementes. iiii. Reg. iii. b. the whych God teachech. Deu. vii. b. and requireth. Deu. x. c. i. c.

To walke in lycht, is to beleue in Christ. Job. xxi. e. To walke in trueth, is to loue God with all oure herte, and with all our soule. iiii. Reg. ii. a.

To walke after the maner of man, is to be carnall, and to lyeue in stryfe and dissention. i. Cor. iii. a.

To walke in the spirite, is to mortifye the dedes of the fleshe. Gala. v. c.

## Weake.

The weake in the faith, shoulde not be dysdayned of the stronge. Ro. xiii. a. x. a. i. c. i. c. To the weake Paule became weake. i. Cor. ix. d. ii. Cor. x. d. whom a man ought not to offende, by eatinge of meate, i. Cor. viii. c. d.

God choseth the weake thynges, for to confounde the stronge. i. Cor. i. b. In example in Paule. ii. Cor. xii. d.

## Wronge.

Rather to suffer wronge, the a man to pleade in law agaynst hys brother. i. Cor. vi. b. for Christe forbyddeth the reuengynge of wronge. Math. v. f. g. therefore shoulde we despyse it. Eccle. x. a. without hauyng any mynde of it. Leui. xix. d. In example in Ioseph. Ge. i. c. God punyssheth the wronge done vnto hys. ii. Regum. xvi. b. c.

## Wrath of God.

The wrath of God vpon manne, for the synne of one onely. Iosu. xxi. d. by the whych Pharaos was destroyed. Gene. x. b. for the wrath of God is vpon the vnbeleuers. Collo. iii. b. Iohn iii. d. In example in the Jewes. i. Tessa. ii. d. Iud. ii. d. Hume. xi. a. Deu. ix. c. Exod. xxxii. c.

The reche men of this worlde. do heape by for the selues the wrath of God. Iam. v. a. By nature we are the chyldren of wrath. Ephe. ii. a. but thowome Christ we are deliuered from the wrath to come. i. Tessa. v. c.

## Wrath of passion of man.

Let vs call aspe wrath frs vs, Rom. xii. d. Ephe.

iii. g. Collo. iii. b. Eccle. vii. b. xi. d. Prover. xv. a. for he that is angry with hys brother, killeth hym. Math. the. v. c.

If any man be angry agaynst hys brother, after he hath prayd, he ought to reconcytle him selfe. i. Timoth ii. c. for the wrath of man foloweth not the righteousness of God. Iam. i. c.

Let wrathfull menne be overcome with sweetenes, Psal. xlv. b. with whome we shoulde make none alliance, Psal. xxi. d. nor chyd with them. Eccle. viii. d.

## The worlde.

The worlde made by the worde of God. Ioh. i. a. in the whyche we haue nothyng. i. Cor. ix. f. And which passeth awaye with the concupiscences thereof, vii. e. i. Iohn. ii. c.

The worlde is full of wychednes. i. Ioh. v. d. That is to saye, the luste of the fleshe, the despye of the eyes, and pryde of lyfe. i. Iohn. ii. c. The frendshipp of which is enmye to God. Iam. iii. a. for he that loueth this worlde, loueth not God. i. Iohn. ii. b. and knoweth him not. Iohn. i. a. xvi. d. Let not vs then loue the worlde, nor that which is in it. i. Ioh. ii. b.

The worlde hateth the saythfull, and whye? Iohn. xv. and. i. Iohn. iii. c. the whyche thowome sayth do overcome it. i. Iohn. v. a. b. Also they shall iudge it. i. Copinth. vi. a.

## The worde of God.

The worde of God ought to be in our hertes. Deu. v. b. xi. c. xxii. g. The prayse of the worde of God, Proverbes. xxx. a.

In exhortacion for to heare the worde of God. Esay. lv. a.

He that ought not to do but accordynge to the word of God, without anye addyng vnto it, or dimynyng from it. Deu. iiii. a. xii. d. Iam. ii. d.

The worde of God abydeth euermore: that is, the Gospel which is preached vnto vs, Esay. xl. a. i. Pet. i. d. The whyche is the worde of trueth. Ephe. i. c. Of eternall lyfe, Ier. v. d. and of reconciliation, ii. Corin. v. d. by the whyche we do overcome the wyched. i. Ioh. ii. b. and haue a meane and maner of luyng, Esay. viii. d. xxviii. d.

The word of God is an offence of stumbleng blocks to the vnbeleuers, Roma. ix. b.

Men ought to shonne those that do wythstand men from the worde of God, Rom. xvi. c.

The worde of God (whyche Christe calleth an holy thyng and precious stones) oughte not to be preached nor tolde to dogges (that is to saye) aduersaries nor impugnors, nor to swyne, that is: mockers, and despyers of it, Math. vii. a. Thou. xxi. b. xxi. c. but yet they shall not escape unpunished, Math. x. b. Heb. ii. a. Esa. xlviii. a. xxx. c. Deu. viii. d. iii. Reg. xii. e.

The worde of God abydeth not in vs, if we beleue not in Christe. Iohn. v. f. Lette vs praye then that it maye dwel in vs, Collo. iii. c. and that it may be preached and declared ouer all, ii. Tessa. ii. a. by what occasion so euer it be, ii. Tim. iii. a. for it is the lycht to se by, Psal. cxix. and i. Pet. i. d. the fountayne of wyls dome, Esa. lv. a. Eccle. i. a. the fode of the soule, Math. iii. a. Iere. xv. c. the helmet of health and sword of the spiryte, Ephe. vi. c.

## Whore.

There ought to be no whoremonger nor whore, in the people of God. Deuter. xxi. c. A man shoulde then fle from an harlot. Prover. xxi. c. for he that ioyneth hym selfe with an harlote is one bodie with her, i. Cor. vi. i. d.

The whores and the Publicanes do enter into the kyngdome of God, and beleue the gospel: but the Pharises beleue not. Math. xxi. c.

The desyon of the greates whore, with whome the kynges of the earth haue done fornicacion. Apo. xvi. a.

## Wysdome.

The wysdome of God is ryche and profound, Rom. xi. d. whyche is Christe, Luke. x. g. as is interpreted. Math. xxi. d. i. Cor. i. d. In whom the treasures of wysdome and of knowledge are hydden, Collo. ii. a.

Of wysdome, Loke James. i. a. iii. d. Ioh. xv. a. xxi. b. Thou. i. a. ii. c. iii. a. viii. ix. xiii. a. Baru. iii. b. i. Cor. xii. a. We oughte to be fylled with all wysdome in goodnes, and to be spmyte in euyl. Rom. xv. c.

## Wynelle.

I may



# A table of the

A man ought to beare no false wytnesse. Exod. xx. c. Deute. v. b.

The wytnes which God had made vs of hys sonne, is for hym onely we haue euertasting lyfe. i. Joh. v. c. At the wytnes of two or thre wytnesses, the Idolatrer was stoned. Deuter. xxi. a.

The punishment of a false wytnesse. Deute. xix. d. Prouer. xix. a. xxv. c.

The holy govt is a wytnesse that we be conuerted, and oure synnes forgoen by Chryste Actu. v. f. The wytnesses of the resurrection, Lu. xxiii. g. Joh. xv. d. Act. i. b. ii. e. x. f.

**W**atche, Christ commaundeth all men to watch. Mat. xxviii. d. xxvi. c. Mar. xiii. d. xiii. d. Lu. xii. e. xiii. d. Apo. iii. a. at all tymes. Mar. xxv. a. Rom. xiii. c. i. Cor. xv. xvi. c. i. Thessal. v. a. i. Petr. iii. b. v. c. Colos. iii. a. after the example of Paul. ii. Cor. vi. a.

**W**idowe. A man ought to do no hurte vnto wydowes, Exod. xxi. d. Deut. xxi. d. but rather to nurysh them. Deut. xxi. d. and to leaue them the leaupnges of theyr cojne grapes and olyues. Deut. xxi. d. withoute takeinge of theyr clothes to pledge. In the same Chapter. c. Of wydowes loke, Deut. x. d. xxi. a. xxvii. c. i. Timo. b. a. b. i. Corin. vii. b. Actu. vi. a.

The Pharyses, vnder the couler of prayer did vndo the wydowes. Mar. xii. b. Mar. xii. d. Luc. xx. g.

**W**ene. Wene retoseth the herte of man. Iudit. ix. b. Psal. ciii. b. Eccle. iii. d.

A man ought not to drinke ouer muche wene Ephe. v. d. Prou. xx. a. i. Tim. iii. c. v. d. Tit. ii. a.

The wene of compuncyon. what it is. Psal. lx. a.

**W**ape. Christ is the wape, by whiche men go to the father, John. xiii. a.

The wape of God is ryghteous. Deuter. xxxii. a. Apoca. xv. b. Roma. xi. d. wherfoze we ought to folow it. ii. Reg. xxi. c. whiche thyng the Idolatres do not Exod. ix. b. c. Deuter. ix. c.

**W**apelle. God had made all thynges by hys owne wyl Eph. i. b. Apoca. iii. d. The whiche is immutable. Apo. xix. c. And the whiche no man can resiste. Gen. i. c. In example of Ihab. ii. Par. xviii. g. Also of Balam. Numer: xxi. d.

The wyl of God ought to be done and knowne Ro. xii. a. Ephes. v. d. for he that doth it, is a Christen man. Mar. vii. c. In example in Josue and Caleb. Iume xxii. b.

It is the wyl of God, that we be sanctified and purged of our synnes by Chryste. Heb. ii. c. To thynke that we be holpe. i. Thessal. iii. a. b. c. and that wyl well dornege we do stoppe the mouthes of the wycked. i. Peter. ii. c.

We oughte to praye that the wyl of God be done. Mar. vi. a. After the example of Chryste. John. iii. d. Mar. xxi. b. Also of Paul. ii. Tess. i. b. Heb. xii. d. Also of Epaphras. Colos. iii. c.

All ought to be committed to the wyl of god. Jam. iiii. d. In example in Josue. Gene. xlv. b. i. c. Also of Paule. Rom. xv. g. i. Corint. iii. d. xvi. a.

A man ought not to do hys owne wyl. Eccl. xvi. d. but the wyl of God: for he that doth that abyderth neuer more. i. Jo. ii. c. and he that doth it not, shalbe beaten. Luc. xxi. f.

**W**ages, A man ought not to withholde the wages of the labourer. Deute. xxv. b. xxi. c.

One and the same wages is geuen to the fyrste and to the last, to thynke that a man maye se, that no man hath any thyng, but by the onely grace of God. Mar. thero. x. a.

The wages promysed to them that suffre for Chryste Mar. v. b. If they conspue in the fyxe of tribulacion i. Cor. iii. b. d.

**Z**ele. Zele, what it signyfeth, after the Scripture. iii. Regum. xix. b.

Zele, for vengeance. Esa. xlii. c.

The Zele of God agaynst the rui men. Deu. xxi. d.

The Zele of Moses agaynst the Idolatres xxii. f.

The Zele of Jehu, for the honoure of God, when he slew all the dyables of Baal. iii. Re. x. d. e.

The Zele of Phynches, whiche slew these two that played the harlotres. Num. xxv. b.

The Zele of Eliab. iii. Reg. xviii. d.

An ende of the Table of the principall matters contained in the Byble.

## A perfit supputacion of the yeares and tyme from Adam vnto Christ, proued by the Scriptures, after the collection of diuers Authours, by Edmund Beche.

The summe of the yeares of the fyrste age.

**A**dam vnto Noes Houde are a. cccccc. lvi. yeares. For when Adam was. C. xxx. yeares olde, he begat Seth Seth being C. b. yeares, begat Enos. Enos being x. c. yeares, begat Caynan Caynan being lxx. yeares begat Malchiel. Malchiel being lxxvi. yeares begat Jared, Jared at the age of C. lx. yeares begat Enoch being lxx. yeares begat Methusaleth, Methusaleth at hys age of. C. lxxvii. yeares begat Lamech, Lamech being C. lxxii. yeares begat Noe. Noe at the coming of the deluge or mayne Houde, was. cccccc. yeares olde, as apereyth in the. v. of Genesis.

The whole summe of the yeares are a. M. cccccc. lvi.

**F**rom the sayde deluge or Houde of Noe vnto Abraham departed from Chalde were cccxiii. yeares and ten dayes. For the sayde Houde continued one whole yeare and ten dayes. Aram (which was Noes sonne) begate Arphaxat. ii. yeares after that. Arphaxat begat Salah when he was xxxv. yeares olde. Salah being xxx. yeares old begat Heber. Heber at hys age of. xxxiii. yeares begat Phalech. Phalech being xxx. yeares, begat Regu. Regu being xxxii. yeares, begat Saruch. Saruch at his age of xxx. year begat Nahor. Nahor being xxx. yeares begat Thare Thare being lxx. yeares begat Abrahā. And Abraham departed from Chalde when he was lxx. yeares olde.

These sayde yeares accounted are CCC. lxxii. yeares, and x. dayes.

**F**rom Abraham departing fro Ur in Chalde vnto the departing also of the chyld of Israel are. ccc. xxx. yeares, gathered as foloweth. Abraham was in Chanaan. b. yeares, and departed in the. lxxv. yere. He begate Isaac when he was a. C. yere olde, and in the. xxv. yere of hys departinge. Isaac begate Jacob when he was. xl. yere old. Jacob went into Egypt with all hys familie, when he was a. C. xxx. yere olde. Israel was in Egypt. cc. x. yeres, whiche remayne from that tyme. Then rebate. lxxx. yeres from thys. For so olde was Moses when he conducted the Israelites from Egypt.

So the surplusage of the yeares, that is to saye cxxx. are deuyded betwixte Amram and Chath. Then Chath begat Amra at hys age of lxvii. yeares. Amram beinge lxx. yeares begat Moses who in his lxxx. yere of his age departed with the Israelites from Egypte.

So after thys supputacion these are the. cccc. x. xxx. yeres mentioned in the. xii. of Exo, & the. iii. of the Galathians.

**F**rom the going of the Israelites from Egypt vnto the fyrst building of the temple are. cccc. lxxx. yeres after thys supputacion & accounte. Deut. i. Moses, remayned in the deserte or wilderness fortye yeares. Josue and Athonell. xl. yeres, Boeth lxx. yeres. Delboza. xl. yeres. Gedeon. xl. yeres. Abimelech thre yeres. Chela. xxi. yeres. Jair. xxii. yeres. Then were they without a captayne vnto the. xviii. yere of Iepthe. Iepthe. vi. yeres. Abissam. vii. yeres. th age. Elom



# A Prologue.

## A Prologue

Shewynge the vse of the  
Scripture.

Jud. xvi. Clom. x. peres. Thaton. viii. peres. Sampson. xx. peres  
i. Reg. iii. Heij iudge and prieste xl. peres. Samuell & Daule  
raigned. xl. peres. David was kynge. xl. peres. Salo-  
mon in the. iiii. yere of hys raigne began the buyldynge  
of the temple.

¶ These are the. CCC. lxxx. peres mens  
cponed in the. iii. of the kinges and the vi.

iii. Reg. xi.  
i. Par. xii.  
xiii.  
iii. Reg. x.  
iii. Pa. xxi.  
iii. Re. viii.  
iii. Re. x.  
xvi. xxi.  
The first  
age. xxi.  
xvi. xxi.  
xvi.

**F**rom the first buyldynge of the temple vnto the  
captiuite of Babilon are. cccc. xix. peres and a  
halfe. Salomon raigned xxi. peres. Ro-  
boam. xvi. peres. Abia. iii. peres. Asa. xli.  
peres. Iosaphat. xxv. peres. Ioram. viii. peres. O-  
chazias one yere. Athalia the Queene. vii. peres. Jo-  
as. xl. peres. Amasias. xxix. peres. Azarias. iii. peres.  
Joathan. xvi. peres. Achas. xvi. peres. Ezchphas.  
xxix. peres. Manasses. v. peres. Amos. ii. peres  
Josias. xxxi. peres. Joachas. iii. monethes. Eliach.  
xi. peres. Joachim. Jeconias. iii. monethes. And here  
begynneth the Captiuite of Babilon, and not after  
the. xi. yere of Zedechia when bothe the temple and the  
citty was destroyed and burned. Mahe. i. Jeremy.  
xxiii. xxi.

¶ The summe of these peres are CCC. ix.  
yere, and vi. monethes.

Jer. xxi.  
i. Efd. iij.  
i. Efd. g.  
John. g.

**J**erusalem was reedified and buylded agayne  
after the captiuite of Babilon a hundred. xliii.  
peres. The captiuite continued. lxx. peres.  
The children of Israel were deliuered and re-  
stoyed to theyr freedom in the first yere of Cyrus. The  
temple was begonne to be buylded in the. xi. yere of  
the sayde Cyrus, and finished in the xvi. yere. which  
was the first yere of Darius. After that Darius had  
raygned. xx. peres. Nehemias was restoyred to liber-  
ty, and went to buyde the citty, which was finished  
in the. xxxii. yere of the sayde Darius. All the peres  
from the buyldynge of the temple agayne are. xxi.  
yeres.

¶ The whole summe of peres amounteth to  
a hundred. xliii. peres.

Reui. xxi.  
The. viij.  
age.

**F**rom the reedifying of the citty vnto the com-  
minge of Christe are. cccc. lxxii. peres, after  
thys supputacion of numbrynge. It is mencio-  
ned in the. ix. of Daniel, that Jerusalem shold  
be buyde vp agayne, and that, from that tyme, vnto  
the comminge of Christe are. lxvii. weekes, and euery  
weeke is reckened for seven peres. So lxvii. weekes  
amounte to foure hundred. lxxii. peres. For from  
the. xxxii. yere of Darius vnto the. xliii. yere of Ju-  
gustus, in the whyche yere our Sauoure Christe  
was bozne, are iuste and complete so manye peres,  
where vpon we reckon, that from Adam vnto Christe  
are thye thousand. ix. hundred. lxxii. and. vi. mon-  
ethes and ten dayes. And from the byrthe of Christe  
vnto thys presente yere is. M. D. li. And the whole  
summe and nombre of peres from the begynnynge of  
the worlde vnto thys presente yere of our Loide  
God a thousand. v. hundred. li. are iuste. v.  
thousand. v. hundred. and. xxi. yere  
vi. monethes, and the sayde odde  
ten dayes.



**T**houghe a manne  
hadde a preciouſe Jewell  
and a riche, yet if he wylt  
not the value therof, nor  
wherefoze it serued, he  
were neyther the better,  
nor richer of a straw. Co-  
uen so thoughe we reade  
the Scripture, and babble  
of it neuer so much, yet if  
we knowe not the vse of  
it, and wherefoze it was

geuen, and what is therein to be soughte, it profiteth to  
vs nothyng at all. It is not enough thefoze to reade  
and talke of it onely, but we muste also desyre GOD  
daye and nyght instantly to open our eyes, & to make  
vs vnderstande and feele wherfoze the scripture was  
geuen, that we maye applye the medecyne of the scrip-  
ture, euery man to hys owne soze, onlesse we emende  
to be idle disputers, and brawlers about vaine wordes  
euer gnawynge vpon the better barke withoute, and  
neuer attaynyng vnto the swete pryde within: and  
persecutynge onc an other, for defendynge of lewde  
imaginacions and phantasies of our owne inuencion.

Paule in the thyrd of the second Epistle to Timo-  
the sayeth: that the scripture is good to teache (for that  
ought meyne to teache and not dreames of theyr owne  
makynge, as the Pope doth) and also to improve, for  
the scripture is the true shee that tryeth all doc-  
trines, and by that we knowe the false from the true.  
And in the xvi. to the Ephesians he calleth it the sword  
of the spirite, because it killeth hypocrites, and dete-  
reth and improueth theyr false inuencion. And in the  
xv. to the Romanes he sayth, al that are wyrtten, are  
wyrtten for our learnynge, that we thowwe patience  
and confozte of the scripture myghte haue hope. That  
is, the examples that are in the scripture, confozte vs  
in all oure tribulations, and make vs to put our truste  
in God, and patientlye to abyde hys leasoure. And in  
the. x. of the. i. to the Corin. he bringeth in examples of  
the scripture to feare vs, and to hyde the flethe, that  
we caste not the yocke of the lawe of God from oure  
neckes, and fall to lustynge and doyng of euill.

So now the scripture is a lyght, and sheweth vs  
the true way, both what to do, and what to hope. And  
a defence from all erroure, and a confozte in aduersite  
that we despayre not, & feareth vs in prosperite that  
we synne not. Warde therfoze in the scripture (as  
thou readeſt it) fyrste the lawe, what God commaun-  
deth vs to do. And secundarilye the promyses, whyche  
God promyseth vs agayne, namelye in Christe Iesus  
our Loide. Then seke examples, fyrste of confozt how  
God purgeth al them that submit thei selues to wals-  
ke in hys wayes, in the purgatoz of tribulation, des-  
liueryng them yet at the laste ende, & neuer fearynge  
anye of them to perishe, that cleaue fast to hys prom-  
ses. And finally, note the examples which are wyrtten  
to feare the flethe that we synne not. That is, howe  
God suffereth the vngodlye and wicked synners that  
refyſte God, and refuse to folowe hym, to continue in  
theyr wickednes, euer waxynge worse and worse vntyl  
theyr synne be so soze increased, and so abhomin-  
able, that if they shoulde longer endure, they woulde  
corrupte the very electe. But for the electes sake, God  
sendeth the preachers. Neuertheles they harden theyr  
hertes agaynst the trueth, and God destroyeth them  
bitterlye, and begynneth the worlde a newe.

Thys confozte make thou euermore fynde in the  
playne teste and lytterall sence. Neyther is there anye  
soze so homelye, so rude: yea, or so vyle (as it seemeth  
outwarde) wherein is not excedynge greate confozte.  
And when some (whyche seme to them selues greate  
clarke) saye, they wotte not what more profite is in  
manye textes of the scripture, if they be reade with-  
out an allegoize, then in a tale of Robyn Hode, saye  
thou:

# A Prologue.

Gene. ix.

thou: that they were wytten for oure consolation, and comfort, that we despayre not, if such lyke happen vnto vs. We be not holier then Noe, though he were once dyonke. Neither better beloued the Jacob, though hys owne sonne defiled hys bedde. We be not holier then Lot, though hys daughters throughte ignorance deceyued hym, nor peradventure holier the those daughters. Neither are we holier then Dauid, though he brake wedlocke, and vpon the same committed abominable murder. All those men haue wyrtlesse of the Scripture that they pleased God, and were good men both before that those thynges chaunced them, and also after. Nevertheless suche thynges happened the for oure example: not that we shoulde counterfayte their euill, but if whyche we fygth with oure selues, enforce to walke in the lawe of God (as they dyd) wee yet fall lyke wyse, that wee despayre not, but come as gayne to the lawes of God, and take better holde.

We reade fence the tyme of Chyestes death, of virgyns that haue bene brought vnto the comune strowes and there defiled, and of martyrs that haue bene boild and hokes haue abused thei bodies. Al why? The iudgements of God are bottomles. Suche thynges chaunced partely for examples, partely God thow shynne healeth synne. Byde can neither be healed, nor yet appare, but thow owe suche horrible dedes. Peradventure they were of the Popes sect, and reioysed fleshy, thyngs that heauen came by dedes, & not by Chyill, and that the outwarde dede iustified them, and made thei hope, and not the inward spyrte receyued by fayeth, and the consensie of the hearte vnto the lawe of God.

As thou reade the thofore, thyneke that euery syllable pertayneth to thyne owne selfe, and sucke oure the pryde of the scripture, and arme thy selfe agaynst alle assaults. First note the stronge faith the power of God in creatyng alle of nought. Then make the greuous fall of Adam, and of vs all in hym, thow owe the lyght regardyng of the commaundement of God. In the fourth Chapter of Genesis. God turneth him vnto Abel, and then to hys offeryng, but not to Cayne and hys offeryng. Alther thou seest that though the dedes of the euill appere outwardely as gloriouse as the dedes of the good: yet in the syghte of God whyche lokeh on the herte, the dede is good by cause of the man, and not the man good by cause of hys dede. In the xvj God sendeth Noe to preach to the wycked, and geueth thym space to repent. they warre harde heried, God byngeth them to nought. And yet saueh Noe: eue by the same water by whyche he destroyed them. Marke also what folowed the Byde of the burydng of the tower of Babel.

Consider howe God sendeth forth Abraham out of hys owne countrey into a straunge land ful of wycked people, & gaue hym but a bare promise with hym that he woulde blesse hym, and defende hym. Abraham beleued: and that worde saued and deliuered hym in all perils, so that we se, how that mans lyfe is not mapnteyned by byade onely (as Chyill sayeth) but much rather by beleuyng the promises of God. Behold howe sobertye and howe circumspectyve both Abraham and also Isaac behaue them selues amonge the infideles. Abraham byeth that whyche myghte haue bene geuen hym for nought, to curte of occasions. Isaac when his welles whyche he had dygged, were taken from hym, geueth rounne, and respyketh not. Noe ouer they eyre and sowre, and fede their cattell, and make confederations, and take perpetuall trust, and do all outwarde thynges: Euen as they do whyche haue no sayeth, for God hath not made vs to be idle in thys worlde. Euerie man muste worke Godlye and trulye to the detyr mozte of the power that God hath geuen hym, and yet

not trust therein, but in Goddes word of promise: and God wyl worke with vs, and byngre that wee do to good effecte. And then when oure gouer will extende no further, Gods promises wyl worke all alone.

Howe many thynges also refuted the promises of God to Jacob? And yet Jacob comureth God with hys owne promises, sayng: O God of my father Abraham: and God of my father Isaac: O Lorde whyche saydest vnto me, retorne into thine owne contrey, and vnto the place where thou was borne, and I wyl doo the good. I am not worthy of the least of those mercyes, nor of that trouthe whyche thou haste done to thy seruauit. I wente oute but with a staffe, and come home with two byoues, deliuer me out of the handes of my brother Esau, for I feare hym greatly. ec. And God deliuered hym, and wyl lyke wyse all that call vnto hys promises with a repentyng hert, were they neuer so grate synners. Marke also the weake infirmities of the man. He loueth one wyse more then an other, one sonne more than another. And se how God purgeth hym. Esau threatened hym: Laban begyleth hym, & he beloued wyse is longe barayne: hys daughter is rauished, hys wyse is defiled, and that of hys owne sonne. Rachel dyeth, Joseph is taken away: yea, and as he supposed, reme of wyld beasts, & yet howe gloriouse was hys ende. Note the wyckednesse of his chyldren, yea, and the synne of thei, and howe God thow owe their owne wyckednes saued thei.

These examples teache vs that a manne is not at once perfecte the firste daye he begynneth to lyue wel. They that be stronge therfore, muste suffer with the weak, and helpe to kepe them in vnitie and peace one with another vntill they be stronger.

Note, what the byeth said wher they were attached & arested in Egypt, we haue derely synned (sayd they) agaynst oure brother, in that we saue the angur the of hys soule, when he besought vs, and woulde not heare hym, and therfore is thys tribulation come vnto vs, by whyche example thou seest, how that confidence of euyl doynges fyndeth men out at the last, but name-lye in tribulation & aduersitie. There temptation and also desperation: yea, and the verie paynes of hel fynd vs out. Ther the soule feleth the feare wrath of god, and wryeth mountaynes to fall on her, and to hyde her if it were possible from the angre face of God. Marke also howe little an occasion. Dina goeth but forth alone to se the daughters of the countrey, & how greute mischief & trouble folowed: Jacob loured but one sonne more then an other, and howe greuous murder folowed in thei hertes. These are examples for our learnyng to teache vs to walke warlye, and circumspectyve in the face of the world, and weake people, that we geue no man occasion of euyl. Finallye, se what God promised Joseph in hys dreames, those promises, accompanied him alwayes, and went downe with him, euen into the deepe dungeon, and broughte hym by agayne, and neuer forsoke hym, till all that was promised was fulfilled: These are examples wyrtten for our learnyng (as Paule sayeth) to teache vs to truste in God in that stronge tyme of tribulation and purga: oye of oure fleshe. And that they whyche submitte them selues to folowe God shoulde note and marke such thynges, for their learnyng and comfort, it is the fruite of the scripture, and cause why it was wyrtten, and with suche a purpose to reade it, is the waye to euerlastyng lyfe, and to thost is to full blesynges that are promised vnto all nations in the serde of Abraham, whyche feede is Iesus

Chyile our Lorde. To whom be honour and prayse for euer, and vnto god our father thow owe him.

(\*)

youre fall

partie

Gene. xi.

mans life.

Gene. xxiij.  
Gene. xxvi

exampl

Ge. xxviii  
Gen. xxxv  
Ge. xxxvi

Gene. xlii

Ge. xxxviii

Ge. xxxv

# The bokes of the Byble.

## The names,

of all the bokes of the Byble, and the content of the Chapters of euerye boke.

### The bokes of the olde Testament.

**G**enesis, or the fyrste of Moyses. Chapters. l.  
Exodus, or the seconde of Moyses. Chapters. xl.  
Leuiticus, or the thyrde of Moyses. Chapters. xxvii.

Numeri, or the fourthe of Moyses. Chap. xxxvi.  
Deuteronomi, or the fyft of Moyses. cha. xxxiii.  
Iosua. Chapters. xxi.  
Judges. Chapters. xxi.  
Ruth. Chapters. iiii.  
The first of Samuel, or the fyrst of the kynges Chapters. xxi.

The seconde of Samuel, or the seconde of the kynges. Chapters. xxi.  
The thyrde of the kynges. Chapters. xxi.  
The fourthe of the kynges. Chapters. xxi.  
The first of the Chronycles, or of Paralypomenon. Chapters. xxix.

The seconde of the Chronycles, or of Paralypomenon. Chapters. xxvii.

The fyrste of Esdras. Chapters. x.  
Reheiniab, or the seconde of Esdras. chap. xiii.  
Esther. Chapters. x.

Job. Chapters. xli.  
The psalmes. Chapters. c. l.  
The prouerbes. Chapters. xxxi.

The boke of the preacher, or Ecclesiastes. Chapters. xii.  
The baller of ballettes of Salomon, or Canticum canticorum. Chapters. viii.

### The Prophetes.

Isaie, or Isaiab. Chapters. lxxvi.  
Jeremie, or Jeremias. Chapters. lii.  
The lamentacions of Jeremie, or Threnorum Chapters. v.

Ezechiel, or Ezechiel, Chapters. xlviii.  
Daniel. Chapters. xii.

Oseas, or Hosea. Chapters. xiii.  
Joel. Chapters. ii.

Amos. Chapters. ix.  
Abdi, or Abdiab. Chapter. i.

Jonas, or Jonab. Chapters. iiii.  
Micheas, or Micheah. Chapters. vii.

Nahum, or Naum. Chapters. iii.  
Abacuk, or Abacuc. Chapters. iii.

Sophonias, or Zophonias Chapters. iii.  
Aggeus, or Haggaeus. Chapters. ii.  
Zacharie, or Zachariab Chapters. xiii.

The thyrde of Esdras. Chapters. ix.  
The fourth of Esdras. Chapters. xvi.  
Tobiah, or Tobie. Chapters. xiii.  
Judith, or Iechudith. Chapters. xvi.  
The rest of the boke of Esther. Chapters. vii.  
The boke of wisdom, or Sapientia. Chapter. xix.  
The boke of Iesus, or Iesua, the sonne of Syrach, or Ecclesiasticus. Chapters. li.  
Baruch the prophet, with the Epistles of Ieremie. Chapters. vi.

The song of the thre children in the oue. cha. i.  
The storie of Susanna. Chapter. i.  
The storie of Bel, &c. Chapter. i.  
The prayer of Manasses. Chapter. i.  
The first of the Machabees. Chapters. xvi.  
The seconde of the Machabees. Chapters. xv.

### The newe Testament.

The Gospell of S. Mathew. Chapters. xxviii.  
The Gospell of saint Marke. Chapters. xvi.  
The Gospell of saint Luke. Chapters. xxiii.  
The Gospell of saint Iohn. Chapters. xxi.  
The Actes of the Apostles. Chapters. xxviii.

### The Epistles.

S. Paule to the Romaynes. Chapters. xvi.  
The firste to the Corinthians. Chapters. xvi.  
The second to the Corinthians. Chapters. xvi.  
To the Galathians. Chapters. vi.  
To the Ephesians. Chapters. vi.  
To the Philippians. Chapters. iii.  
To the Colossians. Chapters. iii.  
The firste to the Thessalonians. Chapters. v.  
The ii. to the Thessalonians. Chapters. iii.  
The firste to Timothe. Chapters. vi.  
The seconde to Timothe. Chapters. iii.  
To Titus. Chapters. iii.  
To Philemon. Chapter. i.  
The firste Epistle of S. Peter. Chapters. v.  
The seconde of S. Peter. Chapters. iii.  
The firste of sainte Iohn. Chapters. v.  
The seconde of sainte Iohn. Chapter. i.  
The thyrde of sainte Iohn. Chapter. i.  
To the Hebrews. Chapters. xiii.  
The Epistle of sainte James. Chapters. v.  
The epistle of sainte Iudas. Chapter. i.  
The Reuelation or Apocalypsis of saint Iohn. Chapter. xxi.

All these thinges are the boke of life, the couenaunte of the byest, and the knowledge of the truth.  
Eccle. xxxiii. c.





The cre  
ation  
of the  
worlde.

## The first booke of Moses called Genesis.

At the begynning of the world, the light, the firmament, the sunne, the moone, the sterres, and all beastes, foules and fyshes in the sea were made by the worde of God. And howe man also was create.

### The first Chapter.



**I**n the begynnyng God created heauen and earth. The earth was voyde and empty, and darknesse was vpon the depe, and the spirite of God moued vpon the water.

Then God sayde: let there be light: and there was lyght. And God sawe the lyght that it was good: and deuyned the light fro the darkenes, & called the light day, & the darknes the nyght: & so of the euening and moynnyng was made the first day.

And God sayde: let there be a firmamente betwene the waters, & let it deuide the waters a sonder. Then God made the firmament, & parted the waters which were vnder the firmament, from the waters that were aboue the firmament. And it was so. And God called the firmament heauen. And so of the euening and moynnyng was made the seconde day.

And God sayde: let the waters that are vnder heauen gather them selues vnto one place, that the drye land may appere. And it came so to passe. And God called the drye land the earth, and the gathering together of waters called he the sea. And God sawe that it was good.

And God sayde: let the earth bring forth herbe & grasse that sowe seed, and frute trees, that beare frute euerie one in his kinde, hauinge theyr seed in them, vpon the earth. And it came so to passe. And the earth brought forth herbe & grasse sowing seed euerie one in his kinde, and trees bearyng frute, and hauinge theyr seed in

them selues, euerie one in his kinde. And God sawe that it was good, and then of the euening and moynnyng was made the thyrde day.

Then sayd God: let there be lyghtes in the firmament of heauen, to deuyned the day from the nyghte, & they maye be vnto sygnes, seasons, dayes and yeaeres. And let them be lyghtes in the firmament of heauen, to shine vpon the earth: And so it was. And God made two great lyghtes: a greater lyght to rule the daye, and a lesse light to rule the nyght: and he made sterres also. And God put them in the firmament of heauen to shine vpon the earth, and to rule the day and the nyght: and to deuyned the lyght fro darkenes. And God saw that it was good: & so of the euening & moynnyng was made the fourth daye.

And God sayde: let the water bring forth creatures that moue and haue lyfe, & foules for to flye ouer the earth vnder the firmament of heauen. And God created greates whalles and all maner of creatures that lyue & moue, whiche the waters broughte forth in their kyndes, & all maner of fethered foules in their kyndes. And God saw that it was good: & God blessed them sayinge: Growe and multiplie and fil the waters of the seas: and let the foules multiplie vpon the earth. And so of the euening and moynnyng was made the fyfth daye.

And God sayde: let the earth bring forth lyuynge creatures in their kyndes: cattell and wormes & beastes of the earth in their kyndes, & so it came to passe. And God made the beastes of the earth in their kyndes, and cattell in their kyndes, & all maner wormes of the earth in their kyndes: and God sawe that it was good.

And God sayde: let vs make man in our similitude & after our lykenesse: that he maye haue rule ouer the fyshes of the sea, and ouer the foules of the ayre, and ouer cattell, and ouer all the earth, and ouer all wormes that cripe on the earth. And God created man after his lykenesse, after the lykenesse of God created he hym: male and female created he them. And God blessed them,

And.



# Adam.

# Genesis.

**Gen. i. 11. a.** and God sayde vnto them : \* Growe & multiplye and fylle the erth, and subdue it, and \* haue dominyon ouer the fishes of p sea, and ouer the foules of p ayre, and ouer all the beastes that moue on the erth.

**Gen. i. 12. a.** And God sayde : see, \* I haue geuen you all herbes that sowe seed, whyche are on all the erth, and all maner trees that haue frute in the and sowe seed: to be meate for you and for all beastes of the erth, & vnto all foules of p ayre, and vnto all p ctepe on the erth where in is lyfe, that they maye haue all maner herbes and grasse for to eate, and euell so it was. And \* God behelde al that he had made, and loo, they were exceeding good: and so of the euenynge and mornynge was made the syxte daye.

## The notes.

**Blessing a.** Here is it sayde that God blessed his creatures, that is to saye, prophesied them good, not in making a crosse over them (as the pope and hys apes woulde inuente God in creatynge the creatures) but in saying. Growe & multiply. &c.

**Lykenes b.** Man is made after the likenes of God, in that he hath a soule immortall, indued with vnderstandynge and other diuine qualities. Yet semeth it rather in this place to be spoken of that similitude or lykenes wherin God dyd afterwarde appere vnto man, whiche was the shap appointed afoze to be the shap of Christ the secōde persone in Trinitie, when he woulde shewe him selfe to the worlde, and suffer in the same.

## The. ii. Chapter.

**The Chapter** p went before is here repeated agayne: the halowing of th: Sabbath daye: the foure floudes of paradyse: The settinge in of man in paradyse: the tree of knowledge is forbidden hym: howe Adam named all creatures: the creation of Eua: p institucio of marriage.

**Gen. ii. 1. b.** **ST**hus was heauen & erth fyllyshed with all their a apparell, and in the seuenth daye God ended hys worke whiche he had made, \* and rested in the seuenth daye from al his workes whiche he had made. And God b blessed the seuenth daye, and sanctyfyed it, for in it he rested from all hys workes whiche he had created and made.

These are the generacions of heauē and erth when they were created, in the tyme when the Lord God created heauen and erth and all the shrubbes of p felde before they were in the erth. And all the herbes of the felde before they sprange, for p Lord God had yet sent no rayne vpon p erth, nether was there yet any man to tylle p erth. But there

arose a myste out of the grounde, and watered all the face of the erth: The the Lord God \* shope man, euell of the moulde of the erth, & brythed into hys face the bryth of lyfe. So \* man was made a luyng soule.

The Lord God also planted a garden in Eden from the begynnynge, and there he sette man whome he had formed. And the Lord God made to sprig out of the erth, all maner trees bewtyfull to the syght and pleasant to eate, & the \* tree of lyfe in p myddes of p garden and also the tree of knowledge of good and euell.

And there sprange a ryuer oute of Eden to water the garden, and thence deuyded it selfe, & grewe into foure principall waters. The name of the one is \* Phison, he it is that compasseth all p lande of Heupla, where golde groweth. And the gold of that chere is precious, there is founde Bedellyon, and a stone called Onix. The name of the seconde ryuer is Eihon, whiche compasseth all the lande of Inde. And the name of the thyrde ryuer is Hydekell, whiche runneth on the east syde of the Assyrians. And the fourth ryuer is Euphrates.

And the Lord God toke Adam, and put him in the garden of Eden, to dresse it and to kepe it. And the Lord God commaunded Adam saying: Of al trees of the garden se thou eate: But of p tree of knowledge of good and bad se that thou eate not: for euē p same day thou eatest of it thou shalt dye p deth.

And the Lord God sayd: It is not good that man should be alone, I wyl make him an helper to beare hym company. And after that p Lord God had made of the erth all maner beastes of p felde, and all maner foules of the ayre, he brought them vnto Adā to se what he wolde call them. And as Adam called all maner luyng beastes, euē so are their names. And Adam gaue names vnto all maner cattell, and vnto the foules of the ayre, and vnto all maner beastes of the felde. But there was no helpe founde vnto Adam to beare hym companye.

Then the Lord God slēt a slomber on Adam, and he slepte. And the he toke out one of his rybbes, and in steede ther



of he filled vp the place with fleſhe. And the Lord God made of the ribbe which he toke out of Adā a womā: a brought her vnto Adam. Then ſayd Adā: This is once bone of my bones, and fleſhe of my fleſhe. This ſhalbe called woman: becauſe ſhe was take of the man. \* For this cauſe ſhall a man leue father and mother, and cleue vnto hys wyfe, & they ſhal be one fleſhe. And they were ether of them naked, bothe Adam & his wife, and were not aſhamed.

**The Notes.**

a. This apparel is the ſunne, the mone, with other planetes and ſtaries, for the which he ſpeaketh of here, is that we call the ſkye or welken.  
b. In this place, to bleſſe, and to ſanctify, is the ſame that is commaunded in the xx. of Exodi. As appeareth by that which foloweth for in it he reſted. &c. What was mente by this reſt in the ſeuenthy day, the ſpirit of god dwelth to al the that deſyre the ſpiritual reſt of the Lord. Euen the ſynall ende and reſt of all thinges, to cuiſue immediatly after the ende of thyre thouſande yerres after the creation of the worlde. So that if it were poſſible for men to haue the iuſte numbrie of the yerres of the worlde from Adam to Chriſt, they myght certainly aſſygne the laſte daye. But becauſe that daye muſt come ſodenlye: God hath not ſuffered the true computation and accompt to be had. So not to his well beloued Apoſtles woulde Chriſt ſhewe any certentye of that daye otherwyſe then by ſignes.  
c. Suche other ſalles of wordes, do ſignifye ſometye an haſtines or beſtineneſſe. Sometye an aſſurance that the thyng ſhalbe performed which is promiſed: As it is in ꝑ ꝑſal. cxiij. c.

**The.iii. Chapter.**

The ſerpent deceiveth the woman. The ſerpente, the woman, and the man are curſed, and driven out of Paradys. Chriſt our ſauour is promiſed.

**B**ut the ſerpente was ſottyller than al the beaſtes of ꝑ felde, which the Lord God had made: and ſayde vnto ꝑ womā: pea, hath God ſayd in dede, ye ſhal not eate of all maner trees in the garden. And the woman ſayde vnto ꝑ ſerpent, of the frute of the trees in ꝑ garden we maye eate, but of ꝑ frute of the tree that is in the myddes of the garden (ſaide God) ſee that ye eate not, and ſee that ye touche it not, leſt ye dye. Then ſayd the ſerpent vnto ꝑ womā: tuſhe, ye ſhall not dye: but God doth knowe ꝑ when ſo euer ye ſhulde eate of it, your eyes ſhulde be opened, & ye ſhulde be as God, and knowe both good & euell. And the woman ſawe ꝑ it was a good

tree to eate of, & luſty vnto the eyes, & a pleaſante tree for to geue vnderſtandinge. And toke of the frute of it & ate, and gaue vnto hys huſbande alſo with her, & he ate. And the eyes of both them were opened, that they vnderſtode how that they were naked. Than they ſowed ſygge leues together and made them apurnes.

And they herde the voyce of ꝑ Lord God as he walked in the garden in the coole of the daye. And Adam hyd hym ſelfe and his wyfe alſo from the face of the Lord God, amonge the trees of the garden. And the Lord God called Adam, and ſayd vnto him: where arte thou? And he answered: Thy voyce I hearde in the garden, but I was aſtayed, becauſe I was naked, and therfore hyd my ſelfe. And he ſayde: Who tolde the ꝑ thou waſt naked? haſt thou eaten of the tree, of which I bad the ꝑ thou ſhuldeſt not eate? And Adam answered: The womā which thou gaueſt to beare me cōpany ſhe toke me of the tree, and I ate. And the Lord God ſayde vnto the woman: wherefore diddeſt thou ſo? And the womā answered: The ſerpente deceaued me and I ate.

And the Lord God ſayde vnto the ſerpent: becauſe thou haſt ſo done moſt curſed be thou of all catell and of all beaſtes of the felde: vpon thy belly ſhalt thou go: and erth ſhalt thou eate all dayes of thy lyfe. Moreouer, I wyl put hatred betwene the and the woman, & betwene thy ſeed and hys ſeed. And that ſeed ſhal tread the on thy heed, & thou ſhalt treade it on the heale.

And vnto the woman he ſayd: I wyl ſuerly encrease thy ſorowe, & make the oft to childe, & with paine ſhalt ꝑ be deliuered: And thy luſtes ſhal pertayne vnto thy huſband, and he ſhal rule the.

And vnto Adam he ſayde: for as moche as thou haſt obeyed the voyce of thy wyfe, & haſt eaten of ꝑ tree of which I commaunded the, ſayinge: Se thou eate not therof: curſed be the erthe for thy ſake. In ſorowe ſhalt thou eate therof all dayes of thy lyfe: And it ſhall beare thornes and thyſtels vnto the. And thou ſhalt eate the herbes of ꝑ feld. In ꝑ ſweate of thy face ſhalt thou eate bred, vntil ꝑ returne vnto ꝑ erthe

# Adam.

# Genesis.

Eccl. xl. b.  
Job. 34. b.

whence thou wast taken: for\* erth thou art, and vnto erth shalt thou returne.

And Adam called his wyfe Heua, because she was the mother of all that lyueth. And the Lorde God made Adam and his wyfe garmentes of skynnes, and put them on them. And the Lorde God sayde: Loo, Adam is become as it were one of vs, in knowledge of good and euell. But now lest he stretche forth the hys hande and take also of the tree of lyfe, & eate & lyue euer. And the Lord God cast hym out of the garden of Eden, to tylle the erth whence he was taken. And he cast Adam out, and sette at the entering of the garden Eden, Cherubin with a naked swerde mouynge in and oute, to kepe the waye to the tree of lyfe.

**The notes.**

**Dyl eyes**

a. This opening of eyes, is the recepyng of power to perceyue good from euell, whiche man coulde neuer haue done, yf he had not transgressed goddes commaundement. For that was the cause of all the euilles that happened vnto man, so that yf he had neuer transgressed, there had neuer euil happened vnto him. And so consequently he had neuer knowne euil. For suche as neuer felte euil, are sayde not to know what euil meaneth. And he y knoweth not euil, knoweth not good, for that is not knowen but by the comparynge of it to the contrary whiche is euil. So Adam when he had transgressed, knew both good and euil, that is to say: he felte the infirmities of the fleshe whiche were geuen for the transgression, and by that he felte them to be euil, he perceyued the pleasures that he was in before to be good. Thus knewe he good and euell.

**The face of God.**

b. In this place, the face of the Lord is taken as it is in the. cxlii. psalm. that is to saye for hys presence. Not as he is alwayes present in al places: but as he is present to the giltie conscience of the trasgressour of his lawes, a mightie iudge and iuste reuenger.

**The heade of the serpent.**

c. The heade of the Serpente, signifieth y power and tyranny of y deuyl, whiche Christ, the seede of the woman ouercame. And so brake he (or trode doune) the serpentis head. The hele, is Christes manhode, whiche y deuyl attempted to ouerthrowe by al meanes possible in temptynge hym to the breach of goddes commaundementes.

**The worde Looe.**

d. In this place, looe, is taken for a moche, & so much as much as that we are wont to say in our commune talke whē we luste to moche one that standeth wel in his owne conceit. Looe (say we) this man wyl not learne at y prouderes of vs al.

## The. iiii. Chapter.

Adam hymself his righteous brother Abell. Cain dyd paynfull is cursed. The generation of Enoch, Methusael, Tuball, Lamech, Seth and Enos.

**3**



Ad Adā laye with Heua hys wyfe, whiche conceaued & bare Cain, & sayd: I haue gotten a man of the Lorde. And he

Eccl. 17. a.

proceeded forth, and bare hys brother Abell: And Abell became a sheperde, and Cayn became a plowman.

And it fortunede in proceffe of tyme, that Cayn broughte of the frute of the erth, an offeringe vnto the Lorde. And Abell he broughte also of the fyrstlynge of his shepe, and of the fatte of the. And the Lorde looked vnto\* y Abell and to his offering, but vnto Cain and vnto hys offeringe looked he not. And Cayn was wroth exceedyngly, & louted. And the Lorde sayde vnto Cayn: why atte thou angry, & why lourest thou? wotest thou not if thou dost wel thou shalt receaue it. But and yf thou dost euil, by and by thy synne lieth open in the doze. Not withstanding let it be subdued vnto the, and see thou rule it. And Cayn talked with Abell hys brother.

And as soone as they were in the feldeg, Cayn fell vpon\* Abel his brother, and slewe him. And the Lorde sayd vnto Cayn: where is Abell thy brother? And he sayde: I can not tell, am I my brothers keeper? And he said: what hast thou done? The voice of thy brothers bloude y cried vnto me oute of the erth. And now cursed be thou as pertaining to the erth, whiche opened hir mouth to receaue thy brothers bloude of thyne hande. For when thou tyllest y grounde she shall henceforth not geue hys power vnto the. A vagabunde and a cennagate shalt thou be vpon the erth.

And Cayn sayde vnto the Lorde: my synne is greater, then that it maye be forgiven. Beholde, thou castest me oute this daye from the face of the earthe, & from thy syghte must I hyde my selfe, and I must be wandryng and a vagabunde vpon the erth: Moreover whoso euer synneth me, wyl kyll me. And the Lorde said vnto hym: Not so\* but who soeuer sleeth Cayn shall be punished bit. solde. And the Lorde put a marke vpon Cayn, y no man that founde him, should kil him. And Cayn went out fro the face of the Lorde, and dwelte in the lande nod, on the east syde of Eden.

And Cayn laye with hys wyfe, whiche conceaued and bare Henoche. And he was buyldynge a cite, and called the name of it after the name of hys soune, Henoche. And he noth



noch begat Irad. And Irad begat Mahuail. And Mahuail begat Mathusael. And Mathusael begatte Lamech. And Lamech took hym two wyues: the one is called Ada, & the other Zilla. And Ada bare Jaball, of whome came they that dwel in tentes, & possesse catel. And his brothers name was Jubal, of him came all that exercyse them selues on þe harpe & on the organs. And Zilla she also bare Tubalcayn a worker in metall & a father of all þe graue in brasse or yron. And Tubalcayns sister was called Racina.

Then sayd Lamech vnto his wyues Ada & Zilla: heare my voyce (ye wyues of Lamech) & hearken vnto my wordes, for I haue slaine a man, & wounded my selfe, & haue slayn a yong man, & got my selfe strypes: for Cayn shal be auenged sevenfold, but Lamech seven times sevenfold. Adam also laye with his wyfe yet againe, & she bare a sonne and called his name Seth. for God (sayde she) hath gyuen me another sonne for Abel, whom Cayn slewe. And Seth begat a sonne, and called his name Enos: And in that time began men to call on the name of the Lorde.

#### The Notes.

a. The lorde looked vnto Abel & his offerynges, that is, he was pleased w<sup>th</sup> them. But w<sup>th</sup> Cayn nor his offeryng was he nor pleased, wherefore it is sayde, that he looked not therunto. The same use of speaking is also in the ii. booke of þe kyniges. xvi. chap. c. and psal. xxi. b.

b. Crier, that is apertly vengeauncer, as ye haue. Gen. xxi. c. And this maner of speech is comyn in the scriptures, when suche thynges are mentioned as God hath promysed and threatened to auenge.

c. To call on the name of the lorde, is to requyre all thynges of hym and to trust in hym, geuyng hym the honor and worship that belongeth vnto hym, as in Genesis. xii. b.

#### The. b. Chapter.

The genealogie of Adam vnto Noe.

**I**N this is the booke of the generation of man. In þe day when God created man & made hym after the symilitude of God. Male and female made he them, and blessed them, and called theyr names man, in þe day when they were created. And when Adam was an hundred & thyrty yere old, he begat a sonne, after his lycknesse & similitude: & called his name Seth. And the dayes of Adam after he begat

Seth, were cyght hundred yere, & begat sonnes and doughters. And all þe dayes of Adam whiche he lyued, were ix. hundred & xxx. yere, and then he dyed.

And Seth lyued an hundred and. v. yeres, & begat Enos. And after he had begot Enos he lyued. viii. hundred & vii. yere, & begat sonnes & doughters. And all þe dayes of Seth were. ix. hundred & xii. yeres, & dyed. And Enos lyued. lxxx. yere & x. & begat Kenan. And Enos after he begat Kenan, liued. viii. hundred & x. yere, and begat sonnes & doughters: and all the dayes of Enos were. ix. hundred & v. yere, & thā he died. And Kenan lyued. lxx. yere, & begat Mahalaliel. And Kenan after he had begot Mahalaliel, lyued. viii. hundred & xl. yere, & begat sonnes and doughters: & al the dayes of Kenan were. ix. hundred & x. yere, & than he dyed. And Mahalaliel lyued. lxx. yere, & begat Jared. And Mahalaliel after he had begot Jared lyued. viii. hundred & xxx. yeres, & begat sonnes and doughters: & al the dayes of Mahalaliel were. viii. hundred & nyntie & v. yere, & thā he died.

And Jared lyued an hundred & xlii. yere, & begat Henoch: & Jared lyued after he begat Henoch. viii. hundred yere, & begat sonnes & doughters. And al the dayes of Jared were. ix. hundred & xlii. yere, and than he dyed. And Henoch lyued. lxx. yere, & begot Mathusala. And Henoch walked with God after he had begotten Mathusala. iii. hundred yere, & begat sonnes & doughters: And al the dayes of Henoch were. iii. hundred & x. yere, & than Henoch lyued a godlye lyfe, and was no more sene, for God toke hym awaye.

And Mathusala lyued an hundred and. lxxviii. yere & begat Lamech: and Mathusala after he had begot Lamech, lyued. viii. hundred & lxxii. yere, & begat sonnes and doughters. And al the dayes of Mathusala were. ix. hundred. lxx. yere, and than he dyed.

And Lamech lyued an hundred. lxxix. yere & begat a sonne, & called him Noe, sayinge: Thys same shall comforte vs: as concerning our worke & sorowe of our handes, whyche we haue about the erth: that þe Lorde hath cursed. And Lamech lyued after he had begot



Noe. b. hundred, nyntie & b. yere, and begat sonnes & doughters. And all the dayes of Lamech were . vii . hundred lxxvii. yere, & than he dyed. And whan Noe was fyue hundred yere olde, he begat Sem, Ham, and Japhet.

The notes,

To walke a. To walke with god, is to do his wyl & leade  
to God. a lyfe accordynge to his worde.

**The. vi. Chapter.**

The cause of the floude. God warneth Noe of the commynge of the floude. The preparynge of the arcke.

**A**nd it came to passe, whan menne began to multiply vpon the erth, and had begot them doughters, the sonnes of God sawe the doughters of men that they were sayre, and toke vnto them wyues, whyche they best liked amonge them all. And the Lorde sayde: My spirite shall not alwaye sturue w man, for they are fleshe. Neuerthelesse I wyl gyue them yet

1. Pet. iii. b

\* space an. C. & xx. yeres.

There were tirates in þ world in those dayes. for after þ the chyldre of God had gone in vnto the doughters of men, and had begoten them chyldre, the same chyldren were the mightiest of the world, & men of renoune. And whan the Lorde sawe that the wyckednesse of man was increased vpon the erth, & that all the ymaginacion and thoughtes of hys heart was onely euyl continuallye, he & repented þ he had made man vpon the erth, and sorowed in hys heart. And sayde: I wyl destroy man: kynd whiche I haue made, from of the face of the erth: both mā, beast, worme and foule of the ayre, for it repenteth me that I haue made them. But yet Noe founde grace in the sight of the Lorde.

Gen. viii. b  
1. Re. xv. c

Ecc. xlii. c

Ecc. 44. c

\* These are the getteracions of Noe. Noe was a righteous mā & vncorrupt in hys tyme, & walked with God. And Noe begat. iii. sonnes: Sem, Ham, & Japheth. And the erthe was corrupte in the sight of God, & was full of mischefe. And God looked vpon þ erth, and lo, it was corrupt: for al flesh had corrupted hys way vpon the erth.

Than sayde God vnto Noe: the ende of al flesh is come before me, for þ erth is full of thei mischefe. And lo, I wyl destroye them with the erthe,

Make the an arcke of pyne tree, and make chaumbers in the arcke, and pitch it within and without with pitch. And of this facion shalt thou make it.

The length of the arcke shal be. iii. hundred cubytes, & the bredth of it. i. cubites, and þ heygth of it. xxx. cubytes. A wyndowe shalt thou make aboue in the arcke. And within a cubyte compass shalt thou synyth it. And the doore of the arcke shalt thou sette in the syde of it: and thou shalt make it with. iii. loftes one aboue a nother. for behold, I wyl bynge in a floude of water vpon the erth to destroye all flesh fro vnder heauē, wherin breth of lyfe is: so þ all that is in þ erth shal perishe. But I wil make myne apoyntmēt w the, that bothe thou shalt come in to the arcke and thy sonnes, thy wyfe & thy sonnes wyues with thee.

And of all that lyueth what so euer fleshe it be, shalt thou bynge in to the arcke, of euery thyng a payre, to kepe them a lyue with the. And male and female se that they be, of byrdes in their kynde, & of bestes in their kynde, & of all maner of wormes of þ erth in their kynde: a payre of euery thyng shall come vnto the to kepe them a lyue. And take vnto thee of all maner of meate þ maye be eaten and laye it vp in floore by the, þ it maye be meate both for the and for them: and Noe dyd accordynge to all that God commaunded hym.

The notes.

a The sonnes of Serh are called þ sonnes of god, Sonny because their father had instructed & nourished of God the godly, & trayned them vp in the fere of god. Contrarye wise, the sonnes of Cayn are called the sonnes of mā, because they were trayned and brought vp in the wyckednes of the fleshe  
b. This is not to be taken so that we shoulde God re- herby holde opinion, that god may do any this pench- raly, wherof he may afterwarde repent him (for god is stable in all hys wayes & repenteth not of ought that he doeth) but it is to be gathered of this, that the synnes of mankynd were then so greute, that yf it had ben possible for god to haue repented hys workes, he had than cause sufficient.

c. By all fleshe, is ment in this place al kyndes of men as well suche as descended lineally of Serh as of Cayn.

**The. vii. Chapter.**

The entraunce of Noe & them that were with hym in to the arcke. The synge of the floude wherwith all thynges dyd perishe.



**A**d the Lord said vnto Noe: *¶* Go into the arke both thou & all thy household. For thee haue I sene a ryghteous be-  
foze me in this generacyō. *¶* Of al cleue beastes take vnto the seuen of euery kynd, the male & female, and of vncleue beastes a payre, the male & his female: lyke wyse of the byrdes of the ayre seue of euery kynd, male and female to saue seed vpon all the erth. For seuen dayes hence wyll I sende rayne vpo the erth. xl. dayes and xl. nyghtes, and wyll destroye all maner of thynges þat I haue made, fro of the face of the erth.

And Noe dyd accordyng to all that the Lorde commaunded him: and Noe was syxe hundred yere olde, when the floude of water came vpon the erthe: and Noe went and his sonnes, and his wyfe, and his sonnes wyues w him, into the arke fro the waters of the floud. And of cleane beastes, and of þe bestes þe were vncleue, and of byrdes and of al that crepeth vpo þe erth, came in by couples of euery kinde vnto Noe into the arke, a male and a female: euē as God commaunded Noe. And the seuēth day the waters of þe floud came vpo þe erth.

In the vi. hundred yere of Noes life, in the seconde moneth, iii the. xlii. daye of the moneth, þe same daye were all the fountaynes of the great depe broken bp, and the windowes of heauen were opened, and there fell a rayne vpon the erth. xl. dayes and xl. nyghtes.

And the selfe same daye wente Noe, Sem, Ham and Japheth, Noes sons, and Noes wyfe, and þe. iii. wyues of his sonnes w the into þe arke: both they & al maner of beastes in their kynde, and al maner of catel in their kynd, and al maner of wormes that crepe vpo þe erth in their kind, and al maner of byrdes in theyr kynde, and al maner of foules whatsoeuer had fethers. And they came vnto Noe into þe arke by couples, of al flethe that had bryeth of lyf in it. And they that came, came male & female of euery flethe accordyng as God comaūded hym: and the Lorde shut the doore vpon hym. And the floude came, fourtye dayes and fourtye nyghtes vpon the earth, and the water increased and bare vp the arke, and it was lyfte vp

fro of the erth. And þe water preuayled and increased exceedingly vpo the erth: and þe arke wet vpo the toppe of þe waters. And the waters preuayled exceedingly aboue measure vpo the erth, so that all the hye hylls whiche are vnder all the partes of heauen were couered: euē. x. cubytes hye preuailed the waters, so that þe hylls were couered.

And all flethe that moued on þe earth, bothe birdes, catell and beastes perished, w all that crepte on the erthe and all men: so that all that had the bryeth of lyfe in the nostrels of it thoroze out all that was on drye lande, dyed. Thus was destroyed all that was vpon the erth, both mā, beastes, wormes and foules of the ayre, so þe they were destroyed fro þe erthe: saue Noe was reserued only and they þe were with him in þe arke. And the waters preuayled vpo þe erth, an hundred and. l. dayes.

#### The notes.

a. They are ryghteous before God, þe loue their neyghbours for Gods sake, vnspayedly haung the spirite of God, which maketh them þe sonnes of god, & therefore are they accepted of God as iust & righteous, as it is in Gen. xlii. c.

b. In this place, vncleane beastes come to be suche beastes as (for some vncleane properties which they had) were not vsed to be sacrificed. For as it appeareth by the. ix. chap. of this boke, ther was then no meate vnlawful to be eaten.

c. That is, all the waters that were on the earth, sprang bp, increased and multiplied, in suche wyse, that the greete depe, that is the sea ouerflowed and seemed to haue her springes opened.

d. That is, suche abundance of water came fro aboue, þe heauē seemed to haue be uone other thig but an whole sea of waters, & to haue his floudes gates euen then opened that it myghte issue to ouerflowe the earth.

#### The. viii. Chapter.

¶ After the sendyng forth of the rauen and the dove Noe went forth of the arke. He offereth sacrifice. The malice of mannes heart.

**A**D God remembred Noe & al the beastes, & all the cattell that were with hym in the arke. And God made a wynde to blow vpon the erth, and the waters ceased: and the fountaynes of the depe and the wyndowes of heauen were stoppe and the rayne of heauen was forbydde, and the waters returned from of the erth, & abated after the ende of an hundred and. l. dayes.

And the arke rested vpon the mountayns of Ararat, the. xlii. daye of the vii. moneth. And the waters wente away, & decreased vntyll the. x. moneth.



And the first day of the tenth moneth, the toppes of þe mountaynes appered.

And after the ende of .xl. dayes Noe opened the window of the arcke which he had made, & sent forth a rauen, which went out, euer going & coming again, vntyl the waters were dryed vp vpon the erth.

**B** Then sent he forth a doue fro him, to wete whether the waters were fallē from of the erth. And when the doue coulde fynde no resting place for hyr fete, she returned to hym agayne vnto the arke, for the waters were vpon the face of all the erth. And he put out his hand, & toke her, and pulled her to him into the arke.

And he abode yet. vii. dayes more, & sent out the doue again out of þe arcke, & the doue came to him agayne about euentyde, & beholde, there was in hyr mouth a lefe of an olyue tree which he had plucked: whereby Noe perceaued that the waters were abated vpon the erth. And he tarped yet. vii. other dayes, and sent forth the doue, whiche fro thence forth came no more agayne to hym.

**C** And it came to passe, þe fyrte hundred and one yere & the first day of the fyrst moneth, that þe waters were dryed vp vpon the erth. And Noe toke of the hartches of the arcke, & loked: and behold, the face of the erthe was drye. So by the .xxvii. daye of the seconde moneth the erth was drye.

And God spake vnto Noe, sayinge: Come out of the arcke, both thou and thy wife, & thy sonnes, & thy sonnes wyues with the. And al þe beastes that are with the, whatsoeuer fleshe it be, bothe foule & cattel, & al maner wormes that crepe on the erth, byynge out with the, & let them moue, & grow & multiply vp on the erth. And Noe came out, & hyr sonnes, & hyr wife, and his sonnes wyues with him. And all the beastes, and all the wormes, and al the foules, and al þe moned vpon þe erth, came also out of the arke, all of one kynde together.

And Noe made an aulter vnto the Lord, & toke of all maner of clene beastes, and all maner of clene foules, and offered sacrifice vpon the aulter. And þe Lord smelled a swete sauour, & said

in his hert: I wyll henceforth no more curse þe erth for mannes sake, \*for the ymaginaciō of mānes hert is euil, eue fro the very youth of him. Whereouer I wyll not destroy from hence forth al that lyueth as I haue done. Neþther shal sowynge tyme and haruest, colde & hete, somer and wynter, day and night cease, as longe as the erth endureth.

#### The Notes.

a. Thys is spokē after the maner of menue. For God neuer forgetteth thyng, that he may call it to remembraunce agayne.

b. The Lordes smelling of sauour is a bowaunce of the workes of the faythfull. As in Exod. xxx. Gen. i. ii. iii.

#### The ix. Chapter.

God blessed Noe and hyr sonnes. He forbyddeth to eate the bloude of beastes, and forbyddeth the shedding of mans bloude. The lawe of the swerde. He maketh a cōcunaunte that he wyl destroye the world nomore by water, and geueth the raignebowe as a token and cōfirmatyon of the same. Noe is dyronken, & Ham vncouerteth hym, and getteth his curse.

**A**ND God \*blessed Noe & hyr sonnes, & sayd vnto the: Increase & multiply, and tyl the erth. The feare also & drede of you be vpon all beastes of the erth, and vpon all foules of the ayre, & vpon al that crepeth on the erth, and vpon all fyshes of the sea, which are gauen vnto your handes. And all that moueth vpon the erth hauynge lyfe, shall be your meate: Eue as þe grene herbes, so geue I you all thyng. Only the fleshe wyth his lyfe whiche is his bloud, se that ye eate not.

\*for verely the a bloud of you wher in your lyues are wyl I requyre: Euen of the hande of all beastes wyl I requyre it, & of the hande of man, & of the hande of euery mannes brother wyl I requyre the lyfe of man, \*so þe whiche sheddeth mannes bloude shall haue hyr bloud shed by man agayne: for God \*made man after his own lyknes. Se that ye encrease, & waxe, & be occupied vpon the erthe, and multiplye therein.

Furthermoze God spake vnto Noe & to his sonnes wyth him, sayinge: Se, I make \*my bonde wiche you, and your seed after you, & with all lyuynge thing þe is to you: both foule & catel, & all maner bestes of the erth that is to you, of al that cometh out of the arke

Gene. i. c. d  
and. ii. a.

Leui. xi. a.

Exod. xli  
Leui. xli  
and. xlii

Gen. ii  
Exod. xli

Gen. ii

Gen. vii



what soeuer beste of the erth it be. I make my bonde with you, that hence forth all fleshe shall not be destroyed w<sup>th</sup> the waters of any floude, & that hence forth there shall not be a floude to destroye the erth.

Gen. 1.11. a

And God sayde: Thys is the token of my bonde whiche I make betwene me and you, & betwene all lyuing thinge & is w<sup>th</sup> you for euer: I wyl set my bowe in the cloudes & it shal be a signe of the appoyntement made betwene me & the erth: so that when I byng in cloudes vpon the erth, the bowe shal appere in the cloudes. And than wyl I thynke vpon my testamēt which I haue made betwene me and you, and all & lyueth what so euer fleshe it be. So that hence forth \* there shall be no more waters to make assoud to destroye al fleshe.

Gen. 4.4. b

The bowe shalbe in the cloudes, and I wil loke vpon it, to remember the euerlastyng testament betwene God & all that lyueth vpon the erth, what so euer fleshe it be. And God said vnto Noe: This is & sygne of the testamēt which I haue made betwene me and all fleshe that is on the erth.

The sonnes of Noe that came out of the arke were: Sem, Ham, & Japheth. And Ham he is the father of Canaan. These are the.iii. sonnes of Noe, and of these was all the world ouerspred.

Gen. 9. a

\* And Noe beyng an husbände man, went forth & planted a vyneyarde, and dranke of the wyne, & was dronke, and lay vncouered in & myddest of his tent.

And Ham the father of Canaan sawe his fathers priuities, & tolde his two brethren & were without. And Sem & Japheth toke a matel, & put it on both their shoulders, & went backward, and couered their fathers secrets, but their faces were backward, so & they sawe not their fathers nakednes.

As soone as Noe was awaked from hys wyne, and wylt what hys yongest sonne had done vnto him, he sayd: Cursed be Canaan, & a seruāt of al seruātes be he to his brethren. And he sayde: Blessed be the Lord God of Sem, and Canaan be his seruāt. God & increase Japheth that he may dwell in & tentes of Sem. And Canaan be their seruāt.

And Noe lyued after the flood thre

hundred and systie yere: so that all the dayes of Noe were. ix. hundred & systie yere, and than he dyed.

The notes.

a. Here is al cruelnes forbidden man, in that the blood of al beastes is forbydden him. For & lyfe of euery thyng is in the blood which God hath threatened to auenge in al beastes, muche more in men.

Blood.

b. In this place, increase is taken for reioyce or to be in peace and of good conforste, as it is Gen. xvi. c. and Psal. lxxx. a.

To encrease.

The. x. Chapter.

The genealogie of Japheth, Sem and Ham.

These are the generacions of the sonnes of Noe: of Sem, Ham and Japheth, whyche begatte them children after the floude.

\* The sonnes of Japheth were: Gomer, Magog, Madai, Iauan, Tubal, Mesech & Thyras. And the sonnes of Gomer were: Alcenaz, Riphath & Togarma. And the sonnes of Iauan were: Elisa, Tharlis, Cithim & Dodanim. Of these came the Jles of the gentyls in their contrees, euery manne in hys speache, kynted and nacyon.

Para. 1. a

The sonnes of Ham were: Chus, Mitsraim, Phut & Canaan. The sonnes of Chus were Seba, Heupla, Sabta, Rayma and Sabtema. And & sonnes of Rayma were: Sheba, and Dedan.

B

\* Chus also begat Nemrod, which began to be myghty in the erth. He was a myghty hunter in the syghte of the Lorde: wherof came the prouerbe: he is as Nemrod that myghty hunter in the syght of the Lorde. And the begynnyng of his kyngdome was \* Babel, Erech, Achad & Chalne in the lande of Synear: Out of that land came Assur, and buylded Ninue, and the cyte Reshoboth, & Calah, and Resen betwene Ninue & Calah. That is a great cite. And Mitsraim begat Ludim, Enamim, Leabim, Naphtuhim, Pathrusim & Casluhim: from whence came the Philistynes, and the Caphttherynes.

Para. 1. b

Gen. 11. a

Jonas. 1. a

Canaan also begat zidon his eldest sonne, & Heth, Jebusi, Emori, Gergosi, Hiti, Arki, Sini, Aruadi, zemari & Hamati. And afterwarde sprange & kyntreds of & Cananytes. And the costes of & Cananytes were fro Sydon tyl they come to Gerara & to Asa, and tyl they come to Sodoma, Gomozra, Adama,

Ab. zebom.

zeboim, euē vnto Lasa. These were the  
children of Ham in their hyndredes, tong-  
ges, landes and nacyns.

And Sem the father of al the children of Eber, & the eldest brother of Japheth begat childre also. And his sons were Elam, Assur, Arphachsad, Lud, &

**D** Arain. And the children of Arain were:  
 1. Barn, 1. b. Uz, Hul, Gether & Mas. And Arpha-  
 chiad begatte Sala, & Sala begat E-  
 ber. And Eber begat two sonnes. The  
 names of the one was Peleg, for in his  
 tyme the earth was deuyded. And the  
 name of his brother was Jaketan.

Jaketan begat Almodad, Saleph, Hazarmapheth, Jarah, Hadozã, Uial, Dikela, Obal, Abimael, Seba, Ophir, Neula & Jobab. All these are þ sonnes of Jaketan. And the dwelling of them was frõ Mesa, vntyll thou come vnto Sephara a mountayne of the east lãd. These are the sonnes of Sem in theyr kynredes, languages, contrées & nacj- ons. These are the kynredes of þ sons of Noe, in their generacions & nacjõs. And of these came þ people that were in the worlde after the floude.

The. xi. Chapter.

The building of the tower of Babel. The confu-  
sion of tongues. The generacyon of Sem the sonne of  
Noe vntill Abrahah which goth wpyth Lot vnto Haran.

**A**d al the worlde was of one  
tonge & one language. And as  
they came fro the east, they  
founde a playne in the lande  
of Synear, & there they dwelled. And  
they sayde one to another: come on, let  
vs make byrcke & burne it with fyre.  
So byrcke was their stone and slyme  
was their morter. And they said: Come  
on, let vs builde vs a cyte & a tour, that  
the toppe maye reache vnto heuē. And  
let vs make vs a name, for perauēture  
we shall be scatered abroad ouer al the  
erth. And the Lorde came downe to  
see the cyte and the toure, whiche the  
children of Adam had buylded. And  
p Lorde sayde: See, the people is one, &  
haue one tonge amonge them all. And  
thys haue they begonne to do, and wyl  
not leaue of fro all that they haue pur-  
posed to do. Come on, let vs descende, &  
inyngeall theyr tonge euen there, p one  
vnderstande not what another sayeth.

Don. xxii. a \* Thus the Lorde scattered them from

thence vpon all the erth. And they leste  
of to buyld the cyte. wherfore þ name  
of it is called Babel, because that the  
Lorde there confounded the tonge of  
all the world. And because that þ Lord  
from thence skattered them abroad vpo  
all the erth.

\* These are the generaciōs of Sem: (¶ Para.)  
Sem was an hundred yere olde, & be-  
gat Arphaxad. ii. yere after þ̄ floude.  
And Sem lyued after he had begot Ar-  
phaxad. v. hundred yere and begatte  
sonnes and daughters.

And Arphaxiad lyued. xxxv. yere & C  
begat Sala, & lyued after he had be-  
gat Sala. liii. hundred yere & .lii. & be-  
gat sonnes and daughters. And Sala  
was. xxx. yere olde and begat Eber, &  
lyued after he had begot Eber. liii. hu-  
dred & thre yere, and begat sonnes and  
daughters. When Eber was .xxxviii.  
yere olde, he begat Peleg, & lyued af-  
ter he had begot Peleg foure hundred  
& .xxx. yere. & begat sons & daughters.

And Beleg when he was .xxx. yere old  
begat Regu, & liued after he had begot  
Regu. ii. hundred & .ix. yere, and begat  
somes & daughters. And Regu when  
he had lyued .xxxii. yere begat Serug,  
and lyued after he had begot Serug,  
ii. hundred and .vi. yere, & begat somes  
and daughters.

And when Serug was .xxx. yere olde he begat Nahor, & lyued after he had begot Nahor .ii. hundred yere, & begat sonnes & daughters. And Nahor when he was .xxix. yere olde, begat Terah, & lyued after he had begot Terah, an hū dred and .xix. yere, & begat sonnes and daughters.

And when Terah was .lxx. yere old,  
he begat Abram, Nahor and Haran.

And these are the generations of\* Terah. Terah begat Abram, Nahor, and Haran. And Haran begat Lot. And Haran dyed before Terah his father in the land where he was borne, at Ur in Chaldea. And Abram and Nahor toke them wyues: Abrahams wyfe was called\* Sarai. And Nahors wife\* Milca the daughter of Haran which was father of Milca, & of Jesca. But\* Sarai was bare, and had no chylde.

Then toke Terah Abzam his sonne  
and Lot hys sonne, Haraus sonne, and  
Sara



Sarai hys daughter in law, hys sone  
Abrahs wyfe. And they went with hym  
from Ur in Chaldea, to goo in to y<sup>e</sup> lād  
of Chanaan. And they came to Haran  
and dwelled there. And whan Terah  
was two hundred yere olde & fyue, he dy-  
ed in Haran.

The notes.

a. God is counted to come downe, when he doth  
any thyng on the earth amonge men, that is  
not accustomed to be done, in maner shewing hys  
selfe: present amonge them by hys wonderfull  
worke. As it is, Psalm. cxviii. b. and. cxliiii. a.  
b. Not that God sawe it not, nor couldest tye  
he might come downe frome heauen to loke vpon  
or vewe it after the maner of men. (for he seeth  
all thyng, and hath them alwaye present be-  
fore hys eyes) but by cause the scripture apply-  
eth it selfe to our weaknesse, and vseth our phra-  
ses and maner of speakeynge. For we vse to saye,  
that whan prynces and rulers do punyssh open  
offenders, they loke vpon suche thynges as such  
men do committe.  
c. The. lxx. interpreters, do in thys place omitte  
the generation of Capnau, (who after the reke-  
nyng of the Hebrewes, begat Sala, when he  
was thyrty yere of age. Luke. iii. g.)

The. xii. Chapter.

¶ Abraham is vewe of God, and goeth with Roth into  
a strange lande that apored to hym in Canaan. And  
God promyseth to geue the same lande to hym and to  
his seds. And afterwarde goeth Abraham into Egypt and  
causeth Sarai hys wyfe to saye that she is hys sister.  
And he was ransomed of Pharaos, for whiche the Lorde  
plageth hym.



¶ Then the Lorde sayde  
vnto Abraham. Get the  
out of thy countre and  
fro thy kindred, and out  
of thy fathers house, in  
to a lande which I wyl  
shewe the. And I wyl make of thee a  
myghty people, & wyl a blesse the, and  
make thy name great, & thou mayst be  
a blessing. \* And I wyl blesse the that  
blesse the, and curse the that curse the.

\* And in the shall be blessed all the ge-  
neracions of the erth.

¶ And Abraham went as the Lorde had  
hym, and Lot went with hym. Abraham  
was. lxxv. yere olde, when he went out  
of Haran. And Abraham toke Sarai hys  
wyfe, and Lot his brothers sone, with  
all thei goodes whiche they had got-  
ten, and b<sup>e</sup> soules whiche they had be-  
gotten in Haran. And they departed to  
goo into the lande of Chanaan. And  
when they were come into the lande of  
Chanaan, Abraham went forth in to the  
lande, tyll he came vnto a place called  
Sichem, & vnto the oke of More. \* And  
the Cananites dwelled then in y<sup>e</sup> lande.

¶ Then the Lorde apored vnto Abra,  
and sayde: vnto thy seed wyl I geue  
thys lande. And he buylded an autler  
there vnto the Lorde whiche apored  
to hym. Then departed he thence, vnto  
a mountayne that lyeth on the East  
syde of Bethel, and pytched hys tente:  
Bethel beyng on the west syde, and Ay  
on the east: and he buylded there an  
autler vnto the Lorde, and called on y<sup>e</sup>  
name of the Lorde. And than Abraham  
departed and toke hys iourney south-  
warde.

¶ After this there came a derth in the  
lande. And Abraham wente downe in to  
Egypt, to sojourn there, for the derth  
was sore in the land. And when he was  
come nye for to entre in to Egypte, he  
sayde vnto Sarai hys wyfe. Beholde,  
I knowe that thou arte a fayre wo-  
man to loke vpon. It wyl come to passe  
therefore when the Egyptians see the,  
that they wyl saye: she is hys wyfe.  
And so shall they slei and saue thee.

¶ Say I praye the therefore that thou  
arte my syster, that I maye save the  
better by reason of thee, and that my  
soule maye lyue for thy sake.

¶ As soone as he came in to Egypt,  
the Egyptians sawe the woman, that  
she was very fayre. And Pharaos lo-  
des sawe hys also, & prayled hys vnto  
Pharaos: So that she was taken into  
Pharaos house, whiche entreated A-  
bra wel for hys sake, so y<sup>e</sup> he had shepe,  
oxen, & he asses, men seruauntes, maydes  
seruauntes, the asses and camels.

\* But God plagued Pharaos, and his  
house with great plagues, bycause of  
Sarai Abrahams wyfe. Then Pharaos  
called Abram and sayde: Why hast thou  
thus dealte with me? Wherefore tol-  
dest thou me not y<sup>e</sup> she was thy wyfe?  
Why saydest thou y<sup>e</sup> she was thy sister?  
& causedest me to take hys to my wyfe?  
But now loo, there is thy wyfe, take  
hys & be walkynge. Pharaos also gaue  
a charge vnto hys men ouer Abraham, to  
leade hym out, wyth hys wyfe and all  
that he had.

The notes.

a. In thys place, to blesse, is to make happy and  
fortunate. And to make great his name, is to ad-  
uaunce and to extolle hym about other people.  
b. Here are soules taken for seruauntes, bothe  
men and women, whiche were very manye as



# Abraham.

# Genesis.

Note.

you may se. Gene. xlii. c.

I woulde not that cōholde bandes should descende their abhominable lucre by this dede of Abraham, and say, that scripture leaueh it is an example of a thing leasul to be folowed, because it both not reprehende his doing therein: but that they knowe it to be an history and that the nature of an historye, is not to praysc or reprehende, but onely to reposit the truth of the thing done. And though Abraham myghte be excused by that, he dyd it for safegarde of his lyfe: yet shal not they be excused that do it for lucre.

## The. xlii. Chapter.

Abraham's Lot departs out of Egypt. And Abraham drupped his lande and catel with his brother Lot. Wers agayne is promysed to Abraham the lande of Canaan.

**A**nd Abraham departed out of Egypt, both he and his wife, and all that he had, and Lot with him vnto the southe. Abraham was very ryche in catell, silver and golde. And he went on his iourney from the south euen vnto Bethell, and to the place where his tente was at the fyrst time betwene Bethell and Ay, and vnto the place of the altar whiche he made before. And there called Abraham vpon the name of the Lorde.

Gen. xli. c.

Gen. 36. a.

Lot also whiche went with him had shepe, catel and tentes: so that the lande was not able to receaue them, that they myght dwel together, for the substance of their ryches was so great, that they coulde not dwel together. And there fell a stryfe betwene the herdmen of Abrahams catell, and the herdmen of Lots cattell. Moreover the Cananytes and the Phereytes dwelled at that tyme in the lande. Then sayd Abraham vnto Lot: Let there be no stryfe (I praye the) betwene the and me, and betwene my herdmen and thynne: for we be brethren.

Gen. xli. b.

Gen. 3. a.

Gen. 31. a.

It is not all the hole lande before thee: departe I praye the fro me. If thou wylte take the lefte hande, I wyl take the right: or yf thou take the ryght had I wyl take the left. And Lot yfte by hys eyes, and behelde all the contre aboute Iordane, whiche was a plentifulous contre of water euery where, before the Lorde destroyed Sodome and Gomorra, euen as the garden of the Lord, and as the lande of Egypte tyll thou come to Zoar.

Deut. 34.

Then Lot chose all the costes of Iordane, and toke his iourney from the east. And so departed the one brother from the other, Abraham dwelled in the

lande of Canaan: and Lot in the cytes of the playne, and tented tyll he came to Sodome. \* But the men of Sodome were wycked, and synned exceedinglye agaynst the Lorde.

And the Lorde sayde vnto Abraham, after that Lot was departed from him: Yfte by thynne eyes, and loke from the place where thou arte, northwarde, southwarde, eastwarde, and westward, for all the lande whiche thou seest, wil I geue vnto the, and to thy seed for euer. And I wil make thy seed, as the dust of the erth: so that yf a man can nombe the dust of the erth, than shall thy seed also be nombred. Arise & walke aboute in the lande, in the lengthe of it and in the bredth, for I wyl geue it vnto the. \* Then Abraham toke downe hys tente and went & dwelled in the okegroue of Mamre, whiche is in Hebron, and builded there an alter vnto the Lorde.

## The notes.

a. The Hebrews vse this worde brother, for all neyghbours, cosyns, and all that be of one stocke. As Roma. 12. a. \* Wherfore the worde muste euer be vnderstande by the circumstance of the place, whether it signify a naturall brother, or otherwyse.

b. In this place, this worde euer is not taken for a tyme without ende, but for a long season in the ende wherof no man dothe certainly knowe. As it is. Prodi. xli. c.

c. Hebr is the name of a city, wher Edm. Abrahams and his wife, with Isaac. sc. as in Gene. xlii. d.

## The. xliii. Chapter.

Lot is taken prisoner. The victorie of Abram of the Sodomytes. Lot is deliuered by Abram. Whiche doth offerth sytten vnto Abram. Abram payeth ryches vnto Melchiselech. Abram holdeth nothinge of the kyngs of Sodoms goodes.

**A**nd it chaunced wythin a whyle, that Aintraphel kyng of Synear, Arloch kyng of Ellasar, Kedozlaomar kyng of Elam and Thydeal kyng of the naryons, made warre with Bera kyng of Sodome, and with Birsa kyng of Gomorra, and with Sineab kyng of Adama, and with Semeabar kyng of Zeboim, and with the kyng of Bela, whiche Bela is called Zoar. All these came together vnto the vale of Siddim, whiche is now the salte see. Twelue yere were they subiecte to king Kedozlaomar, and in the. xliii. yere rebelled. Therfore in the. xliii. yere came Kedozlaomar and the kynges that were

were with hym, & smote the <sup>b</sup> Rapha-  
yins in Astaroth Barnaim, & the Su-  
lyms in Ham, & the Emyns in Sabe  
Bariathain, and the Hozym in their  
awne mounte Seir vnto the playne of  
Pharan, which bordzeth vpo the wyl-  
dernesse. And then turned they & came  
to the wel of Iugemente whiche is Ca-  
des, and smote all the contre of the A-  
malechytes, & also the Amozites that  
dwell in Hazeron Chamar.

**B** Chan wente out the kynge of So-  
dome, and the kynge of Gomorra, & the  
king of Adama, and the king of Zeboi-  
im, & the kyng of Bela now called Zo-  
ar. And sette their men in aray to fight  
with the in the vale of Syddym, that  
is to saye, with Kedozlaomar the kyng  
of Elam and with Thydeall kynge of  
the Acions, & with Amraphel kynge  
of Synear. And with Arioch kynge of  
Ellasar: foure kynges agaynste fyue.  
And that vale of Syddym was full of  
pyne pyttes.

And the kynges of Sodome and Go-  
morra fled, & fel there. And the resydue  
fled to the mountaynes. And they toke  
al the goodes of Sodome and Gomor-  
re, and all theyr bytayles, and wente  
theyr waye. And they toke Lot also A-  
braams brothers sonne, & hys good (for  
he dwelled at Sodome) and departed.

Chan came one that had escaped, and  
tolde Abram the Hebreu whiche dwel-  
led in the oke groue of <sup>a</sup> Mamre the A-  
mozite, brother of Eschol & Aner: which  
were confederate with Abram. <sup>c</sup> Chan  
Abra heard that hys brother was ta-  
ken, he harnessed hys seruantes bozne  
in his own house, thre hundred & eygh-  
tene, & folowed tyll they came at Dan.  
And sette hym selfe and hys seruantes  
in aray, and fell vpon them by nyght,  
& smote them, & chased them away vn-  
to Hoba: which lieth on the left hande of  
Damascus: & brought agayne al the  
goodes, and also hys brother Lot, and  
hys goodes, the women also and the  
people.

And as he returned agayne fro the  
slaughter of Kedozlaomar & of the kin-  
gs that were with hym, chan came the  
kynge of Sodome to mete hym in the  
vale of Saut, whiche now is called  
kynges dale.

Chan & Melchisedech: kynge of  
Salem brought forth the bread & wyne.  
And he beinge a priest of the most high-  
est God, blessed hym, saying: <sup>a</sup> Blessed  
be Abram vnto the most hyghest God,  
possessor of heauen and erth. And bles-  
sed be God the moste highest, which hath  
deliuered thyne enemies in to thy hands.  
And Abram gaue him tithes of al.

Chan sayde the kynge of Sodome  
vnto Abra: geue me the <sup>c</sup> soules, & take  
the goodes to thy selfe. And Abra an-  
swered the kynge of Sodome: I lyfte  
vp my hand vnto the Lorde God most  
hyghe possessor of heauen and earthe:  
that I wil not take of al that is thyne,  
so much as a thred or a shoulcher, lest  
thou shouldest saye, I haue made A-  
bram ryche. Saue onely that whiche  
the ponge me haue eaten, and the par-  
tes of the men whiche wente with me,  
Aner, Eschol and Mamre. Lette them  
take their partes.

The notes.

a. The cite that Lot desired for his refuge to be  
he came out of Sodome was called Bela, as in  
Gene. xix. e

b. In scripture Raphaims are counted for gy-  
auntes, whiche lyued of theft and robbery.

c. The Jewes supposed Melchisedech to be  
the sonne of Noe: because he lyued after a thousand  
hundred yeres, and after the deathe of A-  
braham (by Goddes prouidence) was kynge of  
Salem.

d. Blessed be Abram, is as much to say as pray-  
sed be Abram. And praysed be the moste high-  
est God. As it is in Gene. xlviii.

e. Soules are men & women. As in: Gene. xlv.

The .xv. Chapter.

The lande of Canaan is yet agayne promysed to  
Abram. God promyseth hym seed. He beloueth and is  
iustified. The prophete of the bondage wherein the  
chylidren of Israhel shoulde be vnder Pharaos, and of  
their deliuerance from the same.

**A**fter these dedes, the <sup>a</sup> worde of  
God came vnto Abram in a vysi-  
on sayinge: feare not Abram, I  
am thy hynde, and thy rewarde shall  
be excedyng great. And Abra answered:  
Lorde Jehouah what wylte thou  
geue me: I go chyldlesse, and the cas-  
ter of myne house, this Eleasar of Da-  
masco hath a sonne. And Abram sayd:  
Se, to me haste thou geuen no seed: lo,  
a lad bozne in my house shall be myne  
heire.

And beholde, the worde of the Lorde  
spake vnto Abram, saying: He shal not  
be thyne heire, but one that shal come  
out

Debi. vii. a

Raphis.

Melchisedech.

Blessed  
be Abram.

Soules.

Gen. xix. d

Gen. xix. b  
Gen. xix. c

Gen. xix. d

Gen. xix. b



out of thyne owne body, shall be thyne heyze. And he broughte hym out of the dozes, and sayde: loke vp vnto heauen, & tel the starres, if thou be able to nombre them. And sayd vnto him: True so shal thy seed be. And Abrahā beleued the Lorde, and it was counted to hym for righteousness. And he sayde vnto hym: I am the Lorde that brought the out of Ur in Chaldea to geue thee this lande to possesse it.

And he sayde: Lorde God, whereby shal I knowe that I shal possesse it? And he sayd vnto hym: Take an heyfer of thre yere olde, & a she goate of thre yere olde, and a thre yere olde ram, a turtyl doue and a yonge pygion. And he toke all these, & deuided them in the middes, and layde euery pece, one agaynst another. But the foules deuoyded he not. And the byrdes fel on the carcases, but Abram droue them awaye. And when the sunne was down, there fel a slomber vpon Abram. And loo, feare and greate darkenesse came vpon hym.

And he sayde vnto Abram: knowe this of a suertye, that thy seed shal be a straunger in a lande that perteyneth not vnto the. And they shal make bond men of them, & entreate the euill. liii. hundred yeres. But the nacio whō they shal serue, wyl I iuge. And afterwarde shal they come out wyth greate substance. Neuerthelesse thou shalt go vnto thy fathers in peace, & shalt be buryed whē thou arte of a good age: & in the fourthe generation they shal come hyther agayne, for the wyckednesse of the Amorites is not yet ful.

When the sunne was downe, and it was waxed darcke: beholde, there was a smokyng furne, and a fyre brynde that went betwene the sayde peces.

And that same daye the Lorde made a couenaunte with Abram saynge: vnto thy seed wyl I geue this lande, fro the ryuer of Egypte, euen vnto the great ryuer Euphrates, the Kenytes, the Kenizites, the Cadmonites, the Hethites, the Pherezites, the Raphaims, the Amorites, the Cananites, the Gerisites and the Jebusites.

The word of the Lorde cometh whē he sheweth any thyng vnto vs by reuelaciō, as it is used in diuers places of scripture, & especialy in the pro

phetes. And it is a maner of spech of Hebrewes. To belue, is to haue a sure truste and confidence to obayne the thyng that is promised, & not to haue any doubt in hym that promised. As Rom. iiii. a. Galath. iiii. ii. d. In this place to iuge is taken for the taking of vengeance. A generacion, or an age, is here taken for an hundred yeres. As in Gen. vi. b. This worde went betwene, is taken for buryng or consumyng.

## Chapter.

Sarai geueth Abram leue to take Agar his mayde to wyfe. Agar despyled her maystres: for whiche she was euill entreated of Sarai, and therefore runneth awaye. The angell intyngē hys commaundeth hys to turne agayne and doeth p̄mple hys seed. And nameth hys synn chylde Ismael.

Sarai Abrahams wyfe bare hym no chylde. But she had a hande mayd an Egyptian, whose name was Hagar. Wherefore she sayde vnto Abram: Beholde the Lorde hath closed me, that I can not bere: I pray the go vnto my mayde, & tauenture I shal be multiplied by meanes of her. And Abram hearde the voyce of Sarai. Than Sarai Abrahams wyfe toke Hagar hys mayde the Egyptian (after Abram had dwelled .x. yere in the land of Canaan) and gaue her to hys hande Abram to be his wyfe.

And he went in to Agar, & she conceived. And whē she sawe that she had in hys syght. Than sayde Sarai vnto Abram: Thou doest me vnrighthe, for I haue geuen my mayde into thy house: and now bycause she seeth that she hath conceived, I am despyled in her syght: the Lorde iuge betwene the and me. Than sayde Abram to Sarai: beholde, thy mayde is in thy hande, do wth hys as it pleaseth thee. And bycause Sarai fared foule with her, she fledde from her. And the angel of the Lorde, founde her besyd a fountayne of water in the wyldernes: euen by a wel in the way to Sur. And he sayd: Hagar Sarais mayde, whence comest thou, and whether wylte thou goe? And she answered: I flee fro my maystres Sarai. And the angel of the Lorde sayd vnto her: returne to thy maystres agayne, and submitte thy selfe vnder her handes.

And the angel of the Lord sayd vnto her: I wyl so encrease thy seed, that it shall not be nombred for multitude. And the Lordes angell sayde further vnto her: se, thou arte with chylde, and shalt

Deute. x. d.  
Iere. 33. d.  
I Mo. iiii. d.  
\* p̄sa. cv. d.  
Rom. iiii. a.  
Iacob. ii. c.

Gene. xi. d.

Iere. 34. d.

Gen. vii. a.

Exo. xii. d.  
Iud. i. b.  
Gala. iii. c.

Exo. xii. c.

Gen. xvi. a.

Gen. xxi. c.

Gen. xliii. a.  
Gen. xli. d.

the word of God.



shalte here a sonne, and shalt call hys  
 \* name Ismaell: because the Lorde  
 hath herde thy tribulation. He wyl be  
 a wylde man, and hys hāde wyl be a:  
 gaynst euery inan, & euery mans hāde  
 agaynst hym. And yet shall he dwell  
 fast by al his brethre. And he called þ  
 name of the Lorde þ spake vnto her:  
 thou arte the God þ lokest on me, for  
 the sayd: I haue of a suertie sene here  
 þ backe partys of hi þ seeth me. Where  
 fore he called the well, the well of the  
 lpyng þ seyth me, whiche well is be:  
 twene Cades and Bared. \* And Hagar  
 bare Abzā a sonne, and Abzā called his  
 somes name whiche Hagar bare Is:  
 mael. And Abram was .lxxxvi. yere  
 olde, when Hagar bare hym Ismael.

**The Notes.**

- a. To go in vnto her mayden, is to haue carnall  
 copulation with her, as these wordes knowe &  
 sepe do also signifie. Gene. xix. g.  
 b. After the maner of the Hebrewes: bo some is ta:  
 ken for companyng with a woman, and it is al:  
 so taken for saythe. As in Luke. xvi. f.  
 c. They se the backe partes of God, that by reue:  
 lation or otherwyse, haue perseuerance or  
 knowledge of God.

**The .xvii. Chapter.**

Abraham is called Abraham, & Sarai is named Sara.  
 The lande of Canaan is here the fourth tyme promys:  
 ed. Circumcysion is here institute. Isaac is promysed.  
 Abraham prayeth for Ismael.

**W**hen Abzā was nyntie yere  
 olde and .ix. The Lorde ap:  
 peared to hym, saying: I am  
 the almyghtye God: walke  
 \* before me and be vncorrupte. And I  
 wyl make my bōde betwene the & me,  
 & wyl multiplie the excedynglye. And  
 Abzā fell on hys face. And God talked  
 mozeouer with hym, sayinge: I am, be:  
 holde my testament is with the, & thou  
 shalt be a father of manye nacpions.  
 Therefore, shalt thou no moze be called  
 Abram, but thy name shal be Abzahā:  
 for a father of manye nacions haue I  
 made the, & I wyl multiplie the ex:  
 cedyngly, & wyl make nacions of the: \* yea  
 & kings shal sprynge out of the. Moze:  
 ouer I wyl make my bonde \* betwene  
 me & the, and thy seed after the, in their  
 tymes to be an euerlastyng testamēt, so  
 þ I wyl be God vnto the & to thy seed  
 after þ. And I wyl geue vnto the & to  
 thy seed after thee, the lande where:  
 in thou arte a straunger: Euen all the

lande of Canaan, for an euerlastyng  
 possession, and wyl be theit God.

And God sayde vnto Abraham: Se  
 thou kepe my testamēt, both thou and  
 thy seed after the in their tymes: thys  
 is my testamēt whiche ye shal kepe be:  
 twene me and you, & thy seed after the,  
 þ ye circūcise all your men chyldre. Ye  
 shal circūcise the foreskinne of your  
 fleshe, & it shall be a tokē of the bonde  
 betwixte me and you. And euery man:  
 childe when it is .viii. dayes \* olde, shal  
 be circūcised amōge you in your ge:  
 neracions, & al seruautes also bozne at  
 home, or bought with money, though  
 they be straungers & not of thy seed.

The seruaunt bozne in thy house, & he  
 also þ is bought with money, must ne:  
 des be circūcised, þ my testamēt may  
 be in your fleshe, for an euerlastyng  
 bōd. If there be any vncircūcised mā:  
 chylde, that hathe not the foreskinne  
 of his fleshe cutte of, his soule shal pe:  
 riſh from his people: because he hathe  
 broke my testamēt. And God sayd vn:  
 to Abraham. Sarai thy wyfe shal no  
 moze be called Sarai: but Sara shal  
 her name be. for I wil bles her & geue  
 the a sonne of her, & wyl blesse her: so þ  
 people, yea and kynges of people shal  
 sprynge of her. And Abraham fel vpon  
 his face & laughte, & sayd in his hart:  
 shal a chylde be bozne vnto hym that  
 is an hundred yere olde, & shal Sara þ  
 is nyntie yere olde, bere? And Abzahā  
 sayd vnto God. O that Ismael might  
 lyue in thy syghte.

Then sayd God: Sara thy wyfe shal  
 \* bere the a sonne in dede, & thou shalt  
 call hys name Isaac. And I wyl make  
 my bonde with hym, & it shall be an e:  
 uerlastyng bonde vnto hys seed after  
 hym. And as concerning Ismael also,  
 I haue herde thy request: loo, I wyl  
 blesse hym, & encrease hym, and multy:  
 ply hym excedyngly. Twelue \* prynces  
 shal he begette, & I wyl make a great  
 nacion of hym. But my bonde wyl I  
 make w Isaac, whiche Sara shal bere  
 vnto the: eue this timetwelue moneth.

And God lefte of talkyng with  
 hym, and departed by from Abraham.  
 And Abraham toke Ismaell hys sonne  
 & al the seruautes bozne in his house  
 and al that was boughte w money as  
 many

Mo. iii. b

Gene. xxi. a  
 Gene. ii.  
 Gen. xii. a

C

Ge. xviii. b  
 and .xii. a

Gen. 14. a

Gen. xvi. b

# Abraham.

# Genesis.

many as were men children among the men of Abrahams house, & circumcised the foreskynne of their fleshe, euen þe selfe same daye, as God had sayde vnto him. Abraham was nyette yere olde & nyne, when he cut of the foreskynne of his fleshe. And Ismaell his sonne was xiii. yere olde, when þe foreskynne of his fleshe was circumcised. The selfe same daye was Abraham circumcised and Ismaell his sonne. And all þe men in his house, whether they were borne in hys house or bought with money (though they were straungers) were circumcised with hym.

## The notes.

**The fig- ne and thyngt.** a. The scripture useth to call þe sygne of a thyng, by the name of the thyng it selfe. Duely to kepe the thyng signified the better in memoire. As here he calleth circumcision his bande, whyche is but a token therof. And as in Exod. xii. b. the paschal lambe is called the Lordes pascouer, and also as the breade in the Lordes supper is called his bodye. Math. xxvi. ec.

## The. xliii. Chapter.

There apereþ this men vnto Abraham. Isaac is promysed to hym agayne, at whiche Sara laugheth. The destruction of the Sodomitites is declared vnto Abraham. Abraham prayeth for them.

**A**d the Lorde apereþ vnto him in the okegroue of Mamre: as he sat in his tent doore in the heate of the day. And he lyfte vp hys eyes and looked: & lo, thre men stode not farre from him. And whē he sawe thē, he ran to mete thē fro the tent doore, and fell to the grounde, & sayde: Lorde, if I haue founde fauoure in thy syght: goo not by thy seruaunt. Let a litle water be sette, & wash your feete, & rest your selues vnder the tree:

And I will set a morsel of bread, to comforte your hartes withal. And thā goo pour wapes, for euen therfore are ye come to your seruaunt. And they answered: Do euen so as thou hast sayde. And Abraham wēt a pace in to his tent vnto Sara, and sayde: make redye attonce: thre peckes of fine meale, kneade it and make cakes. And Abraham ran vnto his beastes, and fet a calfe þe was tendre and good, & gaue it vnto a yong man, whiche made it redye attonce. And he toke butter, and mylke, and the calfe whyche he had prepared, and sette it before them, and stode hym selfe by them vnder the tree: and they ate,

And they sayde vnto him: Where is Sara thy wyfe? And he sayde: in þe tent. And he sayde: I wil come agayne vnto the as soone as þe frute can yue. And loo: Sara thy wyfe shall haue a sonne. That herde Sara, out of þe tente doore, whyche was behynde his backe. Abraham and Sara were both olde, and wel stryken in age, and it ceased to be with Sara after þe maner as it is with wyues. And Sara laughed in hys selfe, sayinge: How I am waxed olde, that I geue my selfe to lust, and my lord olde also? Than sayde the Lorde vnto Abraham: wherfore doth Sara laugh, sayinge: shall I of a suertye bere a chyld, now when I am olde? is the thyng to harde for the Lorde to do? In the tyme appoynted wyl I retorne vnto the, as sodne as the frute can haue life, and Sara shall haue a sonne. Than Sara denyed it, sayinge: I laughed not, for she was a frayde. But he sayde: yes thou laughdest. Than the men stode vp from thence, & loked towarde Sodome. And Abraham went to them, to bring them on the waye. And the lorde sayde: Can I hyde fro Abraham, that thing which I am aboute to do, seynge that Abraham shall be a great and a mighty people, and al the nations of the erth shall be blessed in him: for I knowe hym, & he wil commaunde his chyldre and his household after hym, that they kepe the waye of the Lorde, to do after righte & conscience, & the Lorde may bring vnto Abraham, that he hath promysed hym.

And the Lord sayde: The crye of Sodome and Gomorra is great, & the synne is exceeding greuous. I will go downe and see, whether they haue done al together accordinge to þe crye, which is come vnto me or not, & I may know. And the men departed thence and went to Sodome ward. But Abraham stode yett before the Lord, and drewe nere and sayd. Wylt thou destroy the righteous with the wicked? If there be .l. ryghteous within the cyte, wilt thou destroy it, and not spare the place for the sake of .l. ryghteous that are therein? That be farre from the, that thou shouldest do after this maner, to slep the ryghteous with the wycked, and þe ryghteous should be as the wycked: þe be farre from

Gen. xlii. a

Isa. xli. b.  
Isa. xli. c.  
Isa. xli. d.

Isa. xli. e.  
Isa. xli. f.

Isa. xli. g.  
Isa. xli. h.

Isa. xli. i.  
Isa. xli. j.

Isa. xli. k.  
Isa. xli. l.

Isa. xli. m.  
Isa. xli. n.

Isa. xli. o.

Isa. xli. p.  
Isa. xli. q.



from the. Shoulde not the iudge of all the worlde do accordynge to ryghte? And the Lorde said: If I fynde in Sodome. i. righteous within the cytie, I wyll spare al the place for their sakes.

And Abraham answered, and sayde: beholde, I haue take vpō me to speake vnto the Lorde, and yet am but dust & ashes. What though there lacke. v. of i. ryghteous, wylte thou destroye al the cytie for lacke of. v. And he sayde: If I fynde there. xl. and. v. I wil not destroy the. And he spake vnto him yet againe, and sayde: what yf there be. xl. founde there. And he sayde: I wil not do it for fourtyes sake. And he sayde: O let not my Lorde be angry, & I speake. What yf there be founde. xxx. there? And he sayde: I wyll not do it, yf I fynde. xxx. there. And he sayde: Oh, se, I haue begonne to speake vnto my lord, what yf there be. xx. founde there? And he said: I wil not destroye them for twentys sake. And he sayde: O let not my Lord be angry, & I speake yet, but euē once more onely. What yf ten be founde there? And he sayde: I wil not destroye them for. x. sake. And the Lorde wente his waye, as soone as he had lefte comynge with Abraham. And Abraham returned vnto his place.

¶ The notes.

- a. The heate of the daye is taken for noone.  
b. By breake is vnderstande in the scripture all maner of fode mete for mans carnyge, as in the first of the kynge. xxviii. d.

¶ The. xii. Chapter.

¶ Lot receaued two Angelles into his house. The fylthy lustes of the Sodomites. Lot is deliuered and deliuereth to dwel in the cytie soar. Lottes wyfe is turned into a peller of salt. Sodome is destroyed. Lot is drunken and lyeth with hys daughters whiche conceaued chyl-dren by hym.

**A**nd there came. ii. angels to Sodome at euen. And Lot sat at the gate of hys cytie. And Lot sawe them, and rose vp to mete them, and he bowed him selfe to the ground with his face. And he said: Se Lordes, turne in (I pray you) in to poure seruauntes house, & tary all night: & washe your fete & ryse vp early and go on poure wayes. And they said: nay, but we wyll byde in the streates all nyghte. And he compelled them exceedinglye. And they turned in vnto

him and entred in to his house, and he made them a feast & dyd bake swete cakes, and they ate. But before they wēt to rest, the men of the cytie of Sodome compassed the house rounde aboute bothe olde and yonge, all the people frō all quarters. And they called vnto Lot and sayd vnto him: where are the men which came in to thy house to a nyghte? brynge them out vnto vs that we may do oure lust with them.

And Lot went out at doores vnto the streete, & shut the doore after him, & said: nay for goddes sake brethren, do not so wickedlye. Beholde, I haue two daughters, which haue knowne no mā, them wyll I brynge out vnto you: do with the as it semeth you good: Onely vnto these men do nothyng, for therfore came they vnder the shadowe of my roie. And they sayde: come hyther. And they sayde: camest thou not in to sogeorne, & wylte thou be now a iudge? we wyll surely deale worse with the than wthē.

And as they pleased sore vpon Lot and began to breake vp the doore, the men put forth their handes, & pulled Lot in to the house to the, & shut to the doore. And the men that were at the doore of the house, they smote with blyndnesse both small and great: so that they coulde not fynde the doore. And the men sayde mozeouer vnto Lot: If thou haue yet here any sonne in lawe, or sonnes or daughters or what so euer thou haste in the cytie, brynge it out of this place: for we must destroy this place, because the cry of the is great before the Lorde. Wherfore he hath sent vs to destroy it.

And Lot wēt out and spake vnto his sonnes in lawe, whiche shoulde haue married his daughters, and sayd: stande vp, and get you out of this place, for the Lorde wyl destroye the cytie. But he seemed as though he had mocked, vnto his sonnes in law. And as the moornyng arose the angels caused Lot to speke him, sayinge: Stande vp, take thy wyfe and thy two daughters and that that is at hande, lest thou perishe in the bysynne of the cytie. And as he prolonged the tyme, the men caught both him, hys wyfe and his two daughters by the handes (because the Lord was merciful vnto him) & they brought him forth,

¶ The. xii. Chapter.



and sette him without the cpte. When they had brought them out, they sayde: Saue thy lyfe, & loke not behynde the, nether tary thou in any place of the cōtre, but saue thy selfe in the mountaine, lest thou perysthe. Then said Lot vnto them: Oh nay my Lorde: beholde, in as moch as thy seruauit hath foude grace in thy syghte, nowe make thy mercede great, whiche thou shewest vnto me, in sauing my lyfe. For I can not saue my selfe in þe mountayns, lest some misfortune fall vpo me & I dye. Beholde, here is a ctye by, to flee vnto, & it is a litle one: let me saue my selfe therin: is it not a lytle one, that my soule may lyue? And he sayd to him: I haue receaued thy request as concernyng this thinge, that I wyll not ouerthrowe this ctye for the whiche thou hast spoken. Hasten the, & saue thy selfe there, for I can do nothyng till thou be come in thyther. And therfore the name of þe cpte is called zoar. And the sunne was vpo þe erth, when Lot was entred in to zoar.

¶ Then the Lorde rayned vpon \* Sodom and Gomorra, byrystone & fyre from the Lorde out of heauē, and ouerthrowe those cities, and all the region, and al that dwelled in the ctyes, & that that grewe vpo þe erth. And Lots wife looked behinde her, and was turned in to a pyllar of salte. Abraham rose vp early and got hym to the place, where he stode before the Lorde, & looked towarde Sodom and Gomorra, and towarde all the lande of that contre. And as he looked: beholde, the smoke of the contre arose as it had bene the smoke of a furnace. But yet when God destroyed the cities of the region, he thought vpon Abraham: and sente Lot out\* from the daunger of the ouerthrowynge, when he ouerthrowe þe cities where Lot dwelled.

¶ And Lot departed oute of zoar and dwelled in the mountaynes and his. ii. daughters with him for he feared to tarye in zoar: he dwelled therefore in a caue, bothe he and hys. ii. daughters also. ¶ Then sayde the elder vnto þe younger: our father is olde, and there are no moo men in the erth to come in vnto vs after the maner of all the world. Come therfore, let vs geue oure father wyne to dryncke, and let vs lye with him, that

we maye saue seed of oure father. And they gaue their father wyne to dryncke that same night. \* And þe elder daughter wente and laye with her father. And he perceaued it not, nether when she laye doune, nether when she rose vp.

¶ And on the morowe the elder sayde vnto the younger: beholde, yesternyghte laye I with my father. Let vs geue him wyne to dryncke this nyghte also, and go thou and lye with him, and let vs saue seed of oure father. And they gaue their father wyne to dryncke that night also. And þe younger arose, and laye with him. And he perceaued it not: nether when she laye doune, nether when she rose vp. Thus were both þe daughters of Lot whychylde by thei father. And the elder bare a sonne, and called hym Moab, which is the father of the Moabytes vnto this daye. And þe younger bare a sonne, and called hym Ben Ammi, whiche is the father of the chyldren of Ammon vnto this daye.

¶ The Notes.

a. Here is the nyghte taken for the enenynge, which is the begynnynge of the nyght, as in the Psalme. vii. b. The sunne is taken for the synnar, as malyce is for the wycked, and ryghteousnes for ryghteousnes. As Paul to Titus i. chap. c.

¶ The. xx. Chapter.

¶ Abraham wente as a straunger into the lande of Gerar. The kynge of Gerar taketh awaye his wyfe.

¶ And Abraham departed thence toward the south cōtre and dwelled betwene Cades and Sur, and sogeorned in Gerar. And Abraham sayde of Sara his wyfe that she was hys\* syster. ¶ Then Abimelech king of Gerar sente and fet Sara awaye.

¶ And God came to Abimelech by nyghte in a dreame and sayde to hym: Se, thou arte but a deed mā, for þe womans sake whiche thou hast taken awaye, for she is a mans wyfe. But Abimelech had not yet come nye her, and therfore sayde: Lorde, wylte thou slep ryghteous people? sayde not he vnto me, that she was his syster? yea & sayde not she herselfe þe he was hys brother? with a pure herte and innocēt handes haue I done this. And God sayde vnto hym in a dreame. I wote it well that

Gen. xiii. b.  
Ier. i. f.  
Ecc. xvi. f.

II Pe. ii. b.  
Sapi. x. a.  
Ims. iiii. b.  
Luk. xvi. f.  
Iude. i. b.

Le. xviii. a.

The  
nyght.  
Synar.

Gen. xiii. b.  
and. xvii. b.

that thou dydest it in the purenesse of thy herte. And therfore I kept the, that thou shouldest not synne agaynste me, nether suffred I the to come nygh her. Nowe therfore deliuer the mā his wife agayne, for he is a prophete. And let him praye for the, that thou maist liue. But a yf thou deliuer her not againe, be sure, that thou shalt dye the deth, with all that thou hast.

Gen. xii. c.

Then Abimelech rose vp by tyme in the mornynge, and called al his seruantes, and tolde all these thinges in their eares, and the men were sore afraid. And Abimelech called Abraham, and said vnto him: What haste thou done vnto vs, and what haue I offended the, that thou shouldest bynge on me and on my kyngdome so greete a synner: thou hast done dedes vnto me that oughte not to be done. And Abimelech sayd moreouer vnto Abraham: What sawest thou that moued the to do this thyng?

And Abraham answered, I thought that peradventure the feare of God was not in this place, & yf they shoulde sle me for my wyfes sake: yet in very dede the is my syster, the doughter of my father, but not of my mother: & became my wyfe. And after God caused me to wandre out of my fathers house, I said vnto her: This kindnesse shalt thou shewe vnto me, in al places where we come, that thou saye of me, howe that I am thy brother.

Then toke Abimelech shepe, & oxen, men seruantes & women seruantes & gaue them vnto Abraham, & deliuered him Sara his wyfe agayne. And Abimelech sayde: beholde, the lande lyeth before the, dwell where it pleaseth the best. And vnto Sara he sayde: Se I haue geuen thy brother a thousand peeces of syluer: beholde, this thyng shall be a couerynge to thine eyes, & vnto all that are with the and vnto all men an excuse.

And so Abraham prayde vnto God, and God healed Abimelech, and his wyfe & his maydens, so that they bare chylde. For yf Lord had closed to, all yf matrices of yf house of Abimelech, because of Sara Abrahams wyfe.

The notes.

a. Amonge the Hebrewes, the feare of God is principally taken for the honoure and faith that we owe vnto god, and that with suche a loue as the chylde hath to the father.

b. Couerynge and excuse is al one.

Coveting

## The. xxi. Chapter.

Isaac is borne. Agar is cast oute with hyr yonge sonne. The Agill comforteth Agar. The coueriance betwene Abimelech and Abraham.

The Lorde visyted Sara as he had sayde and did vnto her accordinge as he had promysed.

Ge. xviii. 9.  
and. xviii. c.  
Gal. iii. d.  
Hebr. x. c.

And Sara was with chylde, and bare Abraham a sonne in his olde age, euen the same season, whiche the lorde had appoynted. And Abraham called his sonnes name that was borne vnto him (whiche Sara bare him) Isaac, & Abraham circumcised Isaac his sonne whē he was. viii. daies olde, as God commaunded him. And Abraham was an hundred yere olde, whē his sonne Isaac was borne vnto him. And Sara sayd: God hath made me a laughyng stocke: for all that heare, wyl laugh at me.

Math. i. a.  
Ios. xiv. a.  
Ge. xv. d.

She said also: who woulde haue sayde vnto Abraham, that Sara shoulde haue geuen chylde sucke, or yf I shoulde haue borne him a sonne in his olde age: The childe grewe, and was wened, & Abraham made a great feast, the same daye that Isaac was wened. Sara sawe the sonne of Hagar the Egyptian (whiche she had borne vnto Abraham) a mocking.

Then she sayde vnto Abraham: put away this bondmayde and hir sonne: for the sonne of this bondwoman shall not be heyre with my sonne Isaac: But the wordes semed very greuous in Abrahams syghte, because of his sonne. Then the Lorde sayde vnto Abraham: let it not be greuous vnto the, because of the lad & of thy bondmayde: But in all that Sara hath sayde vnto the, heare hyr voyce, for in Isaac shall thy seed be called. Moreover of the sonne of the bondwoman wyl I make a nation, because he is thy seed.

Jud. x. a.  
Gala. iii. c.

And Abraham rose vp early in the mornynge, and toke breade and a bottel with water, and gaue it vnto Hagar, puttynge it on hyr shoulders with the lad also, and sente her awaye. And she departed and wandred by and doune in yf wilderness of Berseba. When yf water was spent yf was in yf botel, she cast yf lad

Rom. ix. d.  
Gala. iii. d.  
Hebr. xi. d.

Ge. xviii. c.

B. ii.

vnder



# Abraham.

# Genesis.

under a bush, & went, and satte her out of syghte a greato waye, as it were a bowshote of: for she sayde: I wil not se the lad dye. And she satte doune oute of syght, & lyfte vp hyr voyce and wepte.

And God herde the voyce of h childe.

**C** And p angel of God called Hagar out of heauen & said vnto her: What ayleth the Hagar? feare not, for god hathe herde the voyce of the childe, where he lyeth. Arise and lyfte vp the lad, & take hym in thy hande, for I will make of hym a great people. \* And God opened hyr eyes and she sawe a well of water. And she wente and fylled the bottell w water, and gaue the boye drynke. And God was with the lad, and he grewe and dwelt in the wyldernesse, & became an archer. And he dwelte in the wyldernesse of pharau. And his mother gotte hym a wyfe oute of the lande of Egypte.

And it chaunced the same season, that Abimelech and phicol his chefe captaine spake vnto Abraham, saying: \* God is with the iisal that thou doest. Howe therfore swere vnto me, euē here by God, that thou wylte not hurte me, nor my children, nor my childrens chyl- dren. But that thou shalte deale w me and the contre where thou arte a straū- ger, accordyng vnto the kyndnesse that I haue shewed the. \* Then sayd A- braham: I will swere.

**D** And Abraham rebuked Abimelech for a well of water, which Abimelechs seruaūtes had taken awaye. And Abi- melech answered: I wyfte not who dyd it: Also thou toldest me not, nether herde I of it, but this daye. And Abra- ham toke shepe and oren, and gaue the vnto Abimelech. And they made bothe of them a bonde together. And Abraham sette vii. lambes by them selues. And Abimelech sayde vnto Abraham: what meane these. vii. lambes, whiche thou hast sette by the selues? And he answer- ed. vii. lambes shalte thou take of my hande, that it maye be a wytnesse vnto me, p I haue dygged this well: wher- fore p place is called Berseba, because they sware bothe of them. Thus made they a bōde together at Berseba. Thā Abimelech and phicol his chefe Cap- tayne rose vp, & turned againe vnto the

lande of the Philistines. And Abraham planted a wood in Berseba, and called there on the name of the Lord, the eter- lastyng God: and dwelte in the Philis- tin lande a longe season.

## The xxii. Chapter.

The faith of Abraham is proued in offeryng, hys sonne Isaac. Christe our sauoure is promysed. The ges- neration of Aahor Abrahams brother.



fter these dedes, God dyd \* proue Abraham and sayde vnto hym: Abraham. And he answered: here am I. And he sayde: take thy onely sonne Isaac whom thou louest, and get the vnto the lande Mozia, & sacrifice hym there for a sacrifice vpon one of p mountaynes, whiche I will shewe the. Chan Abra- ham rose vp early in the morninge, and saddled his asse, & toke two of his me- ny with him, and Isaac his sonne: and cloue wod for the sacrifice, and rose vp and got him to the place which God had appoynted hym.

The thirde daye Abraham lyfte vp his eyes, & sawe the place a farre of, & said vnto his yonge men: byde here w the asse: I and the lad will goo ponder and worshyp, and come agayne vnto you. And Abraham toke the wood of the sacrifice and layde it vpon Isaac hys sonne, and toke fyre in his hande and a knyfe. And they wente bothe of them together.

Chan spake Isaac vnto Abraham his father and sayde: My father. And he answered, here am I my sonne. And he sayd: Se here is fyre and wood, but where is the shepe for sacrifice? And A- braham sayde: my sonne, God wyl pro- uide hym a shepe for sacrifice. So wēt they bothe together.

And when they came vnto the place whiche God shewed him, Abraham made an aulter there, and dressed the wod, and bownde Isaac his sonne and layd him on the aulter, aboue vpon the wod. And Abraham stretched forth his hande, and toke p knyfe, to haue kyled his sonne. Chan the angell of the LORD cal- led vnto him from heauen, sayinge: A- braham, Abraham. And he answered: here am I. And he sayde: laye not thy handes vpon the chylde, nether do a- ny thyng at all vnto him, for nowe I

b knowe

Ge. xlii. c.

Gen. xlii. c.

Ge. xlii. c.

Gen. xx. d.

Gen. xli. b

Subl. viii. c. 44. c. 45. c. 46. c. 47. c. 48. c. 49. c. 50. c. 51. c. 52. c. 53. c. 54. c. 55. c. 56. c. 57. c. 58. c. 59. c. 60. c. 61. c. 62. c. 63. c. 64. c. 65. c. 66. c. 67. c. 68. c. 69. c. 70. c. 71. c. 72. c. 73. c. 74. c. 75. c. 76. c. 77. c. 78. c. 79. c. 80. c. 81. c. 82. c. 83. c. 84. c. 85. c. 86. c. 87. c. 88. c. 89. c. 90. c. 91. c. 92. c. 93. c. 94. c. 95. c. 96. c. 97. c. 98. c. 99. c. 100. c.

Gen. x.

Job. i.

Job. ii.

Gen. x.

Job. i.

Job. ii.

Gen. x.

Job. i.

Job. ii.

Gen. x.

Job. i.

Job. ii.

Gen. x.

Job. i.

Job. ii.

Gen. x.

Job. i.

Job. ii.



So. viii. d. b knowe that thou fearest God\* in that thou haste not kepte thynne onely some from me. And Abraham lyfted vp hys eyes, & looked aboute: and beholde, there was a ram caughte by the hornes in a thickette. And he went & toke the ram & offered him vp for a sacrifice in þe steade of his sonne. And Abraham called the name of the place, the Lorde wyll see: wherfore it is a comē saying this day: in the mounte wyll the Lorde be sene.

And the Angell of the Lorde cryed vnto Abraham from heauen the secōde tyme, sayig: by my selfe haue I\* sworne (sayth the Lorde) because thou haste done this thig and hast not spared thy onely sonne, that I wyll blesse the and multiplie thy seed as þe starrs of heauen and as the\* sande vpo the see syde. And thy seed shall possesse the gates of his enemyes. And in thy seed shall all the\* nations of the erth be blessed, because thou haste obeyed my voyce. So turned Abraham againe vnto his yonge men, and they rose vp & went together to Bersēba. And Abraham dwelt at Bersēba. And it chaunced after these thynge, that one tolde Abraham sayinge: Beholde, \* Milcha the hath also borne childre vnto thy brother Nahor: \* thus his eldest sonne and \* Sus his brother, and Semuel the father of the Sirians, and Chesed, and Haso, & Syldas, and Jedlaph, & Bethuel. And Bethuel begat Rebecca. These. viii. dyd Milcha beare to Nahor Abrahams brother. And his concubine called Rheuma the bare also Tebah, Gaham, Chaas and Maacha.

¶ The notes.

- Onely sonne. a. Onely sonne, for onely beloued or most chesely beloued about other, after the Hebrew phrase. As in Prover. xiii. a.  
b. That is, I haue experience that thou fearest god. As in the Epistle to the Philip. iiii. c.

¶ The. xxiij. Chapter.

¶ Sara dyeth and is buried in the felde that Abraham bought of Ephron the Hethite.

**S**ara was an hūdrēd & xxvij. yere olde (for so longe lyued she) & thā died in a heade cite called Hebron in the lande of Canaan. Chan Abraham came\* to moorne Sara, and to wepe for her. And Abraham stode vp from the coorse, and tal-

ked with the sonnes of Heth sayinge: I am a straunger and a forpyner amonge you, geue me a possession to burie in w you, that I may burie my dead out of my syght. And the children of Heth answered Abraham sayinge vnto hym: Heare vs lorde, thou arte a prynce of God amonge vs. In the cheifest of oure sepulchres burie thy deade: None of vs shall forbyd the his sepulchre, that thou shouldest not bury thy dead therein. Abraham stode vp, and bowed him selfe before the people of the lande the children of Heth. And he comonde with them sayinge: If it be your myndes that I shall bury my deade out of my syght, heare me, & speake for me to Ephron the sonne of zoar: and let him geue me the dubbyll caue whiche he hath in the ende of his felde, for as moche money as it is worthe, let hym geue it me in the presence of you, for a possession to burie in. For Ephron dwelled amonge the children of Heth.

Chan Ephron the Hethite answered Abraham, in the audyence of the children of Heth, and of all that went in at the gates of his cyte, sayinge: Not so my lord, but heare me: The felde geue I the, and the caue that therein is geue I the also: and euen in the presence of þe sonnes of my people geue I it the to bury thy deade in. Chan Abraham bowed him selfe before the people of þe land, and spake vnto Ephron, in the audyence of the people of the countre, sayinge: \* I praye the heare me, I wyll geue syluer for the felde, take it of me, and so wil I bury my dead there. Ephron answered Abraham, sayinge vnto him: My lord, harken vnto me. The lande is worthe iiii. hundred cycles of syluer: but what is that betwyxte the and me: bury thy deade. And Abraham harkened vnto Ephron and weped him the syluer which he had said, in þe audyence of þe sonnes of Heth. Euen. iiii. hundred syluer cycles of currāt money amonge marchaūtes. Thus was the felde of Ephron (where in the dubbyll caue is) before Hamre: euen the felde and the caue that is therein and all the trees of the felde whiche growe in all the borders rōūde about, made sure vnto Abraham for a possessiō, in the sight of the children of Heth, and

# Abraham.

# Genesis.

of all that went in at the gates of the ctye. And then Abraham buryed Sara his wyfe in the double caue of the felde that lyeth befoze Maibre (other wyse called Ebron) in the lande of Canaan. And so both the felde and the caue that is therin, was made vnto Abraham, a sure possession to burpe in, of the sonnes of Ieth.

## The. xliiii. Chapter.

Abraham maketh his seruante to swere, and sendeth him to seke a wyfe for Isaac his sonne. The seruante was saythfull and brought Rebecca, whiche Isaac toke to his wyfe.

**A**braham was olde and stryken in dayes, and the Lorde had blessed hym in all thynges. And he sayde vnto hys eldest seruaunte of his house, which had p rule ouer all that he had: a But thy hande vnder my thye, that I may make the swere by the Lorde that is God of heauen and God of the erth, \* that thou shalte not take a wyfe vnto my sonne, of the daughters of the Canaanites, (amonge whiche I dwell.) But shalte goo vnto my contre and \* to my kynred, and there take a wyfe vnto my sonne Isaac.

Gen. 28. a.  
Deu. xlii. a

Gen. xli. b.

Then sayde the seruante vnto him: what and yf the woman wyll not agree to come with me vnto this lande: shall I brynge thy sonne againe vnto p lade whiche thou camest out of? And Abraham sayde vnto him: beware of p, that thou bryng not my sonne thither. The Lorde God of heauen, whiche toke me from my fathers house, and from the lande where I was bozne, and whiche spake vnto me and swate vnto me, sayng: vnto thy \* seed wyll I geue this lande, he shall sende hys angell befoze the, that thou mayst take a wyfe vnto my sonne from thence. Neuerthelesse yf the woman wyll not agree to come w the, than shalte thou be with out daunger of this ooth. But aboue all thyng brynge not my sonne thither agayne. And the seruant put his hande vnder the thye of Abraham, and swate to him as concernynge that matter. And the seruante toke .x. camels of the camels of his master, and departed, and had of al maner goodes of his master w him,

Gen. xv. b.  
Gen. xlii. b.

And stode vp, & went to Mesopotamia,

vnto p ctye of Nahor. And made hys camels to lye doune without p ctye, by a wels syde of water, at euen: aboute the time that womē come out to drawe water, and he sayde:

Lorde God of my master Abraham, sende me good spede this daye, & shewe mercy vnto my master Abraham. Lo, I stode here by p wel of water, & p doughters of the men of this ctye wyll come out to drawe water: Nowe the damsell, to whome I say, stoupe doune thy pytcher, and let me dryncke. If she saye: Dryncke, and I wyll geue thy camels dryncke also, the same is she, that thou hast ordered for thy seruante Isaac: yea, and therby shall I knowe p thou hast shewed mercy on my master. And it came to passe yf he had left speakig, that Rebecca came out, the daughter of Bethuell, sonne to Milca the wyfe of Nahor Abrahams brother, and hys pytcher vpon hir shoulde: The damsell was very fayre to loke vpon, and yet a mayde and vnknownen of mā. And she wente doune to the well, and fylled hys pytcher, and came vp agayne. The seruant ranne vnto her, and said: let me suppe a lytle water of thy pytcher. And she sayde: dryncke my lorde.

And she hastened and lette doune her pytcher vpon hir arme, and gaue hym dryncke. And when she had geuen hym dryncke, she sayde: I wyll drawe water for thy camels also, vntyll they haue dryncke ynough. And she poured out hys pitcher in to p trough hastily, and ranne agayne vnto the well, to fet water: & drew for all his camels. And the felowe wondred at her. But helde hys peace, to wete whether the Lorde had made his iourney prosperous or not.

And as the camels had left drynkyng, he toke a b golden earring of halfe a spycle weyght, and two braceletes for her handes, of .x. spycles weyght of golde, & said vnto her: whose daughter arte p? tell me: is there rowme in thy fathers house for vs to lodge in? And she sayde vnto him: I am p doughter of Bathuel, p sonne of Milca \* which she bare vnto Nahor: and sayde mozeouer vnto hym: we haue litter and prouander ynough, and also rowme to lodge in.

And p man bowed hym selfe, & c worshipped

Gen. 28. b.

Gen. 28. c.

Gen. 28. d.

Gen. 28. e.



thipped the Lord, & sayde: blessed be the Lord God of my master Abraham, whiche ceaseth not to deale mercifully and truly with my master, and hath brought me the waye to my masters brothers house. And the damsell ranne and tolde them of her mothers house these thinges. And Rebecca had a brother called Laban.

**D** And Laban ranne out vnto þe man, to the well: for as soone as he had sene the carnynges and the bracelettes vpon his sisters handes, & hearde þe wordes of Rebecca his sister, saying: thus said the mā vnto me, than he wente out vnto the man. And loo, he stode yet with the camels by the well syde. And Laban sayde: come in thou blessed of þe Lord. Wherfore standest thou without? I haue dressed the house, & made rowme for the camels. And than the man came into the house: and he vnbrydeled the camels: and brought lyyter and pro-uander for the camels, and water to wash his fete, and theyr fete that were with him, and there was meate set before him to eate. But he sayde: \* I wil not eate, but yf I haue sayde myne earande. And he sayde: saye on. And he sayde: I am Abrahams seruaunt, and the Lorde hath blessed my master out of measure, that he is become great, & hath geuen him shepe, oxen, syluer and golde, men seruautes, maydeseruautes, camels and asses. And Sara my masters wyfe bare him a sonne, when she was olde: & vnto him hath he geue all that he hath. And my master made me sweare, saying: thou shalt not take a wyfe to my sonne among þe daughters of þe Cananytes in whose lāde I dwel. But þe shalt go vnto my fathers house & to my kynred, & there take a wife vnto my sone. And I sayde vnto my master: what yf þe wyfe wil not folowe me? And he sayde vnto me: The Lorde (before who I walke) wil sende his angel with the, & prosper thy iourney, & thou shalt take a wyfe for my sonne, of my kynred and of my fathers house. But and yf (when thou comest vnto my kynred) they wil not geue the one, thā shalt thou beare no partell of myne ooth.

And I came this daye vnto þe well, & sayde: O Lorde, the God of my master

Abraham, yf it be so & thou makest my iourney whiche I go, prosperous: be holde, I stande by this well of water, & when a virgin cometh forth to drawe water, & I saye to her: geue me a lytle water of thy picher to drinke, and she saye againe to me: drinke thou, and I wyll also drawe water for thy camels: that same is the wyfe whome the LORD hath prepared for my masters sonne.

And before I had made an ende of speakynge in myne harte: beholde, Rebecca came forth, & hyr pytcher on hyr shoulde, & she wēt doune vnto þe well & drew. And I sayde vnto her: geue me drinke. And she made hast, & toke doune hyr picher fro of hyr shoulde, & sayd: drinke, and I wyll geue thy camels drynke also. And I dranke, & she gaue þe camels drinke also. And I asked her, saying: whose doughter art thou? And she answered: the doughter of Bathuel Rahors sonne, whom Milca bare vnto him. And I put the earyng vpon hyr face and the bracelettes vpon hyr handes. And I bowed my selfe, and \* worshipped the Lorde, and blessed þe Lord God of my master Abraham, which had brought me the right waye, to take my masters brothers doughter vnto my sonne. Nowe therfore yf ye wyll deale mercifully and truly with my master, tell me: and yf not, tell me also: that I maye turne me to the ryghte hande or to the lefte.

Than answered Laban and Bathuel, saying: The thing is proceded euery out of þe Lorde, we can not therfore say vnto the, ether good or bad: beholde Rebecca before thy face, take her and goo, and let her be thy masters sonnes wyfe, euen as the Lorde hath said. And when Abrahams seruaunt hearde theyr wordes, he bowed hym selfe vnto the Lorde, flatte vpon the erth. And the seruaunte toke forthe iewelless of syluer and iewelless of golde and raimente, and gaue them to Rebecca: but vnto hyr brother, and to hyr mother, he gaue spces. And then they ate and drancke, bothe he and the men that were with him, & tarped al nyght, and rose vp in the mornynge.

And he sayde: let me departe vnto my



Abraham.

master. But her brother & her mother  
sayde: let the damsell abyde with vs a  
whyle, and it be but euen. x. dayes, and  
than goo thy wayes. And he sayd vnto  
them: hynder me not, for the Lord hath  
prospered my iourney. Seide me away,  
that I may goo vnto my master. And  
they sayde, let vs call the damsell, and  
witte what she saith to the matter. And  
they called for the Rebecca, and sayde  
vnto her: wylte thou goo with this  
man. And she sayde: yea.

So they let Rebecca their sister go with her nurse and Abrahams seruant, and the men that were with him. And they blessed Rebecca, and sayde vnto her: Thou arte our sister, growe in to thousande thousandes, \* and thy seed possesse the gates of their enemyes. And Rebecca arose & hyz damself, and sat them by vpon the camels, and went their waye after the man. And the seruauant toke Rebecca, and wēt his way.

And Isaac was a cōpyng from þ  
well of the xpyunge and seynge, for he  
dwelte in the south contre, & was gone  
out to walke in his 4 meditacions be-  
fore the euen tye. And he lyfte bp his  
eyes and loked, and beholde the camels  
were cōming. And Rebecca lyft bp hys  
eyes, and whē she sawe Isaac, the ligh-  
ted of the camel, and sayd vnto the ser-  
uaunt: what man is this that cōmeth  
agaynst vs in the felder. And þ seruaūt  
sayde: it is my master. And thē she toke  
hys mantell, and put it about her. And  
the seruaunt tolde Isaac al that he had  
done. Then Isaac broughte her in to  
hys mother Saras tente, and toke Re-  
becca, and she became his wyfe, and he  
loued her: and so was Isaac comforted  
ouer hys mother.

### The Notes.

**To put the hands under.** a. When the Hebrews made any othe pertaining to the testament and promise of God: they used to hyde hym that sware, put his hande under

**Earlges.** his typpge to whom heſware as Gene. xlii. g.  
b. Earpuges are dechpuges eyther to apparayle  
the face & foreheade of the woman, or the cares.  
**To wor** And Braceletttes is to deche p armes or handes.  
**Spn.** c. To wor typpge, is here to gve thanks.

**To bleſſe** d. God bleſſeth vs, when he geuerh vs bys bene-  
**Agree-** fites, & curſeth vs when he taketh them awaye.  
**fully and** e. That is as much to ſay in this, as to ſhew plea-  
**truly.** ſure gentilnes or kyndnes. Ag. iiii. Re. rr.

The right hand f. The right or left hande, is no more to say but tell me one thyng or other, that I maye knowe

# Genesis.

wherunto to sticke, and is a phrase of f. Deane.  
g. To blasse a mans neyghbour, is to praye for  
hym and wrythe hym good: & not to wagge two  
fingers ouer hym.

b. The exercise of the spirite and lyfthyng by of  
the mynde to God, are called meditations.

**¶ The. xxv. Chapter.**

**C**Abraham taketh Bethura to his wyfe, and begetteth  
in myr children. Abraham dyeth and getteth al his goodes  
to Isaac. The genealogie of Ismael. The byth of Ja-  
cob and Esau. Esau selleth his byrthright for a melle  
of potage.

Abraham toke hym another wyfe  
called Keturah, whiche bare hym  
\*Simran, Jecklan, Medan, Mi-  
dia, Jethack and Suah. And Jecklan  
begat Seba and Dedan. And the son-  
nes of Medan were Assurim, Letusim  
and Leumim. And the sonnes of Mi-  
dian were Ephraim, Ephraim, Hanoch, Abida  
and Elda. All these were the children of  
Keturah. But Abraham gaue al that he  
had vnto Isaac. And vnto the sonnes of  
his concubynes he gaue gyftes, and  
sent them away from Isaac his sonne  
(whyle he yet lyued) eastward, vnto the  
east contrey.

These are the dayes of the lyfe of A  
braham which he lyued : an hundred &  
lxxv. yere, and than fell spycke and dyed,  
in a lustye age ( when he had lyued y  
noughe ) and was put vnto hys peo  
ple. And his sonnes Isaac and Elmael  
buried hym in the double caue in the  
felde of Ephron sonne of zoar the he  
thyte before Hamre. \* Whiche felde  
Abraham bought of the sonnes of Beth:  
There was Abraham buried and Sa  
ra his wyfe. And after the deeth of A  
braham God blessed Isaac his sonne,  
whiche dwelled by the well of the ly  
uing and seyrge

\* These are the generacions of Ismael Abrahams sonne, whiche Hagar the Egipcian Saras handmayde bare vnto Abraham. And these are the names of the sonnes of Ismael, with their names in their kyntredes. The eldest sonne of Ismael Rebaioth, the Cedar, Abdeel, Hubsam, Hisma, Duma, Hysa, Hadar, Thema, Hetur, Haphis, and Kedma: These are the sonnes of Ismael, and these are their names, in theyr towynes and castels\*. xii. princes of nations. And these are the yeres of y lyfe of Ismael, an hundred &. xxxvii. yere, & thah he fel sicke & died, & was laide vnto his

hys people. And he dwelt from Gula vnto Sur þ is before Egypt, as me go towarde the Affrians. And he dyed in the presence of all hys brethren.

And these are the generacions of Isaac Abrahams sonne: Abraham begat Isaac. And Isaac was. xl. yere old whē he toke Rebecca to wyfe, þ daughter of Bethuel the Syrian of Mesopotamia, & sister to Laban the Syrian.

And Isaac made intercession vnto þ Lorde for hys wyfe: because she was barren: and þ Lorde was entreated of hym, and Rebecca his wife conceived: & the children stroue togyther with in her. Then she sayde: yf it shoulde go so to passe, what helpeth it þ I am with chylde? And she wente and asked the Lorde. And the Lorde sayde vnto her: there are & two maner of people in thy wombe, & two nacions shal spring out of thy bowels, and the one nacion shal be mightier then the other: and the eldest shalbe seruaunt vnto the yonger.

And whē her time was come to be deliuered: beholde there were two twines in hys wombe. And he that came out fyrst was redde and rough ouer all as it were an hyde: & they called hys name Esau. And afterwarde hys brother came out, & his hand holding Esau by the heele. Wherefore his name was called Jacob. And Isaac was. lx. yere old when he bare the: and the boyes grew, & Esau became a conynge hunter and a tyll man. But Jacob was a simple man, and dwelled in the tentes. Isaac loued Esau, because he dyd eate of his venyson, but Rebecca loued Jacob.

Jacob sod potage, and Esau came fro the felde & was sayntye, & sayde to Jacob: let me suppe of þ redde potage, for I am saynty. And therfore was his name called Edom. And Jacob sayd: sel me thys daye & thy byrthright. And Esau answered: Lo I am at þ poynt to dye, and what profite shall this byrthright do me? And Jacob sayd: I were to me then this daye. And he swoze to hi, & solde his byrthright vnto Jacob. The Jacob gaue Esau breade & potage of redde rise. And he ate and dronke & rose vp, and wente hys waye. And so Esau regarded not hys byrthright.

The notes.

a. In the scripture concubines are not harlottes, Concubines, but wyues, yet bare they no rule in the house, but were subiectes as seruauntes. As Agar was vnto Sara. Gene. xvi. a. And Bysba. Gen. xxx. a. b. To be put amonge his people, is not onely to be put in a goodlye place of burial: but to be put with the compaignie of the auncient fathers, that dyed in the same saythe that he dyd. c. By these two peoples are signified vnto vs þ lame and the gospel. As ye may read. Gal. iii. d. He is simple, that is without craft & decepte, and continueth in belcynge and executynge of Gods wyll. Simple.

### The. xxi. Chapter.

The iourney of Isaac towarde Abimelech. The psonnes made vnto Isaac and hys seed. Isaac is rebuked of Abimelech for callynge hys wyfe hys sister. The chiding of the sheperds for the wellles. Isaac is comforted. The atonement betwene Abimelech & Isaac.

And there fell a derthe in the lade, & passing the first derth that fel in the dayes of Abraham. Wherefore Isaac wente vnto Abimelech kynge of the Philistines ans vnto Gerar. Then the Lorde appeared vnto hym, & sayd: go not doune in to Egypt, but hyde in the lande which I say vnto the: soegeyne in this lande, and I wyl be with the & wyl blesse the: for vnto the, and vnto thy seed I wyl geue al these contreys. And I wil performe the othe which I swoze vnto Abraham thy father, & wyl multiplie thy seed as the starres of heauē, & wil geue vnto thy seed all these countreys. And thorow thy seed shall al þ nacions of þ erth be blessed, because that Abraham harkened vnto my voyce, & kepte myne ordinaunces, commaundementes, statutes and lawes.

And Isaac dwelled in Gerar. And þ me of the place asked him of his wyfe, and he said that she was his sister: for he feared to call her hys wyfe, lest the men of the place shoulde haue kylled hi for her sake, because she was bewtyful to þ eye. And it happened after he had bene there longe tyme, that Abimelech kynge of the Philistines looked out at a window, & sawe Isaac sportynge w Rebecca his wife. And Abimelech sode for Isaac, and sayde: see, she is of a suretie thy wyfe, & why saydest thou that she was thy sister? And Isaac sayde vnto hym: I thoughte, that I myghte perauenture haue dyed for her sake.

Then sayde Abimelech: why haste thou

B. b.

thou



thou done this vnto vs: one of the people myght lyghtlye haue lye by thy wyfe, and too shouldest thou haue broughte synne vpon vs. Chan Abimelech charged all hys people, sayinge: he that toucheth this man or his wyfe, shal suerly dye for it.

**C** And Isaac sowed in that lande, and founde in that same yere an. C. bushels: for  $\text{p}$  the Lorde blessed him, and  $\text{p}$  man wared myghty, and wente forth and grewe tyll he was exceedynge great, that he had possession of shepe, of oxen and a myghty household: so  $\text{p}$  the Philistias had enuy at hym: \* in so muche  $\text{p}$  they stopped and filled vp with erth al the welles, which hys fathers seruauntes dygged in his father Abrahams tyme. Chan sayd Abimelech vnto Isaac: get the fro me, for thou arte myghtier then we a greate

Gen. xi. c

**D** deale. The Isaac departed thence, and pitched his tente in the vale of Gerar, and dwelt there. And Isaac dygged agayn the welles of water which they dygged in  $\text{p}$  dayes of Abraham his father, which the Philistians had stopped after the death of Abraham, and gaue the same names which his father gaue the. As Isaacs seruauntes dygged in  $\text{p}$  valey, they founde a wel of liuing water. \* And the herdmen of Gerar dyd stryue with Isaacs herdmen, sayinge: the water is oures. Then called he the well Esch, because they stroue with hym.

Gen. xlii. c

**E** Then dygged they another well, and they strous for that also. Therefore called he it Sitenah. And then he departed thence, and dygged another wel for the whiche they stroue not: therefore called he it Rehoboth, sayinge: the Lord hath now made vs rowme, and we are  $\text{a}$  increased vpon the erth. Afterward departed he thence and came to Bersheba. And the Lorde appeared vnto hym the same nyght, and sayde: I am the God of Abraham thy father, feare not, for I am with the, and wyl blesse the, and multiply thy seed for my seruaunt Abrahams sake. And then he buydded an aulter there, and called vpon the name of the Lord, and there pitched hys tente. And there Isaacs seruauntes dygged a

**f** well.

Gen. xi. c

\* Chan came Abimelech to him from Gerar, and Abimelech his frende, and Phi-

coll his chere captayne. And Isaac said vnto them: wherefore come ye to me, saying ye hate me and haue put me away from you? Chan sayde they: we sawe that the \* Lorde was with the, and therefore we sayde that there shoulde be an oothe betwixt vs and the, and that we woulde make a bonde with the,  $\text{p}$  thou shouldest do vs no hurte, as we haue not touched the, and haue doone vnto the nothyng but good, and sent the away in peace: for thou arte now the blessed of the Lorde. And he made the a feast, and they ate and drinke. And they rose vp by tymes in the moynynge, and swate one to another. And Isaac sente them away. And they departed from hym in peace. And that same daye came Isaacs seruauntes, and tolde hym of a wel, whiche they had dygged: and sayd vnto hym, that they had founde water. And he called it Seba, wherefore the name of the cyte is called Bersheba vnto this daye.

Gen. xlii. c

The notes.

a. Increased, as  $\text{p}$  he should saye. After so great paynes and labours, God hath geuen vs peace and quietnes. For quietnes dothe open and encrease the heart, and sadnes restrayneth it. As in Gen. ix. d. Psal. xlii. a

Gen. xlii. c

## The xxvii. Chapter.

¶ Jacob stealeth the blessing from Esau by hys mothers counsell Isaac is sad. Esau is comforted. The hatred of Esau towards Jacob.

**W**hen Esau was .xl. yere olde, he toke to wyfe \* Judith the daughter of Beryan Bethynte, and Basmath  $\text{p}$  daughter of Elon an Bethyte also, whiche were disobedient vnto Isaac and Rebecca. And it came to passe that Isaac waxed olde and his eyes were dymme, so that he could not se. Then called he Esau his eldest sonne and sayde vnto him: my sonne. And he sayd vnto him: here am I. And he sayd: beholde, I am olde, and knowe not the daye of my death: now therefore take thy weapes, thy quyper and thy bowe, and get the to  $\text{p}$  felde, and take me some venison, and make me meate, such as I loue, and bringe it me, and let me eate that my soule may  $\text{a}$  blesse the before  $\text{p}$  I dye. But Rebecca hearde when Isaac spake to Esau hys sonne. And as soone as Esau was gone to the felde to

Gen. xlii. c



to catche benyson, and to bypnye it, the spake vnto Jacob her sonne, sayinge: Beholde, I haue herde thy father talking with Esau thy brother, & saying: bring me veniso & make me meate, & I may eate & blesse the before the Lorde per I dye. Nowe therfore my sonne heare my voyce, in that which I commaunde the: get the to the flocke, and bring me thence two good kyddes, & I wil make meate of them for thy father, such as he loueth. And thou shalt brige it to thy father, and he shall eate, that he maye blesse the before hys death.

Then sayde Jacob to Rebecca hys mother: beholde, Esau my brother is rough, and I am smooth. My father shal perauenture fele me, & I shal seme vnto hym as though I went about to beggyle hym, & so shal he bypnyng a curse vpon me, & not a blessing: & his mother sayd vnto hym: vpon me be thy curse my sonne, onely heare my voyce, & go & fetch me the. And Jacob went and fet them, & broughte them to hys mother. And hys mother made meate of the, accordyng as his father loued. And she wet & fet goodly rayment of her eldest sone Esau, which she had in þ house w her, & put the vpon Jacob her yongest son, & she put þ skynnes vpon his handes, & vpon the smothe of hys necke. And she put the meate & breade whiche she had made in the hande of her sonne Jacob.

And he went in to hys father, sayyng: my father. And he answered: here am I: who art thou my sonne? And Jacob sayde vnto hys father: I am Esau thy eldest sonne, I haue done accordyng as thou baddest me: by & spt, & eate of my benyson, that thy soule may blesse me. But Isaac sayde vnto his sonne: how cometh it þ thou hast soude it so quickly my sonne? He answered: The Lorde thy God brought it to my hande. Then said Isaac vnto Jacob: come nere & let me fele the my sonne, whether thou be my sonne Esau or not. Then went Jacob to Isaac his father, & he felte him, and sayd: the voyce is Jacobs voyce, but the handes are the handes of Esau. And he knewe hym not, bycause hys handes were rough as hys brother Esaus handes: and so he blessed hym.

And he axed him: art thou my sonne

Esau? And he sayde: that I am. Then sayde he: bringe me & let me eate of my sonnes benyson, & my soule maye blesse the. And he brought hym, & he ate. And he brought him wine also, & he dranke. And hys father Isaac sayd vnto hym: come nere, & kysse me my sonne. And he wet vnto him & kysed hi. And he smelled the sauoure of hys raymente, and \*blessed hym, and sayde: See, the smell of my sonne is as the smell of a felde which the Lorde hath blessed. God geue the of the dewe of heauen, & of þ cattelle of the erth, and plentye of corne & wyne. People be thy seruautes, & nations bowe vnto the. Be Lorde ouer thy brethren, & thy mothers childre stoupe vnto the. \*Cursed be he þ curseth the, and blessed be he, that blesseth the.

As sone as Isaac had made an ende of blessing, Jacob was scarce gone out from the presence of Isaac his father: then came Esau hys brother from his huntynge, & had made also meate, and brought it vnto hys father, and sayde vnto him: arise my father, & eate of thy sonnes benyson, & thy soule may blesse me. Then hys father Isaac sayde vnto hym: who art thou? he answered: I am thy eldest sone Esau. And Isaac was greatly astonied out of mesure, & sayde: where is he then þ hath hunted benyson and broughte it me, & I haue eate of al before thou camest, and haue blessed him, and he shalbe blessed still. When Esau herde the wordes of hys father, he cried out greatly and bitterly aboue mesure, and sayd vnto hys father: blesse me also my father. And he sayd: thy brother came with subtilte, & hath taken awaye thy blessing: Then sayd he: he maye wel be called Jacob, for he hath vndermynded me now. si. tps. mes, first he toke away my byrthright: & se, nowe hath he taken away my blessing also. And he sayde, hast thou kept neuer a blessing for me?

Isaac answered, and sayd vnto Esau: behold, I haue made him thy lord, & al his mothers childre haue I made his seruautes. Moreover with þ corne and wine haue I stablished him, what can I do vnto the now my sonne? And Esau sayde vnto hys father: hast thou but that one blessing my father: blesse

Eccle. iii. 8  
Heb. x. 2

Gene. xli. 9

6

8

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me also my father: so lyfted vp Elau his voyce and wept. Then Isaac his father answered & sayde vnto hym: Behold, thy dwelling place thal haue of þe fatnes of the erth, & of the dewe of heauē frō aboue. And with thy swerde shalt thou lyue, & shalt be thy brothers Teruaūt. But the tyme wyl come, when thou shalt get the maystrie, & loue his

poche from of thy necke. And Elau hated Jacob, because of þe blessinge that his father blessed him with all, and sayde in hys heart: The dayes of my fathers sorow are at hād, for I wyl see my brother Jacob. And these wordes of Elau hys eldest sonne were tolde to Rebecca. And she sente and called Jacob hys yongest sonne, & sayd vnto hym: behold, thy brother Elau threatheneth to kyl the: now therfore my sonne heare my voyce, make the ready, & flee to Laban my brother at Haran: and tary with him a whyle, vntyll thy brothers fearnes be swaged, and vntyll thy brothers wrath turne away from the, & he forget that whiche thou hast done to hym. Then wyl I sende & fet the awayne from thence. Why shuld I lose you bothe in one daye? And Rebecca spake vnto Isaac: I am wery of my lyfe, for feare of the daughters of Beth. If Jacob take a wyfe of the daughters of Beth, suche one as these are, or of þe daughters of the land, what lust shoulde I haue to lyue.

## The Notes.

- Blesse.** a. To blesse here, is to wysh the good, or to pray to God for hym.  
**Curse.** b. There be two maner of curses vled in þe scripture. The one is in the soule that pertynerth to the soule, as synne & wickednes. And that other to the body, as al temporal miseries & wretchednes. As in ge. iii. c. Deu. xxi. a.  
**Dew.** c. By this worde dewe, is vnderstand of the Dewes, al that is in the firmament þe comforterth the erth, as the sunne, the mone, rayne, & temperatnes of wether. As by the fatnes of the earth they vnderstande all that is brought forth beneth in the earth. As Exod. xvi. d and. Rume. xi. b.  
**Come.** d. By come and wine, is vnderstande abundaunce of all temporal thynges.

## The xxviii. Chapter.

¶ Jacob is sente in to Mesopotamia to Laban for a wyfe. Elau marieth an Hinaelyte. Jacob dreameth a dreame. Christ is promysed. Jacob maketh a vowe.

¶ Isaac called Jacob his sonne & blessed him, & charged him, & sayde vnto him: se thou take not a wyfe of the daughters of Canaan,

but aryse and gette the to Mesopotamia to the houle of Bethuell thy mothers father: and there take the a wyfe of þe daughters of Laban thy mothers brother. And God almighty blesse the, increase the, & multiplie the that thou mayst be a nombre of people, and geue thet the blessinge of Abraham, both to the & to thy seed with the, þe thou mayst possesse the lande (wherein thou arte a straunger) whiche God gaue vnto Abraham. Thus Isaac sente forth Jacob, to go to Mesopotamia vnto Laban, some of Bethuel the Syrian, and brother to Rebecca, Jacobs and Elaus mother.

¶ When Elau sawe that Isaac had blessed Jacob, & sent him to Mesopotamia, to sette hym a wyfe thence, and that as he blessed him he gaue hym a charge, saying: se thou take not a wyfe of the daughters of Canaan: & Jacob had obeyed his father & mother, & was gone vnto Mesopotamia: & scing also þe daughters of Canaan pleased not Isaac his father: then wente he vnto Hinaell, & toke vnto the wyues which he had. Mahala þe daughter of Hinael Abrahams son, the sister of Saraiioth to be his wyfe. Jacob departed frō Berseba, & went towarde Haran, & came vnto a place, and taried there all night, because þe lūne was downe. And toke a stone of the place, & put it vnder his heade, & layd him downe in þe same place to slepe. And he dreamed: and behold, there stode a ladder bpō þe erth, & the top of it reached vp to heauē. And se, the angels of God went bp & downe vpon it, yea and the Lorde stode vpon it, and sayde:

I am the Lorde God of Abraham thy father, and the God of Isaac: The land which þe slepest bpō, wyl I geue the & thy seed. And thy seed shall be as the duste of the erthe: and thou shalt sprede abroad: west, east, north & south. And through the & thy seed shall al the kynredes of the erthe be blessed. And se, I am with þe, & wyl be thy keper in al places whether thou goest, & wyl bring the agayne in to this lande: nether wyl I leaue the vntyll I haue made good al that I haue promysed the.

¶ When Jacob was awaked out of his slepe



**D**eepe, he sayde: surelye the Lorde is in  
this place, & I was not aware. And he  
was affrayd, & sayde: howe fearfull is  
this place: is it none other, but euen  
the house of God & the gate of heuē. And  
Jacob stode by erly in the mornynge, &  
toke the stone that he had layde vnder  
his head, & pitched it by an ende, and  
poured oyle on the toppe of it. And he  
called the name of the place **Bethell**,  
for in dede the name of the cite was called  
Luz before tyme. And Jacob bowed  
a bowe, saying: If God wil be to me,  
& wyl kepe me in this iourney which I  
goe, and wyl geue me breade to eate, &  
clothes to putte on, so that I come a-  
gayn vnto my fathers house in safte,  
then shal the Lorde be my God, & this  
stone which I haue set by an ende, shal  
be Goddes house: And of all that thou  
shalte geue me, wyl I gyue the tenth  
vnto thee.

**The notes.**

- a. Loke in Gene. xxii. a
- b. Loke in the first Chapter of Genesis. c.
- c. He calleth it the house of God, by cause of the  
householde of angels that he there sawe. We in  
like maner call the church of tyme and stone, the  
house of God, by cause the people come thither,  
whiche are the church of God. As Paulc tea-  
cheth. i. Cor. iii. and. ii. Cor. vi. Ephe. iii.
- d. Bethell signifieth Gods house.
- e. By tythes, the fathers ment a great reward,  
as in Genesis. xiii. d

**The. xxx. Chapter.**

Jacob cometh to Laban & serueth leue pere for Ra-  
chel. Lea was brought to his bedde in steede of Rachell.  
He marryeth them bothe, and serueth yet leue pere moze  
for Rachell. Lea conceaueth.

**W**hen Jacob lyst by his fete,  
& wēt towarde the east coun-  
tre. And as he looked aboute,  
behold there was a wel in the  
felde, and. iiii. flockes of shepe lay there  
by (for at that wel were the flockes wa-  
tered) and there laye a greate stone at  
the well mouth. And the maner was to  
byrnyng the flockes thither, & to roull the  
stone frome the welles mouth, and to  
water the shepe, and to put the stone a-  
gayne by the welles mouth vnto his  
place. And Jacob sayde vnto the: bre-  
thren whēce be ye? And they said: of Ha-  
ran are we. And he sayde vnto them:  
knowe ye Laban the sonne of Nahor?  
And they sayde: we knowe him. And he  
sayde vnto the: is he in good health?  
And they sayde: he is in good health:

And behold, his doughter Rachel com-  
meth to the shepe. And he sayd: lo, it is  
yet a great whyle to night, nether is it  
tyme that the catel shulde be gathered  
together: water the shepe, and go and  
fede them. And they sayde: we may not,  
vntyl all the flockes be brought toge-  
ther, and the stone be rouled from the  
welles mouth, & so we water our shepe.

Whyle he yet talked with them, Ra-  
hell came with her fathers shepe, for  
he kepte the. As soone as Jacob sawe  
Rachel, the doughter of Laban his mo-  
thers brother, & the shepe of Laban his  
mothers brother, he went & rouled the  
stone from the welles mouth, & watered  
the shepe of Laban his mothers bro-  
ther. And Jacob kysed Rachel, & lyfte  
by his voyce, & wept: and tolde her al-  
so that he was her fathers brother &  
Rebeccas sonne. Than Rachel ranne &  
tolde hyr father,

When Laban hearde tell of Jacob  
his sisters sone, he ranne to mete hym,  
& embraced him & kissed him, & brought  
hym to his house. And than Jacob  
tolde Laban all the mater. And the La-  
ban sayde: well, thou art my bone & my  
flesh. Abide with me the space of a mo-  
neth. And afterwarde Laban sayd vnto  
to Jacob: Thouge thou be my bro-  
ther, shouldest thou therfore serue me  
for nought: tell me: what shal thy wa-  
ges be? And Laban had. ii. doughters, the  
eldest called Lea, & the yongest Rachel.  
Lea was tender eyed, but Rachel was  
bewtyfull & wel sauoured. And Jacob  
loued her well, & sayde: I wyl serue the  
vii. yere for Rachel thy yongest dought-  
er. And Laban answered: it is better  
that I geue her the, than to another mā:  
byde therfore with me.

And Jacob serued. vii. yeres for  
Rachel, & they semed vnto hym but a  
fewe dayes, for the loue he hadde to  
her. Jacob sayd vnto Laban: geue me  
my wyfe, that I may lye with hir, for  
the tyme appoynted me is come.

Than Laban hadde all men of that  
place, & made a feaste. And when euen  
was come, he toke Lea his doughter, &  
brought her to hym: & he went in vnto  
her. And Laban gaue vnto his dou-  
ghter Lea, zilpha his mayde, to be her  
seruant. And when the mornynge was  
come



come, beholde it was Lea. Than sayde he to Laban: wherfore hast thou played thus with me: dyd not I serue þe for Rahel? wherfore than hast thou begiled me? Laban answered: it is not þe maner of this place, to mary þe yongest before the eldest. Passe out thys weke & than shall this also be geuen the for the scrupce which thou shalt serue me yet seven yeres more. And Jacob dyd euē so, & passed out that weke, & thā he gaue him Rahel his doughter to wyfe also. And Laban gaue to Rahel hys doughter, Bilha his handmayde to be her seruaunte. So laye he by Rahel also, & loued Rahel more than Lea, & serued hym yet. vii. yeres more.

When the Lorde sawe, þe Lea was despised, he made her fruitful: but Rahel was baren. And Lea conceived & bare a sonne and called hys name Ruben, for she sayde: the Lorde hath looked vpon my tribulatio. And now my husbande wyl loue me. And she conceived agayne & bare a sonne, and sayde: the Lorde hath herde þe I am despised, and hath therfore geuen me thys sonne also, & she called hi \* Simeon. And she conceived yet, & bare a sonne, & sayde: now this once wyl my husband kepe me companye, because I haue borne hym. iii. sonnes: & therfore she called hys name Leui. And she conceived yet agayne, & bare a sonne, saying: now wil I prayse the Lorde: therfore she called hys name Iuda, and leste bearynge.

### ¶ The. xxx. Chapter.

*¶ Rahel & Lea being bothe baren geue their maydes vnto their husbande, & they bare hym children. Jacob deceaueth Laban in the conceaunge of the shepe, and byodes. Jacobs rewarte for hys scrupce.*

**W**hen Rahel sawe þe she bare Jacob no children, she envied her sister, and sayde vnto Jacob: Geue me children, or els I am but deed. Than was Jacob wrothe with Rahel, sayinge: Am I in Gods steade whiche kepeth from the þe fruite of thy wombe? Then she sayde: here is my mayde Bilha: goo in vnto her, þe she may beare vpon my lap: & I may be encreased by her. And she gaue hym Bilha her hand mayde to wyfe. And Jacob went in vnto her: and Bilha conceived, and bare Jacob a sonne,

Than sayde Rahel. God hathe geuen sentence on my syde, & hath also hearde my voyce, and hath geuen me a sonne. Therfore called she hym Dan. And Bilha Rahels mayde conceived agayne, and bare Jacob another sonne. And Rahel sayde: God is turned, and I haue made a chaunge with my sister, & haue gottē the vpper hande. And she called his name: Nephtali.

When Lea sawe that she had leste bearynge, she toke Silpha her mayde, & gaue her Jacob to wyfe. And Silpha Leas mayde bare Jacob a sonne. Than sayd Lea, good lucke: and called hys name Gad. And Silpha Leas mayd bare Jacob another sonne. Thā sayde Lea: happye am I, for þe doughters wyl cal me blessed. And called hys name Isser.

And Ruben wente out in the wheat haruest & founde a mandragoras in the feld, & brought them vnto his mother Lea. Thā sayd Rahel vnto Lea: geue me of thy sonnes mandragoras. And Lea answered: is it not ynough þe thou hast take away my husbande, but wouldest take away my sonnes mandragoras also? Thā sayde Rahel: wel, let him slepe wth the this night, for thy sonnes mandragoras. And whē Jacob came fro þe feldes at euen, Lea wente oute to mete him, & sayde: come in to me, for I haue boughte the with my sonnes mandragoras.

And he slept wth her that nyght. And God herde Lea, þe she conceived, & bare vnto Jacob the. v. sonne. Than sayde Lea. God hath geue me my reward, because I gaue my mayden to my husband, & she called him Issachar. And Lea conceived yet agayne, & bare Jacob the vi. sonne. Than sayde she: God hathe endewed me w a good dowry. Now wil my husbande dwell with me, because I haue borne hym. vi. sonnes: & called his name Zabulon. After that she bare a doughter and called her \* Dina.

And God remembred Rahel, hearde her, & made her fruitful: So þe conceived & bare a sonne, & said: God hath taken away my rebuke. And she called his name \* Joseph, sayinge: The Lorde geue me yet another sonne. As soone as Rahel had borne Joseph, Jacob sayde

Dent. 16. b

¶ Par. ii. a.

Gen. 29. a

Gen. 34. a

¶ Par. ii. a.

sayde to Laban: **S**ende me away & I may go vnto myne owne place & cōtre, geue me my wyues & my children (for whom I haue serued the) & let me goo: for thou knowest what seruyce I haue done the. **T**han sayd Laban vnto him: If I haue founde fauour in thy syght (for I suppose that the Lorde hath blessed me for thy sake) appoynt what thy reward shalbe, & I wyl geue it the. But he sayde vnto hym: thou knowest what seruice I haue done & in what takynge thy cattell haue bene vnder me: for it was but litel that thou haddest before I came, and nowe it is increased into a multitude, and the Lorde hath blessed the for my sake. But nowe when shal I make prouisyō for myne owne house also. And he sayd: what shal I then geue the: and Jacob answered: thou shalt geue me nothyng at al, yf I wylt do this one thyng for me: & then wyl I turne agayne, & fede thy shepe and kepe them.

I wyl go aboute all thy shepe thys dawe, & seperat from them all the shepe y are spotted & of dyuerse coloures, & al the blacke shepe among the lambes, and the partye, and the spotted among the kyddes: & the same shal be my rewarde. So shal my b right wysnes answer for me: when the tyme cometh that I shal receaue my reward of the: so y what so euer is not speckeled and partie amōge y gootes & blacke among the lambes, let that be theste with me. **T**han sayde Laban: Loo, I am contēt, f that it be according as thou hast said. And he toke oute that same dawe y he gootes that were partie and of diuerse coloures & al the she gootes that were spotted, & partie coloured, & al that had whyte in the, & al the blacke amonge y lambes: and put them in the keepynge of hys sonnes, and set thre dayes iourney betwyxte him selfe and Jacob. And so Jacob kept the rest of Labans shepe.

Jacob toke rodde of grene poplar, hase, & of chestnottreces, & pyllled whyte strakes in the, & made the white apere in the staues: And he put the staues whiche he had pyllled, euen before y shepe, in the gutters & watering trouges, when the shepe came to drynke: that they shoulde conceaue when they

came to drynke. And the shepe conceaued before the staues, & brought forth streaked, spotted and partye. **T**han Jacob parted the lambes and turned the faces of the shepe toward y spotted thing, & toward al maner of blacke things thozow out the flockes of Laban. And he made him flockes of his own by the selfe whiche he put not vnto the flockes of Laban. And alway the first buckynge tyme of the shepe, Jacob put the staues before the shepe in the gutters, that they myghte conceaue before the staues: But in the latter buckynge tyme, put them not there: So the laite brode was Labans, and the firste Jacobs. And the man became exceedinge ryche, and had manye shepe, maydeseruauntes, menseruauntes, camels and asses.

#### The notes.

a. The Hebzeues call it an herbe, or rather a cote that beareth the similitude of a mans body. **D** other cal it an apple, whiche beyng eaten with meate, causeth conception. **S**aynte Augustine thinketh that it pleaseth womē, because it hath a pleasaunt sauour, or rather for daytines, because there was not many amonge them to get. **b**. In this place, righeousnes signifieth true & faythfull seruyce.

Man dū  
goras.

ryghte  
ouines.

#### The xxxi. Chapter.

**A**t the commaundemēt of God, Jacob departed fro Laban, & toke his goodes with him. **R**ahell sealerh hys fathers ymages. **L**aban foloweth Jacob. **T**he couenaunt betwene Laban and Jacob.

**A**nd Jacob hearde the wordes of Labans sonnes howe they sayde: **J**acob hath taken awaye al that was oure fathers, and of oure fathers goodes hath he gotten all thys honoure. And Jacob behelde the countenance of Laban, that it was not toward hym as it was in tymes past. And y Lorde sayd vnto Jacob: turne agayne into the lande of thy fathers and to thy kynred, and I wyl be with thee. **T**han Jacob sente and called **R**ahell & **L**ea to the felde vnto hys shepe, and sayd vnto them: I se your fathers countenance, that it is not toward me as in tymes past. **M**ore ouer the God of my father hath bene with me. And ye know how that I haue serued your father with all my myght. And your father hath disceaue me, & chaunged my wages. x. tymes: But God suffred him not to hurte me. **W**hen he sayde, y spotted shal be thy wages, than all the shepe

Gene. xli. v



shepe bare spotted. If he sayd, the straked shall be thy rewarde, thā bare all the shepe straked: Thus hath God taken awaye your fathers catel & geuen thē me. For in buckyng tyme I lyfted vp myne eyes and sawe in a dreame, & beholde, the rāmes & bucked the shepe were straked, spotted & partie. And the angell of God spake vnto me in a dreame, sayinge: Jacob. And I answered: here am I. And he sayd: lyfte vp thyne eyes, & se, howe al the rāmes that leape vpon the shepe are straked, spotted and partye: for I haue sene all that Laban doth vnto the. I am & God of Bethel where thou anoyntest the stone, & wher thou bowedst a bowe vnto me. Nowe aryse & get the out of this countre, and returne vnto & lād wher & wast borne.

Gene. 28. b

Gene. 32. e

Chan answered Rahell and Lea, & sayde vnto hym: we haue no parte nor enheritaunce in oure fathers house, he counteth vs euen as straungers, for he hath solde vs, & hath euen eaten vp the price of vs. Moreouer all the ryches which God hath takē frō our father, & is ours & our childres. Nowe therfore what soeuer God hath sayde vnto the, & do. Chan Jacob rose vp, and set his sones & wyues vp vpon camels, & caried away all his catell and all hys substaunce which he had gottē in Mesopotamia, for to goo to Isaac his father vnto & lande of Canaan. Laban was gone to there his shepe, & Rahell had stolē her fathers & ymages. And Jacob stole awaye the hert of Laban & Strigan, in & he tolde hym not & he fled. So fled he & all & he had, & made hym selfe redy, & passed ouer the riuers, & set hys face streyght toward & mounte Gilead.

Gene. 38. b  
st. 18. c  
J. Ge. 35. a.

Upon the thirde daye after, was it tolde Laban & Jacob fled. Thē he toke his brethre w him, & folowed after him vii. dayes iournepe, & ouertoke him at the mounte Gilead. And God came to Laban the Strigan in a dreame by nyghte, and sayde vnto him: take hede to thy selfe, that thou speake not to Jacob ought saue good. And Laban ouertoke Jacob: & Jacob had pytched his tēte in & mounte. And Laban with his brethre pytched thei tēte also vpon & mounte Gilead. Chan sayd Laban to Jacob: why haste thou thys done to

steale away my heart, and cary awaye my doughters as though they had ben taken captiue with the swerde. Wherfore wentest thou awaye secretlye vnto me, and dydest not tell me, & I might haue brought the on & way with myrth, syngynge, tymrels & harpes, & haste not suffred me to kysse my children & my doughters. Thou wast & a sole to do it, for I am able to do you euill. But & God of your father spake vnto me yester day, saying: take hede & thou speake not to Jacob oughte saue good. And now though thou wētest thy waye, bycause thou longest after thy fathers house, yet wherfore hast thou stolen my goddes?

Jacob answered & sayde to Laban: bycause I was afrayed, & thoughte & thou wouldest haue taken awaye thy doughters fro me. But with whom soeuer thou findest thy godds, let hym dye here before oure brethren. Seke that thine is by me, & take it to &: for Jacob wist not & Rahel had stolen thē. Chan went Laban in to Jacobs tente, & into Leas tente, & into. ii. maydens tentes: but founde them not. Then wēt he out of Leas tente, & entred into Rahels tente. And Rahel toke the ymages & put thē in the camels strawe, and sate downe vpon them. And Laban serched all the tēte: but founde them not. Chan said the to her father: my lorde be not angry & I can not ryse vp before thee, for the disease of women is come vpon me. So searched he, but founde them not.

Jacob was wroothe, & chode with Laban. Jacob also answered and said to him: what haue I trespassed or what haue I offended, & thou folowest after me. Thou hast searched all my stuffe, & what haste thou founde of all thy household stuffe. Putte it here before thy brethren & myn, and let them iudge betwixte vs bothe. This. xx. pere that I haue bene w the, thy shepe & thy goodtes haue not bene barē, & the rāmes of thy flocke haue I nat eaten. What soeuer was & to me of bestes I brought it not vnto the, but made it good my selfe: of my hande dydest & require it, wherther it was stolen by daye or nyghte. Moreouer by daye the herte consumed I me, and the colde by nyghte, and my shepe



lepe departed from myne eyes.

**Thus** haue I bene. xx. yere in thy house, and serued the \* xliii. yeres for thy. ii. daughters, and vi. yere for thy shepe, & thou hast chaged my rewarde x. tymes. And except the God of my father, the God of Abraham, and þ God whose Isaac a feareth had bene w me: surely þ haddest sent me awaye now al emptie. But God behelde my tribulation, and þ laboure of my handes; and rebuked the pesterdaye.

Laban answered and sayde vnto Jacob: the daughters are my daughters, & the children are my childre, & the shepe are my shepe, & all that thou seist is myne. And what can I do this daye vnto these my daughters, or vnto their children which they haue borne? Now therfore come on, let vs make a bode, I and thou together, & let it be a wytnesse betwene the and me. Then toke Jacob a stone, and set it vp an ende, & sayde vnto his brythre, gather stones. And they toke stones, & made an heape, and they ate there vpon the heape. And Laban called it Jegar Sahadutha, but Jacob called it Gilead.

**Then** sayde Laban: this heape be wytnesse betwene the & me this date (therfore is it called Gilead) and this cotehull which the Lord seeth (sayd he) be wytnesse betwene me and the when we are departed one fro another: that thou shalt not bere my daughters, neither shalt take other wyues vnto the. Here is no man with vs; beholde, God is wytnesse betwixte the and me. And Laban sayde more ouer to Jacob: beholde, this heape & this marke whiche I haue set here, betwixte me & the: this heape be wytnesse and also this marke that I wil not come ouer this heape to the, & þ shalt not coe ouer this heape & this marke to do any harme. The god of Abraham, þ God of Nahor, & the God of their fathers be iudge betwixte vs.

And Jacob sware by him that hys father Isaac feared. Then Jacob dyd sacrifice vpon the mounte, and called his brythren to eate bread. And they ate bread and taried all nyghte in the hyl. And early in þ mornynge Laban rose vp & kysed his children and hys daughters, & blessed the & departed, &

went vnto his place agayne. But Jacob went forth on his iourney. And the angels of God came and met him. And when Jacob sawe them, he sayde: this is goddes hoost: and called þ name of that same place Mahanaim.

**The notes.**

a. feare is taken for honour. As afore in Genesis. xx. c.

feare.

**The. xxxii. Chapter.**

**The vision of the Angelles.** Jacob sendeth presents vnto his brother Esau. Howe he wrestled with the angell whiche chaunged his name and called him Israel.

**J**acob sente messengers before him to Esau his brother, vnto the lande \* of Seir and þ selde of Edom. And he commaunded them, saying: se þ ye speake after this maner to my lord Esau: thy seruauit Jacob saith thus. I haue sojourned and ben a straunger with Laban vnto this time and haue gottē oxen, asses & shepe, messeruautes and weimen seruautes, and haue sente to shewe it my lord, that I maye kynde grace in thy syghte. And þ messengers came agayne to Jacob, saying: we came vnto thy brother Esau, and he commeth agaynst the and iiii. hundred men w him. Thā was Jacob greatly afrayde, & wist not which waye to turne him selfe, and deuoyded the people that was with him, and the shepe, oxen and camels, into. ii. compaynes, and saide: If Esau come to the one parte and synye it, the other may saue it selfe.

And Jacob sayde: O god of my father Abraham, and God of my father Isaac: Lord whiche saydest vnto me, \* retorne vnto thy countre, & to thy kindred, and I wil do all well with the. I am not worthy of þ leaste of all þ mercies & trueth whiche thou hast shewed vnto thy seruauit. for w my a staffe came I ouer this Iordane, and nowe haue I gotten. ii. droues. Delouer me from the handes of my brother Esau: for I feare him: lest he wyll come and synye, the mother w the childre. Thou saydest that thou wouldest surely do me good, and wouldest make my seed as þ sonde of the sea, whiche can not be nombred for multitude.

And he tarped there that same night, & and toke of that whiche came to hande, a presente vnto Esau hys brother.

C. i.

ther

Jo. xliii. a

St. xxi. a

Gen. xvi. s

ther. ii. hundred she gootes, and. xx. he gootes. ii. hundred shepe, and. xx. cammes: thyppe mylch camels with they coltes. xl. kyne & .x. bulles. xx. she asses and. x. soles, and deliuered them vnto his seruantes, euery droue by the selues, and sayde vnto them: goo forth befoze me, and put a space betwyxe euery droue. And he commaunded the foremost, sayinge:

When Elau my brother meteth the, and axeth the sayinge: whose seruante art thou: and whither goest thou: and whose are these þ go befoze the: thou shalt say, they be thy seruante Jacobs, & are a present sent vnto my lord Elau, and beholde, he hym selfe cometh after vs. And so commaunded he the seconde, and euen so the thirde, and lyke wyse al that folowed the droues, sayinge: of this maner se þ ye speake vnto Elau, whē ye mete him, & sayde more ouer. Beholde, thy seruante Jacob cometh after vs, for he sayde. I wyl please his wraethe with the present that goeth befoze me, & afterwarde I wyl see him my selfe, so peraduenture he wyl receaue me to grace. So went þ present befoze him, & he taried al þ night, in the tente, & rose vp the same nyghte & toke his two wiues, & his. ii. maydes, & his. xi. sonnes, and wente ouer the foorde Iabok. And he toke them and sente them ouer the ryuer, and sente ouer that he had and carped behynde him selfe alone.

Gen. xli. b

And there\* wrestled a man w him vnto the breakyng of the daye. And when he sawe þ he coulde not preuaile agaynst him, he smote him vnder þ thye, and the senowe of Jacobs thye shrake as he wrestled with him. And he sayde: let me goo, for the daye breaketh. And he sayde: I wil not let the goo, excepte thou blesse me. And he sayde vnto him: what is thy name? He answered: Jacob. And he sayd: thou shalt be called Jacob no more, but\* Israel. for þ hast wrestled with God & haste preuailed.

Gen. xxxv. b  
iii. Re. 18. b

And Jacob asked him sayinge: tell me thy name. And he said, wherfore doest thou aske after my\* name: and he blessed him there. And Jacob called þ name of the place Pheniel, for I haue sene god face to face, & yet is my lyfe reserved. And as he wet ouer Pheniel

Jacob. xlii. c

the sunne rose vpon him, and he halted vpon his thye: wherfore the children of Israel eate not of the senow þ shranke vnder the thye, vnto this daye: because that he smote Jacob vnder the thye in the senowe that shranke.

The notes.

a. To go with a staffe, is a maner of speakeyng of the Hebrewes, whiche signifyeth nothing else but to go simply, barely, and withoute any riches or strength. As in Mark. vi. b.

b. To se God face to face, is to haue a certayne & sure knowlege of him. As in Exodus. xxxiii. b

A staffe

To se God.

The. xxxiii. Chapter.

Elau & Jacob are agreed, & Jacob came into Sichem.

Jacob lyfte vp his eyes and sawe his brother Elau come, and w him. iiii. hundred men. And he deuised the children vnto Lea & vnto Rahel and vnto the. ii. maydens. And he put the maydens and their children foremost, and Lea and hyr childre after, and Rahel & Joseph hindermost. And he went befoze them, & fell on þ grounde bit. tymes, vntill he came vnto hyr brother.

\* Elau came to mete him, & embraced him, and fell on hyr necke and kyssed him, and they wepte. And he lyfte vp his eyes & sawe the wyues & their children, and sayde: what are these whiche thou there hast? And he sayde: they are the children whiche god hath geue thy seruante. Than came the maydens forth, and did their obeysaunce. Lea also and hyr children came and dyd theyr obeysaunce. And laste of all came Joseph and Rahel and dyd theyr obeysaunce.

Gen. xli

And he sayde: what meanest thou w all the droues whiche I met? And he answered: to synde grace in the syghte of my Lord. And Elau sayde: I haue ynough my brother, kepe þ þ hast vnto thy selfe. Jacob answered: oh nay, but yf I haue soude grace in thy sight, receaue my presēt of my hāde: for I haue sene thy face\* as though I had sene the face of God: wherfore receaue me to grace & take my blessing that I haue brought the, for God hath geuen it me. And I haue ynough of al thigs. And so he compelled him to take it. And he sayd: let vs take our iourney & goo, & I wyl goo in thy company. And he sayd vnto him: my lord knoweth þ I haue ten dre children

Gen. xlii. a



children, ewes and kyne with yong, vnder myne hande, which yf men shoulde ouerdyue but euen one daye, the hole flocke woulde die. Let my lord therfore goo before his seruaunte, and I wyl dyue sayre and softly, accordynge as the cattell that goth before me and the children, be able to endure: vntyll I come to my lord vnto Seir.

And Elau said: let me yet leaue some of my folke w<sup>th</sup> the. And he sayde: what needeth it? let me fynde grace in the syghte of my lord. So Elau went his waye agayne that same day vnto Seir. And Jacob took his journey toward Sucoth, and bylt him an house, and made boothes for his cattell: where of y<sup>e</sup> name of y<sup>e</sup> place is called Sucoth.

*Gen. 28. 10* \* And Jacob came peasably into the *Gen. 28. 14* cytie of Sichem, in the lade of Canaan, after that he was come from Mesopotamia, and pitched before the cytie, \* & bought a parcell of grounde where he pytched hys tent, of the children of Hemor Sichems father, for an hundred labes. And he made there an aulter, and there called vpon the myghtye GOD of Israell.

### The. xxxiii. Chapter.

*The ransomyng of Dina Jacobs daughter by the men of Sichem. And of the great blowe & bondage done by the sonnes of Jacob.*

*Gen. xxx. 1* **D**ina the doughter of Lea \* *Gen. xxx. 1* whiche she bare vnto Jacob, went out to see y<sup>e</sup> doughters of the lade. And Sichem the sonne of Hemor the Heuite lord of y<sup>e</sup> countre, sawe her, and toke her, & a laye w<sup>th</sup> her, & forced her: & his harte lay on Dina the doughter of Jacob. And he loued that damsell and spake kyndlye vnto her, & spake vnto his father Hemor, sayinge: get me this mayden vnto my wyfe. And Jacob herde y<sup>e</sup> he had despyled Dina hys doughter, but hys sonnes were with the cattell in y<sup>e</sup> felde, and therfore he helde his peace, vntyll they were come. Then Hemor y<sup>e</sup> father of Sichem went oute vnto Jacob, to comen w<sup>th</sup> him. And y<sup>e</sup> sonnes of Jacob came out of the felde as soone as they herde it, for it greued the, & they were not a lytle wroothe, because he had wrought folpe in Israell, in y<sup>e</sup> he had liuen w<sup>th</sup> Jacobs doughter, whiche thinge *Gen. xxx. 1* oughte not to be done. And Hemor

commened with them, sayinge: y<sup>e</sup> soule of my sonne Sichem logeth for your doughter: geue het him to wife, & make mariages w<sup>th</sup> vs: geue your doughters vnto vs, and take out doughters vnto you, & dwel w<sup>th</sup> vs, & the lande shall be at your pleasure, dwell & do your busynes, & haue your possessions there in. And Sichem said vnto hys father & hys brethre: let me fynde grace in your eyes, and what soeuer ye apoynte me, that wyl I geue. Are frely of me bothe the dowry and gyftes, & I wil geue accordynge as ye saye vnto me, and geue me the Damsel to wyfe.

Then the sonnes of Jacob answered to Sichem & Hemor: his father deceyted fullpe, because he had despyled Dina their syster. And they sayde vnto them, we can not do this thinge y<sup>e</sup> we shoulde geue our syster to one that is vncircumcysed, for that were a shame vnto vs. Onely in this wil we consent vnto you: If ye wyl be as we be, that all the men children amonge you be circumcysed, than wil we geue our doughter to you and take yournes to vs, and wyl dwell with you, and be one people. But yf ye wil not harken vnto vs to be circumcysed, than wyl we take our doughter and goo our wayes. And their wordes pleased Hemor: and Sichem his sonne. And the yonge man deterde not for to do the thinge, because he had a lust to Jacobs doughter: he was also moste set by of al that were in his fathers house. Then Hemor and Sichem went vnto the gate of their cytie, and commened with the men of their cytie, sayinge: these men are peasable with vs, & wyl dwell in the lande, & do their occupacio there in. And in the lande is rowme ynough for the, let vs take their doughters to wyues & geue them oures: onely herin wil they consente vnto vs for to dwell with vs, and to be one people: yf all the men children that are among vs be circumcysed as they are. Their goodes & their substance, and al their cattell are oures, onely let vs consent vnto them, that they maye dwell with vs.

And vnto Hemor and Sichem hys sonne harkened al that went out at the gate of his cytie. And all the men children were circumcysed what soeuer

C. ii. wente



*Ge. xlix. a. Iud. ix. a.*  
 wente oute at þ gates of his ctytie. And the thirde daye (whē it was paineful to them) .ii. of þ sonnes of Jacob Simeon and Leui. Dinas bʒethʒen, toke ether of them his swerde and went in to the citie boldly, and slewe all þ was male, & slewe also Demoz and Sichē his sonne with the edge of the swerde, & toke Dinah their syster oute of Sichems house, and wente their waye.

Chan came the sonnes of Jacob by on the deade, and spoyled the ctytie, because they had despyled their syster: and toke their shepe, oren, asses, and what so euer was in the ctytie, and also in the fel-des. And all their goodes, all theyʒ childʒ and their wyues toke they cap-tue, and made hauocke of al that was in the houses.

And Jacob sayde to Simeon, & Leui: ye haue troubled me, and made me stycke vnto the inhabitours of þ lāde, both to the Canaanites and also vnto the Pherezites. And I am fewe in nō-bʒe. Wherefore they shall gather them selues together agāst me, and slep me, and so shall I and my house be destroyed. And they answered: shoulde they deale with our syster as wān whooze?

### ¶ The xxxv. Chapter.

*¶ Jacob goeth by vnto Bethel, and buryeth his yma-ges vnder an oke. Deboʒa dieth. Jacob is called Israell. The lande of Canaan is promysed him. Rachel dyeth in labour: Ruben laye with his fathers concubyne. The death of Isaac.*

*Ge. xxxviii. b. Ge. xxxi. c. Gen. 28. b.*  
**A**ND God said vnto Jacob, a-ryse & get the by to Bethel, & dwel there. And make there an aulter vnto God, that ap-pearerth vnto the, whē thou fleddest frō Esau thy brother. Chan sayde Jacob vnto his householde & to all that were with him: put away þ \* a straunge god-des þ are amonge you, and make poure selues cleane, and chaunge poure gar-mentes, and let vs aryse and goo by to Bethell, that I maye make an aulter there, vnto God which \* herde me in the daye of my tribulation, and was with me in the waye whiche I wente.

And they gaue vnto Jacob all the straunge goddes whiche were vnder their handes, and all theyʒ earpynges whiche were in their eares, & Jacob hyd them vnder an oke at Sichē. And they

departed. And the feare of God fell by on the ctyties that were rounde aboute them, that they durst not folowe after þ sonnes of Jacob. So came Jacob to Lus in the lande of Canaan: otherwile called Bethell, with all the people that was with him. And he buylded there an aulter, and called the place \* Bethel: because that God appereth vnto hym there, when he fled from his brother.

Chan died \* Deboʒa Rebeccas noʒe, and was buryed benethe Bethell vnder an ooke. And the name of it was called, þ ooke of lamentaciō. And God appeared vnto \* Jacob agayne after he came out of Mesopotamia, & blessed him, and sayde vnto him: thy name is Jacob. Not withstandynge thou shalt be no moze called \* Jacob, but Israell shall be thy name. And so was his name called Israell.

And God sayde vnto him: \* I am God almighty, growe and multiplie: for people & a multitude of people shall sprynge of the: \* yea, and kynges shall come out of thy loynes. And the lande whiche I gaue Abraham and Isaac, wil I geue vnto the, and vnto thy seed after the, wil I geue it also. And God departed from him in the place where he talked with him. And Jacob set by a marke in the place where he talked with him: euen a pyllour of stone, and powred drinke offrige thereon, & powred also oyle therō, & called the name of the place where god spake w him, Bethel.

And they departed from Bethel, and when he was but a selde bʒede frō Ephʒath, Rachel began to trauell: And in traueylng, she was in payrell. And as she was in paynes of hyʒ labour, the mydwylfe sayde vnto her: feare not, for þ shalt haue this sonne also. Thē as hir soule was a departynge, þ she \* must dye: she called hys name \* Ben Oni. But his father called him \* Bē Jamin. \* And thus dyed Rachel, & was buryed in the waye to Ephʒath, whiche now is called Bethlehem. And Jacob set by a pyller vpon hir graue, whiche is called Rahels graue pyller vnto this daye. And Israell wente thence, and pytched by hys tente beyonde the \* toure of Eder. And it chaunced, as Israell dwelte in the lande, that Ruben wente and

And laye\* with Bilha his fathers concubyne, & it came to Israels eare. The sonnes of Jacob were. xii. in nombze. The sonnes of Lea: Ruben Jacobs eldest sonne, and Simeon, Levi, Juda, Issachar, & Zabulon. The sonnes of Rachel: Joseph & Ben Jamin. The sonnes of Bilha Rahels mayde: Dan & Naphtali. The sonnes of Zilpha Leas mayde, Gad and Aser. These are the sonnes of Jacob whiche were borne him in Mesopotamia.

Then Jacob went unto Isaac hys father to Mamre a principall cyte, othertwyle called Hebron: where Abraham and Isaac sojourned as strangers. And the dayes of Isaac were an hundred and lxxx. yeres: & thā fell he sycke and dyed, & was put vnto his people: beyng olde & ful of dayes. And his sonnes Esau and Jacob buried hym.

**The notes.**

**Stralgt** a. The scripture callith all Images and Idols, strange Gods: because the worshippers of the same them as Gods.

**Ben Oni.** b. Ben Oni, is by interpretation. The sonne of my sorrowe. Wherefore Rachel beyng in the extremite of dearthe, whē she was deliuered of hys sonne: called him Ben Oni.

**Ben Jamin.** c. Ben Jamin, that is the sonne of the right hand. And the ryght hande is taken for good fortune. d. To be putte vnto his people. Loke in Genesis xix. a.

**The xxxvi. Chapter.**

The wyues of Esau. Jacob & Esau are cyche. The genealogie of Esau. Esau dwelleth in the hylle Seir.

**These** are the generacions of Esau, whiche is called Edō. Esau toke his wyues of the daughters of Canaan. Ada the daughter of Elon an Hethite, and Tholibama the daughter of Ana, which Ana was y sonne of Zebion an Heuete. And Basmath Ismaels \* daughter, & sister of Rebatoth. And Ada bare vnto Esau, Eliphaz: and Basmath bare Reguel. And Tholibama bare Jeus, Jaelam and Kozah. These are the sonnes of Esau which were borne hym in the lande of Canaan.

And Esau toke his wyues, his sonnes & daughters, and all the soules of his house: his goodes, & all his catell, and all hys substance whiche he had gotten in y lande of Canaan, and wente into a countre away from his brother Jacob: for their \* riches was so much,

that they coulde not dwell together, & the lande where in they were strangers, coulde not receaue them: because of their catell. Thus dwelte Esau in mounte Seir, whiche Esau is called Edom. These are y generacions of Esau father of the Edomites in mounte Seir, and these are the names of Esaus sonnes: \* Eliphaz, the sonne of Ada the wife of Esau, and Reguel the sonnes of Basmath the wyfe of Esau also. And the sonnes of Eliphaz were Theman, Omar, Zepho, Gaethan & Kenas. And Thimna was concubyne to Eliphaz Esaus sonne, and bare vnto Eliphaz Amalech. And these be the sonnes of Ada Esaus wyfe. And these are y sonnes of Reguel: Nahath, Serah, Samia & Misa: these were y sonnes of Basmath Esaus wyfe. And these were the sonnes of Tholibama Esaus wyfe the daughter of Ana daughter of Zebion, whiche she bare vnto Esau: Jeus, Jaelam and Kozah.

These were dukes of the sonnes of Esau. The children of \* Eliphaz y first sonne of Esau, were these: duke Theman, duke Omar, duke Zepho, duke Kenas, duke Kozah, duke Gaethan and duke Amalech: these are the dukes y came of Eliphaz in the lande of Edō, and these were the sonnes of Ada. These were the chyldren of Reguel Esaus sonne: duke Nahath, duke Serah, duke Samia, duke Misa. These are the dukes that came of Reguel in the lande of Edom, and these were the sonnes of Basmath Esaus wyfe. These were the chyldren of Tholibama Esaus wyfe: duke Jeus, duke Gaethan, duke Kozah: these dukes came of Tholibama the daughter of Ana Esaus wyfe. These are the children of Esau, and these are the dukes of the: whiche Esau is called Edom. These are the chyldren of \* Seir the Horite, the inhabitoure of the lande: Lothan, Sobal, Zibeon, Ana, & Elon, Esler & Disan. These are the dukes of y Horytes the children of Seir in the lande of Edom. And the children of Lothan were: Horf and Heman. And Lothans syster was called Thymna.

The chyldren of Sobal were these: Aluan, Manabath, Ebal, Sepho and Onam. These were the chyldren of



**zibeon.** **Ala** and **Ana**, this was that **Ala** that founde the \* mules in **p** wildernes, as he fed his father zibeons asses. The children of **Ana** were these: **Dison** and **Ahalibama** the daughter of **Ana**. These are the children of **Dison**, **Hemdan** **Elban**, **Jethran** and **Cheran**. The children of **Ezer** were these, **Bilha**, **Sevuan** and **Akan**. The children of **Dison** were: **Ez** and **Aran**. These are **p** dukes that came of **Hor**: duke **Lothan**, duke **Sabal**, duke **zibeon**, duke **Ana**, duke **Dison**, duke **Ezer**, duke **Dison**. These be the dukes that came of **Hor** in their dukedoms in **p** lande of **Seir**. \* These are the kynges that reigned in the lade of **Edo** before there raygned any kyng amonge the childre of **Israel**. **Bela** the sonne of **Beor** raygned in **Edomea**, and the name of his cytie was **Dinhaba**. And when **Bela** dyed, **Jobab** the sonne of **Serah** out of **Bezara**, raygned in his steade. When **Jobab** was dead, **Husam** of the lade of **Themany** raygned in his steade. And after the death of **Husam**, **Hadad** the sonne of **Bedad** (which slew the **Madianytes** in **p** felde of **p** **Moab**ytes) raygned in his steade, and the name of his cytie was **Auth**. When **Hadad** was deade, **Samla** of **Marek** raygned in his steade. When **Samla** was deade, **Saul** of the ryuer **Reho** both raygned in his steade. When **Saul** was deade, **Baal Hanan** the sonne of **Achboz** raygned in his steade. And after **p** deeth of **Baal Hanan** the sonne of **Achboz**, **Hadad** reigned in his steade, & the name of his cytie was **Pagu**. And his wyfes name **Mahetabel** the doughter of **Mahad** the doughter of **Melahab**. These are the names of the dukes that came of **Esau**, in the .xii. kindredes, places & names: Duke **Thinna**, duke **Alua**, duke **Jetheth**, duke **Ahalibama**, duke **Ela**, duke **Pinon**, duke **Kenaz**, duke **Theman**, duke **Mibzar**, duke **Magdiel**, duke **Iram**. These be the dukes of **Edomea** in their habitacions, in the lande of their possessions. This **Esau** is the father of the **Edomptes**.

**The notes.**

**Baspath** a. Basmath or Berwyse called **Mahetabel**. And so in other places is there dyvers names given to one person.

**The .xxxviii. Chapter.**

**Joseph** accuseth his brethren. **Joseph** dreameth and is hated of his brethren and is sold to the **Amachytes**. **Jacob** bewapleth **Joseph**.



**And Jacob** dwelte in **p** lande, **A** where in his father was a stranger, that is to saye, in the lande of **Canaan**. And these are the generacions of **Jacob**: when **Joseph** was. .xvii. yere olde, he kepte shepe with his brethren, & the lad was with the sonnes of **Bilha** and of **Zilpha** his fathers wyues. And he broughte vnto their father an euill saying that was of them. And **Israel** loued **Joseph** more than all his chyldren, because he begat hym in his olde age, & he made him a coote of many coloures.

When his brethren sawe that their father loued hym more thā al his brethren, they hated hym and coulde not speake one kynde worde vnto hym. Moreover **Joseph** dreamed a dreame and tolde it vnto his brethren: wherefore they hated him yet the more. And he sayde vnto them: heare, I pray you, this dreame whiche I haue dreamed: Beholde, we were makynge sheues in the felde: and lo, my sheffe arose, & stode vp ryghte, and poures stode rounde aboute, & made obeysaunce to my sheffe. Then sayde his brethren vnto hym: what, halte thou be oure kynger? halte thou raygne ouer vs? And they hated him yet the more, because of his dreame, and of his wordes.

And he dreamed yet another dreame, and tolde it his brethren, sayinge: beholde, I haue had one dreame more: me thoughte the sonne and the moone, and .xi. starrs made obeysaunce to me. And when he had tolde it vnto his father and his brethren, his father rebuked hym, and sayde vnto hym: what meaneth this dreame whiche thou hast dreamed? hal I and thy mother, & thy brethren come & sal on the grounde before the? And his brethren hated hym, but his father noted the sayinge.

His brethren wente to kepe their fathes shepe in **Sichem**, and **Israel** sayde vnto **Joseph**: do not thy brethren kepe in **Sichem**? come, that I maye sende the to the. And he answered: here am I. And he sayde vnto hym: goo and see whether it be well with thy brethren

and



and the shepe; and brynge me worde a gayne. And sent him out of the vale of Hebron, for to go to Sichem. And a certayne man founde hym, wanderynge out of his waye in the felde, and axed him what he sought. And he answered: I seke my brethren, tell me I praye the where they kepe shepe. And the man sayde, they are departed hence, for I herde the say: let vs goo vnto Dothan. Thus went Joseph after his brethren, and founde them in Dothan.

And when they sawe him a farre of befoze he came at them, they toke counsell against him, for to sleie him, & sayde one to another: Beholde, this dreemer cometh: come now and let vs sleie him, and cast him in to some pyte, and let vs say that some wycked beaste hath deuoured hym, and let vs see what hys dreames wyll come to.

When Ruben herde that, he wente aboute to ryd hym out of their handes and sayde, let vs not kyll him. And Ruben sayde mozeouer vnto the, shede not his bloude, but cast him in to this pyt that is in the wylernes, and laye no handes vpon him: for he woulde haue rydde hym out of their handes, and deliuered him to his father agayne.

And as soone as Joseph was come vnto his brethren, they stripte him out of his gay coote, that was vpon hym, and they toke him, and cast him in to a pyt: But the pyt was emptye and had no water therein. And they sat them downe to eate breade. And as they liste by they eyes and looked aboute, there came a companie of Ismaelites from Silead, and their camels laden with spicery, baulme, and myrr, & were goinge downe in to Egypte.

Then sayde Juda to his brethren: what auayleth it that we sleie our brother, and kepe his bloude secret? come on, let vs sell him to the Ismaelites, and let not oure handes be defyled vpon him: for he is oure brother, and oure fleche. And his brethren were contente. Then as the Madianites marchaunt men passed by, they drewe Joseph oute of the pyt & solde him vnto the Ismaelites for xx. peces of syluer. And they brought him into Egypte.

And when Ruben came agayne vn-

to pyt & founde not Joseph there, he rent his clothes & went agayne vnto his brethren, saying: p lads is not pder; & whether shal I goo? And they toke Josephs coote & kylled a goote, & dyped the coote in p bloude. And they sent p gay coote & caused it to be broughte vnto their father, and said: This haue we founde: se, whether it be thy sonnes coote or no. And he knewe it, saying: it is my sonnes coote, a wycked beaste hath deuoured him, & Joseph is rente in peces. And Jacob rent his cloother, and put sacke clothe aboute his loynes, and sorowed for his sonne a longe season. Then came all his sonnes & all his daughters to comforte him. And he woulde not be comforted, but sayde: I wyll go doune in to the graue vnto my sonne, mournyng. And thus his father wepte for him. And the Madianytes solde him in Egypte vnto Putiphar a lord of Pharaos: & his chiefe marshal.

The notes.

a. Acutyng of clothes was specially used among the Hebrewes, when the glorie of God was commended. As here, where they feared God so lyric, as to kyll their owne brother.

The xxxviii. Chapter.

The marriage of Iuda. The trespass of Er & Onan, and the vengeance of god that came there vpon. Iuda laye with his daughter Thamar. The byrthe of Phares and Zarah.



As it fortuneth at that time, that Iudas wente from hys brethren, & gat him to a man called Hira of Odollaim, and there he sawe p daughter of a man called Sua a Canaanite. And he toke her and went in vnto her. And she conceived and bare a sonne and called his name Er. And she concealed agayne, and bare a sonne & called him Onan. And she concealed p thyrde tyme, and bare a sonne, whome she called Sela: and he was at Chesyb when she bare him.

And Iudas gaue Er hys eldest sonne a wyfe whose name was Thamar. But this Er Iudas eldest sonne was a wicked in p syghte of the Lorde, wherfore p Lorde slewe him. Then sayd Iudas vnto Onan: goo in to thy brothers wife, & marie her: and styre vp seed vnto thy brother. And when Onan perceaued that the seed shoulde not be hys, therfore when he wente in to hys brothers wyfe, he spylled it

C. llii. on

Mat. xxi. d  
Mar. xii. a  
Luc. xx. c.

Gen. xlii. b

Gen. xlii. b

Gen. 39. a  
Isa. ciii. f  
Eapl. x. c

To rent clothes.

1. Par. ii. a

Gen. xlii. b  
Gen. xlii. b

Gen. xlii. b

on the ground, because he would not geue seed vnto his brother. And þ this whiche he did, displeased the LORD, wherfore he slew him also. Chan sayde Juda to Thamar hys doughter in lawe: remaine a widowe at thy fathers house, tyll Sela my sonne be growne: for he feared, lest he shuld haue died also, as his brethre did. Thus wet Thamar and dwelte in hys fathers house.

And in processe of tyme, the doughter of Sela Judas wife, died. Cha Judas when he had leste moynynge, wente vnto hys shepe shepers to Thymnath, with his frende Hira of Odollam. And one tolde Thamar, sayig: beholde, thy father in lawe goeth vp to Thymnath, to \* there his shepe. And she put hir widowes garmentes of from her, and couered her with a clooke, and dysgyfled her selfe: And sat her downe at the entrynge of Enaim whiche is by the hye wayes syde to Thymnath, for because she sawe that Sela was growne, and she was not geuen vnto him to wyfe.

When Juda sawe her, he thoughte it had bene an whooze, because she had couered hir face. And turned to her vnto the waye and sayd: come I pray the, let me lye with the, for he knewe not that it was his doughter in lawe. And she sayd: what wylte thou gyue me, for to lye with me? Chan sayde he, I wyl sende the a kydd from the flocke. She answered: Chan geue me a pledge tyll thou sende it. Chan sayde he, what pledge shall I geue the? And she said: thy sygnet, thy bracelet, and thy staffe that is in thy hande. And he gaue it her, and laye by her, and she was with childe by him. And she gate her vp and wente and put her mantell from her, & put on hys wydowes rayment agayne. And Judas sent the kydd by hys neyghbour of Odollam, for to fetch out hys pledge agayne from the wyfes hande. But he founde her not. Chan asked he the men of the same place, sayinge: where is the whooze that sat at Enaim in the waye? And they sayde: there was no whooze here. And he came to Juda agayne, sayinge: I can not fynde her, and also the men of the place sayde: that there was no whooze there. And Juda sayde: let her take it to her, lest

we be shamed: for I sette the kydd and thou couldest not fynde her.

And it came to passe that after .iij. monethes, one tolde Juda sayig: Thamar thy doughter in lawe hath played the whooze, and with playing þ whooze is become great with chylde. And Juda sayde: brynge her forth, and let her be brente. And when they broughte her forth, she sente to her father in lawe sayinge: by the man vnto whome these thinges pertayne, am I with chylde. And sayde also: loke whole are this seall, bracelet, & this staffe. And Juda knewe the, sayig: she is more righteous than I, because I gaue her not to Sela my sonne. But he laye w her nomore.

When tyme was come þ she shoulde be deliuered, beholde, there was .ii. twynnes in hys wombe. And as she traueled, the one put oute hys hande, and the mydwife toke and bounde a reed threde aboute it, sayinge: this wyl come out fyrste. But he plucked hys hande backe agayne, and his brother came oute. And she sayd: wherfore hast thou bent a rent vpon the? and called him Pharez. And afterwarde came out his brother þ had þ reade threde about his hande, whiche was called Zarah.

The notes,

a. To be twicked in the syght of the lord: is to walche in wickednes, knowynge that the lord seeth vs, and yet we wyl not repente.

b. Bent a rent, that is, wherfore diddest thou open the matryce first or was borne fyrste.

### ¶ The .xxxix. Chapter.

God prospereth Joseph. Pharaos wyfe tepereth him. He is accused & cast in pylson. God hath mercy vpon him.

Joseph was broughte vnto Egypte, and Putiphar \* a lord of Pharaos: and his chefe marshall an Egyptian, boughte him of the Ismaelites, whiche brought him thither. And the Lord was with Joseph, and he was a luckye felowe and continued in the house of hys master the Egyptian. And his \* master sawe that the Lord was with him, and that the Lord made all that he dyd prosper in hys hande: wherfore he founde grace in hys masters syght, and serued hym. And hys master made him ruelar of hys house, and put all that he had in hys hande. And as soone as he had made hym ruelar ouer hys house and ouer all that he



he had, & the Lord blessed this Egyptian house for Josephs sake, and the blessing of the Lord was upon all that he had: bothe in the house and also in the feldes. And therfore he lefte all that he had in Josephs hand, & looked vpon no thyng that was with him, saue only on the breade whiche he ate. And Joseph was a goodly person & a wel fauored. And it fortuneth after thys, & hys masters wife cast her eyes vpon Joseph, & sayde: come lye with me. But he denyed & sayd to her: Beholde, my mayster woteth not what he hathe in the house w me, but hathe committed all that he hath to my hāde. He him selfe is not greater in the house than I, and hath kept nothyng from me, but onely the, because thou art hys wyfe. How than can I do thys greates wyckenes, for to sinne agaynst God: and after this manner spake she to Joseph daye by daye: But he harkened not vnto her, to slepe nere her, or to be in her compaignye.

And it fortuneth aboute the same season, & Joseph entred in to the house, to do hys busynes: & there was none of the houtholde by, in the house. And she caughte him by the garment, sayinge: come slepe with me. And he lefte hys garment in her hande, & fled, and gotte him out. When she saw that he had left hys garment in her hande, & was fled out, she called vnto the men of the house, and tolde them, sayinge: He, he hathe brought in an Hebrew vnto vs to do vs shame: for he came in to me, for to haue slepte with me. But I cryed with a lowde voyce. And when he hearde, & I lyfte vp my voyce & cryed, he left his garment with me, & fled away, and got hym out.

And she layed vp his garment by her, vntyl her lord came home. And she told hym accordyng to these wordes, sayinge: Thys Hebrewes seruaunte whiche thou hast brought vnto vs, came in to me, to do me shame. But as soone as I lyfte vp my voyce and cryed, he left his garment with me, and fled out. When hys master hearde the wordes of hys wyfe which she tolde him, sayinge: after this maner dyd thy seruaunte to me, he waxed wroothe.

And he toke Joseph and put hym in

\* prison: Euen in the place where the kinges prisoners lay boūde. And there continued he in prison, but the Lord was with Joseph, & shewed hym mercy, and gotte hym fauour in the sight of the keeper of the prison, whiche committed to Josephs hande, all the prisoners & were in the prison house. And what soeuer was doone there, that dyd he. And the keeper of the prison looked vnto nothyng that was vnder his hande, because the Lord was with hym, and because that what so euer he dyd, the Lord made it come luckely to passe.

### The. xi. Chapter.

Joseph expoundeth the dreames of the two prisoners.



And it chaunced after thys, that the chiefe butlar of the kynge of Egypte and hys chiefe baker had offended their lord the kynge of Egypte. And Pharaos was angrie wyth them and putte them in warde in hys chiefe marshalls house: euen in the prison where Joseph was boūde. And the chiefe marshall gaue Joseph a charge with them, and he serued them. And they continued a season in warde.

And they dreamed ether of them in one nyght: both the butlar and the baker of the kynge of Egypte, which were boūde in the prison house, ether of the hys dreame, and eche mannes dreame of a sondrye interpretation. When Joseph came in vnto them in the morninge, and looked vpon them: beholde, they were sadde. And he asked the sayinge: wherfore loke ye so sadly to daye? They answered hym: we haue dreamed a dreame, and haue no man to declare it. And Joseph sayd vnto them. Interpretynge belongeth to God, but tell me yet. And the chiefe butlar told his dreame to Joseph, and sayd vnto him: In my dreame me thoughte there stode a byne before me, & in the byne were thre braunches, and it was as though it budded, and her blossoms shotte forth: & the grapes thereof waxed ripe. And I had Pharaos cuppe in my hande, and toke of the grapes, and wrong the in to Pharaos cuppe, & deliuered Pharaos cup in to hys hande. And Joseph said vnto him, thys is the interpretation

C. b. of it:



of it. The thre braunches are.iii.dages: for within thre dages shall Pharao lyfte vp thyne heade, and restooze thee vnto thyne office agayne, & thou shalt deliuer Pharaos cuppe in to hys had, after the olde maner, euen as thou didst when thou waste hys butlar. But thynke on me with the, when thou arte in good case, & shewe mercye vnto me. And make mencion of me to Pharao, & helpe to bynge me out of thys house: for I was stolen out of the land of the Hebrues, and here also haue I done no thyng at all wherfore they shuld haue putte me in to thys dongeon. When the chiefe baker sawe, that he had well interpreted it, he sayd vnto Joseph, me thought also in my dreame, that I had thre wyker baskettes on my heed. And in the hyppermoste basket of all maner bakemeates for Pharao. And the byrdes ate them oute of the basket vpon my heade.

**D** Joseph answered and sayde: this is the interpretacio therof. The thre baskettes are thre dages, for this daye.iii. dages shall Pharao take thy head fro the, and shall hange the on a tree, and byrdes shall eate thy flesh from of the.

**Mat. 14. a** And it came to passe the thyrde daye whiche was Pharaos byrth day, that he made a feast vnto al his seruantes. And he lysted vp the head of the chiefe buttelar & of the chiefe baker amonge his seruantes. And restozed the chiefe buttelar vnto hys buttelarshyppe agayne, and he reached the cuppe into Pharaos hande, and hanged the chiefe baker: Euen as Joseph had interpreted vnto them. Notwithstandinge the chiefe buttelar remembred not Joseph, but forgot hym.

### The. xli. Chapter.

Pharaos dreames are expounded by Joseph. He is made ruler ouer all Egypte. He hath two sonnes, Manasses and Ephraim. The verthe begynneth in Egypte.



**A**d it fortunied at two yeres ende, Pharao dreamed, & thought he stod by a riuers syde, & that there came out of the riuer, seven goodly kyne & fatte fleshed, and fedde in a medowe, and hym thoughte that seven other kyne, came by after them oute of the ryuer euill

fauoured & leane fleshed, and stode by the other vpon the bynke of the ryuer. And the euill fauozed and leane fleshed kyne: Ate vp the seven well fauoured and fat kyne: and he awoke therewith. And he slepte agayne, and dreamed the seconde tyme, that. vii. eares of corne grewe vpo one stalke racke & goodlye. And that. vii. thynne eares blasted with the wynde, sprange vp after them: and that. vii. thynne eares deuoured the seven rancke and full eares. And than Pharao awaked: & se, here is his dreame. When the moynynge came, his spirite was troubled. And he sent & called for al the sothsayers of Egypte, & all wyse men thereof, and tolde them hys dreame: But there was none of them that coulde interpretate it vnto Pharao. The spake the chiefe butlar vnto Pharao, sayinge: I doe remembre my faute this daye. Pharao was angrie with his seruantes, & put in warde in the chiefe marshalls house both me and the chiefe baker. And we dreamed both of vs in one night & eche mannes dreame of a sounde interpretacion.

And there was with vs a yonge man, an Hebrue bozne, seruante vnto the chiefe marshall. And we tolde hym, and he declared our dreames to vs, accordynge to either of oure dreames. And as he declared them vnto vs, euen so it came to passe. I was restozed to myne offyce agayne, & he was hanged.

Then Pharao sent and called Joseph. And they made hym haste out of prison. And he shaued hym selfe and chaunged his rayment, & wet in to Pharao. And Pharao sayd vnto Joseph: I haue dreamed a dreame & no man can interpretate it, but I haue heard saye of the, as soone as thou hearest a dreame, thou doest interpretate it. And Joseph answered Pharao, sayinge: God shall geue Pharao an answer of peace with oute me. Pharao sayde vnto Joseph: In my dreame me thought I stode by a ryuers syde, and there came oute of the ryuer. vii. fatte fleshed and well fauozed kyne, and fedde in the medowe. And then. vii. other kyne came by after them, poore and very euill fauozed and leane fleshed: so that I neuer saw their lyke in all the lande of Egypte in euell fauourednesse.

fauorednesse. And the .vii. leane & euill fauored kyne ate vp the first .vii. fatte kyne. And when they had eaten the vp, a man coulde not perceaue that they had eaten them: for they were styl as euill fauored as they were at the beginning. And I awoke. And I saue a gayne in my dreame. .vii. eares spring out of one stalke ful and good, and .vii. other eares withered, thynne & blasted with winde, spring vp after them. And the thynne eares deuowred .vii. good eares. And I haue tolde it vnto .v. soth sayers, but no man can tell me what it meaneth. The Joseph said vnto Pharaos: bothe Pharaos dreames are one. And God doth shewe Pharaos what he is about to do. The .vii. good kyne are .vii. peres: & the .vii. good eares are .vii. peres also, & it is but one dreame. Like wyle the .vii. thynne and euell fauored kyne that came out after the .vii. peres: & the .vii. emptie & blasted eares shalbe .vii. peres of honger. This is that which I sayd vnto Pharaos, that God doeth shewe Pharaos what he is aboute to do.

Behold, there shal come seuen peres of great plenteousnes throughout all the lande of Egypte. And there shal asyle after them .vii. peres of hunger. So .v. al the plenteousnes shal be forgotten in the lande of Egypte. And the hunger shal consume .v. lande: so that .v. plenteousnes shal not bee once sene in the lande by reason of that hunger .v. shal come after, for it shal be exceeding greate. And as concernynge that the dreame was doubled vnto Pharaos the secoude tyme, it betokeneth that the thyng is certaynly prepared of God, & that God wyl shortly bring it to passe.

Nowe therfore let Pharaos prouide for a man of vnderstandynge and wisdom, & sette hym ouer the lande of Egypte. And let Pharaos make offycers ouer the lande, & take vp the fyfte part of the lande of Egypte in the .vii. plenteous peres, & lette them gather all the foode of these good peres that come, & lay vp corne vnder the power of Pharaos, that there maye be foode in the ciities, and there let the kepe it that there maye be foode in store in the lande, agaynst the .vii. peres of huger whiche

shall come in the lande of Egypte, and .v. the lande perith not thowow hunger.

And the sayinge pleased Pharaos & all his seruauntes. Than sayd Pharaos vnto his seruauntes: Where shall we fynde such a man as this is, .v. hath .v. sprete of God in him: wherfore Pharaos sayd vnto Joseph: for as much as God hathe shewed thee all thys, there is no man of vnderstandynge or of wisdomelike vnto thee. Thou therefore shalt be ouer my house, & accordynge to thy worde shall all my people obey: only in .v. kynges seate wyl I be aboue the. And he sayd vnto Joseph: beholde, I haue sette thee ouer all the lande of Egypte. And he toke of his rying from his synger, and put it vpon Josephs syngre, & arayed him in raymet of bisse, & put a golde chayne about his neck & sette him vpon the beste charet that he had saue one. And they cryed before hym a Abrech, and that Pharaos hadde made hym ruelat ouer all the lande of Egypte.

And Pharaos sayde vnto Joseph: I am Pharaos, without thy wyl, shall no man lyft vp ether his hand or fote in all the lande of Egypte. And he called Josephs name <sup>b</sup> zaphnath Baena. And he gaue hym to wyle Asnath the daughter of Putiphar prieste of On. Than went Joseph abrode in the lande of Egypte. And he was .xxx. yere olde: wher he stode before Pharaos kyng of Egypte. And thus Joseph departed from Pharaos, and wente thowow out all the lande of Egypte.

And in the .vii. plenteous peres they made sheues & gathered vp all the fode of the .vii. plenteous peres which were in the lande of Egypte & put it in to .v. cyties. And he putte the foode of the felde that getewe rownde aboute euery cytie: euen in the same. And Joseph layde vp corne in stooze, lyke vnto the lande of the see in multitude out of measure, vntyll he leste nombrynge: for it was withoute nombze. And vnto Joseph were bozne two sonnes (before the peres of hungre came) whiche Asnath the daughter Putiphar prieste of On, bare vnto hym. And he called the name of the fyrste sonne \* Manasse, for God (sayde he) hathe made me forgette all

Isa. ciii. v.  
Acta. vii. b  
i. mach. ii. c.  
Dani. ii. c.

Gen. xliij

iii



my labour and all my fathers householde. The seconde called he Ephraim, for God (sayde he) hath caused me to growe in the lande of my trouble.

And when the .vii. yeres of plentifulnes that was in the lande of Egypte, were ended, than came the seven yeres of sterth, accordynge as Joseph had sayd. And sterth was in all lades: but in the lande of Egypt was there yet foode. When now al the land of Egypt began to hunger, than cryed the people to Pharaos for breade. And Pharaos sayde vnto all Egypte: God vnto Joseph, and what he sayeth to you that doo. And when the sterth was thoroowe out al the lande, Joseph opened al that was in the citties and solde it vnto the Egyptians. And hunger waxed sore in the lande of Egypte. And all the countrees came to Egypte to Joseph for to bye corne: because that the hunger was so sore in all landes.

**The notes,**

- Abrech.** a. Abrech is as muche to saye as tender father. Or as some will bowe the knee.  
**yaphnath**  
**Pharna.** b. yaphnath Pharna, are wordes of Egypte, and is as muche to saye, as a man to whome secrette thynges are opened.  
**Wher he**  
**doe. &c.** c. To stande before Pharaos, is to be admitted in to the office of Pharaos, as in .i. Reg. xvi. d.

**The .xlii. Chapter.**

Josephs brethren come into Egypte to bye corne. And he knoweth them and tryeth them. Simeon is put in prison, the other returne to their father to fetch Ben Jamin. His father is lothe to let hym goe, but at the last he grannted it.

**W**hen Jacob sawe that there was corne to bee solde in Egypte, he sayd vnto hys sonnes: Why are ye neglygent beholde, I haue hearde that there is corne to be solde in Egypte. Get you thither & bye vs corne from thence, & we maye lyue & not dye. So wente Josephs ten brethren doune to bye corne in Egypte, for Ben Jamin Josephs brother wolde not Jacob sede with his other brethren: for he sayde: some misfortune myght happen hym.

And the sonnes of Israell came to bye corne amonge other that came, for there was sterth also in the lade of Canaan. And Joseph was gouernour in the lande, and solde corne to all the people of the lande. And his brethren came, & fel flat on the grounde before hym. When Joseph sawe hys brethren, he knewe the;

But made straunge vnto them, and spake roughlye vnto them, sayinge: Whence come ye? And they sayd: out of the lande of Canaan, to bye vitayle. Joseph knewe hys brethren, but they knewe hym not.

And Joseph remembered his dreames whiche he dreamed of them, & said vnto them: ye are spies, and to se where the lande is weake is your comminge. And they sayde vnto hym: may my lord: But to bye vitayle thy seruantes are come. We are all one mannes sonnes, and meane truly, and thy seruantes are no spies. And he sayde vnto them: naye verely, but euen to se where the lande is weake is your comynge. And they sayde: we thy seruantes are .xii. brethren, the sonnes of one man in the lande of Canaan. The yongest is yet with our father, and one no man wotteth where he is. Joseph sayde vnto them, that is it that I sayde vnto you, ye are surely spies. Here by ye shall be proued. for by the lyfe of Pharaos, ye shal not goo hence, vntyll your yongest brother be come hyther. Sende therefore one of you and let hym sette youre brother, & ye shall be in prison in the meane season. And thereby shall your wordes be proued, whether there be anye trueth in you: or els by the life of Pharaos, ye are but spies. And he put them in ward the dapes.

And Joseph sayd vnto them the thyrde daye: This doo and lyue, for I feare God. If ye meane no hurte, let one of your brethren be bounde in prison, and goo ye and bynge the necessaries foode vnto youre householdes, and bynge youre yongest brother vnto me: that your wordes may be beleued, and that ye dye not: And they dyd so.

Then they sayd one to an other: we haue verely sinned agaynst our brother, in that we sawe the angur of our soules, when he besoughte vs, and wolde not heare hym: therefore is this trouble come vpon vs. Ruben answered them sayinge: sayde I not vnto you that ye shulde not synne agaynst the lad? but ye wolde not heare. And now verely se, hys bloude is requyred. They were not aware that Joseph vnderstoode them, for he spake vnto them by an



**E** by an interpreter. And he turned from them & wepte, and then turned to them agayne & comened with the, & toke out Symeon from amonge them & bounde him before their eyes, and commaunded to fyll their sackes with corne, and to putte euerye mannes money in hys sacke, & to geue them vitaille to spende by the waye. And so it was doone to them. And they laded their asses with the corne and departed thence. And as one of them opened hys sacke, to geue his alle prouander in the inne, he spi- ed hys money in hys sackes mouthe. And he sayd vnto his brethren: my mo- ney is restozed me agayne, & is euen in my sackes mouth. Chan their heartes fayled them, and were astonyed & sayd one to a nother: Howe commeth it that God dealeth thus with vs. And they came vnto Jacob their father vnto the lande of Canaan, and tolde him al that had happened them, saynge: The lorde of the land spake roughlye vnto vs, & toke vs for spyres to lerce the coun- tre. And we sayde vnto hym: we meane truelye & are no spyres. We be. xii. bre-  
**I** then sonnes of our father, and one is away, and the yongest is now with our father in the lande of Canaan. And the lorde of the countre sayde vnto vs: here by shal I knowe if ye meane true- ly: leaue one of your brethren here with me, and take foode necessarye for your householdes and gette you awaye, and brynge your yongest brother vnto me. And thereby shal I knowe that ye are no spies, but meane truely: So wyl I deliuer you your brother agayne, and ye shal occuppe in the lande.

And as they emptyed their sackes, beholde: euery mans boude of money was in his sacke. And whē both they & their father saw the bouidels of money, they were afrayde. And Jacob their fa- ther sayd vnto them: He haue ye rob-  
**E** bed of my chyldren: Joseph is awaye, and Symeon is awaye, and ye wyl take Ben Jamin awaye. Al these thin- ges sal vpon me. Ruben answered his father, saynge: Slee my two sonnes, yf I brynge hym not to thee agayne. Deliuer hym therfore in to my hande, and I wyl brynge hym to the agayne: And he sayde: My soune shal not goo

downe w you. For his brother is dead, & he is left alone. Moreover some mis- fortune myghte happen vpon hym by the waye whiche ye go. And so shoulde ye brynge my gray head with sorowe vnto the graue.

**The notes.**

a. To requite bloud at the handes of another is To requit to take vengeance of the euyl done vnto him: as re bloud. in. Gene. ix. a. Ista. ix. b. Ezech. iii. e.  
 b. Here is the graue taken for death. So that, to To bring brynge to the graue betokeneth to be the cause to the of death, as in Esay. lxxviii. graue.

**The. xliii. Chapter.**

**W**hen Ben Jamin was brought, they returned with spies. Symeon is deliuered out of prison. Joseph go- eth ahyde and wepeth. They feast to together.



**A**nd the derth waxed sore in **E** land. And whē they had ea- te vp the corne whiche they brought out of **E** lande of **E** gypte, their father sayd vnto them: go agayn & bye vs a lytle foode. The said Juda vnto him: the mā dyd testifie vn- to vs, saying: \*loke that ye see not my face excepte your brother be with you. Therfore yf thou wylt sende our bro- ther w vs, we wyl go & bye the foode. But yf thou wylt not sede hym, we wyl not goo: for the man sayde vnto vs: Loke that ye see not my face, excepte poure brother be with you. And Isra- el sayd: wherfore delt you so cruelly w me, as to tell the man y ye had yet ano- ther brother. And they sayde: The man **a**sked vs of oure kynred, saynge: Is your father yet alpye. Haue ye not an- other brother. And we tolde hym acoz- dyng to these wordes. Howe coulde we knowe y he wolde byd vs brynge oure brother downe w vs. Chan sayd Ju- da vnto Israel hys father: Sende the lad w me, & we wyl ryle & go y we may lyue & not dye: both we, thou & also our chyldren. I wyl be suertie for hym, and of my handes requite hym. If I bring hym not to the & sette him before thyne eyes, \* than let me beate the blame for euer. For excepte we hadde made thys taryenge: By thys we had bene there twyse and come agayne.

**C**han their father Israel sayde vn- to them: yf it must ned be so nowe: thā do thus, take of the best frutes of the lande in poure vessels, and brynge the man a presente, a curtesye bawme, and

a curtesie of hony, spices, and myrr, dates, & almondes. And take as much monye more with you. And the monye that was broughte agayne in youre sakes, take it agayne with you, peradventure it was some ouersyghte.

Take also your brother with you, & ayle & go agayne to the mā. And God almyghty geue you mercy in the sight of the man, and sende you your other brother and also Ben Jamin, & I will be as a man robbed of hys children.

Thus toke they the presente and twyse so muche more monye with the, & Ben Jamin. And rose vp, went downe to Egypte, and presented them selfe to Joseph. When Joseph sawe Ben Jamin with them, he sayde to the ruelar of hys house: brynge these men home and slep and make redye: for they shall dine with me at noone. And the mā dyd as Joseph bad, and broughte them in to Josephs house.

Whē they were brought to Josephs house, they were afraide, and sayd: because of the monye that came in oure sakes mouthes at the firste tyme, are we brought to pycke a quarel with vs, and to laye some thinge to our charge, to brynge vs in bondage & oure asses also. Therfore came they to the man y was the ruelar ouer Josephs house, and commened with hym at the doore, and sayde.

Why, we came hyther at the firste tyme to bye foode, & as we came into an inne, & opened our sakes: beholde, euery mans monye was in hys sacke w ful weyghte. But we haue broughte it agayne with vs, & other monye haue we brought also in our handes, to bye foode, but we can not tel who put oure monye in oure sakes. And he sayde: be of good chere, feare not: your God, and the God of youre fathers hath put you that treasure in youre sakes, for I had your monye. And he broughte Sis meon out to them, & led them in to Josephs house, & gaue the water to wash their fete, & gaue their asses prouader. And they made redye their presente: agaynst Joseph came at noone, for they herde say that they shoulde dyne there. When Joseph came home, they brought y present in to the house to hym, which

they had in their hands, & fell flat on the grounde before hym. And he welcomed the curteously, saying: is your father, y olde mā which ye tolde me of, in good health? & is he yet alyue? they answered: thy seruante our father is in good health, and is yet alyue. And they bowed them selues and fell to the grounde.

And he lyfte vp hys eyes & behelde hys brother Ben Jamin hys mothers sone, & sayd: is this your yongest brother of whome ye sayde vnto me? And sayd: God be merciful vnto the my son. And Joseph made haste (for hys hert dyd melle vpon hys brother) & sought where to wepe, & entred into his chamber, for to wepe there. And he washed hys face & came out & refrayned hym selfe, and sayde: set breade on the table.

And they prepared for him by hym selfe, and for the by them selues, & for the Egyptians whiche ate w hym by them selues, because the Egyptians may not eate bread with the Hebrewes, for that is an abhominacio vnto the Egyptians. And they sat before hym: the eldest according vnto hys age, and the yongest according vnto his youth. And the men maarked amonge them selues. And they broughte rewardes vnto them frome before hym: But Ben Jamins parte was fyue tymes so muche as anye of theirs. And they ate, and they dronke, and were dronke with hym.

#### The notes.

a. Here abominacio betokeneth a thing abhorred, as though he shulde haue sayde. The Egyptians abhorre y carnyng of meate w an Achue.

#### The .xliii. Chapter.

Joseph accuseth hys brother of theft. Juda becomes much surertye for Ben Jamin.

And he commaunded the ruelar of his house, saying: fill y Jammens sakes with foode, & put euery mans monye in his bagge mouth, and put my syluer cuppe in the sakes mouth of the yongest, and hys corne monye also. And he dyd as Joseph had sayde. And in the morninge as soone as it was lyghte, y men were lette goo with their asses. And when they were oute of the cite, and not yett



ferre away, Joseph sayd vnto the ruler of hys house: bp and folow after þ men, and ouertake them, and saye vnto them: wherfore haue ye rewarded euell for good? Is that not the cuppe of whiche my lord drinkeþ, and doth he not prophesse therein: ye haue euell done that ye haue done.

And he ouertoke them, and sayd the same wordes vnto them. And they answered hym: Wherfore sayeth my lord such wordes? God forþyd, that thy seruantes shoulde doo so. Beholde, the money which we founde in our sakes mouthes, we broughte agayne vnto the, oute of the lande of Canaan: howe then shulde we steale out of my lordes house, ether syluer or golde: with whoseouer of thy seruantes it be founde, let hym dye, and let vs also be my lordes bondemen. And he sayde: Nowe therfore accordynge vnto your wordes: he with whome it is founde, shalbe my seruante: but ye shal be harmelesse.

And attonce euery man toke downe hys sacke to the grounde, and euery man opened his sacke. And he serched, and began at the eldest and left at the yongest. And the cuppe was founde in Ben Jamins sacke. Then they rente their clothes: and laded euery man his asse and wente agayne vnto the cite. And Juda & hys brethren came to Josephs house, for he was yet there, & they fell before hym on the grounde. And Joseph sayde vnto them: what dede is this which ye haue done? Wylt ye not that such a man as I can prophesse?

Then sayde Juda: what shal we say vnto my lord? what shall we speake? or what excuse can we make? God hath founde out the wyckednesse of thy seruantes. Behold, both we and he with whome the cuppe is founde, are thy seruantes: And he answered: God forþyd that I shulde doe so, the man with whome the cuppe is founde, he shall be my seruante: but goe ye in peace vnto your father.

Then Juda wente vnto hym and sayde: Oh my lord, let thy seruante speake a worde in my lordes eare, and be not wroth with thy seruante: for thou arte euen as Pharao. My lord receyued his seruante, sayinge: haue ye a

father or a brother? And we answered: my lord, we haue a father that is old, and a yonge lad which he begat in hys age: and the brother of the sayde lad is dead, and he is all that is left of that mother. And hys father loueth hym. Then sayd my lord vnto his seruantes: bring him vnto me, & I may set my eyes vpon hym. And we answered my lord, that the lad coulde not goo from hys father, for yf he shoulde leaue hys father, he were but a dead man. Then saydest thou vnto thy seruantes: except your yongest brother come with you, loke that ye se my face no more.

And when we came vnto thy seruante our father, we shewed hym what my lord had sayde. And when our father sayde vnto vs, goo agayne and bye vs a litle foode: we sayde, that we coulde not goo. Neuerthelesse, yf our yongest brother goo with vs, then wyl we goo, for we maye not se the mames face, excepte our yongest brother be with vs. Then sayde thy seruante our father vnto vs. Ye knowe that my wyfe bare me two sonnes. And the one wente out fro me, & it is sayd: of a suertie that he is tozned in peaces of wyld beasts, and I sawe hym not sence. If ye shall take this also away from me, and some misfortune happen vpon hym, & than shal ye bringe my graue head with you vnto the graue.

Nowe therfore, when I come to thy seruante my father, if þ lad be not with me: (seyng that his lyfe hangeth by the laddes lyfe,) then as soone as he seeth that the ladde is not come, he wyl dye. So shall we thy seruantes bringe the graue heade of thy seruante our father with sorowe vnto þ graue. For I thy seruant became suertie for the lad vnto my father, and sayde: yf I bring him not vnto the agayne, I wyl beare þ blame al my lyfe longe. Nowe therfore let me thy seruant byde here for the lad, and be my lordes bondman: and let the lad goo home with hys brethren. For howe can I go vnto my father, & þ lad not with me: lest I shulde see the wretchednes that shall come on my father.

¶ The Notes.

a. This prophesying is the souerete that þ Egyptiophetians speake.

Gen. xlii. 6.

Gen. 43. 8.

Gen. 37. 2.

Gen. 38. 2.

Gen. 34. 4.



# Joseph.

# Genesis.

tians comenlichsed, and not the effectrouse and certayne for knowledge of thynges to come, no: thet crnel rebukynge vice by the threapynge of Goddes wrathfull displeasure for the same.

## The. xlv. Chapter.

Joseph make a hym selfe knowne vnto hys brethren sendeth for hys father.

**A**ND Joseph could no lenger refrayne before all the that stode aboute hym, but commaunded that they shoulde goo all out frome hym, and that there shulde be no man w hym, whyle he vtred hym selfe vnto hys brethren. And he wepte aloude, so þ the Egyptians, & the house of Pharaos herde it. And he sayd vnto his brethren: I am Joseph, doth my father yet lyue? But hys brethren coude not answer hym, for they wereso abashed at his presēce. And Joseph sayde vnto hys brethren: Come nere to me, and they came nere. And he sayde: \* I am Joseph your brother \* whome ye solde in to Egypte. And now be not greued therewith, ne: ther let it seme a cruel thyng in your eyes, þ ye sold me hyther. For God dyd sende me before you to saue your lyfe. \* For this is the second yere of þ derth in the lande, and fyue moo are behynde in whiche there shal nether be earpyng nor haruest.

Wherfore God sente me before you to make prouisiō, þ ye myght continue in the erth, and to saue your lyues by a great deliuerance. So now it was not ye that sent me hyther, but God: & he hath made me father vnto Pharaos, and lord ouer all hys house, and ruler in the lande of Egypte. Hast you & goe to my father and tel him, thus sayeth thy sonne Joseph: God hath made me lord ouer al Egypte. Come doune vnto me, and tary not. And thou shalt dwell in the lande of Goshan: and be by me: both thou and thy children, and thy childrens children: and thy shepe, & bestes & all that thou hast. There wyl I make prouisiō for the: for there remaine yet. v. yeres of derthe, lest thou and thy houtholde and all that thou haste perpche.

Beholde, your eyes do see, and the eyes also of my brother Ben Jamin, þ I speake to you by mouthe. Therefore tell my father of al my honoure whiche I haue in Egypte, and of all that ye

haue sene, and make haste and bypunge my father hither. And he fel on his brother Ben Jamins necke & wept, & Ben Jamin wept on hys necke. Moreover he kyssed al his brethren and wepte by: on the. And after that, his brethren talked with hym. And when the tydynge was come vnto Pharaos house, that Josephs brethren were come, it pleased Pharaos well, and all hys seruantes.

And Pharaos spake vnto Joseph: say vnto thy brethren, this do ye: lade your bestes & get you hence. And whē ye be come vnto the lande of Canaan, take your father & your houtholde: and come vnto me, and I wil geue you the beste of the lande of Egypte, and ye shall eate the fatte of the lande. And commaunded also. Thys doe ye: Take charettes with you out of the lande of Egypt, for your childre & for your wyues: & bypunge your father, and come. Also, regarde not your stuffe, for the goodes of al the lande of Egypte shal be yours.

And the children of Israel dyd euen so, and Joseph gaue the charettes, at the commaundemente of Pharaos, and gaue them vitayle also to spende by þ waye. And he gaue vnto eche of them chaunge of rayment: but vnto Ben Jamin he gaue. iiii. hundred peces of silver, and. v. chaunge of rayment. And vnto his father he set after þ same maner. & asses laden with good out of Egypte, & the asses laden with corne, bread and meate: To serue hys father by þ waye. So sente he his brethren awaye, and they departed. And he sayde vnto the: se that ye sal not out by the waye.

And they departed from Egypte, & came in to the lande of Canaan vnto Jacob their father, and tolde him, saying: Joseph is yet a lyue and is gouernour ouer al þ lande of Egypt. And Jacobs herte wauered: for he beleued the not. And they tolde him all the wordes of Joseph, whiche he had sayde vnto them. But when he sawe the charettes whiche Joseph had sente to carpe hym, then his spirit was reuiued. And Israel sayde: I haue ynoughe, yf Joseph my sonne be yet alyue: I wyl goe and see hym yet that I dre.

The

## The xlvi. Chapter.

**J**acob with all his household goeth to Joseph in to Egypt. The genealogie of Jacob. Joseph meeteth his father.

**I**saell toke hys \* fourtye w all that he had, and came vnto Bersaba, & offered of fringes vnto p God of hys father Isaac. And God sayd vnto Isaac in a vision by night, and called vnto him: Jacob, Jacob. And he answered: here am I. And he sayd: I am p mighty God of thy father, feare not to go downe into Egypt. For I wil make of p a great \* people. I wyl go downe with the into Egypt, and I wyl also bynge the vp againe, & Joseph shall put his hand vpon thine eyes. And Jacob rose vp from Bersaba. And p sonnes of Isaac caried Jacob their father, & their childre, & their wiues i p charets which Pharaos had sent to cary him. And they toke their cattell, & the goodes whiche they had gottē in p lande of Canaan, & came into Egypt: both Jacob & all hys seed wth hym, his sonnes and his sonnes sonnes with him, his daughters, & hys sonnes daughters, and all his seed broughte he with him in to Egypt.

**T**hese are the names of the chyldre of Isaac whiche came in to Egypt, both Jacob and his sonnes: \* Ruben Jacobs fyrste sonne. The chyldren of Ruben: Hanoeh, Pallu, Herson & Charim. \* The chyldren of Symeon: Jemuel, Jamin, Ohad, Jachim, Johar and Saul p sonne of a Cananittish woman. The chyldren of \* Leui: Gersō, Rahath and Merari. The chyldren of Juda: Er, Onan, Sela, Pharez & Zelah, but Er and Onan dyed in the lande of Canaan. The chyldren of Pharez, Herson and Hamul. \* The chyldre of Issachar: Tola, Phua, Job and Simron. The chyldren of Zabulon: Sered, Elon and Jabeleel. These be the chyldren of Lea, whiche she bare vnto Jacob in Mesopotamia w his daughter Dina. All these soules of hys sonnes and daughters make. xxx. and. iiii.

The chyldren of Gad: Ziphion, Haggi, Suni, Ezyon, Eri, Arodi and Arel. The chyldren of \* Aser: Jemna, Jesua, Jesui, Gya and Serah theyr sister. And p chyldren of Gya: wer Heber and

Malchiel. These are p chyldren of Silpha \* whome Laban gaue to Lea hys doughter. And these he bare vnto Jacob in nombre. xvi. soules.

The chyldren of Rachel Jacobs wife: Joseph and Ben Jamin. And vnto Joseph in the land of Egypt were borne: Manasses & Ephraim, whiche \* Asnath the doughter of Putifar preest of On bare vnto him. The chyldren of \* Ben Jamin: Bela, Becher, Albel, Gera, Neman, Chi, Ros, Mupim, Rupim and Ard. These are the chyldren of Rachel, whiche were borne vnto Jacob. xlii. soules all to gether. The chyldren of Dan: Husim. The chyldren of Nephtali: Jabezeel, Guni, Jezer and Sillem. These are the sonnes of Bilha, whiche Laban gaue vnto Rachel hys doughter, and she bare these vnto Jacob, all together: vii. soules. All the \* soules that came with Jacob into Egypt, whiche came out of hys loynes (besyde hys sonnes wiues) were al together. lxx. and. vi. soules. And the sonnes of Joseph, whiche were borne hym in Egypt were. ii. soules: So that all the soules of the house of Jacob whiche came in to Egypt are. lxx.

And he sente Juda before hym vnto Joseph that the way myght be shewed hym vnto Gosan, and they came in to the land of Gosan. And Joseph made redye hys charette and wente to mete Isaac hys father vnto Gosan, & presented him selfe vnto him, & fell on hys necke, and wept vpon his necke a good whyle. And Isaac sayde vnto Joseph: Howe am I content to dye, in so much as I haue sene the, that thou art yet a lyue.

And Joseph sayde vnto his brethren, and vnto his fathers house: I wyl goo and shewe Pharaos and tell hym, that my brethren & my fathers house whiche were in the lande of Canaan are come vnto me, and howe they are shepardes (for they were men of cattell) and they haue brought theyr shepe, and their oxen, and all that they haue with them. If Pharaos call you and axe you what your occupacion is, say: thy seruantes haue bene occupped aboute cattell, from oure chyldhode vnto thys tyme: both we and oure fathers, that ye maye

D. i.

Dwell



# Joseph:

# Genesis.

dwel in the lande of Golan. for the E-  
gyptians abhorre all shepardes:

The notes.

To make  
a greace  
people.  
To put  
his handes  
on his  
eyes,

a. God made hym a great people, when he somul  
typled his seed & manenations came thereof.  
b. This puttyng of the hande vpon his eyes, is  
the beyng present at his deatly and buriall. As in  
Tobie. xliii. d.

The. xliij. Chapter.

¶ Jacob cometh before Pharaos, and vnto him is geuen  
the lande of Golan. He sweareth his soune for his buriall.

**A**ND Joseph wente and tolde Pha-  
rao, and sayde: my father and my  
brethren, they shepe and their beas-  
tes & all that they haue, are come oute  
of the lande of Canaan, and are in the  
land of Golan. And Joseph toke a part  
of hys brethren: euen syue of them, and  
presented them vnto Pharaos. And  
Pharaos sayd vnto hys brethren: what  
is your occupacion? And they sayd vn-  
to Pharaos: shepardes are thy seruaun-  
tes, both we and also our fathers. They  
sayde mozeouer vnto Pharaos: for to  
\*sogeorne in the lande are we come, for  
thy seruautes haue no pasture for their  
shepe, so soze is the famyshment in the  
lande of Canaan. Now therfore let thy  
seruautes dwel in the land of Golan.

**B** And Pharaos sayd vnto Joseph: thy  
father and thy brethren are come vnto  
the. The land of Egypte is open before  
the: In þe beste place of the lande make  
bothe thy father & thy brethren dwell:  
And euen in the lande of Golan let the  
dwell. Mozeouer yf thou knowe anye  
meene of acsuyte amonge them, make  
them ruelars ouer my cattell. And Jo-  
seph brought in Jacob his father, and  
sette hym before Pharaos. And Jacob  
blessed Pharaos. And Pharaos axed Ja-  
cob, how olde art thou? And Jacob sayd  
vnto Pharaos: þe dayes of my \*pylgre-  
mage are an hundred and .xxx. yeres.  
Few and euell haue the daies of my life  
bene, & haue not attayned vnto the ye-  
res of the life of my fathers in the dai-  
es of theyr pylgremages. And Jacob  
blessed Pharaos and wente out frome  
him. And Joseph prepared dwellinges  
for his father and his brethren, & gaue  
them possessions in the land of Egypte,  
in the beste of the lande: euen in the  
lande of Raueses, as Pharaos com-

maunded. And Joseph made prouision  
for his father, hys brethren and all hys  
fathers housholde, as younge chyldren  
are fed wyth bread.

There was no bread in al the lande,  
for the derth was excedyng soze: so þe  
lande of Egypte, and the land of Ca-  
naan, were famysyd by the reason of  
the derth. And Joseph brought together  
all the money that was round in þe la-  
nd of Egypte and of Canaan, for the corne  
which they bought: & he layde by þe mo-  
ney i Pharaos house. And the money fay-  
led in þe land of Egypt and of Canaan,  
all the Egyptians came vnto Joseph,  
and sayde: geue vs sustenance: wher-  
fore suffrest thou vs to dye before the:  
for our money is spent. Then sayde  
Joseph: bringe your cattell, and I will  
gyue you for your cattell, yf ye be with-  
out money. And they brought theyr cas-  
tel vnto Joseph. And he gaue the breed  
for horses and shepe, and oxen, and  
asses: so he fed them with bread for all  
theyr cattell that yere.

And the that yere was ended, they came  
vnto him the nexte yere and sayde vnto  
him: we will not hyde it from my lord,  
howe that we haue nether money nor  
cattell for my lord: there is no moze  
lefte for my lord, but euen our bo-  
dies and our landes. Wherfore letteth  
thou vs dye before thyne eyes, and the  
lande to goo to nought: bye vs and our  
landes for bread: and let bothe vs and  
our landes be bounde to Pharaos. Geue  
vs seed, that we may lyue and not dye,  
and that the lande go not to waste.

And Joseph bought al the lande of  
Egypte for Pharaos. For the Egypti-  
ans solde euery man his land, because  
þe derth was soze vpon them: & so þe land  
became Pharaos. And he appoynted  
the people vnto the cyties, frome one  
syde of Egypte vnto the other: only the  
lande of the priestes boughte he not.  
For there was on ordinaunce made by  
Pharaos for the \*preestes, þe they should  
eate þe whiche was appointed vnto the:  
whiche Pharaos had geuen them, wher-  
fore they solde not theyr landes.

Then Joseph sayde vnto the folke:  
beholde, I haue boughte you this daye  
and your landes for Pharaos. Take  
there seed, & goo sowe the lande. And of

Gen. xliij.

Job. xliij.  
Psal. 118. r.

the increase, ye shal geue the fyfte part vnto Pharao, and .iiij. partes shal be youre owne, for seed to sowe the felde: and for you, & the of your householdes, and for your children, to eate. And they answered: Thou hast saued our liues. Let vs fynde grace in the sighte of my lord, and let vs be Pharaos seruantes. And Joseph made it a lawe ouer the lande of Egypte vnto this day: that menne muste geue Pharao the fyfte parte, except the land of p̄ prestes only, whiche was not bound vnto Pharao.

And Israell dwelt in Egypte: euen in the countre of Gosan. And they had theyr possessions therein, and they grew and multiplyed exceedingly. Moyses & Aaron lyued in the lande of Egypt xvij. yeres, so that the hole age of Jacob was an hundred and .xliiij. yere.

¶ When the tyme drew nye, p̄ Israell must dye: he sent for his sonne Joseph & sayde vnto him: If I haue found grace in thy syght, putte thy hande vnder my \*thye, and deale mercifull ye and true ly with me, that thou burye me not in Egypte: but let me lye by my fathers, and carie me out of Egypte, and burye me in theyr burial. And he answered: I wil do as p̄ hast sayd. And sayde: Swere here vnto me. And he sware vnto hym. And than Israell bowed hym vnto the beddes heade.

#### The Notes.

- Pilgre-** a. The dayes of his pilgrimage, was al the time  
mage to that he lyued, as in Job. xliiij. c. and psal. cxliiij. c.  
b. In thys place, to blesse, is: o prayse and geue  
bless pharaos. thanks, as afore in the. xliiij. d. and i. Corin. x. d.  
c. Thys name pharaos was a generall name to al  
Poput the kinges of Egypte, as Abimelech was the co-  
his hande mon name to all the hynges of the gentyles.  
vnder his thys he. d. Loke in Genes. xliiij. a.

#### The. xliiij Chapter.

¶ Jacob's lyth sicke. He despyeth Ephraim and Manasses for hys sonnes and blesseth them.



¶ After these dedes, tydynges were brought vnto Joseph, p̄ hys father was sycke. And he toke with him his .ii. sonnes, Manasses and Ephraim. Then was it sayde vnto Jacob: beholde, thy sonne Joseph cometh vnto thee. And Israell toke hys strengthe vnto hym, and satte vp on the bedde, and sayde vnto Joseph: God almyghtye appeared vnto me at \* Lus in the lande of Canaan,

& blessed me, and sayd vnto me: behold, I wyl make the growe and wyl multiply the, and wyl make a great \* number of people of the, and wil geue this lande vnto the and vnto thy seed after the vnto an everlastyng possession. Now therfore thy .ii. sonnes Manasses & Ephraim \* whiche were borne vnto thee before I came to thee, in to Egypte, shal bee myne: euen as Ruben & Symeon shall they be vnto me. And the chyldre whiche thou gettest after them, shal bee thyne owne: but shal be called with the names of theyr brethre in theyr enheritaunces. And after I cam from Mesopotamia, Rachel \* dyed vpon my hand in the land of Canaan, by the way: when I had but a felde brede to go vnto Ephrat. And I buried her there i the waye to Ephrat which is now called Bethlehem.

And Israel behelde Joseph's sonnes, and sayde: what are these? And Joseph sayde vnto his father: they are my sonnes, which god hath geue me here. And he sayd: bring them to me, and lette me blesse them. And the eyes of Israel were dimme for age, so that he could not wel see. And he broughte them to hym, and he kissed them and embraced them. And Israell sayde vnto Joseph: I had not thoughte to haue sene thy face, and yet loo, God hath shewed it me and also thy seede. And Joseph toke them away from his lappe, and they fel on p̄ ground before hym.

¶ Than toke Joseph the booth: Ephraim in his right hande, towarde Israells leit hand, & Manasses in his leit hand, toward Israells right hande, & brought them vnto him. And Israell stretched out his ryghte hande, and a layde it vpon Ephraims head which was the yonger, and hys lyft hande vpon Manasses head, crossing his handes, for \* Manasses was the elder. And he \* blessed Joseph, saying: God before whome my fathers Abraham and Isaac dyd walke, and the God which hath fedde me all my lyfe longe vnto thys dave. And the aungell whiche hath deliuered me fro all euell, blesse these laddes: that they maye be called after my name, and after my father Abraham and Isaac, and that they maye growe and multiplye vpon the earth.

D. ii.

When

Gen. 46. 8.

Gen. xli. 9.

B  
Gen. 35. c.

Gen. 24. a.

Gen. 27. b.

John. 17. a  
1 Thes. 5. b.

Gen. 18. c.



# Jacob dyeth:

# Erodus.

When Joseph sawe that hys father layde hys ryghte hande vpon the head of Ephraim, it displeased hym. And he lyfte vp hys fathers hande, to haue remoued it from Ephraims heade vnto Manasses head, and sayde vnto his father: Not so my father, for thys is the eldest. But thy ryght hande vpon hys head. And hys father woulde not: but said: I know it wel my sone, I know it well. He shalbe also a people & shalbe great. But of a trueth hys yonger brother shalbe greater than he, and his seed shalbe ful of people. And he blessed the, sayinge: At the ensample of these, the Israelites shal blesse and saye: God make the as Ephraim and as manasses. Thus set he Ephraim before Manasses.

And Israel sayde vnto Joseph: behold, I dye. And God shalbe with you & brynge you agayne vnto the land of your fathers. Moreover I gyue vnto the, a porcyon of lande aboue thy brethren, whiche I gat out of the handes of the Amorites wpth my swerde and with my bowe.

## The notes.

**Laide hys hand.** a. The puttynge on of handes, was commened vnto the Hebrewes, wher they comended or offered any thing to god. As in Leviticus 24.1. b.

## The .xlix. Chapter.

¶ Jacob blesseth al hys owne sonnes and sheweth them what is to come. He apoynteth wher he wyll be buried: and dyeth.

**AND** Jacob called for hys sonnes, & said: come together, that I may tell you what shal happen you in the last dayes. Gather you together & heare ye sonnes of Jacob, and hearken vnto Israell your father.

**Ruben** thou art mine eldest sone, my myghte and the begynnyng of my strength, chese in receauing and chief in power. As vntable as water waste thou: thou shalt therfore not be chief, for thou wentst vp vpon thy fathers bedde, and than defilest thou my souche with going vp.

The brethren Symeon and Levi, wicked instrumentes are they: weapons, Into their secretes come not my soule, and vnto their congregacion be my honour not coupled: for in their wrath

they slewe a manne, and in theyr selve will they honghed an oxe. Cursed bee their wrath for it was stronge, & theyr fearlenes for it was cruell. I wil therfore deuide them in Jacob, and scatter them in Israel.

**Juda**, thy brethren shal prayse the, and thine hand shalbe in the necke of thyn enemies, and thy fathers chyl dren shal stoupe vnto thee. **Juda** is a lyons whelp. From spoyle my sonne shalt thou come an hys: he layde him downe and couched hym selfe as a lyon, and as a lionesse. Who dare stee him by? The sceptre shal not departe frome **Juda**, nor a ruler from betwene hys legges, vntil **Sydo** come, vnto whom the people shal herken. He shal binde hys sole vnto the vyne, and hys asses colte vnto the vine braunche, and shal walke his garment in wyne & his mantell in the bloude of grapes, hys eyes are roudier than wyne, and his teethe whiter then mylke.

**Zabulon** shal dwell in the hauē of the sea, and in the porte of shippes, and shal reache vnto **Sydon**.

**Isachar** is a stronge asse, he couched hym downe betwene, i. borders, and saw that rest was good, and the lande that it was pleasaunte, and bowed his shulder to beare, and became a seruant vnto tribute. **Dan** shal iudge his people, as one of the trybes of Israel. **Dan** shalbe a serpente in the waye, and an edder in the path, and bite the horse heeles, so that hys ryder shal fall backward. After thy lauryng loke I **Loide**.

**Gad**, men of warre shal inuade hym, And he shal turne them to flight.

**Aser** cometh to fat breed, and he shal geue pleasures for a kyng.

**Nephtalim** is a swyft hynde, & geueth goodly wordes. That flourishinge chylde **Joseph**, that flourishinge chylde and goodly vnto the eye: the daughters ran vpon the wall. The moters haue enuyed hym, and chyd with him, and hated hym, and yet his bowe boode faste, and his armes & his handes were stronge, by the handes of the myghtye God of Jacob: out of him shal come an herde man a stone in Israel. Thy fathers god shal helpe the, & the almighty shal blesse the with blesynges from heauē

Gene. 46. a.

Deu. 33. 1.

Gene. 35. b.  
1. para. v. a.

Gene. 24. b.

B  
1. para. v. a.

Mich. 5. a.

Rom. 11. a.

Gen. 46. a.

C  
1. para. v. a.

Isa. 51. 1.  
1. para. v. a.

Act. 13. 1.

1. para. v. a.

1. para. v. a.

1. para. v. a.

1. para. v. a.

1. para. v. a.

1. para. v. a.

# Jacob dyeth. Exodus. Fol. xxvii.

**D** heauen above, and wyth blessinges of & water that lyeth vnder, and with blessinges of the brestes, & of the wombe. The blessinges of thy father were stronge: euen as the blessinges of my elders, after the desyre of the hyst in the worlde, & these blessinges shall fall on the head of Ioseph, and on the top of the heade of hym that was separat fro his brethren.

Ben Jamin is a rauelhyng & wolfe. In the moynynge he shall deuoure his praye, and at nyghte hee shall deuoure his spoyle.

**A**ll these are the .xj. tribes of Israel, and this is þe whiche their father spake vnto them when he blessed them, euery man with a feuerall blessinge. And he charged them & sayd vnto them: I shall be put vnto my people: se that ye bury me wyth my fathers, in the caue that is in the felde of Ephron the Hethite, in the double caue þe is in þe felde before Hare in the lande of Canaan. Whiche felde Abraham bought of Ephron the Hethite for a possession to burye in. There they buried Abraham and Sara his wyfe, there they buried Isaac and Rebecca his wyfe. And there I buried Lea: whiche felde and the caue that is therein, was boughte of the chyldren of Heth.

**W**hen Jacob had commaunded all that he would vnto his sonnes, he plucked vp his fete vpon the bed and dyed, and was put vnto his people. And Ioseph fell vpon his fathers face, and wept vpon him, and kyssed hym.

## The notes.

- a.** That is cut the fenowes on the insyde of the knee, or as some call it, the hamme, so that he coulde not go.
- b.** Here is scepter taken for powre to all or dignite. Here is also prophesied the comynge of Christe, as in Esay. ix. 3.
- c.** To iudge the people, is to rule & gouerne them, as in Exod. xviii. d.
- d.** That is plenteousnes of the earth as increse of corne and other. &c. Thertwys shal feede kinges and all the me of the earth. As in ii. Esayas. ix. e.
- e.** In this place, woulfe is taken in þe good sence, and signyfieri a feruent preacher of gods word, as was Ishaule in whome this text was verified.

## The I. Chapter.

**J**acob is buried. Ioseph forgerth his brethren the

Inury that they dyd to hym. And he dyeth.

**W**hen Ioseph commaunded his seruantes that were Philicions, to embawme his father, & the Philicions embawmed Israell .xl. dayes longe, for so longe doth the embawming laste, and the Egypciens beweped hym lxx. dayes.

**A**nd when the dayes of wepyng were ended, Ioseph spake vnto the house of Pharaao, sayinge: If I haue founde fauour in your eyes, speake vnto Pharaao and tell hym, how that my father made me swere and sayde: loo, I dye, se that thou burye me in my graue whiche I haue made me in the lande of Canaan. Now therfore let me goo & bury my father, and than wyl I come againe. And Pharaao sayde: goo & burye thy father, accordyng as he made the swere.

**A**nd Ioseph went vp to burye his father and with him wente all the seruantes of Pharaao that were the elders of his house, & all the elders of Egypte, and al the house of Ioseph, and his brethren, & his fathers house: onely theyr chyldren, and theyr shepe, and theyr castel lefte they behynde them in the land of Golan. And there wente wyth hym also Charettes and horsmen: so that they were an excedyng greate companye.

**A**nd when they came to the felde of Atad beyond Jordane, ther they made great & excedyng sore lamentaciō. And he mourned for his father. vii. dayes. When þe inhabitants of the lād of Cananytes (saue the moynynge in the felde of Atad) they sayde: this is a greate mournyng whych þe Egipcians make. Wherfore the name of the place is called Abel mizraim, which place lieth beyonde Jordane. And his sonnes dyd vnto him, accordyng as he had commaunded them.

**A**nd his sonnes carped hym into the land of Canaan, and buried hym in the double caue, whiche Abraham had bought with the felde, to be a place to bury in, of Ephron the Hethite before Hamre. And Ioseph returned in to Egypte againe, he and his brethren, & al that went vp with him to burye his father, as sone as he had buried hym.

**W**hen Iosephs brethren saue that they

Gen. 47. 9

B

Eccle. 12. 9

Gen. 49. 8  
Jude. vii. b

Gen. 3. 11

D. iii.



# Jacob.

# Genesis.

## The prologue

to the seconde booke of Moyses,  
called Exodus.



If the preface vnto Ge-  
nesis, maist thou vnder-  
stande howe to haue thy  
selfe in thy booke also, and in al  
other bookes of scripture.  
Cleau vnto the text and playne stoye,  
and endeavour thy selfe  
to seache out the meane

ynge of all that is describ'd therein, and the  
true sence of all manner of speahynges of the  
scripture, of proverbes, similitudes, & borrow'd  
speache, wherof I entreated in the ende of the  
obedience, and beware of subtille allegories.  
And note euery thyng earnestly, as thynges per-  
taining vnto thyne owne hert and soule.

For as God vsed him selfe vnto them of the  
olde testamēt: euen so shall he vnto the worldes  
ende vse him selfe vnto vs, which haue receyued  
hys holie scripture, and the testymony of hys  
sonne Iesus. As God doeth all thynges here for  
them that beleue his promyses, and hearken vnto  
his commaundmentes, & with pacyence cleaue vnto  
hym, and walke wyth hym: euen so shall he do  
for vs, yf we receyue the wytnesse of Christ with  
a stronge sayth, and endure pacyently folowynge  
his stēppes. And on the other syde, as they that  
fell from the promise of God thorow vnbelyefe,  
and from his lawe and ordinaunces, thorow im-  
pacyencie of their owne lustes, were forsaken of  
God, and so perished: euen so shall we as many  
as do lyke wyse, and as many as mocke wyth  
the doctrine of Christ, and make a cloke of it to liue  
fleschly and to folowe our lustes.

Note thereto how God is founde trettis at the  
last, and how when all is past remedy & brought  
into desperacion: he then fulfillerh hys promy-  
ses, and that by an abiecte and a caste awaye, a  
despyed and a refused person, yea, and by a way  
impossyble to beleue.

The cause of all captiuitie of Goddes peo-  
ple is this. The world euer hateth them for their  
sayth and truste whiche they haue in God: but  
in bayne, tyll they fall from the sayth of the pro-  
myes, and lose of the lawe and ordinaunces  
of God, and put their trust in holy dedes of their  
ownefyndyng, and lyue altogether at their own  
luste and pleasure wythout regarde of God, or  
respekte of their neyghbour. Then God forsak-  
eth vs, and sendeth vs into captiuitie, for ouer  
dissonouryng of hys name, & despyng of our  
neyghbour. But the world persecuteth vs for  
oure sayth in Christe onely (as the people now  
doeth) and not for our wyched lypynge. For in  
hys kyngdome thou maist quietly and with ly-  
cence, and vnder a protection: do whatsoeuer ab-  
dominacyon thyne hert lusteth: but God perse-  
cuteth vs, because we abuse his holy testamēt,  
and because when we knowe the truth we fol-  
lowe it not.

Note also the myghty hande of the Lord,  
howe he playeth wyth hys aduersaries, and pro-  
uoketh them, and styrrerh them vp a lytle and a  
lytle, and deliuereth not hys people in an houre  
that

they father was deade, they sayd: Jo-  
seph might fortune to hate vs and re-  
warde vs againe all y euell whiche we  
dyd vnto him. They dyd therfore a co-  
maundmēt vnto Joseph, sayinge: thy  
father charged vs befoze his death, say-  
ynge: This wyse say vnto Joseph, for-  
geue (I pray the) y trespass of thy bre-  
thren, & they synne: for they rewarded  
the euell. Now therfore we praye thee,  
forgeue the trespass of the seruautes  
of thy fathers God. And Joseph wepte,  
when they spake vnto hym.

And hys brethren came and fell be-  
foze hym, and sayde: beholde, we be thy  
seruautes. And Joseph sayd vnto the  
\*feare not, for am not I vnder god: ye  
thoughte euell vnto me: but God tur-  
ned it vnto good, to brynge to passe, as  
it is thys daye, euen to saue muche  
people alpye. Feare not therfore, for I  
wyl care for you and for your chyldren,  
and he spake kyndly vnto them.

Joseph dwelt in Egypt he and his fa-  
thers house also, and lyued an hundred  
& x. yere. And Joseph sawe \*Ephraims  
chyldren, euen vnto the thyrde generaci-  
on. And vnto Machir the sone of Ma-  
nasses wer chyldren borne, and satte on  
Josephs knees.

And Joseph sayd vnto hys brethren:  
I dye. And God wyl suerlie<sup>a</sup> byset you  
& brynge you out of this lande, vnto the  
land which he sware vnto Abraham, I-  
saac, and Jacob. And Joseph toke an  
othe of the chyldre of Israel, and sayd:  
God wil not faile but byset you: se ther-  
foze y ye caty my \*boones hence. And  
so Joseph dyed, when he was an hun-  
dred and x. yere olde. And they enba-  
med hym and putte hym in a cheste in  
Egypte.

### The notes.

a. God visiterh his people two wayes. One is  
when he plagerh them for their wickednes, cau-  
spynge them thereby to acknowledge the same,  
& to crye vnto hym for mercy. The other is, whē  
he deliuereth them from any kynde of myserie  
or oppresson, and so byseth he the Israelites  
when he brought them out of Egypt.

### The ende of the fyrste boke of Moyses.

Gen. 37. b

Gen. 45. b

Leuit. 14. a  
Job. xlii. b  
Psalm. 127. a

Deuter. xl. b  
Exo. xlii. b  
Isa. 54. g

To vltim.

that bothe the pacyence of hys electe, and also the worldly wit and wylly pollicie of the wicked, wherby they do fight agaynst God, might appeare.

Marke the longe sufferynge and softe pacyence of Moses, and howe he loueth the people, and is euer betwene the wrath of God and the, and is redy to lyue and dye wryth theym, and to be put out of the booke that God had wrytten for the; sake (as Daule for his brethren. Roma. ix.) and howe he taketh hys owne wronges pacyently, and neuer auengerth him self. And make not Moses a fygure of Christ wryth Rochester: but an ensample vnto all wyces, and to al that are in authoritie, how to rule vnto Goddes pleasure, and vnto the; owne profyte. For there is not a perfecter lyfe in this worlde, bothe to the honoure of God, and profit of hys neyghbours, nor yet a greater crosse, then to rule christianly. And of Aaron also, se that thou make no fygure of Christ, vntill he come vnto hys sacrifice: but an example vnto all preachers of Gods worde, that they adde nothing vnto goddes worde, or take ought thereof.

Note also, howe God sendeth hys promise to the people, and Moses confirmeth it with miracles, and the people beleue. But when temptation cometh, they fall into vnbeliefe and fewe hyde standynge. When thou seest that al be not christen that wyll be so called, and that a crosse tryeth the true from the fayned, for yf the crosse were not, Christ should haue dysspyles pnuowe. Wherof also thou seest, what an excellent gyfte of God true fayth is, and impossible to be hadde wrythout the spirite of God. For it is aboute all naturall power that a man in tyme of temptation when God scourgeth hym, shoulde beleue the needfulle, how that God loueth hym, and careth for him, and hath prepared all good thynges for hym, & that, that scourginge is an earnest that God hath cleere and chosen him.

Note howe ofte Moses spured them by to beleue and truste in God, puttynge theym in remembrance alwaye in tyme of temptation, of the myracles & wordes that God hath wrought beforetyme in the; eyesight. Howedyligently also forbyddeth he all that myghte wrythdrawe the; bettes from God: to put ought to Goddes worde, to take ought from it, commaundyng to do that onely that is right in the sight of the Lorde, that they shoulde make no maner ymage, to knelle downe before it: yea, that they shoulde make none aultare of hewen ston, for feare of ymages, to slep the heathen Idolatryes vnto, & to destroy the; Idoles, and cutte downe the; groues where they worshipped, and that they shoulde not take the daughters of them vnto their sonnes, nor gyue the; daughters to the sonnes of the, and that whosoever moued any of theym to worshyppe false Goddes, howsoever myghte of kynde he were, they muste accuse hym, & bringe him to death, yea, and whersoever they heard of man, woman, or cyrie, that worshipped false Goddes, they should slea them, and destroy the cyrie for euer, and not buyde it agayne, and all by cause they shoulde worshyp nothyng but God, nor putte confidence in any thyng, saue in his worde.

Yea, and how warneth he to beware of witchcraftes, sorcerye, enchaunement, necromancie, & all craftes of the Deuyll, and of dreames, sorceryes, & of myracle doers to destroye the worde, and that they should suffer none suche to lyue,

Thou wylte hapely saye, they tell a man the truth. What then? God wyll that we care not to knowe what shall come. He wyll haue vs to care onely to kepe his commaundmentes, and to conuynce all chaunces vnto him. He hath promysed to care for vs, and to kepe vs from all yll. All thynges are in his hande, he can remedye all thynges, and wyll for his trueth sake, if we praye hym. In hys promyses onely wyll he haue vs trust, and there rest and to seek no farther.

Howe also doeth he prouoke theym to loue, euer rehersyng the benefites of God done to the alrede, and the godly promyses that were to come. And howe goodlye lawes of loue geueth he, to helpe one an other, and that a man shoulde not hate his neyghbour in his hert, but loue hym as hymselfe, & cuticus. xii. And what a charge geueth he in euery place, ouer the poore and needye ouer the straunger, frendlesse and widowes? And when he despyeth to shewe mercye, he reherseth with all, the benefytes of God done to the; at their neede, that they might se a cause at the least way in God to shewe mercye of verie loue vnto their neyghbours at their neede.

Also there is no lawe to symple in appaunce thowout the fyue bookes of Moses, but that there is a great reason of the making thereof, yf a man searche diligently. As that a man is forbydd to seeth a kydd in hys mothers mylke, moueth vs vnto compassion, and to be iustfull. As doeth also that a man should not offer the syre or damme and the yong both in one day, & cuticus. xii. For it myghte seme a cruell thyng, in as muche as his mothers mylke is as it were hys bloude, wherfore God wyll not haue hym sodde therein: but wyll haue a man shewe curtesye, vpon the very beastes. As in an other place he commaundeth that we moue not the oxe that treadeth out the corne (whiche maner of the; thyng is vsed in the hote countreys) and that by cause we shoulde muche rather to be liberall & kynde vnto men that do vs seruite. Or happye God woulde haue none suche wanton meate vsed amonge hys people. For the kydd of it selfe is noutyng, and the gootes mylke is restauratyue, and bothe togyther myghte be to rancke, & therefore forbydden, or some other lyke cause there was.

Of the ceremonies, sacrifices, and tabernacle, wryth al his glorie and pompe, vnderstande that they were not permitted onely but also commaunded of God, to lead the people in the shadowe of Moses and nyght of the olde testament, vntill the lyght of Christe and daye of the newe testament were come. As children are ledde in the phantasies of yowth vntill the discretion of mans age be come vpon them. And all was done to kepe them from Idolatry.

The tabernacle was ordayned to the entent they myght haue a place appoynted theym to do their sacrifices openly in the sight of the people, and namelpe the priestes whiche waited thereon: that it myghte be seene that they dyd all thynges accordyng to Goddes worde, and not after the ydolatre of their owne Imagination. And the costelynesse of the Tabernacle, and the beautey also pertayning thereunto, that they shoulde senos thyng among the heathen, but that they shoulde se thynges more beaufull at home, by cause they shoulde not be moued to folowe them.

And in lyke maner, the dyuerse falschyons of sacrifices and ceremonies was to occupy the; D. iiii. m. p. d. s.



# The prologe.

myndes, that they shoulde haue no lust to folowe the heathen: And the myltitud of them was, that they shoulde haue so much to do in keepyng them, that they shoulde haue no leasure to ymagyn o- ther of their owne: yea, and that Goddes worde myght be by in al that they dyd, that they might haue their fayth and trust in God, whiche he can not haue that foloweth epyther hys owne inuencions, or tradicions of mennes makynge withoute Goddes worde.

Finally, God hath. ii. Testaments: the olde and the newe. The olde testamente is those tempo- rall promyses whiche God made the children of Israel of a good Lande, and that he woulde defende them, and of wealth and prosperitie, & of temporall blessinges, of whiche thou readest ouer all the lawe of Moses, but namely. Leuiti- cus. xxvi. and Deuter. xxviii. And the auoyding of all threatenynge and curses of whiche thou readest by hys owne euerie where, but speciall in the two booke aboue rehearsed, and the auoy- dyng of all punishmente ordeyned for the trans- gressours of the lawe.

And the olde testamente was buylte altoget- ther vpon the keepinge of the lawe and ceremoni- es, and was the rewarde of keepyng them in this lyfe onlye, and reached no farther then thys life and this worlde. As thou readest Leuiticus. xxi. A man that doeth them shall lyue therein, whiche terte Paule rehearseth. Roma. x. and Galathy- ans. iii. That is, he that keepeth them, shall haue his lyfe glorious, accordyng to all the promy- ses and blessinges of the lawe, and shall auoyde both altemporal punishmentes of the lawe, and all the threatenynge and cursynge also. For neyther the lawe euen of the ten commaundme- tes, nor yet the ceremonies, iustified in the herte before God, or purified vnto the lyfe to come. In so muche that Moses at his death, euen fortye yeres after the lawe and ceremonies were geuen complayneth, saying. God hath not geuen you an hert to vnderstande, nor eyes to see, nor eares to heare vnto this day. As who shoulde haue sayd. God hath geuen you ceremonies, but ye knowe not the vse of them, and hath geuen you a lawe, but God hath not wrytten it in your hertes.

Wherefore serueth the lawe then, yf it gyue vs no power to do the lawe? Paule answereth the, that it was geuen to vnter synne onely, and to make it appeare. As a corollie is layed vnto an olde sore, not to heale it, but to styre it vp, and make the disease alpyue, that a man myghte seele in what scoperdye he is, and howe nyghe deaht and not awate, and to make a waye vnto þ hea- lyng plaster.

Euen so, sayeth Paule. Gala. iii. The lawe was gyuen by cause of transgression (that is to make the synne alpyue, that it myght be felte and seue) butyll the seede came vnto whome it was promysed, that is to saye, butyll the chyldren of sayth came, or butyll Christ that seede in whom God promysed Abraham, that al nacjons of the worlde shoulde be blessed, came.

That is, the lawe was geuen to vnter synne, deaht, damnacion, and curse, and to dyue vnto Christ, in whome forgouenes, lyfe, iustifyinge, & blessinges were promysed, that we myghte se to great loue of God to vs warde in Christ that we henceforth overcome wyth hyndred, myghte loue agayne, and of loue kepe the commaunde- mentes.

Now he that goeth aboute to quyet hys con-

science, and to iustifye him selfe wyth the lawe: doeth but heale his woundes wyth frentynge co- roseis. And he þ goeth aboute to purchase grace wyth ceremonies: doeth but suche the ale poole to quenche his thyrst, in as muche as the ceremon- yes were not geuen to iustifie the herte, but to signifie the iustifyinge, and forgouenes that is in Christes bloude.

Of the ceremonies that they iustifye not, thou readest Hebrues. x. It is impossible that synne shoulde be done awaye wyth the bloude of open, and gotes. And of the lawe thou readest Ga- la. iii. If there had bene a lawe geuen that could haue quickned or geue lyfe: then hadt ygbtuou- nes or iustifyinge come by the lawe in dede. Now the lawe not onely quickneth not the hert, but al- so woundeth it wyth conscience of sinne, and mi- nistereth deaht and damnacion vnto hys. ii. Co- rinthians. iii. so that we must heade dye and be dampned, excepte we fynde other remedye. So farre it is of þ we is iustified or holpen by þ lawe.

The newe testamente is those euerlastyng pro- mysces whiche are made vs in Christe the worde thoroowe oute all the scripture. And that Testa- ment is buylte on sayth, and not on workes.

For it is not sayd of that Testamente. He that worketh shall lyue: but he that beleueth shall lyue. As thou readest. Iohn. iii. God so loued the worlde, that he gaue hys onely begotten sonne, that none that beleue in hym shoulde perishe, but haue lyfe euerlastyng.

And when thys Testamente is preached and beleued, the spirite entereth the hert, and quick- neth it, and geueth it lyfe, and iustifieth hys.

The spirite also maketh the lawe a lyuely thing in the herte, so that a man byngeth forth the good workes of hys owne accorde wythout compulsion of the lawe, without feare of threatenynge, or cursynge: yea, and wythout all maner respect or loue vnto any temporall pleasure, but of þ be- ryng potuer of the spirite, receiued thoroowe faith, as thou readest. Iohn. i. He gaue them power to be the sons of god, in þ they beleued on his name.

And of that potuer they worke, so that he whiche hath the spirite of Christe, is now no more a chyld: he neyther learneth nor worketh anye longer for payne of the rodde, or for feare of bugges or pleasure of apples, but doeth all thinges of hys owne courage. As Christ sayth. Iohn vii. He that beleueth on me shall haue ryuers of lpyunge waters flowyng out of his bealy. That is all good workes, and al gyftes of grace spring oute of hym, naturallye, and by thei owne ac- corde. Thou nedest not to wrest good workes oute of hym, as a man woulde wyng veruice oute of crabbes. Nay they flow naturallye out of him, as springes out of rockes.

The newe Testamente was euer euen frome the begynnyng of the worlde. For there were al- wayes promyses of Christe to come, by sayth in whiche promyses, the electe were then iustified inwardly before God, as outwardly before the worlde, by keepyng of the lawe and ceremonies.

And in conclusion, as thou seest blessinges or cursynge folowe the breakyng or keepyng of the lawe of Moses: euen so naturallye do the blessinges or cursynge folow the breakyng or keepyng of the lawe of nature, out of whiche springe all our temporall lawes. So that when the people kepe the temporell lawes of thei Lande, temporell prosperitie, and all maner of such temporell blessinges as thou readest of in Moses, do accor-

payne them and fall vpon theym. And contrarie-  
wise, when they synne unpunished, and when  
the rulers haue no respecte vnto equitie or hone-  
ste, then God sendeth his curse amonge them,  
as hunger, dearth, moiren, bannynge, pestilence,  
warre, oppressyon, wryth straunge and wonder-  
full diseases, and new kyndes of myffortune and  
cuell lucke.

If any man aske me, serynge that say the iu-  
stifieth me, why I worke? I answer. Loue co-  
pellerh me. For as long as my soule feleth what  
loue God hath shewed me in Christe: I can not  
but loue God agayne, and hys will and comma-  
ndementes, and of loue worke them, nor can they  
seme harde vnto me. I thynke not my selfe bet-  
ter for my working, nor seke heaue nor an high-  
er place in heuen bycause of it. For a christian  
worketh to make his weake brother perfect, and  
not to seeke an hygher place in heauen. I com-  
pare not my selfe vnto hym that worketh not.  
So, he þ workeþ not to day, shal haue grace to  
turne and to worke to morowe, and in þ meane  
tyme, I praye for him and praye for him, yf I had  
brought the will of God these thousand yeres,  
and an other had brought the will of the deuill  
as longe, and this day turne and be as wel wyl-  
lynge to suffer wryth Christe as I: he hath the thys  
day ouertaken me, and is as farre come as I,  
and shal haue as muche rewarde as I, and I en-  
sure hym not but reioyce most of al, as of lost trea-  
sure founde.

For yf I be of God, I haue these thousande  
yeres suffered to wryme hym for to come and  
praise the name of God wryth me. These thou-  
sande yeres, I haue prayed, sorowed, longed,  
syghed, and fought for that whiche I haue this  
day found, & therefore reioyce with al my might,  
and praye God for his grace and mercy.

## The seconde boke of Moses cal- led Exodus.

### The fyrst Chapter.

The children of Jacob are numbred. The new Phara-  
o oppresseth them. The acte of the godly myddwyes.



These are the na-  
mes of þ \* chyldre  
of Israell, whiche  
came to Egypte w  
Jacob, euery man  
with his household:  
Ruben, Simeon,  
Leui, Iuda, Issa-  
char, Zabulon, Benjamin, Dan, Neph-  
thali, Gad & Aser. All these soules that  
came out of the loynes of Jacob, were,  
lxx. but Joseph was in Egypt alredie.  
When Joseph was deade and all hys  
brythre and all þ generatiõ: the \* chyldre  
of Israell grewe, encreased, multiplied

and waxed excedyng myghtie: so that  
the lande was ful of them.

Then there rose vp a newe kynge in  
Egypte, which knewe not Joseph. And  
he sayde vnto his folke: beholde, þ peo-  
ple of the children of Israell are mo and  
myghtier than we. Come on, let vs play  
wisely with them: lest they multiply, and  
then (yf there chaunce anye warre) they  
ioyne them selues vnto our enemyes, &  
fyght agaynst vs, and so get them oute  
of the lande.

And he sette taskemasters ouer them,  
to kepe the vnder with burthens. And  
they bilte vnto Pharao treasure cities:  
Pithon & Rameses. But the more they  
bexed them, the more they multiplied &  
grewe: so that they abhorred the chylde  
of Israell. And the Egipcians helde the  
children of Israell in bondage without  
mercy, and made theyr lyues bitter vn-  
to them with cruell labour in clay and  
brycke, and all maner workes in the fel-  
des, & in al maner of seruice, which they  
caused them to worke cruelly.

And the kynge of Egypte sayd vnto  
the myddwyes of þ Ebzues women, of  
whiche the ones name was Sephora &  
the other Phua: when ye do þ offyce of  
a myddwyse to the women of the Ebzues  
and se in þ byrthe tyme that it is a boy,  
kylle it. But yf it be a mayde, let it lyue.  
Notwithstanding the myddwyes fea-  
red God and dyd not as the kynge of E-  
gypte commaunded them: but saued the  
men chylde.

Then the kynge of Egypte called for  
the myddwyes, and sayde vnto them:  
why haue ye delt on this maner, & haue  
saued the men chylde? And the myd-  
wyes answered Pharao, that the E-  
bzues women were not as the women of  
Egypte: but were sturdye women, and  
were deliuered yf the myddwyes came  
at them. And God therfore delte wel w  
the myddwyes. And þ people multiply-  
ed, and waxed very myghtye. And be-  
cause the myddwyes feared God, \* he  
made them houses.

Then Pharao charged all hys peo-  
ple, saying: All the me chylde that are  
borne, cast in to the ryuer and saue the  
mayd chylde alyue.

### The Notes.

a. God made the myddwyes houses, that is, he made  
D. b. encreas



hem how increased and multiplyed them, and made bound-  
holders of them, coupling them both husbandes &  
children. As in. Gen. vii. a.

**The seconde Chapter.**

Moses is borne & caste into the flaggies. He is taken  
up of Pharaos daughter. He killeth the Egyptian.  
He speth and marpeth a wyfe. The Israelites crye vnto  
the Lord.



And there went a man of \* the  
house of Leui. And toke a  
doughter of Leui. And the  
wyfe conceaued, and bare a  
sonne. And when she sawe that it was  
a propre chylde, she hyd hym three mo-  
nethes longe. And when she coulde no  
longer hide him, she toke a basket of bul-  
rushes and daubed it with sylme and  
pytche, and layd þ childe therein, & put it  
in the flaggies by the riuers brinke. And  
his syster stode a fette of, to wete what  
woulde come of it. \* And the doughter  
of Pharaos came downe to the ryuer to  
washe her selfe, & hir maydens walked  
a longe by the ryuers syde. And when  
she sawe the basket among the flaggies,  
she sent one of hir maydes, and caused  
it to be fet. And when she had opened it,  
she sawe the childe: and beholde, þ babe  
wept. And she had compassion on it, and  
sayd: it is one of the Ebzues chyldzen.  
Then sayde hys syster vnto Pharaos  
doughter: shall I go and call vnto the  
a nurse of the Ebzues weimen, to nurse  
the þ chylde: Pharaos doughter answer-  
ed her: Go. And the maide ran and cal-  
led the chldes mother. Then Pharaos  
doughter sayde vnto her. Take this  
childe away and nurse it for me, and I  
wyl reward the for thy labour. And  
the woman toke the chylde, and nursed  
it vp.

And when the chylde was growne,  
she broughte it vnto Pharaos dought-  
ter, and it was made hir sonne, and she  
called it <sup>a</sup> Moses, because (sayde she) I  
toke him oute of the water. And it hap-  
pened in those dayes whan Moses was  
warde great, that he wente out vnto hys  
brethren and looked on their burdens, &  
spied an Egyptian smytynge one of his  
brethren an Ebzue. And he looked rōde  
aboute, and when he sawe þ there was  
no man by, he <sup>b</sup> slewe the Egyptian, and  
hyd him in the sande. And he went out a  
nother daye: and beholde, two Ebzues  
stroue together. And he sayde vnto hym  
that dyd the wronge: wherefore smytest

thou thyne kye ghboure? And he answer-  
ed: \* who hath made the a ruler or a  
iudge ouer vs: intendest thou to kil me,  
as thou kyledst the Egyptian? Then  
Moses feared, and sayde: of a suertie þ  
thing is knowen. And Pharaos herd of  
it, and wente aboute to slei Moses: but  
he fled from Pharaos and dwelte in the  
lande of Madian, and he sat down by a  
welles syde.

The priest of Madia had. vii. dought-  
ters, which came and dzeue water and  
fylled the troughes, for to water theyr  
fathers shepe. And the shepardes came  
and droue them away: but Moses stode  
by and helped them, and watered theyr  
shepe. And when they came to Raguel  
their father, he sayde: how happeneth it  
that ye are come so soone to dayer? And  
they answered: there was an Egyptian  
that deliuered vs from the shepardes,  
and so dzeue vs water, and watered þ  
shepe. And he sayd vnto his doughters:  
where is he: why haue ye left the man?  
So call him that he may eate breade.

And Moses was content to dwell with  
the man. \* And he gaue Moses zephora  
his doughter, whiche bare a sonne, and  
he called him Gerson: \* for he sayde: I  
haue bene a straiger in a straunge land.  
And she bare yet another sonne, whom  
he called Eliezer, saying: the God of my  
father is myne helper, and hath ryd me  
out of the handes of Pharaos.

And it chaunced in procelle of tyme,  
that the kynge of Egypte dyed, and the  
chylzen of Israell syghed by the rea-  
son of labour, and cryed. \* And their  
complaynt came by vnto God fro their  
laboure. And God remembred hys pro-  
myse wyth \* Abraham, Isaac and Ja-  
cob. And God <sup>d</sup> looked vpon þ children  
of Israell, and knewe them.

**The Notes.**

a. Moses is an Ebzue name, & it signifieth dra-  
wen out of the water.

b. This sleiing of the Egyptian betokeneth that  
Moses should be a reuenger of þ iniuries done to  
the people of God, as the rebukynge of the Ebzue  
on the other day, was a sygne that he shuld be a  
iudge and a lawe geuer among them.

c. This Raguell is not Jerthio, but is the father  
of Jerthio, and the grandfather of zephora, and  
was also the priest of Madian. For it was a like  
order with them as it was with the Jewes, that  
the sonne possessed the office of his father.

d. God looketh vpon his people, when he hath pi-  
tye and compassion on them, and in lyke maner  
he knoweth them when he deliuereth them fro  
theyr

Exod. vi. c.  
Par. 23. b

W. Reg. xi. a  
Sufan. i. c  
Sapi. 12. a  
Act. vii. c.  
Hebr. xi. d

Gene. 22. d  
Exod. 12. c  
Actes. 12. c

C

Exod. 12. a

Exod. 12. a

Exod. 12. a

Exod. 12. a

Exod. 12. a

Exod. 12. a

Exod. 12. a

Exod. 12. a

Exod. 12. a

they: miseries.

## The. iij. Chapter.

Moses heareth voice. God appeareth vnto hym in a bush, & sendeth hym to the chyldren of Israel, and to pharaon that tyrant.

**M**oses keppe the shepe of Jethro his father in law & priest of Madian, and he droue the flocke to the backsyd of the desert, and came to the mountayne of God, Horeb. And the angel of the Lord appeared vnto hym in a flame of fyre out of a bush. And he perceaued that the bush burned with fyre, and consumed not. Then Moses sayd: I wyll go hence, and see this great syght, howe it cometh that the bush burneth not. And when the Lorde sawe, that he came for to see, he called vnto him out of the bush, and sayde: Moses, Moses. And he answered: here am I. And he sayd: come not hyther, but putte thy shooes of thy fete: for the place wheron thou standest is holy ground. And he sayd: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hyd his face, for he was afrayed to loke vpon God.

Then the Lorde sayd: I haue surely sene the trouble of my people which are in Egypt, and haue herde theyr crye whiche they haue of their taskemasters. For I know their sorow, and am come downe to deliuer them out of the handes of the Egyptians, and to bring them out of that lande, vnto a good land and a large: and vnto a lande that floweth with mylke and honny: euen vnto the place of the Canaanites, Hethites, Amorites, Pherezites, Heuites, and of the Jebusites. Nowe therefore beholde, the complaynt of the chyldren of Israel is come vnto me, & I haue also sene the oppressyon wherewith the Egyptians oppressethem. But come, I wyll sende the vnto pharaon, & thou mayst bringe my people the chyldren of Israel oute of Egypt. And Moses sayde vnto God: what am I to go vnto pharaon, and to bringe the chyldren of Israel oute of Egypt? And he sayd: I wyll be with thee. And this shalbe a token vnto thee, that I haue sene thee: after that thou hast brought the people oute of Egypt, ye shal serue God vpon this mountayne.

Then sayde Moses vnto God: when

I come vnto the chyldren of Israel, & saye vnto them, the God of your fathers hath sent me vnto you, & they saye vnto me, what is hys name: what aunswere shall I geue them? Then sayd God vnto Moses: I wilbe what I wyllbe: & he saide: this shalt thou say vnto the chyldren of Israel: I wilbe dyd sende me vnto you. And God spake further vnto Moses: thus shalt thou saye vnto the chyldren of Israel: the Lorde God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me vnto you: this is my name for euer, and this is my memorayl thow rowe out all generacions. So therfore and gather the elders of Israel together, and say vnto them: the Lorde God of youre fathers, the God of Abraham, the God of Isaac, & the God of Jacob appeared vnto me, and sayde: I haue bene and sene both you and that which is done to you in Egypt. And I haue sayd it, that I wyll bringe you out of the tribulacion of Egypt vnto the land of the Canaanites, Hethites, Amorites, Pherezites, Heuites and Jebusites: euen a land that floweth wyth mylke and honny.

If it come to passe, that they heare thy voyce the go, both thou and the elders of Israel vnto the kynge of Egypt, & saye vnto hym: The Lorde God of the Hebrewes hathe mette wyth vs: let vs go therfore. iij. dayes iourney into the wyldernes, that we may sacrifice vnto the Lorde our God. Notwithstanding I am sure that the kynge of Egypt wyll not let you go, excepte it be w<sup>th</sup> a mighty hand: yea & I wyll therfore stretch out myne hande and smyte Egypt with all my wonders whiche I will do there in. And after that he wyll let you go. And I wyll get thes people fauoure in the syghte of the Egyptians: so that when ye go, ye shal not go empty: but every wyfe shall bozow of hir neyghboresse and of hir that lodgeoyneth in hyr house, iewels of syluer and of gold and rayment. And ye shal put them on your sonnes and doughters, and shall robbe the Egyptians.

## The Notes.

a. Desert, is a place not inhabited and maye be called wyldernes.

b. Then



# Moses.

# Exodus.

**Moly.**

b. The scripture breth that thing holy, which is either the Lorde choseth to him selfe, or that is dedicated vnto the Lorde. As Exod. xxi. d.

**Wylke & hony.**

c. By mylke and hony is vnderstande aboundance and plentuousnes of all thynges that pertaine to the comfort of man.

**I wylbe.**

d. This translation foloweth the Hebrue, whiche hathe, I wyl, for that which is in all later translations, Sum, I am. But which waye soeuer it be taken it signifieth, that God onely hath bene, is, & shal be, & hath bys being of him selfe, & al other thinges haue their being of him. Strype not therfore for the matter, but kerit be was, am, or wylbe, al is one matter.

**Corodde.**

e. We maye not here take in hande to prouet rodde to be good and lawfull to be vsed, bicause the Hebrues (at the commaundment of God) rodde the Egyptia: for one and the same thing is both good and euill. Good when he commaundeth it, and euill when he forbiddeth it. For god can not be the author of euill.

## The. iiii. Chapter.

Moses receaueth signes of his calling and was led into Egypt. His wife Zephora circumciseth his sonne. Aaron interch with Moses. Moses taketh his leaue of his father in lawe.

**M**oses answered, and sayde: See, they wyl not beleue me noz herken vnto my voyce: but wyl saye, the Lorde hath not appeared vnto the. The Lorde sayd vnto him: what is that in thine hande: and he sayde, a rodde. And he sayd: cast it on the ground. And he cast it on the grounde, and it turned vnto a serpent. And Moses ran awaye from it. And the Lorde sayed vnto Moses: put forth thine hand and take it by the tayle. And he put forth his hande & caught it, and it became a rodde againe in his hande. Therefore shal they beleue that the Lorde God of their fathers, the God of Abraham, the God of Isaac, & the God of Jacob hath appeared vnto thee.

**A**nd the Lorde said furthermore vnto him: thrust thine hande in to thy bosome. And he thrust hys hand in to his bosome and toke it out. And behold, his hand was leperous euen as snow. And he sayde: put thine hande in to thy bosome agayne. And he put his hand into his bosome agayne, and plucked it out of his bosome, & behold, it was tourned agayne as his other fleshe. If they wil not beleue the, neyther heare the voyce of the firste token: yet wyl they beleue the voyce of the second token. But and of they wil not beleue the two signes

neither herken vnto thy voyce, then

take of the water of the ryuer & poure it vpon the drye lande. And the water whiche thou takest oute of the ryuer shal tourne to bloude vpon the drye lande.

And Moses sayde vnto the Lorde: oh my Lorde, \* I am not eloquent, no not in tymes paste and namelye sence thou hast spoken vnto thy seruaunte: but I am slowe mouthed and slowe tongued. And the Lorde sayde vnto hym: who hath made mangs mouth, or who hath made the domine or y deaffe, the seying or the blynde: haue not I the Lorde. So therfore and \* I wylbe with thy mouth, and teache the what y shal say. But he sayd: oh my Lorde, sende I pray the who y wilt. And y Lorde was angry w Moses, & said: I knowe Aaro thy bro: ther y leuite y he can speake. And moze ouer beholde, he cometh to mete the, & when he seyth the, he wylbe glad in his hert. And thou shalte speake vnto hym, and put the wordes in hys mouth, and I wilbe with thy mouth and wylh hys mouth, and will teach you what ye shal do. And he shal be thy spokesman vnto y people: a he shal be thy mouth, & thou shalt be his God: and take this rodde in thy hande, where wylh thou shalt do myracles.

And Moses wente & returned to Jethro his father in lawe agayne, and said vnto hym: let me go (I praye the) and turne agayne vnto my brethren, which are in Egypte, that I maye se whether they be yet aloue. And Jethro sayde to Moses: goe in peace. And the Lorde sayde vnto Moses in Madian: retorne agayne into Egypte, \* for they are dead wherhe wente aboute to kyll the. And Moses toke hys wyfe and hys sonnes, and put theym on an asse, and wente agayne to Egypte, and toke the rodde of God in his hande.

And the Lorde sayde vnto Moses: whē thou art come in to Egypte agayne, see that thou do al the wonders before Pharaο which I haue put in thy hand: \* but I wyl harden his hert, so that he shal not let the people go. And tel Pharaο, thus sayeth the Lorde: Israell is myne eldest sonne, and therefore I saye vnto thee: lette my sonne goe, that he maye serue me. If thou wylte not let him

hi go: \* behold, I will see thyne eldest sonne. And it chauced by the way in the ynnie that the Lorde mette him, & wolde haue kylled him. Than zephora \* toke a stone and circumcysed hyr sonne, and fell at his fete, and sayde: a bloody husbarte arte thou vnto me. And he lette him goo. She sayde a bloody husband, because of the circumcision. Than sayd the Lorde vnto Aaron: go mete Moses in the wyldernesse. And he wente and mette him in the mounte of God & kysed him. And Moses tolde Aaron all the wordes of the Lorde, whiche he had sent by hym, and all the tokens whyche he had charged him with all. So went Moses and Aaron and gathered al the elders of the chyldren of Israell. And Aaron tolde all the wordes, whiche the LORDE had spoken vnto Moses, and dyd the myracles in the syghte of the people, and the people beleued. And when they hearde that the Lorde hadde vysyted the chyldren of Israell, and had loked vpon their tribulacyon, they bowed theym selues and worshypped.

**The Notes.**

- Mouth.** a. Behalbe thy mouth, that is, he shall speake for the. As in Job. xxxi. c.  
**Robow** b. They bowed themselves, & is they gaue thanks, and praysed the Lorde.

**The. v. Chapter.**

Moses and Aaron goth vnto Pharaos. The people of Israel are oppressed more and more, and they cry out vpon Moses and Aaron therfore.

**Then** Moses and Aaron went and tolde Pharaos, thus saith the Lord God of Israell. Let my people go, that they maye kepe holy daye vnto me in the wyldernesse. And Pharaos answered: \* what felowe is the Lorde, that I shulde heare his voyce for to let Israell go? I knowe not the Lorde, neyther wyl I let Israel go. And they said: the God of the hebrues hath met with vs: let vs go (we praye thee) thre dayes iourney into the desert, that we may sacrifice vnto the Lorde oure GOD: lest he smyte vs either with pestilence or with sword. Then saide the kinge of Egypte vnto them: wherfore do ye Moses and Aaron let the people from their worke: get you vnto your labour. And Pharaos said furthermore: beholde there is

much people in the lande, and ye make them playe & let their worke stande.

And Pharaos commaunded the same daye vnto the taskemasters ouer the people, and vnto the offycers, sayinge: se that ye geue the people no more strawe to make bricke wyth all, as ye dyd in tyme passed: lette theym go and gather theym strawe theym selues, and the nombze of bricke which they were wont to make in tyme passed, laye vnto their charges also, and mynyshe nothyng therof. For they be ydell and therfore crye, sayinge: lette vs goe and do sacrifice vnto oure God. They muste haue more worke layd vpon them, that they maye labour therein, and than wil they not tourne theym selues to false wordes.

Then wente the taskemasters of the people and the officers out and told the people, saying: Thus sayth Pharaos: I wyl gyue you no more strawe, but goe your selues & gather your strawe where ye can fynde it, yet shall none of your labour be minished. Then the people scatered abrode thorow out all the lande of Egypte for to gather them stubbil to be in steade of strawe.

And the taskemasters hastened them forward, saying: fulfyll your worke daye by daye, euen as when strawe was geuen you. And the offycers of the chyldren of Israell whiche Pharaos taskmasters had set ouer them, were beaten. And it was sayde vnto them: wherfore haue ye not fulfilled your taske in making bricke, bothe yester day and to daye, as well as in tymes past.

Then wente the offycers of the chyldren of Israell, and complayned vnto Pharaos, sayinge: wherfore dealest thou thus with thy seruantes? There is no straw geuen vnto thy seruantes, and yet they saye vnto vs: make bricke. And lo, thy seruantes are beaten, and thy people is foule intreated. And he answered: ydill are ye, ydill, and therfore ye saye: let vs go and do sacrifice vnto the Lorde. So therfore and worke, for there shall no strawe be geuen you, and yet see that ye delpue the whole tale of bricke.

When the officers of the chyldren of Israell sawe theym selfe in thode case, in that he sayde ye shall mynyshe nothyng



# Moses.

# Exodus.

of your daylye makynge of bypcke) tha they mette Moses and Aaron standyng in their waye as they came oute from pharao, and sayde vnto them : The LORD cloke vnto you, and iudge, for ye haue made the sauoure of vs syncke in the syght of pharao and of his seruauntes, and haue put a swerde into their handes to see vs.

Moses returned vnto the Lorde, and sayd: LORD, wherfore dealest thou cruelly with this people: and wherfore haste thou sente me? for sence I came to pharao to speake in thy name, he hath faced foule with this folke, and yet thou hast not deliuered thy people at al. Then the Lord sayd vnto Moses: Nowe shalte thou see what I wyll do vnto pharao, for with a myghtie hande shall he let them go, and with a myghtie hande shall he delyue theym oute of his lande.

## The Notes.

To know a. He knoweth not the Lorde that feareth hym not, neyther belueth in hym, but is as one hauing nothing to do with him. Suche are all the harde hearted, and greddy worldynges that passe not to trasgrosse Goddes commaundementes for lucre sake.

To synke b. When a man can not abyde a thyng, the we saye, it synketh in his syght. So to synke in pharaos syght is to be abhorred of hym.

## The .vi. Chapter.

God promyseth deliuerance of the Israelites, & the lande of Canaan. The genealogie of Rubben, Simeon and Leui.

And God spake vnto Moses, saying vnto hym: I am the Lorde, and I appeared vnto Abraham, Isaac and Jacob an almyghty God: But in my name Iehouah was I not knowen vnto the. Mozeouer I made an appointment with them to geue them the lande of Canaan: the lande of their pylgrimage where in they were straungers. And I haue also herde the groynge of the children of Israel, because the Egyptians kepe them in bondage, and haue remembred my promysse.

Wherfore saye vnto the chyldren of Israel: I am the Lorde, and wyll bring you out from vnder the burdens of the Egyptians, and wyll rydde you oute of theyr bondage, and wyll deliuer you with a stretched out arme and w great

iudgementes. And I will take you for my people and wyll be to you a God. And ye shall knowe that I am the LORD your God whiche brynge you out from vnder the burdens of the Egyptians. And I wyll bryng you vnto the land ouer the whiche I dyd lpe by my had, to geue it vnto Abraham, Isaac & Jacob, and wyll geue it vnto you for a possession: euen I the Lorde. And Moses tolde the chyldren of Israel euen so: But they herked not vnto Moses, for angurthe of spete and for cruel bondage.

And the Lorde spake vnto Moses, saying: Go and bydde pharao kynge of Egypte, that he lette the chyldren of Israel go out of hys lande. And Moses spake before the Lorde, saying: behold, the chyldren of Israel herke not vnto me, how than shal pharao heare me: saynge that I haue vncircumcised lppes. And the Lorde spake vnto Moses and Aaron, and gaue theym a charge vnto the chyldren of Israel, and vnto pharao kynge of Egypte: to brynge the chyldren of Israel oute of the lande of Egypt. These be the heedes of their fathers houses. The chyldren of Ruben the eldest sonne of Israel are these: Hanoch, Pallu, Hezon, Charai, these be the householdes of Ruben. The chyldren of Symeon are these: Gemuel, Jamin, Othad, Jachin, Zohar, & Saul the sonne of a Cananyteshe wyfe: these are the kynredes of Symeon. These are the names of the chyldren of Leui in their generacions: Gerson, Kahath & Merari. And Leui lyued an hundred and seuen and thirtie yere. The sonnes of Gerson: Libni and Simei in theyr kynredes.

The chyldren of Kahath: Amram, Iseas, Hebron and Uziel. And Kahath lyued an hundred and xxxij. yere. The chyldren of Merari are these. Mahely and Musi: these are the kynreds of Leui in their generacions.

And Amram toke Jochebed hys nece to wyfe whyche bare hym Aaron and Moses. And Amram lyued an hundred and seuen and thirtie yere. The chyldren of Iseas: Korah, Nepheg and Sichri. The chyldren of Uziel: Misael, Elzaphan and Sichri.

And

Gen. 32.6

Gen. 17. 9

A promise of a testament.

Gen. 46. b  
Exod. 1. a  
Num. 26. a  
1. Par. 2. v

1. Par. 6. a  
and xxii. a  
1. Par. 2. v

Exod. 1. a  
1. Num. 26. a

And Aaron toke Elizaba daughter of Aminadab, and sister of Rahabon to wyfe: whiche bare him Nadab, Abihu, Eleazar and Ithamar. The children of Korah: Assir, Elkana & Abiassaph: these are the kynneddes of the Korahites.

And Eleazar Aarons sonne toke him one of the daughters of Putuel to wyfe whiche bare him Pinehas: these be the pynnyppall fathers of the Leuites in their kynneddes.

These are that Aaron and Moses, to whom the Lorde sayde: carpe the chyldren of Israell oute of the lande of Egypte, with their armyes. These are that Moses and Aaron which spake to Pharaos kynge of Egypte, & they might bynunge the chyldren of Israell oute of Egypt. And in the daye when the Lorde spake vnto Moses in the lande of Egypte, he spake vnto hym, sayinge: I am the LORD, se that ye speake vnto Pharaos the kynge of Egypte all that I saye vnto thee. And Moses answered before the Lorde: I am of \* vncircumcised lippes, howe shall Pharaos than geue me audience?

#### The Notes.

- a. Ichouah, is the name of God wherewith no creature is named, & is as muche to say, as one that is of him selfe, and dependeth of nothing.  
b. Judgements are taken for the wonderful dedes of God: as here for his plagis. As. 13a. xxxv. d. and. cxviii.  
c. To lyfte vp the hand, is to promyse by an othe, as in Gene. xiiii. of Abraham.  
d. To be of vncircumcised lippes, is to haue a tongue that lacketh vntertraunce and cloquence to set out his matter wythall.

#### The. vii. Chapter.

The tokene to knowe God. The rodde of Moses is turned to a serpent. The sojourners do euen the same. The waters are turned into blood.

And the Lorde sayde vnto Moses: Behold, I haue made the Pharaos god, and Aaron thy brother shall be thy prophete. Thou shalt speake all that I commaunde the, and Aaron thy brother shall speake vnto Pharaos: that he sende the chyldren of Israell oute of hys land. \* But I wyl harden Pharaos hert, & I may multiplie my myracles & my wōders in the land of Egypt. And yet Pharaos shall not hearken vnto you, that I maye set myne hande vpon Egypte and bynunge oute myne armyes, euen my people the chyldren of Israell oute

of the lande of Egypte, with great iudgements. And the Egipcians shall know, that I am the Lorde, whē I haue stretched forth my hande vpon Egypt, and haue broughte oute the chyldren of Israell from amonge them.

Moses and Aaron dyd as the Lorde commaunded them. And Moses was lxxx. yere olde, and Aaron. lxxxi. when they spake vnto Pharaos. And the Lorde spake vnto Moses and Aaron, saying: when Pharaos speaketh vnto you, and sayth: shewe a wonder, than shalt thou saye vnto Aaron: take the rodde and cast it before Pharaos, and it shall turne to a serpent. Than went Moses and Aaron in vnto Pharaos, and dyd euen as the Lorde had commaunded. And Aaron caste forth his rodde before Pharaos and before his seruantes, and it turned to a serpente. Than Pharaos called for the wyse men and \* enchaunters of Egypte: and they dyd in lyke maner their sojcery. And they cast downe euery man hys rodde, and they turned to serpentes: but Aarons rodde ate vp theyr rodde: and yet for all that Pharaos herte was hardened, so that he hearkened not vnto them, euen as the Lorde had sayde.

Than sayde the Lorde vnto Moses: Pharaos herte is hardened, and he refuseth to let the people go. Get the vnto Pharaos in the mornynge, for he wyll come vnto the water, and stande thou vpon the ryuers bynke agaynste he come, and the rodde whiche turned to a serpente take in thyne hande. And saye vnto hym: the Lorde God of the Hebrewes hathe sente me vnto the, saying: let my people goe, that they maye serue me in the wildernes: but hytherto thou woldest not heare. Wherefore thus saith the LORD: hereby thou shalt knowe that I am the LORD. Scholde, I wyl synyt with the staffe that is in mine hande vpon the waters that are in the riuer, and they shall turne to blood. And the fyshes that is in the ryuer shall dye, and the ryuer shall stycke, so that it shall greue the Egipcians to drynke of the water of the ryuer.

And the Lorde spake vnto Moses, saye vnto Aaron: take thy staffe, and stretch oute thyne hande ouer the waters

terg



# Moses:

# Erodus.

ters of Egypte, ouer their streames, ry-  
uers, pondes and all pooles of water,  
that they may be bloude, and that there  
maye be bloude in all the lande of E-  
gypt: bothe in vessels of wodde and al-  
so of stone.

33 Salme.  
Ier. vii. e

The  
firste  
plague

33 Sal. ciii. c

\* And Moses & Aaron did euen as the  
Lorde commaunded. And he lyfte vp  
the staffe and smote the waters y were  
in the ryuer in the syghte of Pharaos &  
in the syghte of his seruauntes, and all  
the water that was in the ryuer, tour-  
ned into blood. And the fshye that was  
in the ryuer dyed \* and the ryuer stanke:  
so that the Egipcians could not drinke  
of the water of the ryuer. And there was  
bloude thowowe sute all the lande of  
Egypte.

Erod. vii. d  
and. vii. a

And the enchaunters of Egypte dyd  
lykewyse with their enchauntementes,  
so that Pharaos herte was hardened, &  
dyd not regarde theym \* as the Lorde  
had sayde. And Pharaos turned himselfe  
and wet into his house, and set not b his  
herte there vnto. And the Egipcians  
dygged round about the ryuer for wa-  
ter to drynke, for they could not drinke  
of the water of the ryuer. And it conty-  
nued a weke after the Lorde had smyten  
the ryuer.

The Notes.

Pharaos  
God.  
To set p  
hert on a  
thyng.

a. I haue made thee Pharaos God, that is, I  
haue made the Pharaos Judge. As in Erod. xi. d.  
b. He setteth his hert on a thing that by al mea-  
nes possible sekerh to obtayne it. So doth he al-  
so that sekerh a thyng that he is perswaded  
wyl come vpon hym. But contrariwise, he that  
sekerh not for it, nor is any thyng moued wryth  
the feare of that is threatened to come vpon him,  
sekerh not his hert out, as is declared in E. Sal.  
xviii. b.

The. viii. Chapter.

The plague of frogges. Moses prayeth for Pharaos.  
The plague of flyes.

Erod. vii. c  
ix. a. x. a

**T**he Lord spake vnto Moses:  
Go vnto Pharaos & tell hym,  
thus sayeth the Lorde: \* Let  
my people go, that they may  
serue me. If thou wylte not let theym  
go: beholde, I wyl smyte all thy lande  
wryth frogges. And the ryuer shal scale  
wryth frogges, and they shall come vp  
and go into thy huse, and into thy cha-  
mber where thou slepest, and vpon thy  
bedde, and into the houses of thy ser-  
uauntes, and vpon thy people, and in-  
to thyne ouens, and vpon thy bytelles  
whych thou haste in store. And the

frogges shal come vpon the, and on thy  
people, and vpon all thy seruauntes.

\* And the Lorde spake vnto Moses,  
saye vnto Aaron: stretche forth the thyne  
haunde with thy rodde ouer the streames,  
riuers and pondes. And bring vp frog-  
ges vpon the lande of Egypte. And Aa-  
ron stretched his haunde ouer the water  
of Egypt, and the frogges came vp and  
couered the lande of Egypte. And y for-  
cerers did lykewyse wryth their sorcery,  
and the frogges came vp vpon y lande  
of Egypte.

33 Sal. 77.  
and. vii. c

The  
plage

Then Pharaos called for Moses and  
Aaron, and sayde: \* praye ye vnto the  
Lorde that he may take away the frog-  
ges from me and from my people, and  
I wyl let the people go, that they maye  
do sacrifice vnto the Lorde. And Mo-  
ses sayd vnto Pharaos: Appoynte thou  
the tyme vnto me, when I shall praye  
for thee, and thy seruauntes, and thy peo-  
ple, to dryue away the frogges from  
thee and thy house, so that they shall re-  
mayne but in the ryuer onely. And he  
sayde: to morowe. And he sayde: euen as  
thou hast sayde, that thou maifest knowe  
that there is none lyke vnto the Lorde  
our God. And the frogges shal departe  
from thee, and from thyne houses, and  
frome thy seruauntes, and frome thy  
people, and shall remayne in the ryuer  
onely.

Erod. vii.  
ix. a. x. a  
and. vii. c  
x. a. x. a

And Moses and Aaron went out fro  
Pharaos, and Moses cryed vnto y Lorde  
vpo the appoyntynēt of frogges which  
he made vnto Pharaos. And the Lorde  
dyd accordynge to the sayinge of Mo-  
ses. And the frogges dyed oute of the  
houses, courtes and fyeldes. And they  
gathered theym together vpon heapes:  
so that the lande stanke of them.

But when Pharaos sawe that he had  
rest gyuen hym, he hardened hys herte  
and herkened not vnto them, as y Lorde  
had sayde. And the Lorde sayde vnto  
Moses: saye vnto Aaron stretche oute  
thy rodde and smyt the dust of the land  
that it may turne to lyse in al the lande  
of Egypte. And they dyd so. And Aa-  
ron stretched oute hys haunde wryth hys  
rodde, and smote the duste of the earth,  
and it tourned to lyse bothe in man and  
beaste, so that all the duste of the lande  
tourned to lyse, thowow out al the lande  
of

The  
third  
plage

of Egypte.

And the enchaunters assayed lyke wyse with their enchaumentes to byng for the lyse, but they coulde not. And y<sup>e</sup> lyse were both vpon man & beest. Then said the enchaunters vnto Pharaos: it is the <sup>a</sup> singre of God. Neuer thelater Pharaos hert was hardened and he \* regarded them not, as the Lorde had sayde.

And the lorde sayde vnto Moses: rise vp early in the mornynge, & stande before Pharaos, for he wil come vnto the water: and saye vnto him, thus sayeth the Lorde: let my people go, that they maye serue me. If thou wylte not let my people goo, beholde, I wyll sende all maner fyes both vpon the and thy seruauntes, and thy people, and into thy houses. And the houses of the Egyptians shall be full of fyes, and the

grounde where on they are. But I wyll seperate the same daye the lande of Gosan where my people are, so that there shall no fyes be there: that thou mayest knowe that I am the Lorde vpon the erth. And I wyll put a deuision betwene my people and thyne. And euē to morowe shall this myracle be done.

And the Lorde dyd euen so: and there came noysome fyes into the house of Pharaos, and into his seruauntes houses and in to all the lande of Egypt: so that the lande was marred with fyes. Then Pharaos sent for Moses & Aaron, and said: Go and do sacrifice vnto your God in the lāde. And Moses answered: it is not mete so to do. For we must offer vnto the Lorde oure God, & whiche is an abominaciō vnto the Egyptians: beholde, shall we sacrifice that whiche is an abominaciō vnto the Egyptians before their eyes, & shall they not stone vs? we wyll therfore goo. iiii. dayes iournay into the deserte and sacrifice vnto the Lorde oure \* God as he hath commaunded vs.

And Pharaos said: I wil let you go, that ye maye sacrifice vnto the Lorde your God in y<sup>e</sup> wilderness: onely go not farre awaye, & se that ye praye for me. And Moses said: beholde, I wyll goo out from the and praye vnto the Lorde, and the fyes shall departe from Pharaos, and from his seruauntes, and from

his people to morow. But let Pharaos from hence forth the desceau no more, & he wil not let the people goo to sacrifice vnto the Lorde.

And Moses wente out from Pharaos, & prayed vnto y<sup>e</sup> Lorde. And y<sup>e</sup> Lorde dyd as Moses had sayd, & toke awaye the fyes from Pharaos, and fro his seruauntes, and fro hys people so y<sup>e</sup> there remayned not one. But for all y<sup>e</sup>, Pharaos hardened his herte euen then also and woulde not let the people goo.

The notes.

a. What the fnger of God dothe signifye, is expounded. Luke. xi.

Finger of God.

The. ix. Chapter.

The morn of bestes. The plague of botches and sores. The horrible hapte, thunder and lighteninge.



And the Lorde said vnto Moses, goo vnto Pharaos & tell him, thus sayeth the Lorde God of the Ebrues: let my people goo, that they maye serue me. If thou wylte not let them goo but wylte holde them styll: beholde, the hande of the Lorde shall be vpon thy catel, which thou hast in y<sup>e</sup> felde, vpon horses, asses, camels, oxen and shepe, with a myghty great mortayne. But the Lorde shall make a deuision betwene the bestes of the Israelites, and the bestes of y<sup>e</sup> Egyptians: so y<sup>e</sup> there shall nothing die of all that pertaineth to the childre of Israel. And the Lorde appoynted a tyme saying: to morow the Lorde shall do this thyng in the lande.

And the Lorde did the thyng on the morow, and <sup>a</sup> all the catell of Egypte dyed: but of the catel of the children of Israel dyed not one. And Pharaos sent to wete: but there was not one of y<sup>e</sup> catel of the Israelytes deade. Notwithstandynge y<sup>e</sup> hert of Pharaos hardened, and he would not let the people goo.

And the Lorde said vnto Moses and Aaron: take your hands full of ashes oute of the fornace, & let Moses spraye it vp into the ayre in the sight of Pharaos, and it shall turne to duste in all the lande of Egypte, and shall make swellynge soores with blaynes bothe on man and beasts in all the lande of Egypte. And they toke ashes oute of the fornace, and stode before Pharaos, and Moses sprayeled it

E. l.

vp



The vi. bp in to the ayte: And there blake oute  
plage. soozes with blaines both in mā & beest  
so that the forcerers coulde not stande  
before Moses, for there were botches  
vpon the enchaunters and vpon al the  
Egyptians. But the Lorde hardened  
the herte of Pharaο, that he hekened  
not vnto them, as the Lorde had sayd  
vnto Moses.

**C** And the Lorde sayde vnto Moses:  
Exo. viii. a. rpe bp early in the moyninge, & stande  
before Pharaο and tell him, thus say-  
eth the Lord God of the Ebrues: \* Let  
my people go, that they may serue me:  
or els I wil at this tyme sende all my  
plages vpo thy herte, & vpo thy ser-  
uauntes and on thy people, that thou  
mayest knowe, that there is none lyke  
me in al þ erth. for now I wil stretche  
out my hande, and wil smyte the, & thy  
people w pestilence: so that thou shalt  
peryshe fro the erth. Yet in very dede,  
Rom. ix. r. 1p la. 47. c. \* for this cause haue I sterred the bp,  
for to shewe my power in the: and to  
declare my name thowowe oute all the  
worlde.

**D** If it be so that thou stoppest my peo-  
ple that thou wylt not let them go: be-  
holde, to morowe this tyme I wil sende  
downe a myghtie great hayle: euē suche  
one as was not in Egypte, sence it was  
grouded vnto this time. Sende ther-  
fore and let home thy beastes & all that  
thou hast in the felde. for vpon all the  
men and beastes whiche are founde in  
the felde, and not brought home, shall  
the hayle fall, and they shall dye. And  
as many as feared the word of þ Lord  
amonge the seruauntes of Pharaο  
made their seruauntes and their bea-  
stes flee to house: and they that regar-  
ded not the worde of the Lorde, lefte  
their seruauntes and theyr beastes in  
the felde.

**E** And the Lorde sayde vnto Moses:  
The. 7. stretch forth the thine hande vnto heauē,  
plage. that there may be hayle in al the lande  
of Egypte: vpo man and beast, & vpon  
al the herbes of the felde, in the felde of  
Egypte. And Moses stretched out his  
rod vnto heauē, & the Lorde thondered  
& hayled, so that þ fyre ran a long vpo  
the grounde. \* And the Lorde so hay-  
led in the lande of Egypte, that there  
was hayle and fyre mingled with the

hayle, so greuous, that there was none  
suche in all the lande of Egypte, sence  
people inhabyted it. And þ hayle smote  
in the lande of Egypte, al that was in  
the felde bothe man and beast. And the  
hayle smote all the herbes of the felde,  
and broke al the trees of the felde: one-  
ly in the lande of Gosan, where þ chy-  
ldre of Israel were, was there no haile.  
And Pharaο sente and called for Mo-  
ses and Aaron, and sayde vnto them: I  
haue nowe synned: the Lord is righte-  
ous, & I and my people are wycked.  
\* Praye ye vnto the Lorde, that þ tho-  
der of God and hayle maye cease, and  
I wyl let you goo, and ye shall tary no  
longer. And Moses sayd vnto him: as  
sone as I am out of the cite, I wyl  
sprede abroad my handes vnto the  
Lorde, and the thunder shall cease, ne-  
ther shall there be any more hayle: that  
thou maiest knowe howe that þ erth is  
the Lordes. But I knowe that thou &  
thy seruauntes yet feare not the Lorde  
God. The flaxe & the barley were smyt-  
ten, for the barley was shot vp, and the  
flaxe was boulded: but the wheate and  
the rye were not smitten, for they were  
late sown.

And Moses went out of the cite fro  
Pharaο and sprede abroad his handes  
vnto the Lorde, and the thunder and  
hayle ceased, nether rayned it any more  
vpon the erth, whē Pharaο sawe that  
the rayne and the hayle and thunder  
were ceased, he synned agayne and har-  
dened his herte: bothe he and his ser-  
uauntes. So was þ harte of Pharaο  
hardened, that he woulde not let þ chil-  
dren of Israel goo, as the Lorde had  
sayde by Moses.

**The notes.**

a. This worde all, is not taken for euery one, All  
but for a greate numbze, or of all sortes of cartel  
some. As in. i. Timo. ii. a.

b. To be wycked, is to be without þ knowledge  
and felynge of the goodnes of God, & without  
hope to receyue any goodnes at his hande: so þ  
we cannot patiently heare any of his truthes,  
nor beleue them, neyther suffer thē to be taught  
to other, as it appeareth in all the psalmes and  
in Esai. lvi. b.

**The .x. Chapter.**

The harte of Pharaο is hardened of God &  
grethoppers. The thicke darkness.

**S** The Lorde said vnto Moses: goo  
vnto Pharaο: neuerthelesse I  
haue hardened his hart, & þ har-

tes of his seruantes, that I myghte  
 shewe these my signes amongst them,  
 and that thou tell in the audience of  
 thy sonne and of thy sonnes sonne, the  
 pageantes which I haue played in E-  
 gypte, and the intracles whiche I haue  
 done amonge the: that ye maye knowe  
 howe that I am the Lorde. **Thā** Mo-  
 ses and Aaron wente in vnto Pharaο,  
 and sayde vnto him: Thus sayeth the  
 Lorde God of the Hebzeues: how longe  
 shal it be o: thou wilt submit thy selfe  
 vnto me? \* Let my people goo, & they  
 maye serue me. If thou wilt not let  
 my people goo: beholde, to morowe wyl  
 I brynge greschoppers into thy lande, &  
 they shal couer the face of the erth, that  
 it can not be sene, and they shal eate  
 the resydewe whiche remaineth vnto  
 pou & is escaped the hayle: and they  
 shal eate all youre grene trees vpo the  
 felde, and they shal fyl thy houses, and  
 all thy seruantes houses, and the  
 houses of all the Egipcians after such  
 a maner: as nether thy fathers, nor thy  
 fathers fathers haue sene, sence & tyme  
 they were vpo the erth vnto this day.  
 And he turned him selfe aboute, and  
 wente out from Pharaο.

**B** And Pharaοs seruantes said vn-  
 to him: Howe longe shal we be thus e-  
 uel intreated? Let the men goo, that  
 they maye serue the Lorde their God:  
 wylte thou not yet knowe that Egipte  
 is destroyed? And than Moses and  
 Aaron were brought again vnto Pha-  
 raο, and he sayde vnto them: Goo and  
 serue the Lorde youre God, but who  
 are they that shal go? And Moses an-  
 swered: we wyl go with yonge & olde:  
 pe and with oure sonnes and with our  
 doughters, and with oure shepe & oxen  
 must we go. For we must holde a feast  
 vnto the Lorde.

**C** And he sayde vnto them: let it be so.  
 The Lorde be with you, shoulde I let  
 you goo, and your children also? Take  
 heede, for ye haue some myschiefe in  
 hande. Nay, not so: but goo ye that  
 are men and serue the Lorde: for that  
 was youre desyre. And they thruste  
 them out of Pharaοs presence.

**The. s.** And the Lorde sayde vnto Moses:  
**lage.** Stretch out thynne hande ouer & lande  
 of Egipte for greschoppers, that

they come vpon the lande of Egipte  
 and eate al the herbes of the lande, and  
 al that the hayle lefte vntouched. And  
 Moses stretched forth his rod ouer &  
 lande of Egipte: and the Lorde brought  
 an east wynde vpon the lande, all that  
 daye, and all & nyghte. \* And in the  
 moynynge, & east wynde broughte the  
 greschoppers, and the greschoppers wet  
 vp ouer all the lande of Egipte: and  
 lyghted in all quarters of Egipte be-  
 rye greuouse: so that before them  
 were there no suche greschoppers, ne-  
 ther after them shal be. And they co-  
 uered all the face of the earth, so that  
 the lande was darke therwith. And  
 they ate al the herbes of the lande, and  
 all the frutes of the trees, whyche the  
 hayle had lefte: so that there was no  
 grene thing lefte in the trees and her-  
 bes of the felde thoroowe all the lande  
 of Egipte.

Then Pharaο called for Moses and  
 Aaron in haste, and sayde: I haue syn-  
 ned agaynst the Lorde youre God and  
 agaynst you. Forgeue me yet my synne  
 onely this once, \* and praye vnto the  
 Lorde your God, & he maye take awaye  
 from me this death onely. And he went  
 out fro Pharaο, and prayed vnto the  
 Lorde: & & Lorde turned the wynde into  
 a myghtye stronge west wynde, and it  
 toke awaye & greschoppers and cast the  
 into & read sea: so & there was not one  
 greschopper in all the costes of Egipte.  
 But the Lorde \* hardened Pharaοs  
 harte, so that he would not let the chil-  
 dren of Israel go.

And the Lorde sayde vnto Moses:  
 Stretch out thy hande vnto heauen, &  
 let there be darcknesse vpon the lade of  
 Egipte: euen that they maye feale the  
 darcknesse. And Moses stretched forth  
 his hande vnto heauen, and there was  
 a thicke darcknesse vpon all & lande of  
 Egipt. iii. dayes longe, so that no man  
 sawe another, nether rose vp from the  
 place where he was by the space of. iii.  
 dayes: but all & children of Israel had  
 lyghte where they dwelled.

Then Pharaο called for Moses, &  
 sayde: goo and serue the Lorde, onely let  
 your shepe, and youre oxen abyde, and  
 let your childre go w you. And Moses  
 answered: thou muste geue vs also  
 C. ii. offrynge,

psal. c. v. c  
 sap. xvi. b  
 Joel. i. a  
 Apoc. ix. a

D

Exo. 4. f

Exo. xiii. f

The. ix.  
 plage.



2310

yet man or beast: that ye maye knowe  
howe the Lorde putteth a difference  
betwene the Egipcians & Israel. And  
a these thy seruantes shal come downe  
vnto me, and sal before me, and say: get  
the out & all the people that are vnder  
the, and thā wil I departe. And he went  
out from Pharaon in a great anger.

And the Lorde sayde vnto Moses: Pharaο shall not regarde you, & many wonders maye be wrought in the lade of Egypte. And Moses and Aaron did all these wonders before Pharaο. But the Lorde hardened Pharaοs hette, so that he woulde not let the chyldren of Israel go out of his lande.

**The notes,**

A. A todayne change of speakynge to dyuerse persons, as in **¶** Psalmc. cv. a. And this is referred to the ende of the Chapter that goeth before.

the sea  
HAUNTS

**T**he passouer is eaten. The swete byrde. They must  
teache theyr children what the passouer signifyeth.  
The destruction of þe first begotten in Egypt. The rob-  
bery of the Egyptians. The goynge out of þe Israelites.

The Lord commaundeth to robbe the Egyptians.  
The death of all the first begotten in Egypte.

**I** And the Lord spake vnto  
Moses and Aaron in the  
of Egypt, saying: This mo-  
neth shall be your chiefe mo-  
neth: euen of the first moneth of y<sup>e</sup> yere  
shall it be vnto you. Speake ye vnto  
all y<sup>e</sup> felowship of Israel, saying: That  
they take the .x. daye of this moneth to  
euery houle \* a shepe. If the hou-  
se be to few for a shepe; then let  
him and his neyghboure that is nexte  
vnto his house, take accordyng to the  
nombze of the soules: and counte vnto  
a shepe accordyng to euery mans ea-  
tinge. A shepe without spot, and a male  
of one yere olde shall it be, and from a-  
monge the lambes and the gootes shal  
ye take it.

And ye shall kepe him in vntyll the  
xiii. daye of þ same moneth. And euery  
man of the multitude of Israel shal kill  
him about euen. And they shall take of  
the bloude, and stryke it on the. ii. sydes  
postes, and on the vpper doore post of þ  
houses, wherein they eate him. And they  
shall eate the fleshe the same night, rost  
with fyre and w bolenened breade, and  
with solwe herbes they shall eate it.  
So that ye eate not therof rawe nor so-  
den in water, but rost with fyre: both þ  
head, sete, & puerenace together. And se  
that

that

that ye let nothinge of it remayne vnto the morninge: yf oughte remayne burne it with fyre.

Of this maner shall ye eate it: with youre loynes girded, & shooes on youre fete, and youre staues in your handes. And ye shall eate it in haste, for it is the Lordes <sup>Col. 135. a</sup> passeouer \* toz I wyl go aboute in þe lande of Egypte thys same nyght, & wil smyte al the fyrst borne in the lande of Egypte, bothe of man and beast, and vpon all the Goddes of Egypte wyl I the Lorde do execution. And the bloude shall be vnto you a token vpon the houses wherin ye are, for when I se the bloude, I wyl passe ouer you, & the plage shall not be vpon you to destroye you, when I smyte þe lande **C** of Egypte.

And this daye shall be vnto you a remembraunce, & ye shall kepe it holy vnto the Lorde: euen thozow out your generations after you shall ye kepe it holy daye, that it be a custome for euer.

\* Seuen dayes shall ye eate unleuened breade, so þe euen the first daye ye shall put awaye leuen oute of youre houses. for who so euer eateth leuened breade from the fyrst daye vntil the vii. daye, that soule shall be plucked oute from Israel. \* The fyrste daye shall be a holy feast vnto you, and þe vii. also. There shall be no maner of worke done in the, saue aboute þe onely which euery man must eate: that onely may ye do. And se that ye kepe you to unleuened breade. for vpon that same daye I wyl bring your armyes out of the lade of Egypt, therfore ye shall obserue this day, & all youre chyldren after you, þe it be a custome for euer. The fyrst moneth, & the xiiii. daye of the moneth at euē, ye shall eate swete breade vnto the. xxi. daye of the moneth at euen agayne. Seuen dayes se that there be no leuened breade founde in your houses. for whosoever eateth leuened breade, that soule shall be roted out from þe multitude of Israel: whether he be a straunger, or borne in the lande. Therfore se that ye eate not leuened breade, but in all your habitacions eate swete breade.

**D** And Moses called for the elders of Israel and sayde vnto them: chole out and take to euery housholde a shepe, &

kyl passeouer. And take a bunche of ysclope, and dyppe it in the bloude that is in the basyn, and strycke it vpon þe upper poste and on the ii. syde postes, & se that none of you go out at þe doze of his house vntil the morning. for the Lorde wil goo aboute and smite Egypte. And when he seeth the bloude vpon þe upper doze poste, and on the two syde postes: he wyl passe ouer the doze, and wyl not suffre the destroyer to come in to youre house to plage you. Therfore se that thou obserue this thig, that it be an ordynaunce to the and thy sonnes for euer.

And when ye be come in to the lande whiche the Lorde wyl geue you, accordynge as he hath promysed, se that ye kepe this seruyce. \* And whē youre chyldren are you what maner of seruice is this ye do: Ye shall saye: it is the sacrifice of the Lordes passeouer, which passed ouer the houses of the chyldren of Israel in Egypte, as he smote the Egyptians, and saued oure houses. Then þe people bowed the selues, & worshiped. And the chyldren of Israel went, & dyd as the Lorde had commaunded **Moses** and **Aaron**.

And at mydnyghte the Lorde smote al þe fyrst borne in the lande of Egypte: from the fyrste borne of pharao þe sat on his seate, vnto the first borne of the captiue that was in prysone, and al the fyrste borne of catel. Then pharao arose the same nyghte, and all his seruantes, and all the Egyptians: and there was a great cryenge thozow out Egypte, for there was no house where there was not one deade.

And he called vnto Moses & Aaron by nyghte, sayinge: \* Ryse vp, and get you out from amonge my people: both ye and also the chyldren of Israel, & go and serue the Lorde, as ye haue sayde. And take youre shepe and youre oren with you as ye haue sayd, and depart and blesse me also. And the Egyptians were scarce vpon the people, and made haste to sende them out of the lade: for they sayde: we be all deade men.

And þe people toke their dough before it was solwed whiche they had in store, and bounde it in clothes, and put it vpon theyr shouldeers. And the **C. iii.** chyldren

**John. iii. 14**

**E** **Exod. xi. 1**  
**Psal. c. v. c.**  
**Da. xviii. c.**

**The. r.**  
**plage.**

**Exod. vi. 1**

**Exod. x. 1**  
**Looke in**  
**Ex. xviii. 1**



Ero. iii.  
and xl.

children of Israel byd accordynge to the saying of Moyses: and they bozowed of þe Egiptians iewels of syluer, & iewels of golde, and raimente. And the Lorde gat the people fauour in þe sight of the Egiptians: & so they bozowed and robbed the Egiptians.

¶ Am. 33. a  
I other  
wise so  
cord.  
\* Nu. xii.

\* Thus toke the children of Israel their iourney fro Rameses to Succoth: vi. hundred thousande men of foote, beside childre. And much comon people wet out also w them, & shepe, & oxen, and cattel exceedynge much. And they baked swete cakes of the doughe which they brought out of Egipte, for it was not sowred: because they were thrust oute of Egipte and coulde not tarpe, nether had they prepared any o ther prouision of meate.

Gene. xv. 2  
Jud. v. b  
Actu. vii. a

\* And the tyme of the dwellyng of the children of Israel, which they dwelled in Egipte, was. iiii. hundred. and. xxx. yere. And when the. iiii. hundred. &. xxx. yeres were expyred, euen the selfe same daye departed al þe hostes of the Lorde out of the lande of Egipte. This is a nyght to be obserued to the Lorde, because he brought them out of the lade of Egipte. This is a nyght of the Lorde to be kepte of all the chyldren of Israel and of theyr generacions after them.

And the lorde sayde vnto Moyses and Aaron: this is the maner of Passeouer: there shall no straüger eate therof, but all the seruauntes that are bought for monye shall ye circumsise, and then let them eate therof. A straüger & a hiered seruaunte shall not eate therof. In one house shall it be eaten. Ye shall carpe none of þe fleshe out at the doozes: more ouer\* se that ye breke not a bone therof. All the multitude of the childre of Israel shall obserue it.

¶ Am. ix. b  
Job. xix. 9

If a straüger dwel amonge you, and wil holde Passeouer vnto þe Lord, let him circumsise all that be males, & the let him come and obserue it, and be taken as one that is borne in the lade. No vncircumsised persone shall eate therof. One maner of lawe shall be vnto them that are borne in the lande: and vnto the straungers that dwell among pou. And all the children of Israel byd as the Lorde commaunded Moyses and

Aaron. And euen the selfe same day did the Lord byng þe childre of Israel out of þe lande of Egipte w their armys.

¶ The notes.

a. That is here called a shepe, is in Hebrew a word indifferet, to be take either for shep or gose. b. The lambe is called the passeouer, that þe very name it selfe shoulde kepe in memory: what was signified thereby, which was afe and maner of speakeinge the scripture vseth often, calyng the sygne by the name of the thyng that it signifieth. As in Genes. xli. b.

c. Euer is not here taken for a tyme without ende, but for a longe season whose ende is not determined, as in Gene. xiii. d. and xpo. xlii. g.

d. To passe over, is a maner of speache of þe scripture, and signifieth no more, but þe as he woulde plager the wyched (as he did here the Egiptians) so he woulde shewe mercy vnto the faithfull, as he byd to the Israelytes as in xpo. xxiii. d.

e. Those that were borne in the lande, are onely those that were borne amonge them: not descendynge of the stocke or lynage of Israel. And the straungers were those that dwelt amonge the Israelytes and were not borne amonge them, as about in this same chapter at the letter d.

¶ The. xiii. Chapter.

¶ The pyke begotten must be sacrificed vnto þe Lord. The memoriall of their deliuerance. Why they were carped thow the wilderness. The bones of Joseph. The pyler of the cloud.



And the Lorde spake vnto Moyses, saying: \* Sanctifie vnto me all the fyrste borne that open all maner matryces amonge the children of Israel, as well of men as of beastes: for they are myne. And Moyses sayd vnto þe people: thyncke on this daye, in which ye came out of Egipte, and out of the house of bondage: for with a myghtie hande the Lord brought you out from thence. Se therfore þe ye eate no \* leuened breade. This daye come ye oute of Egipte in the moneth of \* Abib.

\* When the Lorde hath brought the into the lade of the Cananites, Hethites, Amorites, Hemytes & Jebuytes: \* which he sware vnto thy fathers þe he would geue the a lade where in milcke and hony floweth, the se that thou kepe this seruike in this same moneth. Se uen daies thou shalt eate swete breade: \* and the. vii. daye, shall be feastful vnto the Lorde. Therfore thou shalt eate swete breade seuen daies, & se þe there be no leuened breade sene, noz yet leuen amonge you in all your quarters.

And thou shalt shewe thy sonne at þe tyme, sayinge: this is done, because of that which the Lord byd vnto me, whē

I came out of Egipte. Therefore it shal be a sygne vnto the vpon thine hande, a remembraunce betwene thyne eyes, that the Lordes lawe maye be in thy mouth. For with a stronge hande the Lord broughte the out of Egipte, se thou kepe therfore this ordynance in his season from yere to yere. Moreover when the Lord hath broughte the in to the lade of the Cananytes, as he hath sworne vnto the & to thy fathers, and hath geuen it the, then thou shalte appoynte vnto the Lord all þ openeth the matryce, all the first borne among the beastes which thou hast: yf they be males. And al þ firste borne of þ asses, thou shalte redeme w a shepe: yf thou redeme him not, then breake his necke. But al the first borne amonge thy children shalte thou bye out.

And when thy sonne asketh the in tyme to come, sayinge: what is this? þ shalte saye vnto him: with a myghtye hande the Lord broughte vs oute of Egipte, out of the house of bondage. And when Pharaos was looth to let vs goo, the Lord slewe all the first borne in the lande of Egipte: as wel the first borne of men as of beastes. And therfore I sacrificy vnto the Lord all the males that open the matrice: but al the first borne of my children I muste redeme. And this shalbe as a token in thyne hāde, & as a thing hāged by betwene thyne eyes: because the Lord broughte vs oute of Egipte with a myghtye hande.

When Pharaos had let the people go, God carped them not thorowe the lande of þ Philistynes, though it were a nye waye. For God sayde: the people might happely repēt whē they se war, and so turne agayne to Egipte: therfore God led them aboute thorowe the wyldernesse þ bordzeth on the red sea. The children of Israel wente harnessed out of the lande of Egipte. And Moses toke þ bones of Joseph w him: for he made þ children of Israel sweare, sayinge: God wil surely viset you, take my bones therfore away hence w you. And they toke their iourney frō Sucoth: and pytched their tentes in Ethā in the edge of the wyldernesse. And the Lord wēt before them by day in a py-

let of a cloude, to leade them the waye: & by nyghte in a pyler of fyre, to geue them light: that they might goo bothe by daye and nyght. And the pyler of the cloude neuer departed by daye nor the pyler of fyre by nyghte oute of the peoples syghte.

The notes.

a. Luke Genes. ii. b. By this worde haply some myght chaunce throughe a fleshye mynde, thyncke that God was uncertayne what the Hebrewes would haue done yf they had mette with warpe warres at the firste departyng oute of Egipte. But let al maner of persons, that take in hande to reade the scriptures, knowe þ this & al lyke sentences are spoken after the maner of men, as it is in Genes. vi. And by this is declared the greates weakenes, euen of those people for whome God had wrought so many wonders and also that he woulde not worcke any wonders as then among the phelistians, but onely vpon þ Egiptians, who by the Israelites gopyng thorow the wyldernesse toke occasion to folowe vpon them, & so were (to the glorie of God) ouerthrowen in þ red sea.

The. xiiii. Chapter.

Pharaos heart is hardened and foloweth the Israelites with al his hoste and capitaynes and is drowned. The Israelites grudge. They go thorowe the red sea.

Then the Lord spake vnto Moses, sayinge: byd the chyldzen of Israel, that they turne & pytche their tentes before the entring of Hitheroth betwene Migdole and the sea toward Baalzephon: euen before þ shall ye pytche vpon the sea. For Pharaos wyl saye of the chyldzen of Israel: they are tangled in the lāde, the wyldernesse hath shut them in. And I wyl harden his harte, that he shal folow after thē, that I may get me honoure vpon Pharaos, and vpon al his hoste, that the Egiptians maye knowe that I am the Lord. And they dyd euen so.

And when it was tolde the kynge of Egipte, that the people fled, than Pharaos harte and al his seruauntes turned vnto the people, & sayde: why haue we this done that we haue let Israel go out of oure seruyce? & he made readye his charettys & toke his people with him, & toke. vi. hūdzred chosen charettys and al the charettes of Egipte, & capitaynes vpon all his people. For the Lord hardened þ harte of Pharaos king of Egipte, þ he folowed after þ chyldzen of Israel, which for al þ went oute thorow an hye hāde, & þ Egiptians folowed after them: & ouertoke them where they pitched by the sea, w al þ hostes & charettes

Act. 1. 8

Sacrifice. Chaply.

Num. 33. 8

13

C

\* Luke in Psal. 135. b



# III. departeth Exodus, from Egypte

charettes of Pharao and id his horse men and his hoste: euen fast by the entreynge of Hiroth before Baal zephon.

*Jos. xlii. b* \* And Pharao dzewenye, and whe the children of Israel lyfte vp their eyes, and sawe howe the Egyptians folowed after the, they were sore afrayde: and cryed out vnto the Lorde.

**D** Chan sayde they vnto Moses: were there no graues for vs in Egypte, but thou must byynge vs awaye for to dye in the wyldernes: wherfore hast thou serued vs thus, for to carpe vs oute of Egypte? Dyd not we tell the this in Egypte, sayinge: let vs be in reste, and serue the Egyptians? for it had bene better for vs to haue serued the Egyptians, tha for to dye in the wyldernes.

*ii. Pa. r. c* And Moses said vnto p people: \* feare ye not, but stāde styll, and beholde, how the Lord shall saue you this day: \* for as ye se the Egyptians this daye, shall ye se them nomore for euer tyll p wordes ende. The LORDE shall fyghte for you, and a ye shall holde youre peace.

*D. ut. 28. g* The Lord sayd vnto Moses: wherfore b cryest thou vnto me? speake vnto the children of Israel, that they goo forwarde. \* But lyfte thou vp thy rod, and stretche out thy hande ouer the sea and deuyde it a sondre, that the childe of Israel maye goo on drye grounde thorowe the myddest therof. And beholde, I wyl harden the heartes of the Egyptians, p they may folow you. And I wyl get me honoure vpon Pharao, and vpon all his hoste, vpon his charetts, and vpon his horse men. And the Egyptians shall knowe p I am p Lorde whan I haue gotten me honoure vpon Pharao, vpo his charettes, and vpon his horse men.

*Day. 14. b* \* And the angel of God which wente before the hoste of Israel, remoued and wente behynde them. And the clouden pyler that was before them remoued & stode behynde them, and went betwene the hoste of the Egyptians & p hoste of Israel. It was a darke clowde, & gaue lyghte by nyght: so that all the nyght long p one coulde not come at p other.

*Jos. ii. d.* \* When nowe Moses stretched forth hys hande ouer the sea: the Lorde caryed awaye the sea, with a stronge east

wynde that blew al nyghte, and made the sea drye lande, and the water deuyded it selfe. And the children of Israel wente in thorowe the myddest of p sea: vpon the drye grounde. And the water was a walle vnto them, bothe on theyr right hande and on their leste hande.

And the Egyptians folowed and went in after them to the myddest of the sea, with all Pharaos horses, and his charettes and his horse men. \* And in the moynnge watch, p Lorde looked vnto p hoste of the Egyptians out of the fiery and clowdy pyller: and troubled theyr hoste, and smote of their charet wheles & cast them doune to p grounde. Chan said the Egyptians: \* Let vs flee from Israel, for the Lord fyghteth for them agaynst vs. Chan said the Lorde vnto Moses: stretche oute thynne hande ouer the sea, that the waters maye come a gayne vpon the Egyptians, vpo theyr charettes and horse men.

Chan stretched forth the Moses his hande ouer the sea, and it came againe to his course erly in the moynnge, and the Egyptians fled against it. \* Thus the Lorde ouerthrewe the Egyptians in the myddest of p sea: and p water returned and couered the charettes & the horsemen: so p of all the hoste of Pharao p came into p sea after them, there remayned not one. But the children of Israel wente vpon drye lande in the myddest of the sea, and the water was a walle vnto the: both on the right had of them and also on the leste.

*Cal. 13* \* Thus the Lorde deliuered Israel the selfe same daye out of the hande of the Egyptians: and Israel sawe p Egyptians deade vpon the sea syde. And when Israel sawe that mightie hande whiche the Lorde had shewed vpon the Egyptians: they feared the Lorde: and beleued bothe the Lorde, and also hys seruaunte Moses.

## The Notes.

a. Ye shall holde youre peace, that is, you shall be in rest and quietnes.  
b. To crye vnto the lorde, is to pray vnto him w ful herte and seruent desyre, as Moses here dyd, and yet spake neuer a worde. And so doeth this worde crynge and makynge of noyse signifie, thorowout al the psalmes, as in psalm. v. a. &c.

## The. xv. Chapter.

Moses and the people with the women spynge. At the prayer of Moses, the bitter waters were sweete.

GOD

God muste be harde. They come to Elim.

**A**hen Moses and y<sup>e</sup> childre of Israel sange this songe vnto the Lord, & sayd: \* Let vs synge vnto the Lorde: for he is become glorious: y<sup>e</sup> horse & hym y<sup>e</sup> rode vpon him hath he ouerthrowen in y<sup>e</sup> sea. \* The Lord is my strength & my songe, and is become my saluacion.

He is my God, & I wyl glorifie him: he is my fathers God, & I wil lyst him by an hys. The Lorde is a man of war. \* Jehouah is his name: Pharaos charettes and hys hoste hath he cast into the see. His iolye captaynes are drowned in the redde sea, the depe waters haue couered them: they soncke to the botome as a stone. Thyne hand Lorde is glorious in power, thyne hand Lorde hath all to dashed the enemye. And with thy greates gloze thou haste destroyed thyne aduersaries, thou sentest forth thy wrothe, and it consumed them euen as stobell. With the brethe of thyne anger the water gathered together and the fodes stode stil as a rock, and the depe water congeled together in the myddest of the sea.

The enemye sayde: I wyl folowe & ouertake the, & wyl deuyde the spoyle: I wyl satisfie my luste vpon them: I wyl drawe my swerde, and myne hande shall destroye them.

Thou bluest with thy brethe, and y<sup>e</sup> sea couered them, & they sancke as leed in y<sup>e</sup> myghtye waters. Who is lyke vnto the o Lord, amonge goddes: who is lyke thee? So gloruous in holynesse, fearfull, laudable & that shewest wonders: Thou stretchedest out thy righte hand, and the erthe swallowed the. And thou cariedest with thy mercye thys people whiche thou deliueredest, and broughtest the with thy strength vnto thy holy habitacio. The naciōs herde, & were affrayed, panges came vpon the Philistines. Than the Dukes of the Edomites were amased, and trembling came vpon the mightiest of the Moabites, and all the inhabiteurs of Canaan wared saynt hearted. Let feare and drede fall vpon them thow the greatnesse of thyne arme, and let the be as styll as a stone: whyle thy people passe thow the, o Lord, whyle the people

passe thow the which thou hast gotten. Synge them in, and plant them in the mountaynes of thyne inheritaunce, the place Lorde which y<sup>e</sup> haste made for to dwell in, the sanctuarie Lorde, whiche thy handes haue prepared. The Lorde raygne euer and allwape. For Pharaos wente in on horsebacke with hys charettes and horsemen in to the sea, & the Lorde broughte the waters of the sea vpo them. And y<sup>e</sup> children of Israel wente on drye lande thow the myddest of the sea. And Miriam a prophetesse the syster of Aaron toke a tymbrell in her hande, & all the women came out after her with tymbrels in a daunse. And Miriam sange before them: \* Singe ye vnto the Lorde: for he is become glorious in dede, the horse & his ryder hath he ouerthrowen in the sea. \* Moses broughte Israel fro y<sup>e</sup> red sea, and they went out in to the wilderness of Sur. And they went thre dayes longe in the wyldernesse, and coulde finde no water. At the last they came to Mara: But they coulde not dryncke of y<sup>e</sup> waters for bitternes, for they wer bitter, therefore the name of the place was called Mara. Than the people murmured agaynst Moses, sayinge: What shall we dryncke? \* And Moses cried vnto the Lorde, & he shewed hym a tree: and he caste it in to the waters, & they wared swete.

There he made them an ordinaunce & a law, & there he tempted them, & sayd: \* Yf ye wyl herken vnto the voyce of y<sup>e</sup> Lorde youre God, and wyl doo that which is right in his sight & wil geue an eare vnto his comaundementes, and kepe all his ordinaunces: than wyl I putte none of these dysleases vpon thee whiche I broughte vpon the Egyptians, for I am the Lorde thy surgion.

The notes.

a. Luke. Exod. vi. a.

b. To reynecuer & allwape, is a maner of speaking of the Hebrewes which signifieth without end: because y<sup>e</sup> cuer it is taken for a tyme whose ende is not appoynted & not for allwape. As in Exod. xii. c.

c. We muste do that whiche is right in Goddes sight, and as his worde teacheth vs, and not after oure owne imaginacion.

The. xvi. Chapter.

The Israelites come in to the deserte of Syn. It signifieth quaryles and Hanna. Ther grudge.

E. b.

And

Exod. xv. a

D

Ps. xxi. b

Judith. v. b  
Eccl. 38. a  
iii. Re. 4. e

Deu. 32. d

Jehouah  
Reynec.

Right in  
his sight



**A**d\* they came to Elym  
 where were . xii. welles of  
 water & lxx. date trees & they  
 pitched there by the water.  
 And they toke their iourney fro Elym,  
 & al the whole cōpanye of the childre of  
 Israell came to y<sup>e</sup> wyldernesse of Sin,  
 which lyeth betwene Elym & Sinai: y<sup>e</sup>  
 xv. day of y<sup>e</sup>. ii. moneth after that they  
 were come out of the lande of Egypte.  
 And y<sup>e</sup> whole myltitude of y<sup>e</sup> childre of  
 Israell\* murmured agaynst Moyses &  
 Aaron in the wyldernesse: & sayde vnto  
 the: wolde God we had dyed by y<sup>e</sup> hand  
 of y<sup>e</sup> Lord, in y<sup>e</sup> lande of Egypte, when  
 we sat by the fleshpottes, ate bread our  
 belyes full, for ye haue broughte vs  
 out in to thys wyldernesse, to kyll thys  
 whole myltitude for hunger.

**S** Then sayde the Lord vnto Moyses:  
 behold,\* I wil rayne breade from hea-  
 uen doune to you, & let the people goo  
 out, & gather day by day that I maye  
 proue them whether they wyl walke in  
 my lawe or no. The. vi. day let them  
 prepare y<sup>e</sup> whiche they wyl byrnye in, &  
 let it be twyse as much as they gather  
 in dayly. And Moyses and Aaron sayde  
 vnto all the children of Israell: at euen  
 ye shal knowe that it is y<sup>e</sup> Lord, which  
 broughte you oute of the lande of E-  
 gypte, and in the moynynge, ye shal see  
 the glozpe of the Lord: Bycause he  
 hath heard your grudgynges agaynst  
 the Lord: for what are we that ye shuld  
 murmur agaynst vs? And moze ouer  
 spake Moyses: \* At euen the Lord wyl  
 geue you fleshe to eate, and in the mo-  
 nyng bread ynough, because the Lord  
 hath hearde your murmur whiche ye  
 murmur agaynst hym: for what are  
 we. Your murmurynge is not agaynst  
 vs, but agaynst the Lord.

And Moyses spake vnto Aaron: say  
 vnto al the company of the children of  
 Israell, come forth before the Lord: for  
 he hath hearde your grudgynges. And  
 as Aaron spake vnto the whole multi-  
 tude of the children of Israell, they lo-  
 ked towarde the wyldernes: behold, y<sup>e</sup>  
 glozie of the Lord appeared in a cloud.  
 And the Lord spake vnto Moyses, say-  
 inge: I haue hearde the murmurynge  
 of the children of Israell, tel the before  
 & say: that at euen they shal eate fleshe,

& in the moynynge they shalbe fylled w<sup>th</sup>  
 bread, & ye shal knowe y<sup>e</sup> I am y<sup>e</sup> Lord  
 your God. \* And at euen the quayles  
 came & couered the groude where they  
 laye. And in the moynynge the dewe  
 laye rounde aboute the hoste. \* And  
 when the dewe was falle: behold, it lay  
 vpon the groude in y<sup>e</sup> wyldernes, smal,  
 & rounde & thyn, as y<sup>e</sup> hoze frost on the  
 grounde. When the children of Israell  
 sawe it, they sayd one to another: what  
 is thys? for they wylte not what it  
 was. And Moyses sayde: \* This is the  
 bread which y<sup>e</sup> Lord hath geue you to  
 eate. This is the thyng which y<sup>e</sup> Lord  
 hath comaunded, y<sup>e</sup> ye gather euery mā  
 ynough for hym to eate: a Gomer full  
 for a man accordyng to the numbze of  
 you, and gather euery man for them  
 which are in hys tente.

And the children of Israell dyd eue  
 so, and gathered, some moze, some lesse,  
 and dyd meete it with a Gomer. \* And  
 vnto him that had gathered muche re-  
 mayned nothyng ouer, & vnto hym y<sup>e</sup>  
 had gathered litle, was there no lacke:  
 but euery man had gathered sufficient  
 for his eating. And Moyses sayde vnto  
 the: Se that no man let ought of it re-  
 mayne tyl y<sup>e</sup> moynynge. Notwithstanding  
 they harkened not vnto Moyses: But  
 some of the lesse of it vntyl y<sup>e</sup> moynynge,  
 and it warte full of wormes & stancke,  
 and Moyses was angry with them.

And they gathered it euery moynig:  
 euery mā as muche as suffised for his  
 eatynge, for as soone as the \* hete of  
 the Sunne came it moulte. And the  
 vi. daye they gathered twyse so muche  
 breade. ii. gomers for one man: & y<sup>e</sup> ruel-  
 lars of the multitude came & told Mo-  
 ses. And he sayde vnto the: this is that  
 which y<sup>e</sup> Lord hath sayd: to morowe is  
 the Saboth of the holy rest of y<sup>e</sup> Lord:  
 bake that which ye wyl bake, and seth  
 that ye wyl seth, & y<sup>e</sup> which remayneth  
 laye vp for you, & kepe it tyl the mo-  
 nyng. And they layed it vp tyl the mo-  
 nyng as Moyses bad, & it stancke not,  
 nether was there any wormes therein.  
 And Moyses sayde: that eate this daye:  
 for to day it is y<sup>e</sup> Lordes Saboth: To  
 daye ye shal fynde none in y<sup>e</sup> feld. Sixe  
 dayes ye shal gather it, for the seuenth  
 is y<sup>e</sup> Saboth: there shalbe none therein.  
 Not

Not withstandynge, there went out of the people in the seventh daye for to gather: but they founde none. Then the Lord sayde vnto Moyses: howe longe shal it be yet ye wyl kepe my commaundementes & lawes. \* He, bycause the Lord hathe geuen you a Saboth, therefore he geueth you the sixte day breade for two dayes. Byde therefore euery man at home, & let no mā go out of his place the seuenth daye. And the people rested the seuenth daye. And the house of Israel called it Man. \* And it was lyke vnto Coriander seede, & whyte, & the tast of it was lyke vnto wakers made with honye.

And Moyses said: this is that which the Lord commaundeth: tyl a Gomor of it, that it maye be kepte for youre children after you: that they maye see the breade, wherewith he fed you in wilderness, whē he had brought you out of the lande of Egypt. And Moyses spake vnto Aaron: take a cruise & put a Somerful of Man therein, and laye it vp before the Lord to be kept for youre children after you, as the Lord commaunded Moyses. And Aaron laye it vp before the testimonie there to be kept. \* And the childre of Israel ate Man. xl. yere vntill they came vnto a lande inhabitable. And so they ate Man, euē tyl they came vnto the borders of the lande of Canaan. And a Gomor is the tenth parte of an Ephā.

The notes.

a. The glorie of God is here taken, for the brightnes and light that was sene in the cloude. Of the whiche glorie the Apostle maketh mention in the ii. Corinth. iii. d.

### The. xlii. Chapter.

¶ The Israelites come in to Raphidim. They grudge. Water is geuen them out of the Rocke. Moyses holdeth vp hys handes, and they overcome the Amalechites.

**A**d al the company of the children of Israel went on their iourneys fro the wyldernes of Syn, at the commaundement of the Lord, and pyched in Raphidim: \* where was no water for the people to dryncke. And the people chode with Moyses, and sayde: geue vs water to dryncke. And Moyses sayde vnto them: why chode you with me, and wherefore doo ye tempte the Lord. There the people thyrsted for water,

and murmured agaynst Moyses, and sayd: \* wherefore hast thou brought vs out of Egypte, to kyll vs and our children and our cattel with thyrst.

And Moyses cryed vnto the Lord, saying: what shall I do vnto this people. They be almoste redie to stone me. And the Lord sayde vnto Moyses: go before the people, and take with thee of the elders of Israel: & thy rodde wherewith thou smotest the riuer, take in thyne hande, and go. \* Beholde, I wyl stande there before the, vnto a rocke in Horeb. And thou shalt smyte the rocke, and there shal come water out thereof, & the people maye dryncke.

And Moyses dyd euē so before the elders of Israel. \* And he called the name of the place: Massa and Meriba: bycause of the chydynge of the children of Israel, and because they tempted the Lord, sayinge: Is the Lord amonge vs or no.

Then came Amalech, & fought with Israel in Raphidim. And Moyses said vnto Iosua: chose out men, and fighte wth Amalech. To morrowe I wyl stande on the topp of the hyll, and the rodde of God in my hande. And Iosua dyd as Moyses badde hym, and fought wth the Amalechites. And Moyses, Aaron and Hur, wente vp to the topp of the hyll. And when Moyses helde vp hys hande, Israel had the better. And when he lette hys hande downe, Amalech had the better.

When Moyses handes were weery, they toke a stone and put it vnder him, and he satte downe there on. And Aaron and Hur stayed vp by his handes, the one on the one syde, & the other on the other syde. And hys handes were steele vntill the Sonne was downe. \* And Iosua discomfyted Amalech and hys people with the edge of his swerde.

And the Lord sayde vnto Moyses, wyte thys for a remembraunce in a booke, & tell it vnto Iosua: \* for I wyl put out the remembraunce of Amalech from vnder heauen. And Moyses made an alter & called the name of it: \* Jehouah Nissi, for he sayde: the hande is on the seate of the Lord, that the Lord wyl haue warre with Amalech throzow out all generacions.

Num. xx. 2  
Jud. vii. 2

Isa. 77. 8  
1. Cor. x. 2

Num. xx. 2

D

Isa. llii. 2  
Epi. xi. 2  
Gen. xxi. 2

Num. 14. 9  
Isa. xvi. 2

\* That is  
the Lord  
he that  
alway.

The



# The rocke.

# Exodus.

**Temple.**

**The notes.**  
a. To tempte the Lorde, is to prouoke the Lorde to be angry with hym. As in Sapi. i. a

**The. xviii. Chapter.**

**Jethros counsell is receaued of Moses.**

**Exodi ii. d  
and. iiii. f.**

**I**n the priest of Madia, Moses father in law, herd of al þ God had done vnto Moses, & to Israel his people, howe that the Lorde had broughte Israel out of Egypte. \* And he toke ziphora Moses wyfe, after the was sent backe, and hir. ii. sonnes, of which the one was called Gerson, for he sayd: I haue bene an alpyente in a straunge lande. And the other was called Elazar: for the God of my father was myne helpe, and deliuered me from the swerde of pharao. And Jethro Moses father in lawe came w his two sonnes & his wyfe vnto Moses in the wylder-nes: where he had pitched histete by þ mounte of God. And he sente worde to Moses: I thy father in law Jethro am come to the, & thy wyfe also, and her. ii. sonnes wth her. And Moses wente out to mete his father in lawe and dyd obepsaunce and kyssed hym, and they saluted eche other and came into the tente. And Moses tolde hys father in law al þ the Lorde had done vnto pharao & to the Egypciāns for Israels sake, and al the trauayle that had happened them by the waye, and howe the Lorde had deliuered the. And Jethro reioyced ouer all the good whiche the Lorde had done to Israel, and because he had deliuered them out of the hand of the Egypciāns. And Jethro sayde: blessed be þ Lorde whych hath deliuered you out of the hande of the Egypciāns, and out of the hande of pharao, whiche hath deliuered hys people frome vnder the power of the Egypciāns. Now I know, that the Lorde is greater then al goddes, for because þ they dealt prouedly w the. And Jethro Moses father in lawe offred burnt offrynges & sacrifices vnto God. And Aaron & all the elders of Israel came to eate breade with Moses father in lawe before God.

**C** And it chaunced on the morowe, þ Moses satte to iudge the people, and the people stode aboute Moses frome moynynge vnto euen. When his father

in lawe sawe all that he dyd vnto the people, he sayde: What is thys, that thou doest vnto the people: why sittest thou thy self alone, & lettest al þ people stonde aboute the from moynynge vnto euen? And Moses sayde vnto hys father in lawe: bycause þ people came vnto me to seke counsell of God. For whē they haue a mater, they come vnto me, and I muste iudge betwene eue-ry man and hys neyghboure, and must shewe them the ordynaunces of God, and hys lawes.

And his father in lawe sayde vnto hym: It is not well þ thou doest. Thou doest vnto thy self and also thys people þ is with the: bycause þ thing is to greuous for the \* and thou art not able to doo it thy selfe alone. But heare my voyce, & I wyl geue the counsell, and God shal be with the. Be thou vnto the people to Godwarde, and byynge the causes vnto God, and prouyde them ordynaunces and lawes, and shewe the the waye wherein they muste walcke, and the workes that they muste doe. Moreover seke out amonge all þ people, men of actiuite <sup>a</sup> which feare God: and men that are true and hate couetousnes: & make them heades ouer the people, captaynes ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten. And lette them <sup>b</sup> iudge the people at al seasons: \* If there be anye greate matter let the byynge that vnto the, & let them iudge al smal causes the selues, & ease thy selfe & let them beate with the. If thou shalt do this thing, the thou shalt be able to endure þ whiche God chargeth the wth all, and all thys people shal go to their places quietly.

\* And Moses hearde the voyce of his father in lawe, & dyd al that he had sayd, and chose actiue men out of al Israel, & made the heades ouer þ people, captaynes ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten. And they iudged the people at all seasons, and broughte the harde causes vnto Moses: And iudged all smale matters them selues. And than Moses lette his father in lawe departe, & he wente in to hys owne lande.

**The. xix. Chapter.**

**Chi**

The chyldren of Israel com to the mounte Sinai: The people of God are holy and a royal priesthode. He that toucheth the hyl dyeth. God appeareth vnto Moses vpon the mounte in thonder and lghtynge.

Note thow howe whether it be beaste or man, it shall not lyue, when the horne bloweth: Thou lette them come vp in to the mountayne.

And Moses wente doune from the mount vnto the people, and sanctified them, & they washed their clothes: And he sayde vnto the people: Be redye agaynst þe thyrde day, & se that ye come not at youre wyues. And the thyrde daye in the mornynge there was thonder & lghtynge, and a thicke clowde vpon the mount, & the voyce of þe horne wared excedynge lowde, & al the people that was in the hoste was afrayed. And Moses brought the people oute of the tentes to mete with God, & they stode vnder the hyl.

And mount Sinai was all together on a smoke: bycause the Lorde descended down vpon it in fyre. And þe smoke thereof ascended vp, as it had bene the smoke of a hylle, and all the mounte was excedynge fearfull. And þe voyce of the horne blew & wared lowder & lowder. Moses spake, & God answered hym & that with a voyce. And þe Lorde came doune vpon mounte Sinai, euen in the toppe of the hyl, and called Moses vp in the toppe of the hyl. And Moses went vp.

And þe Lord sayde vnto Moses: go doune, & charge the people that they prease not vp vnto the Lorde for to see hym, & so many of them perishe. And let þe priestes also whiche come to the Lordes presence sanctifie the selues: lest þe Lorde smite them. Then Moses sayd vnto the Lord: the people can not come vp in to the mounte Sinai, for thou chargedest vs, sayinge: set markes aboute þe hyl, and sanctifie it. And the Lord sayd vnto him a waye, & get the down: & come vp both þe & Aaron wth the. But let not þe priestes and the people presume for to come vp vnto the Lorde: lest he smyte them. And Moses wente doune vnto the people, and tolde them.

The notes.

a. To sanctifie, is here to purge & cleanse the fesh the filthines both of their bodys & garments, as is in this same chapter vnter ar. d. & xxxi. c. b. That is when ye wyl serue the lorde, ye shall put from you al lustes and fleshy concupiscences, geuing your selfe wholly to prayer & abstinence.

St. i. i. i.

Come not at your wyues.

The

**T**he thyrde moneth, after the chyldre of Israel were gone out of Egypt: the same daye they came into the wilderness of Sinai. \* For they were departed fro Raphidim and were come in the desert of Sinai, and had pitched their tentes in the wilderness. And there Israel pitched before the mounte. \* And Moses wente vp vnto God. And the Lorde called to him out of þe mountayne, sayinge: thus say vnto þe house of Jacob, & tell þe chyldren of Israel: Ye haue sene what I dyd vnto the Egyptians, and howe I toke you vp vpon Eagles wynges, & haue brought you vnto my selfe. Nowe therfore \* yf ye wyl heare my voyce, & kepe myne appointement: ye shalbe myne owne aboue all nacions for al the erth is myne. Ye shal be vnto me \* a kyngdome of priestes, & an holpe people: These are the wordes whiche thou shalte saye vnto the chyldren of Israel.

And Moses came and called for the elders of Israel, & layde before them al these wordes, whiche the Lorde hadde commaunded hym. And the people answered al together, and sayd: \* Al that the Lorde hath sayde, we wyl doe. And Moses broughte the wordes of the people vnto the Lorde. And the Lord sayd vnto Moses: Lo, I wyl come vnto the in a thicke clowde, that the people maye heare whan I talke wth thee, & also beleue the for euer. And Moses shewed the wordes of the people vnto the Lorde.

**A**nd the Lorde sayde vnto Moses: Go vnto the people & sanctifie the to day & to morow, & let them washe their clothes: That they maye be redye agaynst the thyrde day. For the thyrde daye the Lorde wyl come doune in the lghte of all the people vpon mounte Sinai. And set markes rounde about the people and say: beware, þe ye go not vp in to the mounte, and that ye touch not the borders of it \* for whosoener toucheth the mounte, shall surely dye. There shall not an hande touche it, but that he shal either be stoned or els



# Preceptes.

# Exodus.

as Paul teacheth. 1. Corinthe. vii. e. that they  
that haue wyues shoulde be as though they  
had none.

## The. xx Chapter.

The. x. commandementes are geuen. The aulter of  
erthe.

**A**ND God spake al these woꝝ  
des & said: \* I am y<sup>e</sup> Lord thy  
God, which brought the out  
of the lande of Egypte, and  
out of the house of bondage. \* Thou  
shalte haue none other goddes in my  
syght. Thou shalt make the no graue  
ymage, nether any similitude that is in  
heauen aboue, ether in the erth beneth,  
or in the waters that is beneth y<sup>e</sup> erth.  
See that thou nether bowe thy selfe  
vnto them, nether serue them: for I y<sup>e</sup>  
Lorde thy God, am a \* gelouise God, &  
vylet the synne of the fathers vpon  
the chyldre vnto the thyrde and fourth  
generacion of them that hate me: And  
yet shew mercy vnto thousandes amōge  
them that loue me, and kepe my com-  
maundementes.

\* Thou shalt not take the name of y<sup>e</sup>  
Lorde thy God in vayne, for the Lorde  
wil not hold him \* gyltes that taketh  
hys name in vayne. \* Remembre the  
Saboth day, y<sup>e</sup> thou sanctifie it. Syxe  
dayes mayste thou labour and do all y<sup>e</sup>  
thou haste to doe: but the seuenth daye  
is the Saboth of the Lorde thy God,  
in it thou shalt doo no maner worke:  
nether thou nor thy sonne, nor thy dou-  
ghter, nether thy man seruaunte, nor  
thy mayde seruaunte, nether thy catel,  
nether yet the straunger that is within  
thy gates. \* for in syxe dayes y<sup>e</sup> Lorde  
made both heauen & erth, & the sea, & all  
that in them is, and rested the seuenth  
daye: wherfore the Lorde blessed the  
Saboth daye, & halowed it. \* Honoz  
thy father and thy mother, that thy  
dayes may be longe in the lande which  
the Lorde thy God geueth the.

\* Thou shalt not kyll.  
\* Thou shalt not breake wedlocke.  
\* Thou shalt not steale.  
\* Thou shalt beare no false witnessse  
agaynst thy neyghboure.

\* Thou shalt not couet thy neygh-  
bours house: nether shalt thou couet

thy neyghbours wyfe, hys man ser-  
uaunte, hys mayde, his oxe, his asse or  
ought that is hys.

\* And al the people saw the thunder  
& lyghtnyng, & the noyse of the hoꝝne,  
and howe the mountayne smoked. And  
when the people sawe it, they remoued  
and stode a ferre of, and sayde vnto  
Moses: Talke thou with vs, & we wyl  
heare: \* but let not God talke w<sup>th</sup> vs lest  
we dye. And Moses sayde vnto y<sup>e</sup> peo-  
ple: feare not, for God is come to proue  
you, and that hys feare may be among  
you that ye synne not.

And the people stode a ferre of, and  
Moses wet in to y<sup>e</sup> thicke cloude where  
God was. And the Lorde sayde vnto  
Moses: thus thou shalt saye vnto the  
chyldren of Israel. Ye haue sene howe  
that I haue talked with you from out  
of heaue. Ye shal not make therfore w<sup>th</sup>  
me goddes of siluer, nor godds of gold:  
In no wyse shall ye do it. \* An aulter of  
earthe thou shalt make vnto me and  
theron offre thy burnt offerynges, and  
thy peace offerynges, and thy shepe &  
thyne oxen. And in all places where  
I shall putte the remembraunce of my  
name, thither I wil come vnto the, and  
\* blesse the. But and yf thou wilt make  
me an aulter of stone, see thou make it  
not of hewed stone, for yf thou lyfte  
bp thy tole bpō it, thou shalt polute it.  
More ouer thou shalt not go bp with  
steppes vnto my aulter, that thy na-  
kednesse be not shewed thereon.

## The notes.

a. God is gelouise, that is, he watcheth & looketh  
narrowly vnto our wickednes, & wyl punishe  
it stragghly. And agayne he feruently loueth oure  
godlynes, and wyl rewarde it abundantly.  
b. To honour father and mother, is not onely to  
shewe obedience to them, but also to helpe the in  
their age, yf they bee poore and nedye. As  
Ephesus. vi. a. Collosensis. iii. d. Marcus.  
vii. b. Mathew. ix. c. Romano. xiii. b

## The. xxi. Chapter.

Tempozall and ciuile ordynances.

**T**Hese are the lawes whiche  
thou shalt set before them. \* If a  
man bye a seruaunte that is an  
hebrue,

hebrue, seve yerres he shall serue, & the  
seuenth he shall goo out free payinge  
nothyng. If he came alone, he shall go  
oute alone: If he came married, hys  
wyfe shall go oute with him. And if his  
mayster haue geuen hym a wyfe, and  
she haue borne hym sonnes or dought-  
ters: then þ wyfe and her children shall  
be her maisters, and he shall goo out a-  
lone. \* But and yf the seruaunte saye:  
I loue my maister, and my wyfe, & my  
children, I wyll not go out free. Then  
lette hys maister bynge hym to the  
Goddess and set hym to the dooze of the  
doreposte, and boze hys eare thorowe  
with a naule, and lette hym be thy ser-  
uaunte for euer.

If a man sell hys doughter to be a  
seruaunt: she shall not go out as þ men  
seruauntes doe. If she please not her  
maister, so that he hath geue her to no  
man to wyfe, then shall he let her goo  
fre: to sel her vnto a straunge nacio shall  
he haue no power, bycause he despised  
her. If he haue promised her vnto hys  
sonne to wyfe, he shall deale with her, as  
men do with their doughters. If he  
take hym another wyfe, yet her foode,  
raymet, & duetie of mariage shall he not  
myngthe. If he doe not these thye vnto  
her, then shall she go out fre, & paye no  
money. \* He that smiteth a mā þ he die,  
shall be slayne for it. \* If a man lye not  
awayte, but God delyuer him in to his  
hande, than I wyll poynte the a place  
whether he shall flee. If a mā come pre-  
sumptuously vpon hys neighboure &  
slee him with gyle: thou shalt take him  
fro myn alter þ he die. And he þ smiteth  
his father or his mother, shall die for it.

He that stealeth a man, & selleth him  
(yf it be proued vpon hym) shall be slayne  
for it. \* And he that curseth hys father  
or mother, shall be putte to deathe for  
it. If men stryue together, and one  
smite another with a stone, or with his  
fylte, so that he dye not, but lyeth in  
bedde: Yf he ryse agayne and walke  
without vpon hys staffe, than shall he  
that smote hym goo quyte: saue onelye  
he shall beare hys charges whyle he  
lay in bedde, and paye for his healing.

If a man smyte his seruaunt or his  
mayde with a staffe, that they dye vnto  
der his hande, it shall be auenged. But

yf they continue a day or two, it shall not  
be auenged, for they are hys money.  
When men stryue, & smite a woman w  
childe, so þ her fruite depart fro her &  
yet no misfortune foloweth: then shall  
he be merced, accordyng as the wo-  
māns husbände wyl laye to his charge,  
& he shall pay as þ dapes men appointe  
hym. But \* and yf anye misfortune fol-  
lowe, than shall he paye lyfe for lyfe,  
\* eye for eye, to the to the, hande for  
hande, fote for fote, burnynge for bur-  
nyng, wounde for wounde, and strype  
for strype.

If a man smyte his seruaunt or his  
mayde in the eye, & put it oute, he shall  
lette them goo fre for the eyes sake.  
Also yf he smyte out hys seruaunt, or  
hys maydes toth, he shall let the go out  
fre for the tothes sake. If an ore goze  
a man or a woman: that they die, then þ  
\* ore shall be stoned, and hys flethe shall  
not be eaten: And hys mayster shall  
goo quyte.

If the ore were wonte to ruhne at  
men in tyme paste, & it hath bene tolde  
hys maister, and he hath not kept him,  
but þ he hath killed a man or a womā:  
Then the ore shall be stoned & hys mai-  
ster shall dye also. If he be set to a sume  
of money, then he shall geue for the de-  
lyueraunce of hys lyfe, accordyng to  
al that is put vnto hym. And whether  
he hathe gozed a sonne or a doughter,  
he shall be serued after the same maner.  
But yf it be a seruaunte or a mayde &  
the ore hathe gozed, than he shall geue  
vnto their maister the summe of xxx.  
b cycles, and the ore shall be stoned.

If a man open a wel or dygge a pyll  
and couer it not, but that an ore or an  
asse fall therein, the owner of the pytte  
shall make it good, and geue money vnto  
their maister, and the dead beaste  
shall be hys.

If one mans ore hurte another that  
he die: then they shall sell the lyue ore, &  
deuyde the money, & the dead ore also  
shall they deuyde. But & yf it be knowe  
that the ore hathe bled to pulsthe in  
tymes paste, then bycause hys maister  
hath not kept him, he shall paye ore for  
ore, and the dead shall be his owne.

The Notes.

Judges



# Lawes.

# Exodus.

**Goddess.** a. Judges & princes are oftentimes in the scripture called goddesses, because they are ministers of God, to do the office, that is, to defende the innocent and punish the offenders according to the rule of Goddesses worde. As in the next chapter at v. and. Rom. xiii. a.

**Sicle.** b. A Sicle after the Hebrew is an ounce; but after the Greeks & Latines it is but a fourth part of an ounce. And it contequeth. xx. geeras, as in Exo. xxx. b. which is. f. d. sterling or there about.

## The. xxi. Chapter.

**Y** Such laws as are in the chapter above.  
If a man steale \* an ore or shepe, & kyl it or sel it, he shall restore .v. oxen for an ore, & .iiii. shepe for a shepe. If a thefe be founde breakinge vp, and be smitten that he dye, there shall no bloud be shed for hym: except the sunne be vp when he is founde, then there shall be bloude shed for hym.

If a thefe shall make restitution: If he haue not wherewith, he shall be solde for hys theste. If the theste bee founde in hys hande alpye (whether it be ore, asse or shepe) he shall restore double. If a mā do hurte felde or byneyarde, so he put in hys beast to fede in another mans felde: of the best of his own felde, and of the best of his owne vineyarde, shall he make restitution.

If fyre breake oute & catche in the thornes, so that the stakes of corne or the standynge corne or felde be consumed therewith: he that kyndled the fyre shall make restitution.

If a man delpyer hys neyghbour money or stuffe to kepe, & it be stolē out of his house: If the thefe be founde, he shall paye double. If the thefe be not founde, the goodmā of the house shall be brought to the goddess and swere, whether he haue putte hys hande vnto hys neyghbours good.

And in al maner of trespass, whether it be ore, asse, shepe, raynente, or anye maner losse thyng whiche another cha- lengeth to bee hys, the cause of bothe parties shall come before the gods. And whom the goddess condempne: The same shall pay double vnto hys neyghbour.

If a man delpyer vnto hys neygh- bour to kepe, asse, ore, shepe, or what so euer beast it be and it dye or be hurt or dyruen awaye and no man see it: Then shall a an othe of the Lord goo betwene them, whether he haue put hys hande vnto hys neyghbours good: & the owner

of it shall take the othe, and the other shall not make it good: If it be stolen from him, then he shall make restitucio vnto the owner: If it be torne with wylde beastes, then let hym byynge re- corde of the teering: & he shall not make it good. Whe a man boroweth oughte of hys neyghbour, yf it be hurte or els dye, & yf the owner therof be not by, he shall make it good: If the owner therof be by, he shall not make it good, namely if it be an hyred thing & cam for hyred.

If a man begyle a mayde that is not betrouthed & lye with her, he shall endote her, and take her to hys wyfe: If her father refuse to geue her vnto hym, he shall paye money accordynge to the dowrie of virgens.

Thou shalt not suffre a witche to liue. Who soeuer lyeth with a beaste, shall be slayne for it. He that offereth vn- to any goddess saue vnto the Lord only, let hym dye without redēpcio. Were not a straunger nether opresse hym, for ye were straungers in the lande of E- gypt. Ye shall trouble no wydowe nor fatherlesse child: yf ye shall trouble the: they shall crye vnto me, & I wyl surely heare their crye and then wil my wrath waxe hoot, and I wyl kyll you with the swerd, & your wyues shall be wydo- wes, & your children fatherles.

If thou lende money to anye of my people, & is poze by the, thou shalt not be as an vserer vnto him, nether shalt oppresse hym w vserye. If thou take thy neyghbours rayment to pledge, see the thou delpyer it vnto hym agayne by the sunne goo doune. For that is hys couerlet only: euē the rayment for hys skinne wherin he slepeth: or els he wyl crye vnto me and I wyl heare hym, for I am mercifull.

Thou shalt not rayle by the gods: & nether curse the ruler of the peo- ple. Thy frutes, whether they be drie or moyst, se thou kepe not back. Thy firstborne sonne thou shalt geue me: lykwise shalt thou do of thyne oxen & of thy shepe. Seuen dayes it shall be w the dame, and the. viii. day thou shalt geue it me. Ye shall be holy people vnto me, and therefore shall ye eate no fleshe that is toozne of beastes in the felde. But shall cast it to dogges.

## The

The notes,

**An othe.** a. An othe is the ende of styfe & diuision, which is lawfull to be done, when it is epyther to þe glorie of god or profit of our neyghboure, or for the common wealth, or else not, as Math. v. f.  
**frutes.** b. By tythes and first frutes are vnderstande geuyng of thankes, wherby the herte knowledgeth and cōfesseth to haue receyued it of God, as in. i. Timothy. iiii. a.

**The. xxiii. Chapter.**

**¶** Here I set no song: because I would al men shoulde reade the chapter thowout, and the two that are nexte before also.



**T**hou shalt not accepte a bayne tale, neyther shalt put thyne hāde w the wicked, to be an vnryghteous wytnesse.

Thou shalt not folow a multitude to do euell: neyther answere in a matter of plea that thou (wouldest to folowe many) turne a syde from the trueth, neyther shalt thou paynte a pooze mans cause.

\* When thou metest thyne enemyes ore or asse goynge a straye, thou shalt byynge them to him agayne. \* If thou se thyne enemyes asse synke vnder hys burthen, thou shalt not passe by and let him alone: but shalt helpe hym to lyfte hym vp agayne.

Thou shalt not hinder the right of the pooze that are among you in their sute: kepe the ferte frō a false matter: \* and the Innocente and righteous se þe flepe not, for I wyl not iustifye the wycked.

\* Thou shalt take a no gyftes, for gyftes blynde the seyng, and peruerete the wordes of the ryghteous.

Thou shalt not oppresse a straüger, for I knowe the herte of a straüger, because ye were straungers in Egypt.

\* Syxe yeres thou shalt sowe thy lāde, and gather in the frutes therof: and the seuenth yere thou shalt let it rest & lye styll, that the pooze of thy people maye eate, and what they leaue, the bestes of þe felde shall eate: In lyke maner thou shalt do with thy vineyarde and thine olyue trees.

Syre dayes thou shalt do thy worcke, and the seuenth daye thou shalt kepe holpe daye, that thyne ore & thyne asse may reste, and the sonne of thy mayde & the straüger may be refreshed. And in all thinges that I haue said vnto you, be circumspecte. And make no rehearsal

of the names of straünge goddes, neyther let anye man heare them oute of poure mouthes.

Thre feastes thou shalt holde vnto me in a yere. \* Thou shalt kepe the feast of swete breade, that thou eate vnleued breade. vii. dayes longe, as I commaunded the in the tyme appoynted of the moneth of Abyb, for in that moneth thou camest out of Egypt: \* and se that no man appeare before me emptie. And the feast of heruest, when thou reapest the fyrste frutes of thy laboures which thou hast sowne in the felde. And þe feast of ingatherynge, in the ende of the yere whē thou hast gathered in thy laboures oute of the felde.

\* Thre tymes in a yere shall al thy men chylde appere before þe Lord Jehouah.

\* Thou shalt not offer the bloude of my sacrifice w leuened breade: nether shall the fat of my feast remayne vntyl þe mozynge. \* The first of the first frutes of thy lande thou shalt byynge into the house of the Lord thy God: thou shalt also not sethe a kydde in hys mothers mylke.

\* Beholde, I sende myne angel before the, to kepe the in the waye, & to byynge the into the place which I haue prepared. Beware of him, & heare his voyce, and anger him not: for he wyl not spare poure mysdoedes, yea & my name is in him. But and yf thou shalt hearken vnto his voyce, and kepe al that I shall tel the, then I wyl be an enemy vnto thyne enemyes, and an aduersarie vnto thyne aduersaries. When myne angel goeth before the and hath brought the in vnto the Amorites, Hethites, Pherezites, Cananites, Heuites, and Jebulites, & I shall haue destroyed them: se þe worde I hypppe not their goddes, neyther serue them, nether do after the workes of the: but ouerthrowe them, & breake doune the places of the. \* And se that ye serue the Lorde poure God, and he shall blesse thy breade and thy water, and I wyl take all syknesses away from amonge you.

Moreouer there shall be no woman childlesse or vnfrutefull in thy lande, & the nombze of thy dayes I wil fulfyl. I wil sende my feare before the, and wyl kyll all the people whether þe shalt go.

f. i. And



# Ceremonies, Exodus.

And I will make all thyne enemyes  
 D: ut. vii. b. turne theyr backes vnto the and I  
 will sende \* b hornettes before the,  
 and they shal dvyue out the Heuites, the  
 Cananites and p Bethites before the.  
 Josue. xi. e. \* I wil not cast the out in one yere, lest  
 the lande growe to a wyldernesse: & the  
 beestes of the felde multiplie vpon the.  
 But a lytle and a lytle I wil dvyue the  
 E out before the, vntyl thou be increased  
 that thou mayest enheret the lande.  
 Gen. xv. b. \* And I wil make thy costes from p red  
 iii. Re. iiii. b. see vnto the see of the Philistines, and  
 from the deserte vnto the ryuer. I wil  
 deliuer the inhabiteurs of the lande in  
 to thyne hande, and thou shalt dvyue  
 Exod. 34. b. them out before the. \* And thou shalt  
 Deut. vii. a. make none appoyntment with the nor  
 with their goddes. Neither shall they  
 dwel in thy lande, lest they make p sinne  
 agaynste me: for yf thou serue theyr  
 Exod. x. b. goddes \* it will surely be thy decaye.

## The notes.

Byfres. a. Yf receyuinge of giftes, is vnderstande al this  
 by whiche one seeketh his owne profyte and ho-  
 nour and not goddes. As in Deu. xvi. d. xxvii. d.  
 and Ecclesiast. i. xx. d.  
 Hornet. b. Hornet is lyke a waspe, he is of a more veno-  
 mouse nature and stynger muche sorer, as in  
 Deut. vii. c. and Josua. xxi. c.

## The. xxxiii. Chapter.

¶ Moses ascendeth vp to the mounte and wyrteth the  
 wordes of the Lorde. The bloude of the couenant. The  
 elders of Israel iudge the people.



And he said vnto Mo-  
 les: come vp vnto the  
 LORDE: bothe thou  
 and Aaron, Nadab  
 and Abihu, and the. lxx.  
 elders of Israel, and  
 worshyp a farre of. And Moses  
 wente hym selfe alone vnto the Lorde,  
 but they came not nye, neither came the  
 people vp to him. \* And Moses came  
 Ero. xix. a. and tolde the people all the wordes of  
 the Lorde and all the lawes. And al the  
 people answered with one voyce and  
 sayde: all the wordes whiche the Lorde  
 hath sayde, will we do. Then Moses  
 B wrote all the wordes of the Lorde and  
 rose vp earlye \* & made an alter vnder  
 the hyl, and. xii. pylers accordynge to  
 Exod. xx. b. the nymbre of the. xii. trybes of Isra-  
 el, and sent yonge men of the chyldre of  
 Israel to sacrifice burnt offrynges &

to offre a peace offrynges of oxen vnto  
 the Lorde. And Moses toke halfe of the  
 bloude and put it in basens, and the o-  
 ther halfe he sprinkeld on the alter.

And he toke the boke of the appoynt-  
 ment and red it in the audiece of p peo-  
 ple. And they sayde. All that the Lorde  
 hath sayde, we will do and heare. And  
 Moses toke the \* bloude and sprinkeld  
 it on the people, and sayde: beholde,  
 \* this is the bloude of the appoyntment  
 whiche the Lorde hath made with you  
 vpon all these wordes.

\* Then wente Moses & Aaron, Na-  
 dab and Abihu, and the. lxx. elders of  
 Israel vp, and b sawe the God of Isra-  
 el, & vnder his feete as it were a brycke  
 worke of Saphir and as it were p fa-  
 cion of heauen when it is cleare, and  
 vpon the nobles of the chyldren of Is-  
 rael he set not hys hande. And when  
 they had sene GOD they ate and  
 dronke.

And the Lorde sayde vnto Moses:  
 \* come vp to me in to the hyl and be  
 there, and I wil geue p tables of stone  
 and a lawe and commaundementes,  
 whiche I haue wyrtten to teache them.  
 Then Moses rose vp and his mynster  
 Josua, and Moses went vp in to p hyl  
 of God, and sayd vnto the elders: tarpe  
 ye here, vntil we come again vnto you:  
 And beholde here is Aaron and Hur w  
 you. If any man haue any maters to  
 do, let him come to them. When Moses  
 was come vp in to the mounte, a cloude  
 couered the hyl, and the c glozpe of the  
 Lorde abode vpon mounte Sinai, and  
 the cloude couered it. vi. dayes. And  
 the seuenth daye he called vnto Moses  
 out of the cloude. And the faction of the  
 glozpe of the Lorde was lyke consumig  
 fyre on the toppe of the hyl in the sight  
 of the chyldren of Israel. \* And Mo-  
 ses wente in to the mountayne. And  
 Moses was in the mounte. xl. dayes,  
 and. xl. nyghtes.

## The notes.

a. The offrynges that were offered to reconcytle  
 God towards men, to be at peace with them and  
 forgeue them theyr trespasse, were called peace  
 offrynges. Or as some men saye, for peace ob-  
 rayned after victorie in battayle. As afore. xx. d.  
 and after. xxxii. b.  
 b. They sawe God, that is, they knew certainly God.  
 that

that he was there present, and they sawe him as in a vision, not in his godly maiestye, but as it were by a certayne reuelacion.

Glorye.

c. Of this glorye is spoken of afore in the xvi. chapter. c.

**The xxv. Chapter.**

The Lord sheweth Moyses the fashion of the holy place and the thinges pertayninge thereto.

**A**ND the Lord talked with Moyses, sayinge: speake vnto the childe of Israel, that they geue me an heue offeringe: and of euery mā that geueth it willingly with his hert, ye shall take it. \* And this is the heue offering which ye shall take of them: golde, syluer and brasse: & Iacynthe coloure, scarlet, purple, bysse, & gootes heere: rāmes skynnes, that are red, and the skynnes of tawus, and sethim wod, oyle for lyghtes, & spices for anoyntyng oyle, & for swete cense: Onix stones, & set stones for the Ephod, and for the brestlappe.

Ephod is garmente  
the an as  
sper.

And they shall make me a sanctuary that I maye dwel amonge them. And I shall shewe the the facion of the habitation, and of al the ornāmetes therof, euen so se that ye make it in al thynges. And they shall make an arke of sethim wood. ii. cubytes & an halfe long, a cubyte & an halfe brode and a cubite and an halfe hye. And thou shalt ouerley it with pure golde, both within & woute, & shalt make an hye vpon it a crowne of golde rounde about. And thou shalt caste. iiii. rynges of golde for it & put them in the. iiii. corners therof. ii. rynges on the one side of it and. ii. on the other. And thou shalt make staues of sethim wood, and couer them w golde, & put the staues in the ringes alonge by the sydes of the arke, to bere it withall. And the staues shall abide in the ringes of the arke, & shall not be taken awaye. And thou shalt put in þ arke, the witnessse whiche I shall geue the.

Exod. 37. a

B

And thou shalt make a mercysate of pure golde. ii. cubytes and an halfe longe, and a cubyte and an halfe brode. And make. ii. cherubins of thicke golde on the. ii. endes of the mercysate: and set the one cherub on the one ende, and the other on the other ende of the mercysate: so se that thou make them on the. ii. endes therof. And the Cherubyns shall stretche they wynges as

brode ouer an hye, and couer the mercysate with their wynges, and they faces shall loke one to another: euen to the mercysate warde, shall the faces of the cherubyns be. And thou shalt put the mercysate aboue vpon the arke, & in the arke thou shalt put the witnessse whiche I wyl geue the.

\* There I wyl mete the and wyl common with the from vpon the mercysate from betwene the two cherubyns whiche are vpon the arke of witnessse, of all thyng whiche I wyl geue the in commaundemente vnto the childe of Israel.

Am. vii. 6  
Rom. iii. 20  
Hebr. v. 9

\* Thou shalt also make a table of sethim wod of two cubites longe, and one cubit brode, and a cubyt & an halfe hye. And couer it with pure golde, and make there to a crowne of golde rounde aboute. And make vnto that an whope of. iiii. syngers brode, rounde aboute. And make a golden crowne also to the whope, rounde aboute. And make for it. iiii. rynges of golde, and put them in the corners that are on the. iiii. sete therof: euen harde vnder the whope shall the rynges be, to put in staues to beare the table w all. And thou shalt make staues of sethim wood, and ouerlaye them with golde, & the table maye be borne w them. And thou shalt make his dysches, spones, pottes, and flatperes, to poure oute withal, of fyne golde. And thou shalt set vpon the table, the wbreed before me alwaye.

C  
Ex. xxv. 11. a

\* And thou shalt make a candellsticke of pure thicke golde euē of a whole worke shall þ candellsticke be made w his shaft, braunches, bolles, knoppes & floures proceedinge there oute. Syre braunches shall procede oute of the sydes of the candellsticke. iiii. out of the one syde, and. iii. out of the other. And there shall be. iii. cuppes lyke vnto almondes with knoppes and floures vpon euery one of the. vi. braunches that procede oute of the candellsticke: and in the candellsticke selfe. iiii. cuppes lyke vnto almondes with their knoppes and floures: that there be a knope vnder euery. ii. braunches of þ syre þ procede out of þ candellsticke. And þ knoppes & the braunches shall be all to gether,

Exod. 37. 1  
Am. vii. 6

D

f. ii. one



# Ceremonies. Exodus.

one pece of pure thycke golde.

And thou shalt make. vii. lampes & put them an hye there on, to geue lyght vnto the other syde that is ouer agaisst it: with snoffers & fyre pannes of pure golde. And an hundred pounde weight of fyne golde shall make it with all the apparell. \* And se þ thou make the after the facyon that was shewed the in the mounte.

## The. xxvi. Chapter.

This chapter also describeth the thinges pertaynyng to the holy place.

**A**nd thou shalt make an habitacio w ten curtaynes of twined bysse, a Jacyncte scarlet and purpull, & shalt make them with cherubyns of brodered worke. The lengthe of a curtayne shalbe. xxviii. cubytes, and the bredth. iiii. and they shalbe all of one measure: fiue curtaynes shalbe coupled together one to another: and the other fyue lyke wyse shalbe coupled together one to another.

**B** Then shalt thou make loupes of Jacyncte coloure, alonge by the edge of þ one curtayne euery in the seluge of the couplyng courtaine. And lyke wyse shalt thou make in the edge of þ vtmost curtayne that is coupled therewith on þ other syde. fyfte loupes shalt thou make in the one curtayne, and fyfte in the edge of the other that is coupled therewith on the other syde: so that the loupes be one ouer agaynste a nother. And thou shalt make fyfte buttons of golde, and couple the curtaynes together with the buttons: that it maye be an habitacion.

**E**xod. 36. b \* And thou shalt make. xi. curtaynes of gootes heare, to be a tete to couer þ habitacio. The lengthe of a curtayne shalbe. xxx. cubites, & the bredth. iiii. and they shalbe all. xi. of one measure. And thou shalt couple. v. by the selues, and the other fyve by them selues, and shalt double the sixte in þ fore fronte of þ tabernacle. And thou shalt make fyfte loupes in the edge of þ vtmost curtayne on the one syde: euery in þ couplynge courtayne: and as manye in the edge of the couplynge curtayne on the other syde. And thou shalt make fyfte buttones of brasse and put them on the loupes, and couple the tent toge-

ther with all, that there maye be one couerynge.

And the remnaunte that resteth in the curtaynes of the tente: euery the bredth of halfe a curtayne þ resteth, shalbe lefte on the backe sydes of þ habitacion: a cubyte on the one syde and a cubite on the other syde, of that that remaineth in the lengthe of the curtaynes of the tabernacle, which shall remayne of ether syde of the habitacion to couer it with all.

And thou shalt make another couerynge for the tente of rams skynnes dyed red: and yet another aboue all of taxus skynnes.

And thou shalt make bordes for the habitacion of sethim wod to stande by ryghte: ten cubytes longe shall euery borde be, & a cubyte & an halfe brode. Two fete shal one borde haue to couple them together with all, and so thou shalt make vnto all the bordes of the habitacion.

\* And thou shalt make. xx. bordes for the habitacion on the south syde, and thou shalt make. xl. sockettes of siluer and put them vnder the. xx. bordes. ii. sockettes vnder euery borde, for theye ii. fete. In lyke maner in þ northe syde of the habitacion there shalbe. xx. bordes and. xl. sockettes of syluer: two sockettes vnder euery borde.

And for the west ende of þ habitacion, thou shalt make fyve bordes & two bordes mo for the two west corners of the habitacio: so þ these two bordes be coupled together beneth and lyke wyse aboue with clampes. And so shall it be in both the corners. And so there shalbe. viii. bordes in al &. xvi. sockettes of siluer. ii. sockettes vnder euery borde.

And thou shalt make barres of sethimwod, fyue for the bordes of the one syde of the tabernacle, and fyue for þ other syde, and fyue for the bordes of the west ende. And the mydle barre shal go alonge thowow the middes of þ bordes and barre them together from the one ende vnto the other. And thou shalt couer the bordes with golde and make golden ringes for them to put the barres thowowe, and shalt couer þ barres with golde also. And reue by the habytacion accordynge to the facyon therof

therof þ was shewed the in the mounte.

And thou shalt make a bayle of Jacynthe, of scarlet, purpul & twyned bysse, and shalt make it of broderd worke & full of Cherubyns. And hange it vpon **fiii.** pilers of sethim wod couered with golde and that their knoppes be couered with golde also and stande vpon **iiii.** sockettes of syluer. And thou shalt hange by the bayle with rynges, and shalt byynge in within the bayle, the arke of witnesse. And the bayle shal de-  
**G** upde the holy from the most holy. And thou shalt put the mercy seate vpon the arke of witnesse in the holiest place. And thou shalt put the table without the bayle & candelsycke ouer agaynst the table vpon the southe syde of the habitation. And put the table on the north syde.

And thou shalt make an hangynge for the dooze of the tabernacle: of Jacynthe, of scarlet, of purpull and of twyned bysse wrought with nedle worke. And thou shalt make for the hanginge, fyue pylers of sethim wod, and couer bothe them and their knoppes with golde, and shalt cast fyue sockettes of brasle for them.

**The notes.**

- a.** Take in the. xxxv. of Exodi.  
**b.** Jacincte, is afore that we call violet, and it is also a precious stone of that coloure, therof, but here it is taken onely for the coloure of Jacincte, of the whiche coloure þ courtines shoulde be, as afore in the. xxxv. a.  
**c.** The secreete and inward place of the sanctua-  
**ry** wherin the Arke and the mercy seate stode, was called the most holy place, into which none but þ prestes onely might come and þ burones in a pce, the fygure wherof is declared in þ De-  
**ut** bies the. ii. a. iii. Regum. vi. c.

**The. xxvii. Chapter.**

**¶** Yet mo thynges pertainynge to the holpe place.

**¶** And thou shalt make an aul-  
**tar** of sethim wod: fyue cu-  
bytes longe and. v. cubytes  
brode, that it be fouresquare,  
and. iii. cubytes hye. And make it hor-  
nes procedynge out in the. iii. corners  
of it, & coner it with brasle. And make  
his shepannes, shouels, basens, flethes-  
hokes, fyrepannes, and al the apparrell  
therof of brasle, and thou shalt make a  
gredvern also lyke a net, of brasle: vpon  
whose. iii. corners shalbe. iii. brasen  
rynges: & the gredvern shal teache vnto  
the myddes of the altare. And thou

shalte make staues for the altare of sethim wod, and couer them with brasle, and let them be put in ringes along by the sydes of the altare to beare it with al and make the aultar holowe w boz-  
des: euen as it was shewed the in the mounte, so let them make it.

And thou shalt make a courte vnto the habitation, whiche shall haue in the southe syde hangynge of twyned bysse, beynge an hundred cubytes long, and. xx. pylers therof, w their. xx. sockettes of brasle: but the knoppes of the pylers & their whopes shalbe syluer. In lykwylse on the north syde there shalbe hangynge of an hundred cubytes longe and. xx. pylers with their sockettes of brasle, and the knoppes & the whopes of syluer. And in the breadth of the courte westwarde, there shalbe hangynge of fyfte cubytes longe, and. x. pylers with their. x. sockettes. And in the breadth of the courte eastwarde toward the rylynge of the sonne, shalbe hangynge of. i. cubytes. Hangynge of. xv. cubytes in the one syde of it with. iii. pylers and. iii. sockettes: and lykwylse on the other syde shalbe hangynge of. xv. cubytes with. iii. pylers and. iii. sockettes.

And in the gate of the courte shalbe a bayle of. xx. cubytes: of iacincte, scarlet, purpull and twyned bysse wrought with nedle worke, and. iii. pylers with their. iii. sockettes. All þ pylers rounde aboute the courte shalbe whoped with syluer, and their knoppes of syluer, and their sockettes of brasle. The length of the court shall be an hundred cubytes, and the breadeth. i. & the heygth fyue, & the hangynge shalbe of twyned bysse and þ sockettes of brasle. And al þ vessels of the habitation to all maner ser-  
**uice** and the pyennes therof: yea and the pyennes also of þ courte, shalbe brasle.

\* And commaunde the childre of Is-  
rael that they geue the pure oyle olyue  
beaten for the lightes to poure alwaye  
into the lampes. In the tabernacle of  
witnesse without the bayle whiche is  
before the witnesse: and Aaron and his  
sonnes shall dresse it both euen & mo-  
rynge before the Lorde: and it shalbe  
a dewtye for euer vnto youre genera-  
tions after you: to be geuen of the  
children

Le. xliij. a



# **Ceremonies, Exodus.**

children of Israel.

**The Notes.**

**A court** a. The court of the tabernacle, was as our churche yardes be, and as our churche stande commonly in the myddes of them, so dyd the tabernacle in that court.

**The tabernacle of witness** b. It was called þ tabernacle of witness, because therein was contayned the couenaunte and witness wherunto God woulde that the children of Israel shoulde truste. As *Leuiticus. iii. c.*

**For euer.** c. Loke in *Genesis. xiii. b.*

**The. xxviii. Chapter.**

**Aarons apparill, and his sonnes.**

**A**nd take thou vnto the Aaron thy brother and his sonnes with him, from among þ children of Israel, that he maye minister vnto me, bothe Aaron, Nadab, Abihu, Eleazar and Ithamar Aarons sonnes. And thou shalt make holpe rayment for Aaron thy brother, bothe honourable and glorious. Moreover speake vnto all þ are wyse harted, which I haue fylled with þ spirit of wysedome: þ they make Aarons raiment to consecrate him with, that he maye minister vnto me.

**B** These are the garmentes which they shall make: a <sup>a</sup> brestlap, Ephod, a tuncle, a strapte cote, a miter and a girdel. And they shall make holy garmentes for Aaron thy brother and his sonnes that he maye minister vnto me. And they shall take therto golde, iacinte, scarlet, purpull and bysse. And they shall make þ Ephod of golde, iacyncte, scarlet, purpull & whyte twyned bysse w broderd worke. The two sydes shall come together, closed vp in the edges therof. And the girdel of þ Ephod shall be of þ same workmanshyype and of the same stuffe, euen of golde, iacyncte, scarlet, purpull and twyned bysse.

And thou shalt take two onyx stones, and graue in them the names of þ children of Israel: syxe in the one stone, and the other syxe in þ other stone: accordynge to the order of theyr byrthe.

After the worke of a stonegrauer, euē as sygnettes are grauen, shalt þ graue the. ii. stones with the names of þ chyl- dren of Israel, and shalt make them to be set in ouches of golde. And þ shalt put the two stones vpon the two shoul- ders of the Ephod, and they shall be stones of remembraunce vnto the chyl-

**C** dren of Israel. And Aaron shall beare theyr names before the Lord by

on hys two shoulders for a remem- braunce. And thou shalt make hokes of golde and two cheynes of fyne golde: lynkeworke and wretched, and fasten þ wretched cheynes to the hokes.

And thou shalt make the brestlap of iudgement with broderd worke: euē after þ worke of þ Ephod shalt þ make it: of golde, iacyncte, scarlet, purple and twyned bysse shalt thou make it. For square it shall be and double: an hande brede longe and an hande brede brode. And thou shalt fyll it with. iiii. rowes of stones. In the first rowe shall be a Sardios, a Topas & <sup>a</sup> Smaragdus. The seconde rowe, a <sup>a</sup> Rubye, Saphir and Diamonde. The thyrde: Lygurtios an Achat and Amatist. The fourthe: a Turcas, Onix and Jaspis. And they shall be set in gold in their inclofers. And the stones shall be graued as sygnettes be graued: with the names of the chyl- dren of Israel euen with. xii. names euery one with his name accordynge to the. xii. tribes.

**B** And thou shalt make vpon þ brest lappe two fastenynge cheynes of pure golde and wretched worke. And thou shalt make lykewyse vpon the brest lappe. ii. rynges of golde and put them on the edges of the brestlappe, and put the. ii. wretched cheynes of golde in þ. ii. rynges whiche are in the edges of the brestlappe. And the. ii. endes of the. ii. cheynes thou shalt fasten in the. ii. ringes, and put them vpon the shoulders of the Ephod on the foresyde of it. And thou shalt yet make. ii. rynges of gold, and put them in the. ii. edges of þ brest lappe euē in þ borders therof towarde the insyde of the Ephod that is ouer agaynste it. And yet. ii. other rynges of golde thou shalt make, and put the on the. ii. sydes of the Ephod, beneth ouer agaynste the brestlappe alowe where the sydes are ioyned together vpon the brodered gyrdell of the Ephod. And they shall bynde þ brestlap by his rynges vnto the ringes of the Ephod with a lace of iacyncte, that it maye lye close vnto the brodered gyrdel of þ Ephod, þ the brestlap be not losed fro þ Ephod.

And Aaron shall beare the names of the children of Israel in the brestlappe of iudgemente vpon hys herte, whē he goeth

goeth into the holy place for a remembrance before the Lord alwaye. And thou shalt put in þe brestlappe of iudgement *Urim* and *Thumin*: that they be euen vpon Aarons herte when he goeth in before the Lord, and Aaron shall beare the ensample of the childre of Israel vpon hys herte before the Lord alwaye.

And thou shalt make the tuncle vnto the Ephod al to gether of Jacyncte. And there shalbe an hole for the heade in the myddes of it, and let there be a bonde of women worke rounde aboute the coler of it (as it were the coler of a partlet) that it rent not. And beneth vpon the hem, thou shalt make pointing granates of Jacyncte, of scarlet, and of purpul rounde aboute the hem, and belles of golde betwene them rounde aboute: that there be euer a golden bell and a pointing granaate, a golden bell and a pointing granaate rounde aboute vpon the hem of the tuncle. And Aaron shall haue it vpon him when he ministrereth, þe sounde maye be herde when he goeth in to the holy place before the Lord and whē he commeth oute, þe dye not.

And thou shalt make a plate of pure golde, and graue there on (as sygnettes are grauen.) The holynes of the Lord, and put it on a lace of Jacyncte and tye it vnto the mytre, vpon þe fore fronte of it, þe it be vpon Aarons forehead: that Aaron bere the sinne of the holy thinges, whiche the childre of Israel haue halowed in all their holye gyftes. And it shalbe alwayes vpon Aarons forehead, that they may be accepted before the Lord.

And thou shalt make an albe of bysse, and thou shalt make a mytre of bysse and a gyrdell of nedle worke.

And thou shalt make for Aarons sonnes also cotes, gyrdels and bonettes honourable and glorious, & thou shalt put them vpon Aaron thy brother and on his sonnes with him & shalt anoynte them and fylle their handes and consecrate them that they may ministrer vnto me. And thou shalt make them linnen breeches to couer their preuities: from the loynes vnto the thyges shall they reache. And they shalbe vpon Aaron and his sonnes, when they goo into the

\* tabernacle of witnessse, or when they goo vnto the altare to minister in holynesse, that they beare no synne and so dye. And it shalbe a lawe for euer vnto Aaron and his seed after him.

The notes.

a. This brestlap or brest flap, is such a flap as is brestlap in the brest of a cope.

b. *Urim* & *Thumin*, are Hebrew wordes. *Urim*, signifieth lycht, and *Thumin* perfectnes. And I thinke that the one were stones that did glister, and had lycht in them, & the other cleare stones as Christ al. And the lycht betokeneth the lycht of Goddes worde, and the perfectnes, cleane luyng accordyng to the same, and was therefore called, the ensample of the children of Israel, because it put them in remembrance to seke Goddes worde and to do there after.

c. This holynes of the Lord, was a name of God, made with. iiii. letters, whiche the Hebrewes durst not name for honour whiche they had to God. In this wherof, they sayd Adonay, whiche we haue interpreted Exodi. vi. a. by this name Jehouah.

d. The tuncle, for the offering made for synne, as Roma. vii. a.

The xxix. Chapter.

The consecration of Aaron and his sonnes.

This is the thing that thou shalt doo vnto the when þe halowest them to be my prestes. Take one oxe & two rammes that are withoute blemyshe, and vneleuened breade & cakes of swete breade tempered with oyle & wafers of swete breade anointed with oyle (of wheten flour shalt thou make them) and put them in a maunde and byngge them in the maunde w the oxe and the. ii. rammes.

And byngge Aaron and his sonnes vnto the doore of the tabernacle of witnessse, and washe them with water, and take the garments, and put vpon Aaron: the strapte cote, and the tuncle of the Ephod, and the Ephod and þe brestlappe: and girde the to him w the bordered gyrdell of the Ephod. And put þe mytre vpon his heed, and put the holye crowne vpon the mytre. Then take the anoynting oyle and poure it vpon his heed and anoynte him. And byngg his sonnes and put albes vpon them, and gyrdde them with gyrdels: as wel Aaron as his sonnes. And put the bonettes on them that the prestes offyce maye be theirs for a perpetuall lawe.

And fylle the handes of Aaron and of his sonnes, and byngge the oxe before the tabernacle of witnessse. \* And let Aaron and his sonnes put theyr handes



# Ceremonies. Exodus.

Leui. iii. a

C

handes vpon his head and kyl him be-  
fore the Lorde in the doze of the taber-  
nacle of wytnesse. And take of the  
bloude of the ore and put it vpon the  
hornes of the alter with thy finger and  
powze all the bloude vpon the botome  
of the alter, \* and take all the fat & co-  
uereth the inwarde, & & cal that is on  
the lyuer and the. ii. kydneyes with the  
fat that is vpon them: and burne them  
vpon & alter: But the fleshe of the ore &  
his skinne and his donge shalt & burne  
with fyre withoute the holte. For it is  
a synne offeringe.

Then take one of the rammes, & let  
Aaron and his sonnes put theyr hades  
vpon the heade of the ram, and cause  
him to be slaine, and take of his bloude  
and sprenkell it rounde aboute vpo the  
alter, and cut the rāme in peces & wash  
the inwarde of him and hys legges,  
and put them vnto the pētes and vnto  
his heade, and burne the hole rāme vp-  
on the alter. For it is a burnt offeringe  
vnto the Lorde, and a swete sauoure of  
the Lordes sacrifice.

Leui. viii. b

\* And take the other ram and let Aa-  
ron and hys sonnes, put their handes  
vpon hys heade and let him than be  
kylled. And take of his bloude and put  
it vpon the tpype of the ryght eare of  
Aaron and of his sonnes, and vpon the  
thombe of their right handes & vpon  
the great too of their right fete & spre-  
kell the bloude vpon the alter rounde  
aboute.

D

Then take of the bloude that is vpo  
the alter and of the anoyntynge oyle, &  
sprenkell it vpon Aaron and his vesti-  
mentes, and vpo his sonnes and vpon  
their garmentes also. Then is he and  
his clothes holy and his sonnes & their  
clothes holpe also.

Leui. viii. c

\* Then take the fat of the ram & hys  
compe and the fat that couereth the in-  
warde and the kall of the lyuer & the  
two kidneis and & fat that is vpo them  
and the ryght shoulde (for that rāme  
is a full offeringe) and a synnell of bread  
and a cake of oyled breade and a wafer  
oute of the basket of swete breade that  
is before the Lorde, and put al vpo the  
handes of Aaron and on the handes of  
hys sonnes: and waue them in and out  
a waue offeringe vnto the Lorde. Then

take it from of their handes and burne  
it vpon the alter: euen vpon the burnt  
offrynge, to be a sauoure of swetnesse  
before the Lorde. For it is a sacrifice  
vnto the Lorde. \* Then take the brest of  
the rāme that is Aarons full offrynge  
and waue it a waue offering before the  
Lorde, and let that be thy parte. And  
sanctifye the brest of the waue offering  
and the shoulde of the heue offrynge  
whiche is waued & heued bp of & rāme  
whiche is the ful offering of Aaron and  
of his sonnes. And it shalbe Aarons &  
his sonnes dute for euer, of & children  
of Israel, for it is an heue offryng. And  
the heue offryng shalbe & Lordes dute  
of & children of Israel: euen of & sacri-  
fyce of their peace offryges which they  
heue vnto the Lorde. And & holpe gar-  
mentes of Aaron shalbe his sonnes as-  
ter him, to anoynte them therin, and to  
fyl their handes therin. And that sonne  
that is pzeest in hys stede after hym,  
shall put them on seuen dayes: that he  
goo in to the tabernacle of wytnesse, to  
minister in the holy place.

\* Then take the rāme that is & full  
offrynge and sethe his fleshe in an holpe  
place. And Aaron and his sonnes shall  
eate the fleshe of him, and & breade that  
is in the basket: euen in the doze of the  
tabernacle of wytnesse. And they shall  
eate them, because the attonement was  
made therewith, to fyl their handes and  
to sanctifye them: but a straüger shall  
not eate therof, because they are holpe.

If oughte of the fleshe of the ful of-  
rynges or of the breade remaine vnto  
the moynynge, thou shalt burne it w  
fyre: for it shall not be eaten, because it  
is holy. And se thou do vnto Aaron and  
his sonnes, euen so in all thinges as I  
haue commaunded the: that thou fyl  
theyr handes seuen dayes and offre e-  
uery daie an ore for a synne offering for  
to reconyle with all. And thou shalt  
halowe the alter when thou reconcilest  
it, and shalt anoynte it to sanctifye it.  
Seuen dayes thou shalt reconyle the  
alter and sanctifye it, that it maye be  
an alter most holpe: so that no mā may  
touche it but they that be consecrate.

\* This is that whiche thou shalt  
offre vpon the alter. ii. lambes of one  
yere olde daye by daye for euer, the one  
thou

Leui. viii. c

Leui. viii. c

\* Leui. viii. c

Leui. viii. c

thou shalt offer in the morning and the other at eue. And vnto þ one lambe take a tenth deale of floure myngled w the fourth part of an hin of beten oyle, & the fourth part of an hin of wyne, for a dlynke offeringe. And þ other lambe thou shalt offer at euen, & shalt do ther to accordynge to the meate offrynge & dlynke offrynge in the morning, to be an odoure of a swete sauoure of the sacrifice of the Lorde. And it shalbe a continual burnt offryng amonge your children after you, in the doore of the tabernacle of witnesse, before þ Lord, \* where I wyl mete you, to speake vnto you there. There I wyl mete with the childre of Israel, and wyl be sanctified in myne honoure. And I wyl sanctifie the tabernacle of wytnesse, & the alter: and I wyl sanctifie also both Aaron & hys sonnes to be my priestes. \* And moze ouer I wyl dwell amonge the children of Israell, & wyl be their God. And they shall knowe that I am the Lorde their God, that brought the out of the lande of Egypte, for to dwell amonge them: euen I the Lorde their God.

**The notes.**

a. What a swete sauoure is, you shall fynde in Leuiti. i. c. and Ezechiel. xx. f.

**The xxx. Chapter.**

**The altar of incense. The brasen laver. The anoyntinge oyle.**

**A**nd thou shalt make an altar to burne incense therein, of scthim wod: a cubyt longe, & a cubyte bryde, euen foure square shal it be and two cubytes hye: with hornes procedynge out of it, and thou shalt ouertape it with fyne golde, both þ roffe & the walles rōude about, & hys hornes also, & shalt make vnto it a crowne of golde rōunde about, & ii. golden rynge on ether syde, euen vnder the crowne, to put stauess therein for to bere it with al. And thou shalt make þ stauess of scthim wod, and couer the with golde. And thou shalt put it before the bayle, that hangeth before the arcke of witnes, and before the mercysseate that is before the witnesse, where I wyl mete the.

**B** And Aaron shall burne thereon swete cense euery morninge, when he dresseth

the lampes: and lykewise at euen whē he setteth vp the lampes he shal burne incense perpetuallye before the Lorde thow out your generaciōs. \* Ye shal put no straunge incense thereon, nether burnte sacrifice nor meate offrynge, nether powre anye dlynke offrynge thereon.

\* And Aaron shall reconcile vpon the hornes of it once in a yere, with the bloude of the synne offrynge of reconciliation: euen once in a yere shall he reconple it thowwe youre generaciōs. And so it is mozte holye vnto the Lorde.

And the Lorde spake vnto Moyses, sayinge: \* When thou takest the sūme of the children of Israel & tellest them, they shal geue euery mā a reconciling of his soule vnto the Lorde that there be no plague amonge them when thou tellest them. And thus muche shall euery mā geue, that goeth in the nombre: halfe a sicke, after the sicke\* of the sanctuarie: a sicke is .xx. geeras: and an halfe sicke shalbe the heue offrynge vnto the Lorde. And al that are nombred of the that are .xx. yere olde and aboue shall geue an heue offrynge vnto the Lorde. The ryche shal not passe, and þ poore shal not goo vnder halfe a sicke, when they geue an heue offrynge vnto the Lord for the attonement of their soules. And thou shalt take the reconciliation money of the children of Israel, and shalt put it vnto the vse of the tabernacle of wytnesse, and it shal be a memoryall of the children of Israell before the Lord, to make an attonement for their soules.

And the Lorde spake vnto Moyses, sayinge: \* thou shalt make a laver of brasle, & his fote also of brasle to wash withal, and shalt put it betwene the tabernacle of witnesse, & the alter, & put water therein: that Aaron and his sonnes maye walthe both their handes and their fete therout, when they goo in to the tabernacle of witnesse, or whē they goo vnto the alter to minister and to burne the Lord's offrynge, lest they dye. And it shall be an ordinaunce for euer vnto him & his seed amonge your children after you.

And the Lorde spake vnto Moyses, sayinge,

f. v.

sayinge



Exod. xl. 5

Leu. viii. 5

saying: \*take principal spices: of pure myrrre syue hundred cycles, of swete cynamon halfe so muche, two hundred and fiftie cycles: of swete calampye. ii. hundred and. l. of cassia, two hundred and. l. after the holpe cycle, and of oyle olyue an hin. \*And make of the a holpe anoyntinge oyle euen an oyle compoud after the crafte of the poticarye. And anoynte the tabernacle of witnesse ther with, and the arke of wytnesse, and the table with all hys apparell, and the candelstycke with all hys ordinaunce, and the aulter of incense, and the aulter of burnt sacrificy and all hys vessels, and the lauer and hys fote. And sacrifice them that they maye be moste holpe: so that no man touche them but they that be halowed. And anoynt Aaron and his sonnes, and consecrate the to minisset vnto me.

And thou shalt speake vnto the childre of Israel, saying: this shalbe an holpe anoynting a oyle vnto me, thoroowe out youre generacions. No mas fleshy shalbe anoynted therwith: Nether shal ye make anye other after the makinge of it, for it is holpe, see therefore that ye take it for holpe: whosoever maketh lyke that, or whosoever putteth any of it vpon a straunger, shall peryshe from amonge hys people.

And the Lorde sayde vnto Moses: take vnto the swete spices: stacte, onycha, swete galbanu & pure frankencens, of eche lyke muche: & make cens of the compoud after the crafte of the poticarie, mingled together, & it maye bee made pure & holpe. And beate it to powder and put it before the witnesse in the tabernacle of witnesse, where I wyl mete the, but let it be vnto you holpe. And se that ye make none after the makinge of that, but let it be vnto you holpe for the Lorde. And whosoever shall make lyke vnto that, to smel thereto, shal peryshe from amonge hys people.

The notes,

The holy anoynting oyle.

a. This holy oyle anoyntinge, doeth figure the vertue of the holy Gost, declared or shewed by the worde of God, & descending downe first of Aaron, whiche is Christe, and consequente vpon the Apostels, & al the faithful. As in Ista. xxxiii. a

The. xxxi. Chapter.

The calling of Bezaleel and Ahaliab the workmen. The Saboth is commaunded. The tables of stone are given Moses,



And the Lorde spake vnto Moses, saying: behold \*I haue called by name, Bezaleel the sonne of Abye, sonne to Hur of the trybe of Iuda. \*And I haue replid hym with the spirite of God, with wisdom, vnderstanding & knowledge: euen in al maner of worke, to fynde out cottell, scates to worke in golde, siluer & brasse: and with the craft to graue stonnes, to sette and to carue in timber and to worke in all maner workemanshpy. And beholde, I haue geuen hym to be hys companion Ahaliab the sonne of Ahisamach of the tribe of Dan, and in the heartes of al that are wyse hatted I haue put wysdome to make all that I haue commaunded the: \*the tabernacle of wytnesse, and the arcke of witnesse, & the mercysseate that is there vpon all the oznametes of the tabernacle, & the table with his ordinaunce, and the pure candelstycke with all his apparell, and the aulter of incens, and the aulter of burnt offrynges with all hys vessels, & the lauer with hys fote, & the vestimentes to ministrate in, and the holpe garmentes for Aaron the prieste, & the garmentes, of hys sonnes to ministrate in, and the anoynting oyle, and the swete cens for the sanctuarie: accordynge to al as I haue commaunded the shall they doe.

And the Lorde spake vnto Moses, saying: speake vnto the children of Israel and saye: \* in any wyse le that ye kepe my Saboth, for it shalbe a signe betwene me and you in your generacions for to knowe, that I the Lorde do sanctifie you. \*Kepe my Saboth therfore, that it be an holpe thyng vnto you. He that desyleth it shalbe slayne therfore. for whosoever worketh therein, the same soule shalbe roted out from amonge hys people. Syxe dayes shall men worke, but the leuenth daye is the Saboth of the holpe reste of the Lorde: So that whosoever doeth anye worke in the Saboth daye, shal dye for it: wherefore let the chyldren of Israel kepe the Saboth, that they obserue it thoroowe out their generacions, that it bee an appoyntmente for euer. for it shall be a sygne betwene me and the chyldren of Israel for euer. \* for

in syre dayes the Lorde made heauen and erth, and the seuenth day he rested and was refreshed.

And when he had made an ende of comenyng with Moyses vpon þ mount Sinai \* he gaue hym two tables of witnesse: which were of stone and writen with the <sup>b</sup> synger of God.

¶ The notes.

a. The Saboth bysyde that it serued to come & heare the worde of God and to seke his wyl, and to offe and reconcile them selues vnto God: It was a signe vnto them also, and dyd put them in remembraunce that it was God that sanctified them with his holpe spirite and not they them selues with their holy worches.

b. Wryth the synger of God, that is, with the spirite of God, or with the power of God. As in Luke. xi. c.

¶ The xxxii. Chapter.

¶ The Israelites wurshyp the golden calfe. Moyses prayeth for them puttynge God in remembraunce of hys promyse. He breaketh the tables for anger. He chydeth Aaron. The ydolaters are slayne. Moyses prayeth God to forgeue them, or to putte hym out of the booke of lyfe.

**A**D when the people sawe that it was longe or Moyses came doune out of the mountayne, they gathered them selues togyther and came vnto Aaron and sayd vnto him. \* Up and make vs a God to go before vs: for of this Moyses the felowe that broughte vs out of the lande of Egypte, we wot not what is become.

And Aaron sayd vnto them: plucke \* of the golden rynges whiche are in þ eares of youre wyues, youre sonnes and of youre daughters: And brynge them vnto me. And all the people plucked of the golden earynges that were in their eares, and brought them vnto Aaron. And he \* receaued them of their handes and facyoned it with a grauer and made it a calfe of molten metall. And they sayde: \* Thys is thy God O Israel, whiche broughte the out of the lande of Egypte.

And when Aaron saw that, he made an auter before it, and made a proclamation, sayinge: to morowe shal be holpe dave vnto the Lorde. And they rose vp in the mornynge and offred burnt offrynges, and broughte offrynges of attouement also. \* And then they satte them doune to eate and dryncke, and rose vp agayne to playe.

Then the Lorde sayd vnto Moyses:

\* goo gette thee downe, for the people whiche thou broughtest out of the land of Egypte haue marred all, they are turned at once out of the waye whyche I comaunded them: \* I haue made the a calfe of moltē metal, & haue wurshipped it, & haue offred therto & haue said: This is thy God thou Israel, whiche hathe broughte the out of the lande of Egypte. And the Lorde sayde vnto Moyses: beholde, \* I see thys people that it is a stife necked people, & nowe therfore suffre me þ my wrath maye waxe hote vpon them, and that I maye consume them: And then wyl I make of the a myghtye people.

Then Moyses besoughte the Lorde his God and sayd: O Lorde, why shuld thy wrath waxe hote vpon thy people; whiche thou haste broughte out of the lande of Egypt with great power and with a mightie hāde: \* wherfore shulde the Egyptians speake and saye: for a mischief dyd he brynge them out: euen for to slee them in the mountaynes, and to consume them frome the face of the earthe. Turne frome thy fearse wrathe, and haue compassion ouer the wyckednes of thy people. Remēbre Abraham, Isaac & Israel thy seruautes, to whome thou swozest by thyne owne selfe & saydest vnto them: \* I wyl multiplye your seed as the starres of heauen, and all thys lande whiche I haue sayde, I wyl geue vnto youre seed: And they shall inheret it for euer. And the Lorde refrayned hym selfe from that euell, whiche he sayde he wolde doe vnto hys people.

\* And Moyses turned hys backe and went doune fro the hyl, & the .ii. tables of witnesse in hys hande: whiche were wrytten on bothe the leaues, & were the worke of God, & the wrytynge was the wrytinge of God graue vpon þ tables. And when Iosua hearde þ noyse of the people as they shouted, he sayde vnto Moyses: there is a noyse of warre in þ holste. And he sayd: It is not the crye of them that haue the maistraye, nor of the that haue the worse: But I do heare þ noyse of synngynge.

And as soone as they came nye vnto the host and sawe the calfe and þ daun- syng.

Deut. ix. b

Plat. xv. g

Exod. 33. a

Ps. xlviii. g

D

Ex. xlviii. g and xxxi. b. Deut. ix. b

Ex. xxxiii. g and xxxi. b. Deut. ix. b

C



syngre, his wra<sup>th</sup> waxed hote, & he caste the tables out of hys hande, and brake them euen at the hyll fote. And he toke the calfe whiche they had made and burned it with fyre, and stamp<sup>t</sup> it vnto powder and strawed it in the water, & made the children of Israell drynke. And than Moyses sayde vnto Aaron: what dyd thys people vnto the that thou haste broughte so greate a synne vpon them.

And Aaron sayde: let not the wra<sup>th</sup> of my Lorde ware feare, thou knowest the people that they are euen sette on mischiete: They sayde vnto me: make vs a God to goo before vs, for we wot not what is become of Moyses þ̄ felow þ̄ brought vs out of the lade of Egypt. And I sayde vnto them: let them that haue golde, take and bringe it me: and I cast it into the fyre, and therof came oute thys calfe.

When Moyses sawe that the people were naked (for Aaron had made them naked vnto their shame whē they made insurrection) he wente and stode in the gate of the hoste and sayde: If any mā pertayne vnto the Lorde, let him come to me. And all the sonnes of Leui gathered them selues together and came vnto hym. And he sayde vnto them, thus sayeth the Lorde of Israell: put euery man his swerde by his syde, & go in & out fro gate to gate thoro we out the hoste: And see euery man his brother, euery man hys frende, and euery man his neyghboure. And the chyldre of Leui dyd as Moyses had sayd. And there were slayne of the people the same day, aboute thre thousande men. Then Moyses sayde: fyll youre handes vnto the Lorde thys daye, euery man vpon his sonne, & vpon hys brother: to bynge vpon you a blessinge this day.

And on the morowe, Moyses sayde vnto the people: ye haue sinned a great synne. But nowe I wyll goo by vnto the Lorde, to wyt whether I can make an attonement for youre sinne.

And Moyses went agayne vnto the Lorde, and sayde: Oh, this people haue sinned a great sinne, & haue made them a god of golde: Yet forgyue the their synne I praye thee: If not a wyppen me out of thy boke which thou hast writ,

ten. And the Lorde sayde vnto Moyses: I wyll put hym oute of my boke that hath synned agaynst me. But go and bynge the people vnto the land which I sayde vnto the: beholde, myne angel shall goo before the. Neuerthelater in þ̄ day whē I viset, I wyll byset their synne vpon them. And the Lorde plagued the people, bycause they made the calfe whiche Aaron made.

¶ The notes.

a. To wyppen him out of þ̄ boke, is to put him out of the nombre of the chosen, & to cast hym cleane out from God, as Rom. ix. a  
b. God visiterh the synne of the people when he punyssheth it longe after it is committed.

¶ The. xxxiii. Chapter.

¶ The Lorde sendeth an angel before his people. The Lorde dengeth to god by with the people. The people lament their synne. Moyses talketh with the Lorde and desyret to see hys face: and is commaunded to stande vpon the rocke.



And the Lorde sayde vnto Moyses: departe & goe hence: both thou & þ̄ people whiche thou hast brought out of the land of Egypt, vnto þ̄ lande whiche I sware vnto Abraham, Isaac and Iacob, sayng: vnto thy seed I wyll geue it. And I wyll sende an angell before the, & wyll cast oute the Cananites, the Amorites, the Hethites, the Phereesties, the Heuites, and the Jebusytes: that thou mayste go in to a lande that floweth w<sup>th</sup> mylke & honye. But I wyll not go among you my selfe, for ye are a stiffnecked people: lest I consume you by the waye. And whē the people heard thys euell tydinges, they sorowed: and no man dyd put on hys best raymente.

And the Lorde spake vnto Moyses, say vnto the children of Israell: ye are a stiffnecked people: I must come once sodaynly vpon you, and make an ende of you. But now put your goodly rayment from you, that I maye wete what to do vnto you. And the children of Israell layde their goodlye rayment from them euen vnder the mounte Horeb.

And Moyses toke the tabernacle and pyched it without the host a fer of fro the hoste, and called it the tabernacle of wytnesse. And al that wolde are any question of the Lorde, went oute vnto the tabernacle of wytnesse, which was without

Ex. xv. a

Ex. xv. b

Roma. ix. a

without the hoste. And when Moses wente out vnto the tabernacle, all the people rose vp & stode euerý mā in his tente doze and loked after Moses, vntyll he was gone into the tabernacle. And as soone as Moses was entred in to the tabernacle, the clouden pyllet descended and stode in the doore of the tabernacle, & he talked with Moses. And when all the people sawe the clouden pyllet stande in the tabernacle doze, they rose vp and worshypped: euerý man in hys tent doze.

And the Lorde spake vnto Moses  
**A**\*face to face, as a mā speaketh vnto hys frende. And when Moses turned agayne into the hoste, the ladde Josua his seruauit the sonne of Nun departed not out of the tabernacle. And Moses sayde vnto the Lorde: See, thou saidest vnto me: lead this people forth, but thou shewest not me whome thou wylte sende with me. And haste sayde mozeouer: I know the by name & thou haste also founde grace in my syghte: Howe therefore, yf I haue founde fauoure in thy syghte, then shewe me thy way and let me know the: that I maye fynde grace in thy syghte. And loke on thys also, howe that thys naciō is thy people.

And he sayde: my presence shall goo with the, and I wyl geue the rest. And he sayde: If thy presence goo not with me, carpe vs not hence, for howe shall it be knowne nowe that bothe I and thy people haue founde fauoure in thy syghte, but in that thou goest wyth vs: That bothe I and thy people haue a premyence before all the people that are vpon the face of the erth. And the Lorde sayde vnto Moses: I wyl do thys also that thou hast sayd, for thou hast founde grace in my syghte, and I knowe thee by name.

**D** And he sayde: I beseeche the, shewe me thy glorie: and he sayd: I wyl make al my good goo before thee, and I wyl be called in this name Jehouah before the, \*and I wyl shewe mercy to whom I shewe mercy, and wyl haue compassion on whom I haue compassion. And he sayde furthermoze: thou mayst not see my face: for there shall no man see me and lyue.

And the Lorde sayde: beholde, there is a place by me, and thou shalt stande vpon a rocke, and whyle my glorie goeth forth I wyl putte the in a clyfte of the rocke, and wyl put myne hande vpon the whyle I passe by. And the I wyl take away myne hande, and thou shalt see my backe partes: But my face shall not be sene.

The notes,

a. To se God face to face, or to speake vnto him face to face, to haue a manifest and sure knowledge of face.

b. As in gene. xxxii. g.

b. So longe as man liueth here, it is not possible for his weakenes to see the maiestie of God, for the eyes that be carnall can not be able to see the Godhead that is a spirite. This notwithstanding, whē our corruptible bodies, shalbe made incorruptible: then shal we se him as he is, and not dye, but be sustayned and fed by the syghte of him, as the holy spirites are nowe

The xxxiii. Chapter.

The tables are remard. The mercie of God. To haue felowshyppe with the gentyles is forþoden, and their poolatreie also. The feast of sweets breade. The firste begotten. The Saboth. The fraste of iii weekes. The fyfte frutes. Moses taste, Moses face glistereth.

**A**nd the Lorde sayde vnto Moses: \*hewe the. ii. tables of stone, lyke vnto the first, that I may write in them þe wordes whiche were in the firste. ii. tables, which thou brakest. And be redy agaynst the mornynge that thou maist come vp early vnto the mount Synai and stande me there vpon the toppe of the mounte. But lette no man come vp with the, neither let anye man be sene thorowe out all the mounte, neither let shepe nor oxen fede before the hyll.

And Moses hewed two tables of stone lyke vnto the firste & rose vp earlye in the mornynge and wente vp vnto the mounte of Synai as the Lorde commaunded hym: and toke in his hād the two tables of stone. And the Lorde descended in the cloude, and stode with him there: and he called vpon the name of the Lord. And when the Lorde walked before him, he cryed Lorde \* Lorde God full of compassyon and mercye, whiche art not lyghtly angrie but abundant in mercye and trueth, and kepest mercy in store for thousand, & for geuest wickednesse, trespase and synne (\*for there is no man innocente before the) \* and bysetest the wyckednesse of the fathers vpon the chyldren and vpon

Deut. x. 6. e  
and. xii. 8  
Exod. 32. 6.  
Deut. xii. 6.

Exod. xxx. 1.  
Rome. i. 18  
Exod. xxx. 1.  
Deut. xii. 6.



# Ceremonies,

# Exodus,

Upon childzens childzen, euen vnto the  
**B** thyzde and fourthe generacyon. And  
 Moyses bowed hym selfe to the earthe  
 quickly, & wourshipped and sayd: Yf I  
 haue foude grace in thy sight o Lord,  
 then let my Lord goo with vs (for it is  
 a stubburne people) & haue mercye vp-  
 on our wyckednesse and our synne, and  
 let vs be thyne inheritaunce.

And he sayd: beholde, I make an ap-  
 poyntment before all this people, that  
 I wyl doo maruels: suche as haue not  
 bene done in all the worlde, nether a-  
 monge anye nacyon. And al the people  
 amonge whiche thou arte, shall see the  
 worke of the Lord: for it is a terrible  
 thinge that I wyl do with the: kepe al  
 that I commaunde the this dape, and  
 beholde: I wyl caste oute before the:  
 the Amorites, Cananites, Hethites,  
 Pherezites, Heuytes and Jebusytes.

Deu. vii. a  
 iii. Re. xi. a

\* Take hede to thy selfe, that thou  
 make no compact with the inhabiteurs  
 of the lande whether thou goest lest it  
 bee cause of ruyne amonge you. But  
 ouerthrowe their aulters and breake  
 their pylers, and cutte downe their  
 groues, for þ shalt wurthyp no straunge  
 God. for the Lord is called gelous,  
 bycause he is a gelous God: Lest yf  
 thou make any agreement with the in-  
 habytters of the lande, whan they goo  
 a whoorpyng after their goddes and  
 doe sacrifice vnto their goddes, \* they  
 cal the and thou eate of their sacrifice:  
 and thou take their doughters vnto  
 thy sonnes, and when their doughters  
 goo a whoorpyng after their goddes,  
 they make thy sonnes goo a whooring  
 after their goddes also.

Eu. xiv. a

**C** Thou shalt make the no gods of me-  
 tall. \* The feast of swete breade shalt  
 thou kepe, & .vii. dapes þ shalt eate vn-  
 leuened breade (as I comaunded the)  
 in the tyme appoynted in þ moneth of  
 Abib: for in the moneth of Abib thou  
 camest out of Egypt. \* \* All that brea-  
 keth by the matryce shal be myne, and  
 all that breaketh the matrice amonge  
 thy catell, yf it be male: Whether it be  
 ore oz shepe. But the first of þ alle thou  
 shalt bye out with a shepe, oz yf thou  
 redeeme hym not: se þ breake hys necke.  
 All the firstborne of thy sonnes thou  
 muste nedes redeeme. \* And see that no

Exod. xii. b  
 and xxi. b

Exo. xiii. a  
 and xxi. b  
 Eu. xvi. b

Exo. xiii. c  
 Deu. xvi. c

man appeare before me emptye.

Sixte dapes shalt thou worke, & the  
 seuenth thou shalt rest: both fro eating  
 & reappynge. \* Thou shalt obserue the  
 feast of weks with the firste frutes of  
 wheate haruest, and the feast of inga-  
 derpyng at the yeres ende. Thise in a  
 yere shall all your men chyldren ap-  
 peare before the Lord Jeihouah God  
 of Israell: for I wyl cast out the naci-  
 ons before the & wyl enlarge thy cost,  
 so that no man shall desire thy lande,  
 whyle thou goest vp to appeare before  
 the face of the Lord thy God, thysle  
 in the yere.

\* Thou shalt not offre the bloude of  
 my sacrifice with leuened breed: nether  
 shalt oughte of the sacrifice of the feast  
 of Pascheouer, be leste vnto þ morning.  
 \* The first of the firstfrutes of thy  
 lande, thou shalt byrpyng vnto the  
 house of the Lord thy God. \* And see,  
 that thou sethe not a kydde in hys mo-  
 thers mylke,

And the Lord sayde vnto Moyses:  
 wyte these wordes, for vpō these wor-  
 des I haue made a couenaunt with the &  
 with the chyldren of Israell. \* And he  
 was there with the Lord .xl. dapes &  
 xl. nyghtes, and nether ate breade nor  
 dranke water. \* And he wrote in the ta-  
 bles the wordes of þ couenaunte: Euen  
 ten verses.

And Moyses came downe frome  
 mount Sinai & the .ii. tables of witnes  
 in his hand, and yet they wylt not that  
 the skynne of hys face shone with bea-  
 mes of hys comeryng with hym. And  
 when Aaron & all the chyldren of Isra-  
 ell looked vpon Moyses and sawe that  
 the skinne of his face shone with bea-  
 mes, they were affrayde to come nye  
 hym. But he called them to hym, & then  
 Aaron and all the chefe of the company  
 came vnto hym, and Moyses talked  
 with them.

And at the last the chyldren of Is-  
 rael came vnto him, and he commaun-  
 ded them all that the Lord had sayde  
 vnto hym in mounte Sinai. And as  
 soone as he had made an ende of come-  
 ring with the, \* he put a coueryng vp-  
 on his face. But when he went before þ  
 Lord to speake with him, he toke the  
 couerynge of vntil he came out. And he  
 came

came out and spake vnto the children of Israel that which he was commaunded. And þe chyldren of Israel sawe the face of Moses, that the skynne of hys face shone with beames: But Moses put a couerynge vpon hys face, vntyll he went in to comen with hym.

**The Notes.**

- a. That is sayd to breake vp the matrice, that is first borne, whether it be of man or beaste, as is in Gene. the. xxxviii. g.  
b. The shynynge of Moses face, is expounded in. ii. Cor. iii. b.

**The. xxxv. Chapter.**

**The Sabbath.** The tytle frutes are required. The rebynes of the people to offer. Bezaleel and Ahalyab are prayd of Moses and set to worke.

**A**nd Moses gathered all the compaigne of the chyldren of Israel together, & sayd vnto them: these are the thynges whiche the Lorde hath commaunded to do: \* Sixe dayes ye shal worke, but þe seuenth daye shal be vnto you the holy Saboth of the Lorde: rest: so þe whosoeuer doeth any worke therin, shall dye. Moreouer ye shall kyndle no fyre thowme out all youre habitacions vpon the Saboth daye.

And Moses spake vnto al the multitude of the chyldre of Israel saying: \* this is the thinge whiche the Lorde commaunded sayinge: Geue frome amonge you an heue offrynge vnto the Lorde.

All that are wyllyng in their hartes, shall byynge heue offrynges vnto the Lorde: golde, syluer, brasle, \* Jacincte, scarlet purple, bysse, & gootes heere: rams skynnes redde, and tarus skynnes and Sethim wodde: And oyle for lyghtes & spices for the anoyntyng oyle and for the swete cens: And Onix stones and stones to be sette for the Ephod and for the brestklappe.

**B** And let al them that are wise harted amonge you, come and make all that þe Lorde hath commaunded: the habitacion & the tente therof with his couering and hys rynges, bordes, barres, pylers, & sockettes: the arke & the staues thereof, w the mercyseate & the bayle that couereth it: the table and his staues with all that pertayneth thereto & the shewbreaude: The candlestycke of lyght w hys apparell & hys lampes & the oyle for lyghtes: The cens aulter

and hys staues, the anoyntyng oyle & the swete cens and the hangynge before the tabernacle doore: the aulter of burnt sacrifices, and his brasle greddyre longeth therto with hys staues and al hys ordynaunce and the lauer and hys fote: the hangynge of the courte with his pillers and sockettes, and the hangynge to the doore of the courte: The pyntes of the habitacion and the pyntes of the courte with their cordes: the mynistryng garmentes to ministrate with in holynesse, and the holpe vestimentes of Aaron the prest, and the bestimentes of hys sonnes to mynistre in.

And all the compaigne of the chyldren of Israel departed from the presence of Moses. And they wet (as many as their hartes coraged them & as many as their spirites made the wyllyng) and brought heue offrynges vnto the Lorde, to the makinge of the tabernacle of wytnes & for al hys vles & for the holy bestimētes. And the men came with the women (euen as many as were wyllyng hearted) and broughte bracelets, earynges, rynges & gyrdels, and al maner Jewels of golde. And al the men that waued waue offrynges of golde vnto the Lorde and euery man with whom was fōude Jacincte, scarlet, purpul, bysse or gootes heate or redde skynnes of rāmes or tarus skynnes, broughte it. And all that houe by gold or brasle, brought an heue offryng vnto the Lorde. And al mē with whom was fōunde sethim wodde mete for any maner worke or seruyce, brought it.

And all the women that were wyse hearted to worke with their handes, spanne, and broughte the spōne worke, both of Jacinct, scarlet, purpul & bysse. And all the women that excelled in wisdom of hearte, spāne the gootes heate. And the Lorde brought Onix stones, and set stones for the Ephod, and for þe brestklappe, and spice and oyle: both for the lyghtes and for the anoyntyng oyle & for the swete cens. And the chyldren of Israel broughte wyllyng of frynges vnto the Lorde, both men and women: as many as their hartes made the wyllyng to byynge, for all maner workes whiche the Lord had commaunded to make



to make by the hande of Moyses.

**Exo. xxxi. a.** And Moyses sayde vnto the children of Israel: beholde, \*the Lord hath called by name Bezaleel & sonne of Ury & sonne of Hur of the tribe of Iuda, and hath fylled hym with & spirite of God, wyth wysedome, vnderstandynge and knowledge, euen in all maner woorkes, and to fynde oute curyous woorkes, to worke in golde, syluer and brasse: and with grauyng of stones to sette, and with caruyng in wodde, and to worke in all maner of sotle woorkes. And he hath put in hys heart the grace to teach: bothe hym & Ahaliab & sonne of Ahisamach of the trybe of Dan hathe he fylled w wysedome of heart, to worke al maner of grauen woorkes: they are al: so bzoderers and woorkers with nedle. In Jacincte, scarlet, purple and bysse, and are weuers that can make all maner woorkes, and can deuple sotle woorkes.

**The notes.**

Jacincte  
Sootes  
heer.  
byss.

- a. Jacincte is before in the. xxxi. a.
- b. Sootes heer is that which we call chamblet.
- c. Bisse is fine white whether it be silke or linn.

**The. xxxvi. Chapter.**

**The thynges that Bezaleel and Ahaliab made for the holy place of the Lorde.**

**Exo. xxxvi. a.** **A**nd Bezaleel wrought & Ahaliab and al the wyse hearted men to whom & Lord had geuen wysdome and vnderstandynge, to knowe howe to worke all maner worke for the holy serupce, in al that the Lorde comaunded. And Moyses called for Bezaleel Ahaliab & al the wyse hearted men in whose heartes the Lorde had put wysdome, euen as many as their heartes coraged to come vnto & worke to worke it. And they receaued of Moyses all & heueoffrynges which & childre of Israel had brought for & worke of & holpe serupce to make it with all. And they brought besyde & wyllynge offrynges euery moornyng.

And al the wyse men that wroughte al the holy worke, came euery man fro his worke which they made, and spake vnto Moyses, saying: the people bring to muche and aboue that is ynoughe to serue for the woorkes, whyche the Lord hath comaunded to make. And then Moyses gaue a comaundement, &

they caused it to be proclaimed thorow out the hoste, sayinge: See that nether man or womā prepare any more worke for the holpe heueoffrynges, and so the people were forbydden to byngne: for the stuffe they had, was sufficient for them vnto al the worke, to make it and to muche.

\* And all the wyse hearted men as moke them that wrought in the worke of the habitacyn: Made euen tenne curtaynes of twyned bysse, Jacinct, scarlet & purple, & made the ful of cherubyns with broderd woorkes. The length of one curtayne was. xxxviii. cubytes & the bredeth. iiii. and were all of one yle. And they coupled fiue curtaynes by them selues, and other fyue by them selues. And they made fyftie loupes of Jacincte alonge by the edge of the vttermoost curtayne, euen in the seluege of the coupling curtayne: And likewise they made on the syde of the vtmost couplynge curtayne on the other syde, fyftie loupes they made in the one curtayne, and fyftie in the edge of the couplynge curtayne on the other syde: so that the loupes were one ouer agaynst an other.

And they made fyftie rynges of golde, and coupled the curtaynes one to another with & rynges: And so was it made a dwellynge place.

And they made. xi. curtaynes of goates heere to be a tente ouer the tabernacle. xxx. cubites longe a pece and. iiii. cubytes brode, and they all. xi. of one yle. And they coupled. v. by them selues, and. vi. by them selues, and they made fyftie loupes alonge by the border of the vtmost couplynge curtayne on the one syde, and fyftie in the edge of the couplynge curtayne on the other syde. And they made fyftie rynges of brasse to couple the tente together that it myght be one. And they made a couerynge vnto the tente of rammes skynnes red, and yet another of fawx skynnes aboue all.

And they made bordes for the dwelling place of sethim wood that stode byright euery borde. x. cubites long & a cubite and an halfe brode. And they made two fete to euery boorde of the dwelling place topning one to another.

And

And they made. xx. bordes for the south syde of the habitacyon, x. xl. sockettes of syluer vnder the. xx. bordes two sockettes vnder euery borde, euen for the two fete of the. And for the other syde of the dwelling towarde the north, they made other. xx. bordes wyth fortye sockettes of syluer two sockettes vnder euery borde. And behynde in the ende of the tabernacle towarde the weste, they made syxe boordes and. ii. other boordes for the corners of the habitacio behind, and they were toynd close both beneth and also aboue with clampes and thus they dyd to bothe the corners: so they were in all eyght boordes and sytene sockettes of syluer, vnder euery borde two sockettes.

**D** And they made barres of Sethim wodde. v. for the bordes of the one syde of the habitacyon and siue for the other, and syue for the bordes of the west ende of the habitacion. And they made the myddell barre to shoote thorowe the bordes: euen from the one end to the other, and ouerlayde the bordes wyth golde, and made them rynges of golde to thrust the barres thorowe, and couered the barres with golde. And they made an hanging of iacincte, of scarlet, purple and twyned bysse wyth Cherubins of broderd worke. And made therunto. iij. pillers of Sethim wodde, and ouerlaide them with gold. Their knoppes were also of golde, and they cast for them foure sockettes of syluer. And they made an hanginge for the tabernacle doze: of iacincte, scarlet, purple, and twyned bysse of nedell worke, and the pylers of it were siue wyth their knoppes, and ouerlayde the heades of them and the whopes wyth golde, with theyr syue sockettes of brasle.

**The. xxxvij. Chapiter.**

The arcke of wytnes The mercyseate. The table. The candellstykke. The lyghes. The altar and the incense.

**A**ND \* Bezaleel made the arcke of Sethim wodde two cubites and an halfe longe, and a cubyte and a halfe brode, and a cubite and a halfe hye: and ouerlayde it wyth fyne golde bothe wythin and wythoute, and made a crowne of gold to it round aboute, and cast for it. iij. rynges of gold for the. iij. corners of it: two rynges for the one side

and two for the other, and made staues of Sethim wodde, and couered them w golde, and putte the staues in the rynges a longe by the syde of the arcke to beare it with all.

And he made the <sup>a</sup> mercyseate of pure golde two cubites and a halfe long and one cubyte and a halfe brode, and made two Cherubyns of thycke gold vpon the two endes of the mercyseate: One Cherub on the one ende, and another Cherub on the other end of the mercyseate. And the Cherubyns spredde oute their wynges aboue an hye, and couered the mercyseate therwith. And their faces were one to another: euen to the mercyseate warde, were the faces of the Cherubyns.

\* And he made the table of Sethim <sup>Ero. xxxvi.</sup> wodde two cubytes longe and a cubite brode, and a cubite and a halfe hyghe, and ouerlayde it with fyne golde, and made therto a crowne of golde rounde aboute and made therto an whope of an hande breed rounde aboute, and made vnto the whope a crowne of golde rounde about, and cast for it. iij. rynges of gold and put the rynges in the. iij. corners by the fete: euen vnder the whope to put staues in to beare the table wyth all. And he made staues of Sethim wodde and couered them wyth golde to beare the table wythall, and made the vessels, that were on the table of pure gold, the dysshes, spones, flat peces and pottes to poure withall.

\* And he made the candellsticke of pure <sup>Ero. xxxv.</sup> thicke golde: both the candellstykke and his shaft: with braunches, bolles, knoppes and floures procedyng out of it. Sixe braunches procedyng out of the sydes therof. iij. out of the one syde, and thre out of the other. And on euery braunch were thre cuppes lyke vnto almondes with knoppes and floures thorowoute the sixe braunches the procede out of the candellstykke. And vpon the candellsticke selfe were foure cuppes after the fashio of almodes with knoppes and floures: vnder euery two braunches a knoppe. And the knoppes and the braunches proceeded out of it, and were all one pece of pure thicke golde. And he made seuen lampes therto, and the snuffers therof, and syrepans of pure gold. An hundred wayght



**D** weyght of pure gold, made both it and all that belonged therto.

And he made the ces altar of Sethim wodde of a cubit lōg & a cubit bꝛode: euen foure square, & two cubytes hie w hōnes procedyng out of it. And he couered it with pure gold, both the toppe & the sydes rounde aboute and the hōnes of it, and made vnto it a crowne of gold rounde aboute. And he made two rpynges of golde vnto it, euen vnder the crowne vpon either side of it, to put staues in for to beare it withall: and made staues of Sethim wodde, and ouerlaid them with golde. And he made the holy anoyntynge oyle & the swete pure incens after the apothecaries crafte

**The Notes.**

Exepte  
scart.

a. The mercyscare was the place where God spake vnto the children of Israell, whiche was vpon the arke of wytnes, figurynge Christe, as it is sayd. Hebrues. ix. b.

**The xxxviij. Chapter.**

The altar of burntofferings. The brasen laver. The summe of that people offered to the buyldyng of the habytaccon of the Lorde.

Exod. 27. a  
ii. par. 1. a.

**A**ND he made the burntofferynge altar of \* Sethim wodde fyue cubytes longe and .v. cubytes bꝛode: euen foure square, & .iii. cubytes hie. And he made hōnes in the foure cōmners of it procedyng oute of it, and ouerlayde it with brasle. And he made all the vessels of the altar: the cauldrons, shouels, basyns, fleshhookes and colepannes all of brasle.

And he made a brasen gredpyren of net worke vnto the altar rounde aboute as lowe beneth vnder the compasse of the altar: so that it reached vnto halfe the altar, & cast foure rpynges of brasle for the .iiij. endes of the gredpyre to put staues in. And he made staues of Sethim wodde and couered them with brasle, & put the staues in the rpynges a longe by the altar syde to beare it withall, & made the altar holowe with bordes. And he made the lauer of brasle and the sote of it also of brasle in the syght of theim that did watch before the doore of the tabernacle of wytnes.

**B** And he made the court with hangynges of twyned bysse of an hundred cubytes long vpon the southsyde, and .xx. pylles with .xx. sockettes of brasle: but the knoppes of the pylles and the who-

pes were syluer. And on the northsyde the hangynges were an hundred cubytes longe with .xx. pylles and .xx. sockettes of brasle, but the knoppes and the whopes of the pylles were of syluer. And on the west syde, were hangynges of fyfte cubytes longe, and .x. pylles wyth their ten sockettes, and .x. knoppes and the whopes of the pylles were syluer. And on the east syde towarde the sonne rysyng, were hangynges of fyfte cubytes: the hangynges of the one syde of the gate were fyftene cubytes long, and their pylles .iiij. w their .iiij. sockettes. And of the other syde of the courte gate were hangynges also of .xv. cubytes lōg and their pylles .iiij. with .iiij. sockettes.

**N**owe all the hangynges of the courte rounde aboute, were of twyned bysse, & the sockettes of the pylles were brasle: but the knoppes and the whopes of the pylles were syluer, and .x. heades were ouerlayde with syluer, and all the pylles of the courte were whoped aboute wyth syluer. And the hangynge of the gate of the courte was nedle worke, of iacynthe, scarlet, purple, & twyned bysse .xx. cubytes long and fyue in the bredth, accordyng to the hangynges of the courte. And the pylles were .iiij. with .iiij. sockettes of brasle, and the knoppes of syluer, and the heedes ouerlayde with syluer and whoped aboute wyth syluer, & all the pynges of the tabernacle and of the courte rounde aboute were brasle.

This is the summe of the habytaccon of wytnesse, whiche was counted at the commaundemente of Moyses: and was the offyce of the Leuites by the hand of Ithamar sonne to Aaron the priest. And Bezaleel sonne of Hur, sonne to Hur of the tribe of Juda, made all that the LORD commaunded Moyses, and wyth hym Ahaliab sonne of Ahisamach of the trybe of Dan, a conynge grauer and a worke of nedle worke in iacincte, scarlet, purple and bysse.

**A**ll the golde that was occupped by on al the worke of the holy place (whiche was the golde of the waueofferynge) was .xxix. hundred weyghte and seuen hundred and .xxx. spcles, accordyng to the holpe spcle. \* And the summe of syluer that came of the multitude was fyue score hundred weyght and a thou-

Canon

sande seven hundred and .lxxv. cycles of the holy cycle. Every man offynge halfe a cycle after the weyght of þe holy siele among the that went to be nobzed fro. xx. yere olde & aboute, amonge. vi. c. thousande and. iij. thousande and syue hundred and fyfte men.

And the. v. scoze hundred weyght of spluer went to the casting of the sockettes of the sanctuary and the sockettes of the bayle: an hundred sockettes of þe syue scoze hundred weyght, an hundred weight to euery socket. And þe thousand seven hundred and. lxxv. cycles, made knoppes to the pillers, and ouerlappe þe heedes and whoped them.

And the brasle of the waueoffynge was. lxx. hundred weyght and two thousand, and. iij. hundred sieles. And therewith he made the sockettes to the doore of the tabernacle of witnes, and the brasen altar, and the brasen grebyren that longeth therto, and all the vessels of the altar, & the sockettes of the courte round about, and þe sockettes of þe courte gate, and all the pyntes of the habitation, & all the pyntes of the courte rounde aboute.

**C**he. xxxix. Chapter.

The making of Aaron and hys sounes apparel. At that the Lorde commaunded was offred.



And of þe iacincte, scarlet, purple & twyned bysse, they made the bestymentes of mynistracyon to do seruice in that holy place, and made the holpe garmentes that pertayned to Aaron, as the Lorde commaunded Moyses.

And they made the Ephod of golde, iacincte, scarlet, purple, & twyned bysse. And they dyd beate the gold into thynne plates, and cut it into wyres: to worke it in the iacincte, scarlet, purple and the bysse, wyth broderd worke. And they made the sydes come together, and closed them vp by the two edges. And the brodyng of the gyrdell that was vpon it, was of the same stufte and after the same worke of golde, iacincte, scarlet, purple & twyned bysse, as the Lorde commaunded Moyses.

And they wrought Onix stonies closed in ouches of golde and graued as sygnettes are grauen wyth the names of þe chyldren of Israell, and put them on

the shulders of the Ephod & they shulde be a remembraunce of the chyldren of Israell, as the Lorde commaunded Moyses.

And they made the brestlappe of conynge worke, after the worke of the Ephod: euen of gold, iacincte, scarlet, purple and twyned bysse. And they made it iiii. square & double, an hande breadth longe, and an hande breadth brode.

And they fylled it with foure rowes of stones (the first rowe Sardios, a Topas and \* Sinaragus: the seconde rowe, a Rubye, a Saphir and a Diamonde: the. iij. rowe, Agurios and Achat and an Amatist: þe. iij. rowe: a Turcas, an onix & a Jaspis) closed in ouches of gold in their inclosers. And the. xii. stones were grauen as sygnettes with the names of the chyldren of Israell: euery stone wyth hys name, accordynge to the twelue trybes.

And they made vpon the brestlappe, two fastenynge cheynes of wrethen worke and pure golde. And they made two hokes of gold, and two golde ringes, and put the two ringes vpon the two corners of þe brestlappe. And they put the two chaines of gold in the two ringes, in the corners of the brestlappe. And the. ij. endes of the. ij. chaines they fastened in the. ii. hokes, & put them on the shulders of the Ephod vpon the forefront of it.

And they made two other ringes of golde and put the on the two other corners of the brestlappe a long vpon the edge of it, towarde the insyde of the Ephod that is ouer agaynste it. And they made yet two other golde ringes, and put the on the two sydes of the Ephod, beneth on the foresyde of it: euen where the sydes go togyther, aboue vpon the brodyng of the Ephod, & they strayned the brestlappe by hys ringes vnto the ringes of the Ephod, wyth laces of iacincte, that it myghte lye faste vpon the brodyng of the Ephod, & shulde not be lowled fram of the Ephod: as þe Lorde commaunded Moyses.

And he made the tunicle vnto the Ephod of wouen worke, and all together of iacincte, & the head of þe tunicle was in the myddes of it as the coler of a pattlette, wyth a bonde rounde aboute

G. ii. the

Or an Esmeralde  
I. Or a case  
buncle.



# Ceremonies.

# Exodus.

the coler, that it shoulde not rehte. And they made beneth vpon the hem of the tuncle: pomgranates of iacincte, scarlet, purple and twyned bysse. And they made lytle belles of pure gold, and put them among the pomgranates rounde aboute vpon the edge of the tuncle, a bell and a pomgranate, a bell and a pomgranate, a bell & a pomgranate rounde aboute þ hemmes of the tuncle to mynistrer in, as the LORD commaunded Moyses.

And they made coates of bysse of wo- uen worke for Aaron and his sonnes, & a mytre of bysse, and goodlye bonettes of bysse, & linen breeches of twined bysse, and a gyrdel of twyned bysse, iacyncte, scarlet and purple: euen of nedleworke, as the LORD commaunded Moyses.

And they made the plate of the holpe crowne of fyne gold, and wrote vpon it with grauen worke, the holynesse of the LORD: and tyed it to a lace of iacincte to fasten it an hie vpo the mytre, as the LORD commaunded Moyses.

Thus was al the worke of the habi- tacyon of the tabernacle of wytnes fy- nished. And the children of Israel dyd accordynge to all that the LORD had comaunded Moyses. And they brought the habitacion vnto Moyses: the tente & all hys apparell thereof: the buttones, boordes, barres, pillars and sockettes; and the couering of ramys skynnes red, and the coueryng of taxus skynnes, & the hangyng baile, and the arke of wit- nesse with the staues therof, & the met- cysseate: the table and al the ordinaunce therof, and the shewbred, and the pure candelstycke, and the lampes prepared thereunto wyth all the vessels thereof, and the oyle for lyghtes, and the golden altare, & the anoyntyng oyle, & the swete cens, and the hangynge of the taberna- cle doore, and the brasen alter, and the gredyzen of brasle, longynge thereunto wyth hys barres & al hys vesselles, and the lauer wyth hys foor, and the han- gynes of the courte wyth hys pylers and sockettes, and the hangynge to the courte gate, hys boordes and pinnes, and all the ordinaunce that serueth to the habytacyon of the tabernacle of wytnesse, and the mynysteryng bestymentes to serue in the holpe place, and the holy

bestymentes of Aaron the pyeste and hys sonnes raymentes to mynystre in: accordynge to all that the LORD com- maunded Moyses: euen so the children of Israell made all the worke. And Moyses behelde all the worcke: and see, they had done it euen as the LORD com- maunded: and then Moyses & blessed theym.

## The xl. Chapter.

The tabernacle is reared by the glope of the LORD appereth in a cloude coueryng the tabernacle.



And the LORD spake vnto Moyses, saying: In the fyrste daie of the fyrst moneth shal thou set vp the habitacion of the tabernacle of witnesse, and put ther- in the arcke of wytnesse, and couer the arcke wyth the vayle, and byng in the table and apparel it, & byng in the can- delstycke, and put on his lapes, and set the cens alter of golde before the arcke of wytnesse, and put the hangyng of the doze vnto the habitacion. And sette the burnt offryng alter before the doze of the tabernacle of wytnes, & set the lauer betwene the tabernacle of wytnes & the alter, & put water therin, and make the courte round about, and set vp the han- gynge of the courte gate.

\* And take the anoyntyng oyle and a- noynt the habitacyon and al þ is therein, and halow it and al þ belongeth therto: that it may be holy. And anoynt þ altar of the burnt offrynges & all hys vesselles, and sanctifye the altar that it maye be mooste holy. And anoynt also the lauer and his fote, and sanctifie it.

\* Chan bring Aaron and hys sonnes vnto the doze of the tabernacle of wytnesse, and walhe theym wyth water. And put vpon Aaron the holy bestymentes, and anoynt him and sanctifie hym that he may minister vnto me, that thei a- noyntynge maye be an euerlastynge priesthode vnto them thozow out their generacions. \* And Moyses dyd accor- dyng to all that the LORD commaun- ded him.

\* Thus was the tabernacle reared vp the first daie in the fyrst moneth in the seconde yere. And Moyses reared vp the tabernacle & fastened his sockettes, and set vp þ boordes & put in the bar- res and reared vp the pylers, & spred

abode the teltite ouer the habytacyon,  
and put the couerpyng of the tent on hie  
aboue it: as the LORD commaunded  
Moses.

And he toke and put the testymonye  
in the Arcke, and sette the staues to the  
arcke, and put the merciseate an hie vp  
on the arcke, and brought the arcke into  
the habytacyon and hanged vp þ bayle  
and couered the arcke of witnes, as the  
Lorde commaunded Moses.

And he put the table in the tabernacle  
of wytnesse in the north syde of the ha-  
btyacion without the bayle, and set the  
bied in ordre before the Lorde, euen as  
the Lorde had commaunded Moses.

*Exod. xli.* \* And he put the candelsycke in the  
tabernacle of witnesse ouer against the  
table in the south syde of the habytaci-  
on, and set vp the lampes before þ lord:  
as the Lord commaunded Moses. And  
he put the golden alter in the taberna-  
cle of witnesse before þ bayle, and brent  
swete cens thereon as the Lorde com-  
maunded Moses. And sette vp the han-  
gynge in the doze of the habytacion, &  
set the burnt offering alter before the  
doze of the tabernacle of witnesse, and  
offred burnt offerings & meat offerings  
theron as the Lord commaunded Moses.

*Exod. xl.* \* And he set the lauer betwene the ta-  
bernacle of wytnesse and the alter, and  
powred water therein to washe withall.  
And both Moses, Aarō and his sonnes  
washed their handes & their feete there  
at: both when they went into the taber-  
nacle of witnesse, or when they went to  
the alter, as the Lorde commaunded  
Moses. And he reared vp the courte  
rounde aboute the habytacyon and the  
alter, and set vp þ hanging of the court  
gate: and so Moses finished the worke.

*Exod. xl.* \* And the clowde couered the taber-  
nacle of wytnesse, and the glorie of the  
LORD fylled the habytacyon: so  
that Moses could not enter into the ta-  
bernacle of witnesse, because the clowde  
abode therein, and the glorie of þ Lorde  
fylled the habytacyon.

When þ clowde was taken vp fro of  
the habytacion, the chyldren of Israell  
toke theyr iorneyes as ofte as they had  
iourneyed. And yf the clowde departed  
not, they iorneyed not tyll it departed:  
for the clowde of the Lorde was vpon

the habytacio by day, and fyre by night:  
in the syght of all the house of Israell  
in all their iorneyes.

¶ The ende of the seconde  
boke of Moses.

## A Prologe in to the thyrde booke of Moses called Leuiticus. W. T.



The ceremonies which  
are described in þ boke  
folowing, were chiefly  
ordpned of God, (as  
I sayd in þ ende of the  
prologe vpon Exodi)  
to occupie the myndes  
of þ people þ Israell-  
ites, and to kepe the scr-  
ipture of God after  
the ymagynacyon of  
their bynd scale and good intent: that their con-  
sequences myghte be stablished and they sure  
that they pleased GOD therein, whyche were  
impossible yf a manned byd of his owne heade  
that which was not commaunded of GOD not  
depended of anye appoyntment made betwene  
hym and God.

Suche ceremonies were vnto them as an A.  
B. C. to learne to spell and reade, and as a nurce  
to feede them with milke and pappe, & to speake  
vnto theym after their owne capacite and to  
lyspe the wordes vnto theym accordynge as the  
bades and chyldren of that age myghte sounde  
theym agayne. For all that were before Christe  
were in the infauce and chyldhode of the worlde  
and sawe that Sunne whyche we see openly,  
but thorow a clowde and had but feble & weake  
imagynacions of Christe, as chyldren haue of  
incubes dedes, a fewe prophetes excepte which  
yet described hym vnto other in sacrifices and  
ceremonies, likenesses, riddles, prouerbes, & darke  
and straunge speakynge vntyll the full age were  
come that God woulde shewe hym openly vnto  
the whoie worlde and deliuer theym from theyr  
shadowes and cloudyght and the heathen oute  
of theyr dead sleape of darke bynde ygnorance  
etc. And as the shadowe baytheth away at the  
commynge of the lyght, euen so do the ceremonies  
and sacrifices at the commynge of Christ, and are  
henceforth no more necessarie then a token left  
in remembraunce of a bargayne is necessarye  
whē the bargayne is fulfilled. And though they  
seme playne chyldish, yet they be not altogether  
fruitles: as þ popetes say. maner of trifles which  
mothers permit vnto their yong chyldren be not  
all in vaine. For albeit þ such phantasies be per-  
mitted to satisfie þ chylders lutes, yet in þ they  
are the mothers gift, & be don in place & tyme at  
hys commaundment, they kepe þ chyldre in awe and  
make the know the mother and also make them  
more apte agaynst a more strounger age, to obey  
in thynges of a greater earnest.

And moreover though sacrifices and ceremo-  
nies can be no ground or fydacyon to buyd vpon:  
that is, though we can prouenought with them:



# The Prologe.

yet when we haue once found out Christ and his misteries, then we maye borrowe figures, that is to say, allegories, similitudes or ensamples to open Christ and the secrettes of God hyd in Christ euen vnto the quicke, and to declare theym more lyuely and sensibly wryth them then wryth al the wordes of the worlde.

For similitudes haue more vertue and power wryth them then bare wordes, and leade a manns wryttes further into the prythe and mary and spirituall vnderstandyng of the thyng, then all the wordes that canne be imagyned. And thoughe also that all the ceremonies and sacrifices haue as it were a starrelight of Christe, yet some there be that haue as it were the light of the brode day a lytle before the sunne rysyng, and expresse him, and the circumstaunces and vertue of his deathe so playnly as yf we shoulde playe his passion on a scaffold or in a stage playe openly before the eyes of the people. As the scape goate, the brazen serpent, the oxe burnt without the host, the passe ouer lambe, &c. In to muche that I am fully persuaded, and can not but beleue that God hath shewed Moses the secrettes of Christe and the verye manner of his deathe before hande, and commaunded hym to ordeyne them for the confirmation of our fathers which are nowe in the cleare daye lyght. And I beleue also, that the prophetes whiche folowed Moses to confyrme his propheties and to mapntayne hym doctrine vnto Christes commyng were moued by suche thynges to searche further of Christes secrettes. And thoughe God woulde not haue the secrettes of Christe generally knowne, saue vnto a fewe famylier frendes whiche in that infancie he made of mannes wytte to helpe the other babes: yet as they had a generall promyse that one of the seede of Abraham shoulde come and blesse them, eue so they had a generall faith, that God would by the same man saue the, though they wist not by what means as the verye apostles whē it was aft told them yet they could neuer comprehend it, till it was fulfilled in dede.

And beyonde al this their sacrifices and ceremonies as farforth as the promyses annyed vnto the extend, so farforth they saued theym and iustified them, and stode them in the same steade as oure sacramentes do vs: not by the power of the sacrifice or dede it selfe, but by the vertue in the sayth in the promyse whiche the sacrifice or ceremonies preached and wherof it was a token or sygne. For the ceremonies and sacrifices were left with them, and commaunded theym to kepe promise in remembraunce and to wake vp their sayth. As it is not ynough to seide many on exordes, and to tell them what they shall do: but they must haue a remembraunce with them, and it be but a ring of a rushe about one of their fingers. And as it is not ynough to make a bargain with wordes onely, but we must put thereto an othe and geue earnest to confyrme the faith of the person with whom it is made. And in like manner if a man promyse, whatsoeuer tithful it be, it is not beleued except he holde vp his rynger also, suche is the tokenesse of the worlde. And therefore Christ him selfe besed oft tymes diuerse ceremonies in carynge the sycke to sturre vp their faith with al. As for an ensample it was not the blood of the lambe that saued theym in Egypte, when the Angel smote the Egipcians: but the mercy of God & his truth wherof the blood was a token & remembraunce to sturre vp their saythes whal.

For though God make a promyse, yet it sauerh none finally but them that longe for it, & praye God with a strong sayth to fulfill it for his mercye & truelye and knowledge their vnnowne thynges. And euen so our sacramentes (yf they be trulye ministered) preach Christe vnto vs & leade our saythes vnto Christ, by which faith our sins are done awaye and not by the dede or worke of the sacrament. For as it was impossible that the blood of calves shuld put away synne: euen so is it impossible that the water of the fount shuld wash our hertes. Neuertheles the sacramentes cleanse vs and absolue vs of oure synnes as the priestes do, in preachinge of repentance and saythe, for which cause eyther other of them were ordeined, but yf they preach not, whether it be the priest or the sacrament, so profyte they not.

And yf a man allege Christe Johan in the iii. chapter, saying: Except a man be borne agayne of water and the holy gost he can not se the kingdome of God, & say therefore that the holy gost is present in the water & therefore the verye dede or worke doth put away synne: then I wil sende him vnto Isaule whiche sayeth hym Salathiel say whether they receyued the holy gost by the dede of the lawe or by preachinge of sayth, and there concludeth that the holy gost accompanieth the preachinge of sayth, & with the word of sayth, encreaseth the hert & purgeth it, which thou mayst also vnderstande by I. Isaule, saying: yee are borne a new out of the water thorow the word. So now yf baptisme preacheth the washing in Christes blood, so doth the holy gost accompany it, and that dede of preachinge thorow sayth doth put awaye my synnes. For the holye goste is no dome God nyr no god that goeth a mummyng. If a man say of the sacrament of Christes body & blood, that it is a sacrifice, as well for the dead as for the quicke, and therefore the verye dede it selfe iustifieth and putteth away synne. I answer that a sacrifice is the slepyng of the body of a beast or a man: wherfore if it be a sacrifice, the is Christes body thet clappe & his blood thet shed: but that is not so. And therefore it is properly no sacrifice but a sacramente & a memoriale of the euerylastyng sacrifice once for all whiche he offered vpon the crosse vnto the. xv. hundred yeres ago, & preacheth only vnto the that are alue. And as for the that be dead, it is as profitable vnto the as is a candle in a lantern without lyght vnto them that walke by the waye in a darke nyght, and as the gospel songe in luten is vnto them that vnderstand none at al, and as a sermō preached to hym that is dead and heareth it not. If preacheth vnto them that are alue onely, for they be dead, yf they dye in the saythe whiche that sacramente preacheth, they be saue and are past all reparatione. For whē they were alue they hertes loued the name of God, and therefore they synned not, & were say that thet mambres synned & euer moued to synne, & therefore thorow sayth it was forgiven the. And now thet synful mambres be dead, so that they can now synne no more, wherfore it is vnto them that be dead netter sacrament nor sacrifice: But vnder the pretence of thet soule healt, it is a seruaunte vnto oure spiritualties holy couetousnesse and an extortioner and a bylder of Abbaies, Colleges, Chaunces and cathedral churches with false gotten good, a pychpurse, a pollar, and a bottomlesse bagge.

Some man would happilye saye, that the prayer of the masse helpe myche: not the saynyng

only, but also þ dead. Of þ hote fyre of their fat-  
uent prayer whiche consumeth faster then al the  
worlde is able to bringe sacrifice. I haue sayde  
sufficiently in other places. Howe be it, it is  
not possible to bring me in beleue that the prayer  
whiche helpeth her owne matter vnto no vertue,  
shuld purchase me the forgiveness of my sinnes.  
If I sawe that their prayers had obtrayned the  
grace to lyue soche a lyfe as goddes word did not  
rebuke, then could I come be borne in hand that  
whatsoeuer they ased of god their prayers shuld  
not be in vayne. But now, what good can he with  
me in his praier that enuierth me Christe þ fode  
and the life of my soule? What good can he with  
me whose heart cleaueth a fundie for payne when  
I am taught to repent of my euill?

Furthermore because that fewe knowe þ vse  
of the olde testament, and the moste parte thynke  
it nothyng necessarye, but to make allegories,  
whiche they sayne euery mā after his own braine  
at a wyl aduerture without any certayne rule:  
therfore though I haue spoken of them in an-  
other place) yet lest the booke come not to al men-  
nes handes that shall reade this I wyl speake  
of them here also a worde or twayne.

We had nede to take hede euery where that  
we be not begiled with false allegories, whether  
they be drawen out of the newe testament, or the  
olde, eyther out of any other storie or of the crea-  
tures of þ worlde, but naimely in this booke. Here  
a man had nede to put on all hys spectacles and  
to arme him selfe agaynst inuisible spures.

Fyrste allegories proue nothyng (and by alle-  
gories vnderstande examples or similitudes bo-  
rowed of straunge matters and of another thing  
than þ thou entrearest of.) As though circumci-  
sion be a figure of baptisme, yet þ canst not proue  
baptisme by circumcysion. For this argumēt  
were very feble, the Israelites were circumcised  
therefore we must be baptised. And in like maner  
though the offering of Isaac were a fygure or  
example of the resurrection, yet is this argumēt  
nought, Abraham wold haue offered Isaac, but  
god deliuered him from death, therefore we shal  
ryse agayne, and so forth in all other.

But the verye vse of allegories is to declare  
and open a repte that it maye be the better per-  
ceyued and vnderstand. As when I haue a cleare  
texte of Christ and of the Apostles, that I muste  
be baptised, then I may borrowe an example of  
circumcysion to expresse the nature power and  
fruite or effecte of baptisme. For as circumcysion  
was vnto them a comen bagge signifyinge that  
they were al soldiares of God to warre hys war,  
and separatynge them from all other nacions,  
by sobeyent vnto God: euen so baptisme is oure  
comen bagge and sure earnest and perpetuall me-  
moriall that we pertaine vnto Christe and are  
separated from all that are not Christes. And as  
circumcysion was a token certifyinge them þ they  
were receyued vnto the fauoure of God & their  
synnes forgyed them: euen so baptisme certifieth  
vs that we are washed in the bloude of Christe  
and receyued to fauoure for his sake, and as cir-  
cumcysion signified vnto them the cuttinge  
awaye of their otone lustes and cleaunge of theyr  
freewill as they call it, to folowe the wyl of god,  
euen so baptisme signifieth vnto vs repentaunce  
& the mortifyinge of our vncleane membres and  
body of synne, to walke in a new lyfe & so forth.

And likewise though that the sauyng of Mo-  
se and of them that were with him in þ shippe, tho-

rowe water, is a fygure, that is to say an exam-  
ple and lykenesse of Baptisme, as Peter maketh  
it i. pet. iii. Yet I can not proue baptisme there  
with, saue describe it only, for as the ship saued  
them in the water thorow the saythe, in that they  
beleued God, and as the other that wold not be-  
leue were perished: euen so baptisme saueþ vs  
thorow the worde of sayth whiche it preacheth  
when al the world of the vncleaneþng perissheth.

And Isaule. i. Cor. x. maketh the sea and the  
cloude a fygure of baptisme, by which & a thou-  
sande mo I myght declare it but not proue it.  
Isaule also in the sayed place maketh the rocke  
out of whiche Moses broughre water vnto the  
children of Israel, a figure or example of Christ,  
not to proue Christe (for that were impossible)  
but to describe Christe only: euen as Moses lyfted vp  
a serpent in the wyldernes, so muste the sonne of  
man be lyfted vp, that none that beleue in hym  
perissh but haue euerylastyng lyfe, by which si-  
milytude the vertue of Christes deathe is better  
described the thou couldest declare it w a thou-  
sande wordes, for as those murmurers agaynst  
god, as sone as they repented were healed of their  
deadly woundes thowm loking on the brasen ser-  
pent only, without medicine or any other helpe,  
yea, and withoute any other reason, but þ God  
hath sayd it shuld be so, and not to murmur as  
gayne, but to leaue their murmuring: euen so al  
that repent and beleue in Christe are saued from  
euerylastyng death of pure grace without and be-  
fore theyr good workes, & not to sin a gain, but to  
feght against syn, & hēceforth to synne no more.

Euen so woth the ceremonies of thys boke  
thou canste proue nothyng saue describe & de-  
clare only the puttinge awaye of our synnes tho-  
w the death of Christ. For Christ is Isaac and  
Aarons sonnes & al þ offer the sacrifice to purge  
synne. And Christ is al maner offering þ is offer-  
ed: he is the ore, the shepe, the goate, þ kid, & the  
lambe: he is þ ore that is burnt without þ holte,  
and the scapegoate, þ caried all the synne of the  
people away into þ wyldernes, for as they pur-  
ged the people fro their worldy vncleane tho-  
rowe bloud of the sacrifices, euen so doth Christ  
purge vs fro the vncleane of euerylastyng death  
with his owne bloud, & as their worldy synnes  
could none otherwyse be purged then by bloude  
of sacrifice, euen so can our synnes be no other-  
wyse forgyen then thow the bloud of Christ.  
All þ dedes in the worlde, saue þ bloud of Christ,  
can purchase no forgiveness of synnes: for oare  
dedes do but helpe our neighbour & mortifie the  
fleshe & helpe that we synne no more, but and yf  
we haue synned, it muste be freely forgyen tho-  
row the bloud of Christ or remaine euere.

And in lyke maner of the lepers thou canste  
proue nothyng: thou canst neuer conitue out ch-  
fessid thence, how be it þ hast an hanfome exam-  
ple there to open the byndyng & loosyng of our  
priestes w þ say of gods worde, for as they made  
no man lepre, euen so oures haue no power to co-  
maunde any man to be in synne, or to go to pur-  
gatory or hel. And therefore (in as muche as bin-  
dyng & loosyng is one power.) As those priestes  
healed no manne, euen so oures can not of theyr  
inuyfible and domme power dyue anye man-  
nes synnes awaye, or deliuer hym from hell or



# The Prologe.

sayned purgatorie, howe be it, yf they preached gods worde purely whiche is the authoritie that Christ gaue them, then they shoulde bynde & louse, kyll and make alyue agayne, make vncleane & cleane agayne, and sende to hell and fet thence agayne, so myghte is gods word, for if they preached the lawe of God, they shoulde bynde the consciences of synners with the bondes of the paynes of hell, and bynge them vnto repentance. And then if they preached the mercye that is in Christ, they shoulde louse them and quier their raging consciences and certifie theym of the fauoure of GOD and that their synnes be forgiven.

Finally, beware of allegories, for there is not a more handsome or apt a thyng to begyle with all then an allegory, nor a more subtle and peccylente thyng in the world to perswade a false matter then an allegory. And contrariwise, there is not a better, veynienter, or myghtyer thyng to make a man vnderstand wthal then an allegory. For allegories make a man quicke witted, & pryncipally in hym, & make it to abyde, where bare wordes go but in at the one eare, and oute at the other. As this wrytliche lyke sayinges: put salt to all your sacrifices, in steade of this sentence, do al your dedes with discrecion, graeteth and byreth (yf it be vnderstande) more then playne wordes. And when I say in steade of these wordes bothe nor your selfe of your good dedes, care not the bloud nor the fat of your sacrifice, there is as great difference betwene the as there is bystaunce betwene heauen and earth. For the lyfe and beaute of all good dedes is of God, and we are but the caren leane, we are onely the instrument wherby God worketh onelp, but the power is his. As God created Saul a liue, powred his wisdom in him, gaue him myghte, and promysed him that his grace shoulde neuer faile him. &c. and al without deservynges, except that murthering the sayntes, & making them curse & raple on Christ be meritorious. Nowe as it is

deare to eate the bloud or fatte of anye sacrifice, is it not (thynke ye) damnable to robbe GOD of his honoure  
and to gloryfye my  
selfe with  
his hon-  
nour.  
(:)

The ende of the  
prologue.

The thynde  
booke of Moles, cal-  
led Leuiticus.

The first Chapter.

The order of burnt-offrynges, whether it be of  
small or great cattell or fowles.



And the Lorde cal-  
led Moles, and  
spake vnto hym  
oute of the taber-  
nacle of wytnesse  
saying: Speke vnto  
the chyldren of  
Israel, & saye vnto  
the: whosoever of you  
shal bynng a gift  
vnto the Lord, shal bynng it of the catel:  
euen of the oxen and of the shepe.

If he bynng a burnt-offryng of the ore  
he shal bynng a male without blemish,  
and shal bynng hym to the doore of the  
tabernacle of wytnesse, that he maye be  
accepted before the Lorde. \* And lette  
him put his hande vpon the heed of the  
burntsacrifice, and fauoure shal be ge-  
uen hym to make an attonemente for  
him, and let hym kyll the ore before the  
Lord. And let the priestes Arons sons  
bynge the bloude and let them spryn-  
kell it rounde aboute vpon the alter  
is before the doore of the tabernacle of  
wytnesse. And let the burnt-offrynges be  
strypped and hewed in peces. And then  
lette the sonnes of Aaron the priest put  
fyre vpon the alter, & put wodde vpon  
the fyre, & let them lay the peces wth the  
heed and the fatte, vpon the wodde that  
is on the fire in the alter. But the inward-  
des and the legges they shal washe in  
water, and the priest shal burne altoget-  
her vpon the alter, yf it be a burnt-sacrifice  
of the shepe whether it be of the  
lambes or of the goates: he shal offer a  
male without blemish. And let him kil  
it on the northsyde of the alter, before the  
Lord. And let the priestes Arons sons  
sprynkle the bloude of it rounde about  
vpon the alter. And let it be cut in peces:  
euen with his heed & his fat, and let the  
priest put the vpon the wod that lyeth  
vpon the fyre in the alter. But let hym  
washe the inwardes & the legges wth  
water, and than bynng altogether and  
burne it vpon the alter: that is a burnt-  
offryng & a sacrifice of swete sauoure  
vnto the Lord. If he wil offer a burnt-  
offryng of the fowles he shal offer either  
of the turtill doves or of the yonge pigeons.  
And the priest shal bynng it vnto the alter, &  
wyg the necke a sūdre of it, & burne it on  
the

the alter, and let the bloude turne oute vpon the sides of the alter, and plucke away his croppe & his lethers, & caste them beſide ſe alter on ſe eaſt parte vpo the heape of aſhes, and breke his wynges, but plucke them not aſunder. And then let ſe pzeest burne it vpon the alter, euen vpon the wod that lyeth vpo the fyze, a burnt ſacrifice & an offering of a ſwete ſauoure vnto the Lorde.

**The notes.**

a. Loke in Genes. xlviii. c

b. This ſwete odour, is the ſacrifice of faythe & pure affection, in whiche God is deſired, as a man is deſired in the good ſauour of meates, as it is ſayde of Ro. Gene. viii. d

**The. ii. Chapter.**

**The order of meateoffringes, of ſwete cakes, of ſpynne of frankencens &c. without leuen, and without hony, but not without ſalte.**

**I**f any ſoul wil offer a \* meat offering vnto the Lorde, hys offering ſhalbe fine flour, & he ſhall poure thereto oyle, & put frankencens thereon, & ſhall bring it vnto Aarons ſonnes the pzeestres. And one of the ſhal take therout his handful of the flour, and of the oyle w al the frankyncence, & burne it for a memorial vpon ſe alter: an offering of a ſwete ſauour vnto ſe Lorde. \* And the remnaunt of the meat offrig ſhalbe Aarons & his ſonnes, as a thinge moſte holy of the ſacrifices of the Lorde. If a ny man bring a meat offering ſe is bake in the oven, let him bring ſwete cakes of fine flour mingled with oyle, & vneuened wafers anointed w oyle. If thy meatoffring be baked in the trieg pan, then it ſhalbe of ſwete flour myngled with oyle. And ſe ſhalte mince it ſmall, and poure oyle thereon: and ſo it is a meatoffring.

If thy meatoffring be a thing broyled vpon the gredyzen, of flour myngled wth oyle it ſhalbe. And thou ſhalt bringe the meatoffring that is made of theſe thinges vnto the Lorde, & ſhalt deliuer it vnto the pzeeste, and he ſhall bringe it vnto the alter, and ſhall heue bp parte of the meatoffring for a memorial, and ſhall burne it vpon the alter: an offering of a ſwete ſauour vnto the Lorde. And that whiche is leſte of the meatoffring ſhall be Aarons & hys ſonnes, as a thing that is moſt holy of the offerings of the lorde.

All the meat offerings which ye ſhall bringe vnto the Lorde, ſhalbe made wout leuen. for ye ſhall nether burne leuen nor honye in anye offering of the Lorde: notwithstanding ye ſhall bringe the fyrſtinges of them vnto the Lorde: but they ſhall not come vpon the alter to make a ſwete ſauour.

All thy meatoffringes thou ſhalt ſalt with \* ſalt: nether ſhalt thou ſuffre the ſalt of the couenaunte of thy God to be lacking from thy meatoffring: but vpon all thyne offerings thou ſhalte bringe ſalte.

If thou offre a meatoffring of the fyrſt ripe frutes vnto the Lorde, then take that whiche is yet grene, & drye it by the fyze & beat it ſmall, & ſo offre the meatoffring of thy fyrſte tpe frutes. And than poure oyle thereto, and put frankencens thereon: & ſo it is a meatoffring. And the pzeest ſhall burne parte of the beaten corne & parte of that oyle wth all the frankencens, for a remembraunce. That is an offering vnto the Lorde.

**The notes.**

a. This ſwete ſauour ſignifieth the praier of the meke and faythful, as it is interpreted in Apoc. viii. a. The which prayers do withſtand the fury of the Lorde.

b. All offerings muſt be ſalted w ſalt, which ſignifieth that al our good workes muſt be directed after the doctrine of the apoſtles & prophets: for then ſhal they be acceptable in ſe ſight of the Lorde, if they ſauour of ſe ſalt of the Lorde, els not.

**The. iii. Chapter.**

**The order of peaceoffringes, which were offered for the keepinge of peace, made of oxen, ſhepe, lambes, and gootes.**

**I**f any man bringe a \* peaceoffring of the oxen: whether it be male or female, he ſhall bringe ſe ſuche as is without blemiſh, before the Lorde: and let him put his hande vpon the heade of his offering, and kyl it before the doze of the tabernacle of wytnesse. And Aarons ſonnes the pzeestres ſhall ſprynkle the bloud vpon the alter rounde aboute. And they ſhall offre of the peace offering to be a ſacrifice vnto the LORDE: the fatte that couereth the inwardes, and all the fatte that is vpon the inwardes: & the two kidneys wth the fatte that lyeth vpon the loynes: and the kail that is on the lyuer they ſhall \* take awaye wth the kidneys

G. b.

nepes

Mat. v. b.  
Mar. ix. g  
Colo. iii. d

Stete leuoure.

Salte.

Exo. x. d



neyes. And Arons sonnes shall burne them vpon the alter with the burnt sacrifice which is vpon the wodde on the fire. That is a sacrifice of a swete sauour vnto the Lorde.

If a man bringe a peaceoffring vnto the Lorde from of the flocke, whether it be male or female, it shall be withoute blemyshe. If he offer a lambe, he shall bringe it before the Lorde, and put his hande vpon hys offrynges heade, and kyll it in the doore of the tabernacle of witnesse, & Arons sonnes shall spynkle þe bloud therof round about þe alter.

**C** And of the peaceoffring they shall bringe a sacrifice vnto the Lorde: the fat thereof and the rompe altogether, whiche they shall take of, harde by the backe bone: & the fatte that couereth the inwardes, & all the fat that is vpon the inwardes, & the two kydneyes with the fat that lyeth vpon them and vpon the loynes, and the kalle that is vpon the lyuer he shall take awaye with the kydneyes. And the Priest shall burne them vpon the alter to fede the Lordes offeringe wthall.

**D** If the offering be a goote, he shall bring it before the Lorde, and put his hande vpon the heade of it, & kyll it before the tabernacle of witnesse, and the sonnes of Aaron shall spynkle the bloude thereof vpon the alter rounde aboute. And he shall bringe thereof hys offeringe vnto the Lordes sacrifice: the fatte that couereth the inwardes and all the fatte that is vpon the inwardes and the two kydneyes and the fat that lyeth vpon them and vpon the loynes, and the kalle that is vpon the lyuer he shall take awaye with the kydneyes. And the Priest shall burne them vpon the alter to fede the Lordes sacrifice with all, and to make a swete sauoure. \* And thus shall al the fatte be the Lordes, and it shall be a lawe for euer amonge your generacions after you in your dwellinge places: that ye eate nether fat \* nor bloude.

**The Notes.**

a. By takinge awaye the fatte, the inwardes, the two kidneies, & the kalle: is signified vnto vs, that if we will be a swete sacrifice vnto the Lord, we must cut of all concupiscence and naughty desires of the flesh and the euill vse of all oure members, and must subdue and mortifye our affections, and offer them to God, by the mortification of þe crosse, as saith the prophet. psalme. xlv. a

**The. xlii Chapter.**

**C** The offeringe made for synnes done of ignorance.

**A**ND the Lorde spake vnto Moses, saying: speake vnto the children of Israel, and saye: when a soule synneth thorow ignorance, and hath done anye of those thynges whiche the LORD hath forbidden in hys commandementes to be done: yf the Priest that is anoynted synne, make the people to do amysse, he shall bringe for hys synne whiche he hath done: an oxe without blemyshe vnto the Lord for a sinneoffring. \* And he shall bringe the oxe vnto the doore of the tabernacle of witnesse before the Lorde, & shall put hys hande vpon the oxe heade, and kyll hym before the Lorde. And the Priest that is anoynted shall take of the oxe bloude, and bringe it in to the tabernacle of witnesse, and shall dyppe his synger in the bloude and spynkle thereof vii. tymes before the Lord: euen before the hangynge of the holy place. And he shall put some of the bloude vpon the hornes of the alter of swete cens before the Lorde which is in the tabernacle of witnesse, and shall poure al the bloude of the oxe vpon the botome of the alter of burnt offerings whiche is by the doore of þe tabernacle of witnesse. And he shall take awaye all the fatte of the oxe that is the synneoffring: the fatte that couereth the inwardes and all the fatte that is aboute them, and the ii. kydneyes with the fat that lyeth vpon them & vpon the loynes, and the kalle vpon the lyuer let the take awaye also with the kydneyes: as it was taken fro the oxe of the peace offeringe, and let the Priest burne them vpon the alter of burnt offerings. \* But the skynne of the oxe and all hys flesh with his heade, his legges, his inwardes with his donge, shall he carrye altogether oute of the hoste vnto a cleane place: euen wher the ashes are powred out, & burne him on wood with fyre: \* euen vpon the heape of ashes. \* If þe hole comenalte of the childre of Israel sinne thorow ignorance, and the thyng be hyd from their eyes: so yf they haue committed any of these thynges whiche the Lorde hath forbidden to be done in his commandementes and haue offended, and the synne whiche they haue synned be

Leuit. vii. c

Gene. ix. 7.  
Leuit. xv. 10.  
Gen. xiv. 6

Take awaye the fatte.

Leuit. vii. c

Leuit. vii. c

Gen. ix. 7.  
Leuit. xv. 10.

Leuit. vii. c

he afterwarde knowne, than shall they  
 D offer an oxe for a synneoffring, & shall  
 bring him before the tabernacle of wit-  
 nesse, and the elders of the multitude  
 shall put their handes vpon his heed be-  
 fore the Lord. \* And the p̄est that is  
 anoynted shall bynge of hys bloude  
 into the tabernacle of witnessse, and shall  
 dyppe his synger in the bloude, & sprin-  
 kle it seuen times before the Lord: euē  
 before the bayle. And shall putte of the  
 bloud vpon the hornes of p̄ altar, which  
 is before the Lord in the tabernacle of  
 witnessse and shall poure all the bloude  
 vpon the botome of the altar of burnt-  
 offringes, whiche is by the doore of the  
 tabernacle of witnessse, and shall take  
 all hys fat from hym, and burne it vpon  
 the altar, and shall do with his oxe as  
 he dyd with the synneoffring oxe. And p̄  
 p̄est shall make an attonement for  
 the, and so it shall be forgiven them. And  
 he shall byng the oxe without the host,  
 and burne him as he burned the fyfste:  
 so is this the synneoffring of the co-  
 menalte.

When a Lord sineth and commit-  
 teth thoroowe ignorance anye of these  
 thynges, which the Lord his God hath  
 forbydden to be done in his comma-  
 ndemes, & hath so offended: whē his sīne  
 is shewed vnto him, whiche he hath  
 synned, he shall bringe for hys offring  
 an he goote without blemyshe, and lay  
 hys hande vpon the heade of it, & kill it  
 in the place where the burnt-offringes  
 are kyled before p̄ Lord: this is a synne  
 offring. Then let the p̄est take of p̄  
 bloud of the synneoffring with his fin-  
 ger, and put it vpon the hornes of the  
 burnt-offring altar, and poure hys  
 bloude vpon the botome of the burnt-  
 offring altar, and burne all his fat vpon  
 the altar, as he dothe the fatte of the  
 peace offringes. And the p̄est shall  
 make an attonement for him as concer-  
 ning his sīne, & so it shall be forgiven hi.

If one of the comen people of p̄ land  
 synne thoroow ignorance, & comynpte  
 any of the thynges which the Lord hath  
 forbydden in hys commaundementes  
 to be done, & so hath trespassed, whē his  
 synne whiche he hath synned is come  
 to hys knowledge, he shall bynge for  
 his offring, a she goote without blemyshe

for his synne whiche he hath syn-  
 ned, and laye hys hande vpon the heed  
 of the synne offring, and see it in the  
 place of burnt-offringes. \* And p̄ p̄est  
 shall take of the bloude with his finger,  
 and put it vpon the hornes of the burnt-  
 offring altar, and poure all the bloude  
 vpon the botome of the altar, and shall  
 take awaye all his fatte as the fatte of  
 the peaceoffringes is taken awaye. And  
 the p̄est shall burne it vpon the altar  
 for a swete sauoure vnto the Lord, &  
 the p̄est shall make an attonement  
 for him, & it shall be forgiven hym.

If he bynge a lambe & offer it for  
 a synne offring, he shall bynge a female  
 without blemyshe, and lay his hande vpon  
 the heed of the synneoffring, & see it  
 in the place where the burnt-offringes  
 are slayne. And the p̄est shall take of  
 the bloude of the synneoffring with his  
 synger, and put it vpon the hornes of  
 the burnt-offring altar, & shall poure al  
 the bloud therof vnto the botome of the  
 altar. \* And he shall take awaye al the fat  
 therof as the fat of the shepe of p̄ peace  
 offringes was taken awaye. And the  
 p̄est shall burne it vpon the altar  
 for the Lordes sacrifice, and the p̄est  
 shall make an attonement for his synne, &  
 and it shall be forgiven him.

### ¶ The .v. Chapter.

Of the cleansing of hym that toucheth vnclene  
 thynges. The purgacion of an othe and of synne done  
 by ignorance.



When a soule hath synned and  
 herde p̄ voyce of cursing & is  
 a witnessse: whether he hath  
 sene or knowe of it, if he haue  
 not vttered it, he shall bere his synne. \* E-  
 ther when a man toucheth any vnclene  
 thyng: whether it be the caryon of an  
 vnclene beest, or of vnclene cattell, or  
 vnclene worme, & is not ware of it, he  
 is also vnclene & hath offended. Ether  
 when he toucheth anye vnclennesse of  
 manne, (what so euer vnclennesse it bee  
 that a manne is defyled with all) and  
 is not ware of it, and afterwarde com-  
 meth to the knowledge of it, he is a tres-  
 passer. Ether when a soule sweareth: so  
 that he pronounceth wth hys lippes  
 to do euell or to do good (whatsoever it  
 be that a manne pronounceth with an  
 othe) and the thing be out of his minde,  
 & afterwarde cometh to the knowledge  
 of

Leuit. iii. b

Leuit. vi. b

Leuit. xxi. a

Ege. ii. c.  
ii. Cor. i. c.



# Ceremonies.

# Leuiticus.

of it, then he hath offended in one of these. Then when he hath sinned in one of these thynges, he shall confesse þ wherin he hath sinned, and shall bring hys trespassofferinge vnto the Lorde for his synne whiche he hath sinned.

A female frome the flocke whether it be a lambe or a she goote, for a synneoffringe. And the p̄est shall make an attonement for hym for hys synne. \* But yf he be not able to bringe a shepe, then let hym bringe for his trespass whiche he hath sinned two turtyll doves, or two young pygeons vnto the LORD, one for a synneoffringe and another for a burnt offeringe. And he shall bringe them vnto the p̄est whiche shall offer the synne offeringe fyrste, and wryng the necke a sunder of it, but plucke it not cleue of. And let hym sprinkle of the bloude of the synneoffringe vpon the syde of the alter, and let the reste of the bloude blede vpon the botome of the alter, and then it is a synneoffringe. And let hym offer the seconde for a burnt offeringe as the maner is: and so shall the p̄est make an attonement for hym for the synne whiche he hath sinned, and it shall be forgiven hym. And yet if he be not able to bringe two turtyll doves or two yonge pygeons, then lette hym bringe his offeringe for hys synne:

\* the tenth parte of an Ephah of fyne flour for a synneoffring, but put none oyle thereto neyther put any frankincense thereon, for it is a synne offeringe. And let hym bringe it to the p̄est, and the p̄est shall take his hande full of it, and burne it vpon the alter for a remembraunce to be a sacrifice for the Lorde: that is a synneoffringe. And let the p̄est make an attonement for hym for hys synne (whatsoever of these he hath sinned) and it shall be forgiven. And the remnant shall be the p̄estes, as it is in the meatoffringe.

And the Lord cometh with Moses saying: When a soule trespasseth a synneth thoroowe ignorance in any of the holy thynges of the Lord, he shall bring for his trespass vnto the Lorde a rāme without blemyshe out of the flocke baliued at two cycles \* after the sicke of the sanctuarie, for a trespassoffring. And he shall make amendes for the harme þ

he hath done in the holy thyng, & put the fyrste parte more to, and geue it vnto the p̄est. And the p̄est shall make an attonement for hym with the rāme of the trespassoffringe, & it shall be forgiven hym.

When a soule sinneth and comyteth any of these thynges which are forbydden to be done by the commaundementes of the Lorde: though he wylt it not, he hath yet offended and is i synne, & shall bringe a ram without blemyshe out of the flocke that is esteemed to be worth a synneoffringe, vnto the p̄est. And the p̄est shall make an attonement for hym for the ignorance whiche he dyd, and was not ware, & it shall be forgiven hym. This is a trespassoffring, for he trespassed agaynst the Lorde.

## ¶ The .vi. Chapter.

¶ The offeringes for synnes whiche are done willingly. The lawe of the burnt offeringes. The fyre make as hyde currense vpon the alter. The offeringes of Barshai and hys sonnes.

¶ And the Lorde talked with Moses, saying: when a soule synneth & trespasseth agaynst the Lorde, and denyed vnto hys neyghbour that whiche was taken hym to kepe, or that was put vnder his hande, or that which he hath violently taken away, or þ which he hath deceaued hys neyghboure of with sotely, or hath founde that whiche was losse and denyeth it, and sweareth falsely, in whatsoeuer thyng it be that a manne doth and sinneth therein. \* Then whē he hath synned or trespassed, he shall restore agayne that he toke by violently away, or the wronge which he dyd, or that which was deliuered hym to kepe, or the lost thyng whych he founde, or whatsoeuer it be about whych he hath sworn falsely, \* he shall restore it agayne in the whole summe, and shall adde the fyrste parte more thereto, and geue it vnto hym to whome it pertayneth, the same daye that he offereth for hys trespass, and shall bringe for hys trespassoffring vnto the Lord a ramme without blemyshe out of the flocke, that is esteemed worth a trespassoffringe vnto the p̄est. And þ p̄est shall make an attonement

Leuit. xii. b.  
Leuit. xii. b.

Exod. x. g.

Exod. xxx. b.

Num. v. a.

¶ Vnto my neyghbour pertayneth this Faction, but vnto god repaunce. ¶ then þ sacrifice of whiche bloud is a full sacrifice & attonement & a peacely of al maner.

attornemente for hym before the Lorde,  
 and it shall be forgeuen hym, in what  
 fouer thing it be that a man doth and  
 trespaseth therein.

And the Lorde spake vnto Moyses,  
 sayinge: Commaunde Aaron and his  
 sonnes, sayinge: this is the lawe of the  
 burnt offering. \* The burnt offering shall  
 be vpon the harty of the alter all night  
 vnto the moynynge, & the fyre of the al-  
 ter shall burne therein. And the p̄est shall  
 put on hys lynen albe and his lynen  
 breeches vpon his fleshe, & take away the  
 ashes whiche the fyre of the burnt sa-  
 crifice in the alter hath made, & put the  
 besyde the alter, & then put of his ray-  
 ment & put on other, & carpe the ashes  
 out without the holte vnto a cleane place.

The fyre that is vpon the alter shall  
 burne therein and not go oute. And the  
 p̄est shall put wod on the fyre euery  
 moynynge, & put the burnt sacrifice vpon  
 it, and he shall burne thereon the fatte of  
 the peace offerings. The fyre shall euery  
 burne vpon the alter, & neuer go out.

\* This is the lawe of the meat offering:  
 Aarons sonnes shall brynge it before  
 the Lorde, vnto the alter: and one of the  
 shall take his hand full of the flour of  
 the meat offering, and of the oyle with  
 all the frankincense whiche is thereon,  
 and shall burne it vnto a remembraunce  
 vpon the alter to be a swete sauoure of  
 the memorie of it vnto the Lorde. And

the rest therof, Aaron & his sonnes shall  
 eate: vnto the holte it shall be eaten in the  
 holy place: euery in the southe of the ta-  
 bernacle of witnesse they shall eate it.  
 They parte whiche I haue geuen the  
 of my sacrifice shall not be baken wyth  
 leuen, for it is most holy, as is the sinne-  
 offering, and trespas offering. All the  
 males amonge the chyldren of Aaron  
 shall eate of it: and it shall be a dute for  
 euery vnto your generacions of the sacri-  
 fices of the Lorde, nether shall any man  
 touche it, but he that is halowed.

And the Lorde spake vnto Moyses,  
 sayinge: this is the offering of Aaron, &  
 of his sonnes whiche he shall offer vn-  
 to the Lorde in the daye when they are  
 anointed: the tenth parte of an Ephah of  
 flour, whiche is a daily meat offering per-  
 petually: halfe in the moynynge & halfe  
 at nyghte: and in the fryng pan it shall

be made with oyle. And when it is fry-  
 ed, thou shalt brynge it in as a baken  
 meat offering minsed small, and shalt of-  
 fer it for a swete sauour vnto the Lorde.  
 And that p̄est of his sonnes that is a-  
 noynted in his steade shall offer it: and  
 it shall be the Lordes dute for euery, &  
 it shall be burnt altogether. For all the  
 meat offerings of the p̄estes shall be  
 burnt altogether, and shall not be eate.  
 And the Lorde talked with Moyses say-  
 inge: speake vnto Aaron and vnto hys  
 sonnes, & say: This is the lawe of the sinne  
 offering. In the place where the burnt of-  
 fering is kylled, shall the synne offering  
 be kylled also before the Lorde, for it is  
 most holy. \* The p̄est that offereth it  
 shall eate it in the holy place: euery in the  
 court of the tabernacle of witnesse. No  
 man shall touch the fleshe therof saue  
 he that is halowed. And if any rayment  
 be spynckled therewith, it shall be wash-  
 ed in the holy place, & the erthe pot  
 that it is sodden in shall be broken. If it  
 be sodden in brasse then the pot shall be  
 scoured and rynsed in the water. All  
 the males amonge the p̄estes shall eate  
 therof, for it is most holy. Notwithsta-  
 ndynge no synne offering that hath hys  
 bloude brought in to the tabernacle of  
 witnesse to reconcytle wyth al in the ho-  
 ly place, shall be eaten: but shall be burnt  
 in the fyre.

The notes.

- a. Vnto my neyghboure pertayneth satisfacciō, but vnto god repentaunce, and then the sacrifice of Chryst is a full satisfaction and attornement, & appearynge of all wretchednes.
- b. There shall no man touch it, but he that is halowed, that is, but he that is dedicated, ordeined, and appointed to minister before the Lorde. As it is Agge. ii. c.

The. vii. Chapter.

Trespas offerings, synne offerings and peace offerings. The fatte and the bloude may not be eaten.

**T**his is the lawe of the trespas offering whiche is moste holy. In the place where the burnt offering is kylled, the trespas offering shall be kylled also: and hys bloude shall be spynckled round aboute vpon the alter. And all the fat therof shall be offered: the rompe and the fatte that couered the inwardes, and the kid-  
 neyes with the fatte that lyeth on them  
 and



and vpon the loppes & the kail on the lyeuer shalbe take away with the kidneis: & the p̄cest shall burne them vpon the alter, to be an offering vnto the Lord: this is a trespasse offering.

All the males among p̄cestes shall eate thereof in the holy place, for it is most holy. As the synneoffring is, so is the trespasseoffring, one law serueth for bothe: and it shall be the p̄cestes that reconcyleth therewith. And the p̄cest that offered a maimes burnt offering, shall haue the skynne of the burnt offering whiche he hath offered. And all the meate offerings that are baken in the oven, and all that is dressed vpon the gredgen and in the fryinge pan, shalbe the p̄cestes that offereth them. And all the meatofferings, that are myngled with oyle or dyer, shall pertain vnto all the sonnes of Aaron, and one shall haue as muche as another.

B

pl. A. xv. a

This is the lawe of the peaceofferings whiche shalbe offered vnto the Lord. \* If he offer to geue thanckes, he shall bring vnto his thanckoffring: swete cakes myngled with oyle, and swete wafers anoynted wyth oyle, and cakes myngled with oyle of fyne flour fyled, and he shall bringe his offering vpon cakes made of leuened breade vnto p̄ thanckoffring of hys peace offerings, and of them all he shall offer one to be an heue offering vnto the Lord, and it shalbe the p̄cestes that sprynkleth the bloude of the peaceofferings. And the fleshe of the thanckoffring of hys peaceofferings shalbe eaten the same daye that it is offered, & ther shall none of it be layde vp vntill the morrowe.

Leuit. xix. b

If it be a b bowe or a fre wyl offering that he bringeth, the same day that he offereth it, it shalbe eaten, & that whiche remaineth may be eaten on the morrow: but as muche of the offered fleshe as remaineth vnto p̄ thyrde day shalbe burnt wyth fyre. For yf any of the fleshe of the peaceofferings bee eaten in the thyrde daye then shall he that offered it obtayne no fauoure, nether shall it be rekened vnto him: but shalbe an abhominacion, & the soule that eateth of it shall beare the synne thereof. The fleshe that toucheth anye vncleane thyng shall not bee eaten, but burnt with fyre: and

all that be cleane in theyr flesh, may eate flesh. If any soule eate of the fleshe of the peaceofferings that pertain vnto the Lord, and his vncleane yet vpon him, the same soule shall perishe from among hys people. Moreover yf a soule touch any vncleane thinge, whether it be p̄ vncleane of man or of any vncleane beast or any abhominacion that is vncleane: and then eate of the fleshe of the peaceofferings whiche pertain vnto the Lord, that soule shall perishe from his people.

And the Lord spake vnto Moses, saying: speake vnto the chyldren of Israel, and saye: \* Ye shall eate no maner fat of oxen, shepe or gootes: neuerthe later the fatte of the beaste that dyeth alone & the fat of that which is tozned wylde beastes, maye bee occupied in all maner vses: but ye shall in no wise eate of it. For whosoever eateth the fat of p̄ beast of which men bringe an offering vnto the Lord, that soule that eateth it shall perishe from his people. Moreover ye shall eate no maner of bloude, wheresoever ye dwell, whether it be of soule or beaste. Whatsoever soule it be that eateth any maner of bloud p̄ same soule shall perishe from his people.

And the Lord talked with Moses, saying: speake vnto the chyldren of Israel and say: he that offereth his peaceoffring vnto p̄ Lord, shall bring his gift vnto p̄ lord of hys peaceofferings: hys owne handes shall bringe the offering of the Lord: euen the fatte vpon p̄ brest he shall bring wyth the brest to waue it a waueoffring before p̄ Lord. And the p̄cest shall burne p̄ fatte vpon the alter, and the brest shalbe Aarons and hys sonnes. And the ryght shoulde they shall geue vnto p̄ p̄cest, to be an heue offering, of theyr peaceofferings. And p̄ same that offereth the bloud of p̄ peaceoffringes and p̄ fat, amonge p̄ sonnes of Aaron shall haue p̄ ryght shoulde vnto hys parte, for the waue brest and p̄ heue shoulde I haue taken of p̄ chyldren of Israel, euen of theyr peaceofferings, and haue geuen it vnto Aaron the p̄cest and vnto hys sonnes: to be a duetye for euer of the chyldren of Israel.

This is p̄ anoyntinge of Aaron and the

the anoynting of his sonnes in the sacrifices of the Lord, in the day when they were offered to the prestes vnto the Lord, which the Lord commaunded to be geuen them in the day when he anoynted them, of the chyldren of Israel, and to be a duty for euer among theyr generacions. This is the lawe of burntofferings, of meatofferings, of synneofferings, of trespassofferings, of fellofferings, of peaceofferings, which the Lord commaunded Moses in the mount of Sinai, in the day when he commaunded the chyldren of Israel to offer their offerings vnto the Lord, in the wyldernesse of Sinai.

**The notes.**

**Trespace offering.** a. Trespace offering, was the offering that was offered for a trespass. Trespace after the order of the scripture signifieth somtyme all the lyfe past which we haue lyued in unpydelyty, beyng ignorant of the veritie, not onely in doyng open synnes, but also when we haue walked in our owne rightuousnes as in. p. l. xlviii. d. & ii. par. xlviii. c. b. By bowes are vnderstande the giftes whiche are accustomed to be offered and geuen to God by any outward ceremonye. As it was to rounde theyr heertes, or to drynke no wyne, &c.

**The. viii. Chapter.**

**The anoynting and consecration of Aaron and his sonnes.**

**And** the Lord spake vnto Moses, saying: \* take Aaron & his sonnes with him, and the vestures and the anoynting oyle, and an oxe for a synne offering and two rammes and a basket of swete breede: and gather al the cometye together vnto the doze of the tabernacle of wytnesse. And Moses dyd as the Lord commaunded hym, and the people gathered the selues together vnto the doze of the tabernacle of wytnesse. And Moses sayde vnto the people: this is the thyng whiche the Lord commaunded to do.

And Moses broughte Aaron & hys sonnes and washed them with water, & put vpon hym the albe and gyrded hym with a gyrdle, and put vpon hym the tunicle, and put the Ephod thereon, and gyrded him with þ broderd gyrdle of þ Ephod, & bound it vnto hym therewith. And he put the brestlappe thereon, and put in the brestlappe \* Urim and Thumim. And he put the myter vpon his heed, and put vpon the myter euen vpon the forefront of it þ golde plate of the holy

crowne, as the Lord comaunded Moses.

\* And Moses toke the anoynting oyle and anoynted the habitacion & al þ was therein, and sanctified the, & sprikled thereof vpon the alter seven tymes, and anoynted the alter and all his vessels, and the lauer with his fote, to sanctify them. And he poured of the anoynting oyle vpon Aarons heade, and anoynted hym to sanctify hym. And he broughte Aarons sonnes & put albes vpon the, & gyrded them with gyrdels, and put bonettes vpon theyr heades: as the Lord commaunded Moses.

And the synneoffring was brought, And Aaron & his sonnes put their handes vpon the heed of the oxe of the sinne offering. And when it was slayne, Moses toke of the bloude, and put it vpon the hornes of the alter rounde aboute with his synger, & purified it, & poured the bloud vnto the botome of the alter & sanctified it and reconcyled it. And he toke all the fatte that was vpon the inwardes, & the kyll that was on the lyuer and the two kydneyes with theyr fatte, & burned it vpon the alter. But þ oxe, the hyde, hys flesch and his dong, he burnt with fyre without the holte: as the Lord commaunded Moses.

And he brought the ram of the burnt offering & Aaron & his sonnes put theyr handes vpon the heade of the ramme, and it was killed. And Moses sprikled the bloud vpon the alter rounde about, & cut the ram in peces & burnt the heed, the peces & the fat, & washed the inwardes & the legges in water, & burnt the ram euery whit vpon the alter. That was a burnt sacrifice of a swete sauour, & all offering vnto the Lord, as the Lord commaunded Moses.

\* And he brought the other ram that was the felloffring, & Aaron & his sonnes put theyr handes vpon the heade of the ram: and whē it was slayne, Moses toke of the bloude of it, and put it vpon the tpype of Aarons ryght eare, and vpon the thombe of his right hand and vpon the great too of hys ryghte fote. Then wet Aarons sonnes brought, and Moses put of the bloude on the tpype of the ryghte eare of them, and vpon the thombes of theyr ryghte handes, and vpon the great tooes of theyr right

fete



# Ceremonies,

# Leuiticus,

feete, and sprinkled the blood vpon the alter rounde aboute.

Exod. 29. d

\* And he toke the fat and the rompe & al the fatte that was vpon the inwardes, and the kal of the lyuer, and the. ii. kydneyes with theyr fat & theyr righte shoulde. And out of þ basket of swete breade that was before the Lorde, he toke one swete cake of oyled bread and one waser, and put them on the fat, and vpon the righte shoulde: & put altogether vpon Aarons handes & vpon his sonnes handes, and waued it a waue offering before the Lord. And then Moses toke the ffr of their handes againe, and burnt them vpon the alter, euen vpon the burnt offering: These are the fuloffrynges of a swete sauoure and a sacrifice vnto the Lorde. \* And Moses toke þ breaste and waued it a waue offering before the Lorde, of the ram of the fuloffrynges: and it was Moses parte, as the Lorde commaunded Moses.

Exod. 29. e

And Moses toke of the anoyntynge oyle, & of the bloude which was vpon þ alter, and sprinkled it vpon Aaron and vpon his bestimentes, & vpon his sonnes and on their bestimentes with him, & sanctified Aaron & his bestimentes, & his sonnes & his sonnes bestimentes also. The

Exod. 29. f

Moses sayd vnto Aaron & his sonnes: Soyle the flesh in þ doore of the tabernacle of wytnesse, & there eate it with the bread þ is in the basket of fuloffrynges, as the Lorde commaunded, sayinge: Aaron and his sonnes shall eate it: and that which remaineth of the fleshe & of the breade, burne it with fyre.

And se that ye departe not from the doore of the tabernacle of wytnesse seuen daies long vntil the dayes of your fuloffrynges be at an ende. for. vii. daies must your handes be fylled, as they were thys day: euen so the Lorde hath commaunded to do, to reconcile you with all. Se therfore that ye abyde in þ doore of the tabernacle of wytnesse daye and nyght seuen daies long: & kepe þ watch of the Lord that ye dye not: for so I am commaunded. And Aaron & his sonnes

toke in þ  
all of the  
things the  
xix. chapt. d

did al thinges whiche the Lorde commaunded\* by the hande of Moses.

The. ix. Chapter.

The fy: & offrynges of Aaron, for hym selfe and for

the people. Aaron blest the people. The gloze of the Lorde is shewed. The fy: commynge frem aboute consumeth the sacrifice



And the. viii. day Moses called Aaron & his sonnes, & the elders of Israel, & sayde vnto Aaron: take a calfe for a synne offering, and a ram for a burnt offering: both without blemyshe, & bringe them before the Lord. And vnto þ chyl dren of Israel he spake sayinge: take ye an he goote for a synneoffryng, & a calfe, and a lambe, both two of a yere olde, & without blemyshe for a burnt sacrifice, & an oxe, and a ram for peaceoffrynges, to offer before þ Lord, and a meatoffryng mingled with oyle, for to daye þ Lorde wil appere vnto you. And they brought that whiche Moses commaunded vnto the tabernacle of wytnesse, and all þ people came and stode before the Lord. And Moses sayde: thys is the thyng which the Lorde commaunded that ye should do: and then þ gloze of the Lord shall appere vnto you. And Moses sayd vnto Aaron: go vnto the alter, and offer thy sinneoffryng, & make an attonement for the and for the people: and offer the offering of the people, and reconyle them also, as the Lorde commaunded Moses.

\* And Aaron went vnto the alter, & slewe the calfe þ was his sinneoffryng. And the sonnes of Aaron brought the blood vnto hym, & he dypte his finger in the blood and put it vpon the hornes of the alter, and poured the bloude vnto the botome of the alter. And the fat and the two kydneyes wyth the kal of the lyuer of the synneoffryng, he burnt vpon the alter, as the Lorde commaunded Moses: but the flesh and the hyde, he burnt wyth fyre without the holte. Afterwarde he slewe the burnt offering, and Aarons sonnes brought the blood vnto hym, and he sprinkled it round aboute vpon the alter. And they brought the burnt offering vnto him in peces and the head also, and he burnt it vpon the alter, and dyd washe the inwardes and the legges, and burnt them also vpon the burnt offering in the alter.

\* And then he brought the peoples offering and toke the goote that was the peoples sinneoffryng, and slewe it and offered

offered it for a synne offryng: as he did the first. And then brought the burnt offryng, and offered it as the maner was: and brought the meat offryng & fylled his hande therof, and burnt it vpon the alter, besyde the burnt sacrifice in the mozynge.

Then he slewe the ore and the ram that were the peoples peace offrynges, and Aarons sonnes brought the bloud vnto him, and he spynkled it vpon the alter rounde aboute, and toke the fat of the ore and the ram: the compe and the fat that couereth the inwarde and the kydneyes and the kall of the lyuer: and put them vpon the brestes & burnt it vpon the alter: but the brestes and the dryght shoulders Aaron waued before y<sup>e</sup> Lorde, as the Lorde commaunded Moyses: And Aaron lyfte vp his hande ouer the people and blessed them, and came doune from offryng of synne offrynges, burnt offrynges and peace offrynges. Then Moyses & Aaron went in to y<sup>e</sup> tabernacle of wytnesse & came out againe and blessed the people, and the glory of y<sup>e</sup> lord appered vnto al y<sup>e</sup> people. \* And there came a fire out fro before y<sup>e</sup> Lord, and consumed vpon the alter the burnt offryng and the fat. And al the people sawe it, and howted, and fel on theyr faces.

**C** The .x. Chapter.

*Nadab and Abihu are slayne. Israel mourneth for them. The priestes are forbydden wyne. The residue of the sacrifice the priestes eate.*

**A**d Nadab & Abihu the sonnes of Aaron toke ether of them his censor, and put fyre therin, and put cens vpon, & broughte straunge fyre before y<sup>e</sup> Lord: which he commaunded them not, and there went a fire out from the Lord, and consumed the, and they dyed before the Lorde. Then Moyses sayde vnto Aaron: this is that the Lorde spake saying: I wyl be sanctified in them y<sup>e</sup> come nye me, & before al the people I wyl be glorified. And Aaron helde his peace. And Moyses called Misael and Elisapha y<sup>e</sup> sonnes of Oziel the vnckle of Aaron, and sayde vnto them: goo to and carie your brethren from the holy place oute of the hoste. And they went to them, & carryed them in their albes out of the host,

as Moyses bad.

And Moyses said vnto Aaron & vnto Eleazar & Ithamar his eldest sonnes: \* vncouer not your heade neyther rent your clothes, lest ye dye & wrath come vpon al the people, let your brethren the hole house of Israel bewepe y<sup>e</sup> burninge whiche the Lorde hathe burnt. But go ye not out from the doore of the tabernacle of wytnesse, lest ye die: for the anoyntyng oyle of the Lorde is vpon you. And they dyd as Moyses bade.

And the LORDE spake vnto Aaron saying: \* dyncke no wyne no strōg dyncke, nether thou nor thy sonnes in the: when ye go in to the tabernacle of wytnesse, lest ye dye. And let it be a lawe for euer vnto your children after you: that ye may put difference betwene holy and unholy, and betwene vncleane & cleane, and that ye maye teache y<sup>e</sup> chyldre of Israel al the ordinaunces which the Lorde hathe commaunded them by the handes of Moyses.

And Moyses sayde vnto Aaron, and vnto Eleazar and Ithamar his sonnes that were lefte: take the meat offryng that remayneth of the sacrifices of the Lorde, and eate it without leue besyde the alter, for it is moste holpe: eate it therfore in the holy place, because it is thy dutye and thy sonnes dutye of the sacrifice of the Lorde: for so I am commaunded. And the waue brest and heue shoulder eate in a cleane place: both thou and thy sonnes & thy doughsters with the. For it is thy dutye and thy sonnes dutye with the, of the peace offrynges of the children of Israel. For the heue shoulder and the waue brest whiche they bynge with the sacrifices of the fat, to waue it before the Lorde, shalbe thyne and thy sonnes with the: & be a lawe for euer, as the Lorde hath commaunded.

And Moyses soughte for the goote that was the synne offryng, and se it was burnt. And he was angrie with Eleazar & Ithamar the sonnes of Aaron, whiche were lefte a lyue sayinge: wherfore haue ye not eaten the synne offryng in the holy place, seynge it is moost holy: and for as muche as it is geuen you to beare the synne of the people, & make agreement for the before the

Lorde

Deu. xlii. a  
Iere. xvi. a

Eze. 44. b  
Titum. i. b

C

D



# **Ceremonies.      Leviticus.**

**Lord.** Beholde, the bloude of it was not broughte in within the holy place, therfore shoulde ye haue eaten it in the holy place, as I comaunded. And **Aarō** sayde vnto **Moses**: beholde this daye haue they offered their synne offrynge and their burnt offering befoze **ȝ** Lord, and it is chaūced me attter this maner. If I shoulde eate of the synne offryng to daye, woulde the Lord be contente with al? And when **Moses** hearde that, he was content.

**The notes.**

**Radab & Abihu.** a. Hereof you se the fruit of a mannes good entet without goddes worde. As we may do no lesse, so dothe this ensample reache that we ought to do no more then is commaunded.

**Sanctified.** b. God is sanctified, when we obeye him, & mortifye our wyl to do his.

**For euer.** c. Here is for euer taken for a tyme that harbe an ende, and not euellapunge, as it is also in Gen. xiii. d. and Exo. xii. c.

**To eate of ȝ synne offryng.** d. The offrynges muste haue bene eate in gladnes, but **Aaron** couide not but mourne for hys sonnes.

**The. xi. Chapter.**

**Of beastes whiche be cleane, and whiche vncleane.**

**A**ND the Lord spake vnto **Moses** and **Aaron** sayinge: speake vnto ȝ chyldren of **Israel** and saye \* there are the beastes whiche ye shall eate amonge al the beastes ȝ are on the erth: what soeuer hath hooft, and deuydeth it into two clawes and cheweth cud among the beastes that shall ye eate. Nevertheless, these shall ye not eate of the that chewe cud and haue hooftes. The camel, for he cheweth cud but he deuydeth not ȝ hooft in to two clawes, therfore he shall be vncleane vnto you. And the conye for he cheweth ȝ cud but deuydeth not the hooft in to two clawes, therfore he is vncleane to you. And the hare, for he lykwyse cheweth the cud, but deuydeth not the hooft in to two clawes, he is therfore vncleane to you. And the wyne, for thoughe he deuyde ȝ hooft in to .ii. clawes, yet he cheweth not the cud, and therfore is vncleane to you. Of their flesh se ȝ ye eate not, and their carkasses se that ye touche not, for they are vncleane to you.

**B** These shall ye eate of al that are in ȝ waters: what soeuer hath finnes & scales in the waters, seas and ryuers, that shall ye eate. And al that haue not finnes and scales in the seas and ryuers of al that moue and lyue in the waters shall

ye abhorre. Se that ye eate not of theyr flesh, and also that ye abhorre their carkasses: for all that haue no synnes and scales in the waters, shall be abhominacion vnto you. These are ȝ foules which ye shall abhorre, and whiche shall not be eaten, for they are an abhominacion. The Eagle, ȝ gothauke, the cormoraute, the kyete, the vultur and al his kynde & al kynde of rauens, the estrich, ȝ nyght crowe, the cocow, the sparowhaue, and al the kynde: the lytle oule, the storcke, the great oule, the bakke, the pellicane, the pye, the herō, the iape with ȝ kynde, the lappwyng and the swalowe. And all foules that crepe and goo vpon all fourte shall be an abhominacion vnto you.

Yet these maye ye eate of al the foules that moue and goo vpon. .iiii. fete: & uē those that haue no knees aboue vpon their fete to lepe with all vpon ȝ erthe, euen these of the ye maye eate: ȝ aarbe and al hys kynde: the Selaam with al hys kynde: the gargol and al ȝ kynde, the gargab and al his kynde. All other foules that moue and haue. .iiii. fete, shall be abhominacion vnto you. In such ye shall be vncleane, whoso euer touche ȝ carkasse of the shall be vncleane vnto the euen, and whoso euer beareth ȝ carkasse of them, shall washe his clothes, and so shall be vncleane vntil euen.

Amonge all maner beastes, ȝ haue hooftes and deuyde them not in to two clawes or that chewe not the cud, shall be vncleane vnto you: and al that toucheth them shall be vncleane. And all ȝ goeth vpon hys handes amonge all maner beastes that goo on all fourte fete are vncleane vnto you: and as manye as touch their carkasses, shall be vncleane vntil the euen. And he that beareth the carkasse of them, shall washe his clothes and be vncleane vntil the euen, for such are vncleane vnto you.

And these are also vncleane to you amonge the thinges that crepe vpon ȝ erth: the wesell, the mouse, the toode & all his kynde, the hedge hogge, stellio, the licerte, the mayle & the moule: these are vncleane to you among all ȝ moue, and all that touche them when they be deade, shall be vncleane vntill the euen. And what soeuer anpe of the deade carkasses

Gen. vii. a  
 deu xiii. a  
 Notes x. e

Leviticus  
 xxi.

Leviticus  
 xxi.

carkasses of them fall vpon, shalbe vncleane: whatsoeuer vessel of wod it be, or raynet, or skynne, or bagge or whatsoeuer thyng it be that any worke is wroughte withall. And they shalbe plunged in the water, and be vncleane vntill the euen, and then they shalbe cleane agayne.

**f** All maner of erthen vessel wher in to any of them falleth is vncleane with al that therin is: and ye shal breake it. All maner meate that is eaten, yf any suche water come vpon it, it shalbe vncleane. And al maner dryncke that is dryncke in all maner suche vessels shalbe vncleane. And whether it be ouen or ketel it shal be broken. For they are vncleane and shalbe vncleane vnto you: neuerthelater, yet the fountaynes and welles & pondes of water, shalbe cleane still. But whosoever toucheth theyr carkasses, shal be vncleane.

If the dead carkasse of any such fall vpon any seede bled to sowe, it shal yet be cleane still: but and yf any water be powred vpon the seede and afterwarde the dead carkasse of them fall therō, the it shal be vncleane vnto you.

If any beast of whiche ye maye eate dye, he that toucheth the dead carkasse shalbe vncleane vntill the euen. And he that eateth of any suche dead carkasse, shal washe hys clothes and remaine vncleane vntill y euen. And he also that beareth the carkasse of it, shal wash his clothes, and be vncleane vntill euen.

**G** All that sclauleth vpon the erth, is an abhominacio, and shal not be eaten. And whatsoeuer goeth vpon y breast, and whatsoeuer goeth vpon. iiii. or more amonge all that sclauleth vpon the erth, of that se ye eate not: for they are abhominable. Make not your soules abhominable with nothyng that creepeth, nether make your soules vncleane with them: that ye shoulde be defyled therby. for I am the Lorde your God,

\* be sanctified therfore that ye maye be holy, for I am holy: and defyle not your soules with any maner. thing that creepeth vpon the erth. For I am y Lorde that brought you out of the lade of Egypte to be your God: be holy therfore, for I am holy. This is the lawe of beest and foule and of al maner thyng

that lyueth & moneth in the water and of al thynges that crepe vpon the erth; that ye may put difference betwene vncleane & cleane, and betwene y beastes y are eaten & the beastes y are not eaten.

**The notes.**

a. Arbe, Selaam, Dargol, & Bagab, are kyndes Arbe, of beastes that crepe or sclaule on the ground, whiche the Hebrewes them selues do not now: & dayes knowe.

**The. xii. Chapter.**

**C** I sawe howe women shoulde be purged after their defurraunce.

**A**nd the Lorde spake vnto Moses, And sayde: speake vnto the chyldre of Israel and saye: when a woman hath conceaued, and hath bozne a man chyld, she shalbe vncleane, vii. dayes: euen in lyke maner as when she is put aparte in time of hyr a natural diseafe. And in the. viii. daye the fleshe of y chyldes\* foreskynne shalbe cut awaye. And she shal contynue in the bloude of hyr purifieng. xxxiii. dayes, she shal touch no halowed thig nor come into the sanctuary, vntill the tyme of hyr purifieng be out. If she beare a mayde chyld, she shalbe vncleane two wekes, as when she hath hyr natural diseafe. And she shal continue in the bloude of hyr purifieng. lvi. dayes.

Ex. xviij. v. and. xxi. a

\* And when the dayes of hir purifieng are out: whether it be a sonne or a daughter, she shal byng a lambe of one yere olde for a burnt offering & a younge pigeon or a turtyl doue for a synne offering vnto the doze of the tabernacle of witnesse vnto the preeft: whiche shal offer them befoze the Lorde, and make an attonement for her, and so she shalbe purged of hyr yssue of bloude. \* This is the lawe of her y hath bozne a chyld, whether it be male or female. But and yf she be not able to bynge a shepe, the let her byng two turtils or two younge pigeons: the one for the burnt offering, and the other for the synne offering. And the preeft shal make an attonement for her, and she shalbe cleane.

**C** Luke. ii. v

**D** Leuit. v. v Luke. ii. v.

**The Notes.**

a. The translator woulde call this dyscase naturall, because it chaunceth naturallie vnto all women, durynge the tyme that they be apre to conceue chyld. It is not honest to reherse the ryght name of it, wherfore I omitte it, as commonly knowen to all women, and not necessarie to be knowen of the commune sort of men.

**Natural dyscase.**

**D. ii. The**



# **Ceremonies.**      **Leuiticus.**

## **The. xiii. Chapter.**

The p̄astes are appointed to iudge who are le-  
 pros.

**A**nd the Lorde spake vnto Moyses  
 and vnto Aaron saying: whē there  
 appeareth a <sup>a</sup> r̄is̄yng in any mans  
 fleshe epyther a scabbe or a glistryng  
 white: as though the plage of leprosy  
 were in the skynne of his fleshe, then let  
 him be b̄rought vnto Aaron the p̄east  
 or vnto one of his sonnes the p̄astes,  
 and let the p̄east loke on the soze that  
 is in <sup>h</sup> skynne of his fleshe. If <sup>h</sup> heere in  
 the soze be turned vnto whyte, and the  
 soze also to seme to be lower then the  
 skynne of his fleshe, then it is surely a  
 leprosy, and let the p̄east loke on him,  
 and iudge him vncleane.

If there be but a whyte p̄ecke in the  
 skynne of his fleshe, and seme not to be  
 lower then the other skynne nor <sup>h</sup> heere  
 therof is turned vnto whyte: thē let the  
 p̄east shut him vp seuen dayes. And let  
 the p̄east loke vpon him the. vii. daye:  
 yf the soze seme to him to abyde stil and  
 to go no further in the skynne, then let  
 the p̄east shut hym vp yet. vii. dayes  
 moo. And let the p̄east loke on hym a-  
 gayne the. vii. daye. Then yf the soze  
 be waxed blackyshe, and is not growen  
 abrode in the skynne, let the p̄east make  
 him cleane, for it is but a scyfe. And let  
 hym washe his clothes, and then he is  
 cleane. But and yf the scabbe growe  
 in the skynne after that he is sene of the  
 p̄east agayne. If the p̄east se that the  
 scabbe be growen abrode in the skynne,  
 let him make him vncleane: for it is su-  
 rely a leprosy.

**B** If the plage of leprosy be in a man,  
 let him be b̄rought vnto the p̄east, and  
 let the p̄east se him. If the r̄is̄yng ap-  
 peare whyte in the skynne, and haue al-  
 so made the heere whyte, and there be  
 rawe fleshe in the soze also: then it is an  
 olde leprosy in the skynne of his fleshe.  
 And <sup>h</sup> p̄east shal iudge him vncleane, &  
 shal not shut him vp for he is vncleane.

If a leprosy breake out in <sup>h</sup> skynne  
 and couer all the skynne from the heade  
 to the foote ouer al wher soeuer <sup>h</sup> p̄east  
 loketh, thē let the p̄east loke vpon him.  
 If the leprosy haue <sup>b</sup> couered all hys  
 fleshe, let hym iudge the dyscase cleane:  
 for in as muche as he is altogether

whyte he is therfore cleane. But and  
 yf there be rawe fleshe on hym when he  
 is sene, then he shal be vncleane. Ther-  
 fore whē the p̄east seeth the raw fleshe,  
 let him iudge him vncleane. For in as  
 muche as his fleshe is rawe, he is vn-  
 cleane and it is surely a true leprosy.  
 But and yf the rawe fleshe departe a-  
 gayne and chaunge vnto whyte, then  
 let hym come to the p̄east, and let the  
 p̄east se hym: If the soze be chaun-  
 ged vnto whyte, let the p̄east iudge the  
 dyscase cleane, and then he is cleane.

When there is a byle in the skynne  
 of any mans flesh and is healed and af-  
 ter in the place of <sup>h</sup> byle there appeare  
 a whyte r̄is̄yng ether a shynynge white  
 somewhat redyshe, let him be sene of the  
 p̄east. If when the p̄east seyth him it  
 appeare lower than the other skynne &  
<sup>h</sup> heere therof be chaūged vnto white,  
 let the p̄east iudge him vncleane: for it  
 is a very leprosy, that is broken oute  
 in the place of the byle. But & yf when  
<sup>h</sup> p̄east loketh on it there be no whyte  
 heeres therein nether the scabbe lower  
 then the other skynne and be somewhat  
 blackyshe, then the p̄east shal shut hym  
 aparte. vii. dayes. If it sprede abrode  
 in the meane ceason, then let the p̄east  
 iudge him vncleane: for it is a leprosy.  
 But and yf the glistryng whyte abide  
 styl in one place and go no further, then  
 it is but the pynte of the byle, and the  
 p̄east shal iudge him cleane.

When the skynne of any mans flesh  
 is burnt with fyre that it be rawe and  
 there appere in the burnynge a glist-  
 tryng whyte that is somewhat redyshe  
 or al together whyte, let the p̄east loke  
 vpon it. If the heere in that byghte-  
 nesse be chaūged to whyte, and it als  
 so appeare lower thē the other skynne,  
 then it is a leprosy that is broken oute  
 of the place of the burnynge. And the  
 p̄east shal iudge him vncleane, for it  
 is a leprosy. But and yf when <sup>h</sup> p̄east  
 loketh on it he se that there is no white  
 heere in the byghtnesse, and <sup>h</sup> it is no  
 lower then the other skynne, and that it  
 is also blackyshe, then let the p̄east shut  
 hym vp seuen dayes. And yf (when the  
 p̄east loketh on hym the seuenth daye)  
 it be growen abrode in <sup>h</sup> skynne, let hym  
 iudge him vncleane: for it is a leprosy.

But

But and yf that bryghthesse abyde styl in one place & go not further in þ skynne & be blackyshe, then it is but a rylsng in þ place of þ burnynge, & the preast shal make him cleane: for it is but the print of the burnynge onely.

**E** When ether man or woman hath a breakynge out vpon þ heed or þ beerde, let the preast se it. And yf it appere lower than the other skynne, and there be therein golden heeres and thynne, let the preast iudge him vncleane, for it is a breakynge out of leprosy vpon þ head or bearde. If (whē the preast loketh on the breakynge oute) he se that it is no lower then the other skynne and þ there are blacke heeres therein, let hym shut hym vp. vii. dayes. And let the preast loke on the disease the. vii. daye: and yf the breakynge out be gone no further nether be any golden heeres therein nether the scabbe be lower then the other skynne, then let hym be shauen, but let hym not haue þ scabbe: & let the preast shut hym vp. vii. dayes moo. And let the preast loke on the breakynge out þ. vii. daye agayne: If the breakynge out be gone no further in the skynne nor more lower then the other skynne, then let the preast iudge hym cleane, and let hym washe hys clothes, and thē he is cleane.

**f** If the breakynge out grow in þ skynne after that he is once iudged cleane, let the preast see hym. If it be growne a brode in dede in the skynne, let þ preast seke no further for any golden heeres, for he is vncleane. But & yf he se that the scabbe stāde styl, & þ there is blacke heere growne vp therein, thē the scabbe is healed and he is cleane: and þ preast shal iudge hym cleane. If there be founde in the skynne of the fleshe of man or woman a glysterynge whyte, let the preast se it. If there appeare in the fleshe a glysterynge whyte some what blackyshe, then it is but frekels growen vp in the skynne: and he is cleane.

If a mans heere fall of his head, thē he is headbaulde and cleane. If hys heere fal befoze in his foreheade, thē he is foreheade balde and cleane. If there be in the baulde heade or baulde foreheade a redyshe white scabbe, thē there is leprosy spronge vp in hys baulde

heade or baulde foreheade. And let the preast se it: and yf the rylsng of the soze be redyshe white in his baulde heade or foreheade after the maner of a leprosy in þ skynne of the fleshe, thē he is a leper & vncleane: & the preast shal iudge him vncleane, for þ plage of his heade. And þ leper in whome the plage is, shal haue his clothes rēt and his head bare and his mouth mosseld, and shalbe called vncleane. And as lōg as the disease lasteth vpon him, he shalbe vncleane: for he is vncleane, & shal therfore dwel alone, and euen without the host shal his habitation be.

When the plage of leprosy is in a clothe: whether it be lynnē or wollen, yea and whether it be in the warpe or wolfe of the lynnē or of the wollen: ether in a skynne or any thing made of skynne, yf the dyscase be pale or somewhat redyshe in the cloth or skynne: whether it be in the warpe or wolfe or any thinge that is made of skynne, then it is a very leprosy, & must be shewed vnto þ preast. And when the preast seyth the plage, let him shut it vp. vii. dayes, and let hym loke on the plage the. vii. daye. If it be increased in the cloth: whether it be in þ warpe or wolfe or in a skynne or in any thing that is made of skynne, then the plage is a fretynge leprosy, & it is vncleane: & that cloth shalbe burnt, ether warpe or wolfe, whether it be wollen or lynnē or any thyng that is made of skynne where in the plage is, for it is a fretynge leprosy, and shalbe burnt in þ fyre. If the preast se þ the plage hath freaten no further in the cloth: ether in the warpe or wolfe or in whatsoeuer thing of skynne it be, then let the preast commaunde them to washe the thyng wherin the plage is, & let him shut it vp vii. dayes moo. And let the preast loke on it agayne after þ the plage is washed. If the plage haue not chaunged his facio though it be spred no further a brode, it is yet vncleane. And se þ ye burne it in þ fyre, for it is freat inward: whether in parte or in al together. But & yf the preast se þ it is somewhat blackyshe after þ it is washed, let him rente it out of the cloth, or out of the skynne or out of þ warpe or wolfe. But & yf it appeare any moze in þ cloth ether in the

Num. v. a.  
4. Re. xv. a



# Ceremonies,

# Leuiticus,

warpe oz in the wolfe oz in any thyng made of skynne, then it is a waringe plage. And se þe burne that is fyre, wherein the plage is. Moreouer þe cloth ether warpe oz wolfe oz whatsover thig of skynne it be which thou hast washed and the plage be departed fro it, shal be washed once againe: & then it is cleane. This is the lawe of the plage of leprosie in a cloth whether it be wollen oz linen: eyther whether it be in the warpe oz wolfe, oz in any thing made of skynnes, to iudge it cleane oz vncleane.

The notes.

**A** rising. a. The lepre signifieth properly mans doctrine, whiche spreadeth abroad lyke a canker, and to be shunte: all infection of vngodlynes. Therefore must the Leuites geue diligent hede thereto. For a lytle leuen sowreth the whole lump of dough. b. Couered al his fleshe. &c. Here is that called leper that is none in dede, but seemeth to be one, where as the rottenesse of humours breakynge forth into the vtter partes, all the bodye ouer, is called a leper, & yet must it be iudged to be cleane.

Couered  
all hys  
fleshe.

**C**he. xliii. Chapter.

The cleauninge of the leper, and of the house that he is in.

**A**ND the Lorde spake vnto Moses, sayinge: \* this is the lawe of a leper when he shalbe censed: he shalbe brought vnto the preast, and the preast shal go oute without the hoste & loke vpon hym. If the plage of leprosie be healed in the leper, then shall the preast comaunde that there be broughte for him that shalbe censed two lyuing byrdes that are cleane, and cedar wode, and a peece of purple clothe and yslope. And the preast shall commaunde þe one of the byrdes be kylled in an erthe vessel with rennyng water. And the preast shal take the lyuing byrde and þe cedar wode and the purple and the yslope, and shal dyppe them and the lyuing birde in the bloude of the slayne byrde, and in the rennyng water and spraynkle it vpon hym that muste be censed of his leprosie seuen tymes and cense him, and shal let the lyuing byrde goo fre into the felde.

**B** And he that is censed shal washe his clothes and haue of all his heere, and washe hym selfe in water, & then he is cleane. And after that he shall come into the hoste, but shal tarpe without hys tent. vii. dayes. When the seuenth daie is come, he shall haue of all hys heere bothe vpon his heade & his berde and on

his browes: & euen al the heere þe is on him, shalbe shaued of. And he shal washe his clothes and his fleshe in water, and then he shalbe cleane.

And when the. viii. daye is come, let him take. ii. lambes without blemyshe and a yewe labe of a yere olde without blemyshe, and. iiii. tenth deales of fyne flour for a meate offring myngled w oyle, and a logge of oyle. Than let the preast that maketh him cleane, byrnge the mā that is made cleane with those thinges before þe Lord vnto the doore of the tabernacle of wytnesse. And let the preast take one of the lambes and offer him for a trespass offring, & the logge of oyle: and waue them before the Lord. And then let hym slee the lambe in the place where the synne offrynge, and the burnt offring are slayne: euen in þe holy place. For as the synne offring is, eue so is the trespass offring the preastes: for it is moost holy.

Then let the preast take of þe bloude of þe trespass offring, and put it vpon the tpype of the ryghte eare of hym that is censed, and vpon the thombe of his right hande, & vpon the great too of his right foote. Then let the preast take of the logge of oyle, and poure it into þe palme of his lefte hande, and dyppe his ryght synger in the oyle that is in the palme of his lefte hande, and let him spraynkle it with his synger. vii. times before the Lorde. And of the rest of the oyle that is in his hande, shal the preast put vpon the tpype of the ryghte eare of hym that is censed, & vpon the thombe of his right hande, and vpon the great too of hys righte fote: euen vpon the bloude of the trespass offring. And the remnaunte of the oyle that is in the preastes hāde, he shal powre vpon the heed of him that is censed: and so shal the preaste make an attonemēt for him before the Lord.

Then let the preast offer the synne offrynge and make an attonemēt for him that is censed for his vncleannesse. And then let the burnt offrynge be slayne, & let the preast put both the burnt offring and the meate offring vpon the auter: and make an attonement for him, and then he shalbe cleane. \* If he be poore & can not get so muche, then let him bring one lambe for a trespass offrynge to waue

Leuit. xliii.  
and xliiii.

waue it & to make an attonemente for him, & a tenth deale of fine floure mingled with oyle for a meatoffrynge, and a logge of oyle, and two turtyll doues or two yonge pigeons which he is able to get, and let the one be a synne offrynge and the other a burnte offryng. And let him byyng the .viii. day for his clen- syng vnto the preast to þe doore of þe tabernacle of witnesse before the Lorde.

**D** And let the preast take the lambe þe is þe trespase offryng & the logge of oyle, and waue them before the Lorde. And when the lambe of the trespase offryng is kylled, the preast shall take of the bloude of the trespase offryng, and put it vpon þe tpype of hys ryght eare that is clenfed, and vpon the thombe of hys righte hande, and vpon the great too of his ryghte fote. And the preast shall poure of the oyle into his ryght hande, and shall sprinkle with his finger of the oyle that is in his lefte hande seuen tymes before the Lorde.

And the preast shall put on the oyle that is in his hande vpon the tpype of the right eare of him that is clenfed, & vpon the thombe of his right hande, & vpon the great too of his ryght fote: euen in þe place where the bloude of the trespase offryng was put. And the reste of the oyle that is in his hande, he shall poure vpon the heed of him þe is clenfed: to make an attonemente for him before the Lorde. And he shall offer one of the turtyll doues or of the yonge pigeons, suche as he can get: the one for a synne offryng and the other for a burnte offryng vpon the aulter. And so shall the preast make an attonemente for hym that is clenfed before the Lord. This is the lawe of him that hath the plage of leprosy, whose hande is not able to get that which pertayneth to his clenfyng.

**C** And the Lord spake vnto Moyses & Aaron sayinge: when ye be come vnto the lande of Canaan which I geue you to possesse: yf I put the plage of leprosy in anye house of the lande of youre possession, let him that oweth the house go and tel the preast, sayinge: me thinke that there is as it were a leprosie in the house. And the preast shall commaunde them to ryd al thinge oute of the house, before the preast goo in to se the plage:

that he make not al that is in the house vncleane, and then the preast shall go in and se the house.

If the preast se that the plage is in the walles of the house, and that there be holowe strakes pale or redde whiche seme to be lower then the other partes of the wal, then let the preast go out at the house doores, and shut vp the house for .vii. dayes. And let the preast come againe the seuenth daye and se it: yf the plage be increased in the walles of the house, let the preast commaunde them to take awaye the stones in whiche the plage is, & let them cast them in a foule place without the cytie, and scrape the house within rounde aboute: and poure out the dust without the citie in a foule place. And let them take other stones, & put the in the places of those stones, and other morter, and plaster the house with al. If now the plage come agayne and breake out in the house, after that they haue taken awaye the stones and scraped the house, and after that the house is playstered a newe: let þe preast come and se it. And yf then he perceaue that the plage hath eatē further in the house, the it is a frettyng leprosy that is in the house, and it is vncleane. The they shall breake doune the house: both stones, tymbre and al the morter of the house, and carpe it out of the citie vnto a foule place. More ouer he that goeth in to the house all the whyle that it is shut vp, shall be vncleane vntyl nyghte. And he that slepeth in the house shall washe hys clothes, and he also that eateth in the house shall washe hys clothes.

But and yf the preast come & se that the plage hath sprede no further in the house after that it is newe plastered, the let him make it cleane, for the plage is healed. And let him take to clense the house with al: two byrdes, cedar wood, and purple clothe & ylope. And let him kil one of the byrdes in an erthen vessel with running water: and take þe cedar wodde, the ylope, the purple and the lye yunge byrde, and dyppe them in the bloude of the slayne byrde and in the running water, & sprinkle vpo þe house seuen tymes, and clense the house with the bloude of þe birde & w the runnyng water.



# Ceremonies.

# Leuiticus.

water, and with the luyunge hynde, and with the cedar wod, and the yslope, and the purple clothe. And he shall let þ luyunge hynde flee out of the towne in to the wyldes feldes, and so make an attonement for the house, and it shall be cleane. This is the lawe of all maner plage of leprosy and breakynge out, & of the leprosy of clothe and house: and of rylinges, scabbes and glysternge whyte, to teache when a thyng is vncleane or cleane. This is the lawe of leprosy.

**The notes.**

A logge of oyle.  
Leprosy in the house.

a. A logge of oyle, is a certen measure containing vi. egges, in grece Serratius.  
b. The leprosy of the house, is any thyng there to peccapynge, whereby the dweller might take harme in helth of body, in hurtyng of his goods or other wyse. As if it stode in an euell apert, &c.

**The .xv. Chapter.**

**The maner of purgynge the vncleane bothe of men and women.**

**A**ND the Lorde spake vnto Moses and Aaron sayinge: Speake vnto the chyldre of Israel, and saye vnto them: euery mā that hath a runnyng yssue in his fleshe, is vncleane by þ reason of his yssue. And hereby shall it be knowne when he is vncleane. If his fleshe runne, or yf his fleshe congele by the reason of his yssue then he is vncleane. Euery couche wheron he lyeth and euery thyng wheron he sytteth shall be vncleane. He that toucheth his couche shall washe his clothes, & bathe him selfe with water, and be vncleane vntyll the euen.

He that sytteth on þ wheron he sat, shall washe his clothes and bathe hym selfe with water, and be vncleane vntill the euenynge. And he that toucheth his fleshe shall washe his clothes, and bathe him selfe in water, and be vncleane vnto the euen. If any suche spyt vpon hym that is cleane, he muste washe his clothes, and bathe him selfe in water, and be vncleane vntill eue.

**B** And what so euer sadell that he rydeth vpon, shall be vncleane. And whosoever toucheth any thyng that was vnder hym, shall be vncleane vnto the euen. And he þ beareth any suche thynges shall washe his clothes, and bathe him selfe in water and be vncleane vnto the euen, & whosoever he toucheth (yf he haue not syt

washed his hādes in water) must washe his clothes & bathe him selfe in water, & be vncleane vnto the euenynge. And yf he touche a vessel of erthe it shall be broken: and all vessels of wod shall be rynsed in water.

When he that hath an yssue is censed of his yssue, let him nūbre. vii. dayes after he is cleane, and washe his clothes, & bathe his fleshe in runnyng water, & then he is cleane. And the. viii. day let him take two turtill doves or two yonge pygeons, & come before þ Lorde vnto þ doore of þ tabernacle of witness, & geue thē vnto þ prest. And þ prest shall offre thē: þ one for a sinne offryng, & the other for a burnt offryng: & make an attonement for hym before þ Lorde as concernynge his yssue.

If any mans seed departe from him in his slepe, he shall washe his fleshe in water and be vncleane vntill euen. And all the clothes or furre wheron suche seed chaunfeth shall be washed with water and be vncleane vnto the euen. And yf a woman lye with suche a one, they shall washe them selues with water and be vncleane vntill euen.

When a womans natural course of bloude runneth, she shall be put aparte vii. dayes: & whosoever toucheth her shall be vncleane vnto the euen. And al þ she lyeth or sytteth vpon as long as she is put aparte shall be vncleane. And whosoever toucheth her couche shall washe his clothes and bathe him selfe in water and be vncleane vnto the euen. And whosoever toucheth any thing that she sat vpon, shall washe his clothes & washe him selfe also in water, and be vncleane vnto the euen: so þ whether he touche her couche or any thyng wheron she hath sytten, he shall be vncleane vnto the euen: and yf a man lye with her in the meane tyme, he shall be put aparte as wel as she & shall be vncleane. vii. dayes, and all his couche wherin he slepeth shall be vncleane.

When a womans bloude runneth longe tyme: out of the time of her natural course: as long as her vncleanness runneth, she shall be vncleane after the maner as when she is put aparte. Al her couches wheron she lyeth as long as her yssue lasteth shall be vnto her

as her couche when she is put apart. And what soeuer she sitteth vpon, shall be vncleane as is her vncleane when she is put a parte. And whosoever toucheth them shall be vncleane, and shall washe hys clothes and bathe hym selfe in water and be vncleane vnto euen. **B**ut yf she be cleane of her yssue, let her counte her seuen dayes, after that she is cleane. And the viii. daye let her take two turtills or two pouege pygeons and brynge them vnto the priest vnto the doore of the tabernacle of wytnesse. And the prieste shall offer the one for a synne offrynge, & the other for a burnt offrynge: and so make an attonement for her before the Lorde, as concerning her vncleane yssue. **M**ake the children of Israell to kepe them selues frome their vncleaneesse, that they dye not in their vncleane: when they haue defyled my habitacion that is amonge them.

**T**his is the law of hym that hath a runnyng soze, & of hym whose seed runneth from hym in his slepe & is defyled therewith, and of her that hath an yssue of bloude as long as she is put a parte, and of whosoever hath a runnyng soze whether it be man or womā, and of hym that slepeth with her that is vncleane.

### The. xvi. Chapter.

**W**hat Aaron must do, or he enter in to the holy place. The cleansyng of the sanctuary or holpe place. Of the feast of cleansyng. Aaron confesseth the synnes of the children of Israell ouer the lyue gootes and putteth the vpon hys heade.

**A**d the Lorde spake vnto Moyses after the death of his two sonnes of Aaron, when they had offered before the Lorde and dyed: And he sayde vnto Moyses: Speake vnto Aaron thy brother that he goo not at all tymes in to the holpe place, that is within the bayle that hangeth before the mercyseate which is vpon the arcke that he dye not. \* For I wyll appeare in a cloude vpon the mercyseate.

But of this maner shall Aaron goo in to the holpe place: with a bullocke for a synne offryng, & a ram for a burnt offryng. And he shall put his holpe lynnen albe vpon hym, and shall haue a lynnen breeche vpon hys fleshe, and shall gyrdle hym with a lynnen gyrdell, and

put the lynnen mytte vpon hys heade: for they are holpe raymentes. And he shall washe hys fleshe with water, and put them on. And he shall take of the multitude of the childre of Israell two he gootes for a synne offryng and a ram for a burnt offryng.

And Aaron shall offer the bullocke for his synne offryng & make an attonement for hym and for his house. And he shall take the two gootes & presente them before the Lorde in the doore of the tabernacle of wytnesse. And Aaron shall cast lottis ouer the ii. gootes: one lotte for the Lorde, & another for a scapegoote. And Aaron shall brynge the goote vpon whiche the Lordes lotte fell, and offer hym for a synne offryng. But the goote on whiche the lot fell to scape, he shall be set aloue before the Lorde to reconcyle with, & to let him goo fre in to the wyldernesse. And Aaron shall brynge the bullocke of his synne offryng, and reconcyle for hym selfe & for hys house, holde, and kyll hym.

And then he shall take a censur full of burninge coles oute of the aulter that is before the Lorde, and hys handfull of swete cens beten smal and bryng the within the bayle and put the cens vpon the fyre before the Lorde: that the cloude of the cens may couer the mercyseate that is vpon the wytnesse, that he dye not. \* And he shall take of the bloude of the bullocke and sprynkle it with his synger before the mercyseate eastwarde: euen. vii. tymes.

Then shall he kyll the goote that is the peoples synne offryng, and brynge his bloude within the bayle, and do with hys bloude as he dyd with the bloude of the bullocke, and lette him sprynkle it towarde the mercyseate, and before the mercyseate: And reconcyle the holpe place frome the vncleaneesse of the children of Israell, and from their trespasses and all their synnes. And so let him do also vnto the tabernacle of wytnesse that dwelleth with them, euen amonge their vncleaneesse.

\* And there shall be nobody in the tabernacle of wytnesse, when he goeth in to make an attonement in the holy place, vntyll he come out agayne. And he shall make an attonement for hym selfe,

D. v. and

B  
Hebr. ix. 8

Leuit. xvi. 4  
Deut. 10. 6. 7. 8

D

Leuit. 1. 4



# Ceremonies,

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and for hys houtholde, and for all the multitude of Israel. Then he shal goo out vnto the aulter that standeth before the Lord, and reconcile it, and shal take of the bloude of the bullocke & of the bloude of the goote, & put it vpon the hornes of the aulter rounde about, and spraynkle of the bloude vpon it with hys finger seuen tymes, and cense it, & halowe it from the uncleannesse of the chyldren of Israel.

And when he hath made an ende of reconcyllynge the holy place & the tabernacle of wytnesse and the aulter, let him bypunge the lyue goote, and lette Aaron put both his handes vpon the heed of the lyue goote, & confesse ouer hym al the mysdedes of the chyldren of Israel, and their trespasses, & all their synnes: and let hym put them vpon the heed of the goote, and sende hym away (by the handes of one that is couenient) in the wyldernesse. And the goote shal beare vpon him all their misdoedes vnto the wyldernesse, and he shal let the goote go free in the wyldernesse.

And let Aaron goe in to the tabernacle of wytnesse & put of the linnen clothes whiche he put on when he went in to the holpe place, & leaue them there. And lette hym washe hys fleche with water in the holpe place, & put on hys owne rayment, & then come out & offer his burntoffrynge & the burntoffrynge of the people, & make an attonement for hym selfe and for the people, and the fatte of the synneoffrynge lette hym burne vpon the aulter. And let him that carryed forth the scape goote, wash his clothes and bath hys fleche in water, & then come in to the holte agayne.

And the bullocke of the synneoffryng & the goote of the synoffryng (whose bloude was brought in to make an attonement in the holpe place) lette one carpe oute without the holte and burne with fire: bothe their skynnes, their fleche and their donge. And let him that burneth them, washe his clothes and bathe hys fleche in water, and then come in to the holte agayne. \* And thys shalbe an ordynauce for euermore vnto you. And eue in the .x. daye of the seuenth moneth, ye shall humble your soules and shall do no worke at all: whether it be one of

your selues or a straüger that sojourneth amonge you, for that daye shal an attonement be made for you to cense you from al your synnes before the Lord, and ye shalbe cleane. It shalbe a Sabbath of rest vnto you, and ye shal humble your soules, and it shalbe an ordynauce for euer.

And the priest that is anoynted and whose hande was fylled to ministrate in hys fathers steade, shal make an attonement and shal put on the holpe linnen clothes and holy vestimentes, & reconcyle the holy sanctuarie and the tabernacle of witnesse & the aulter, & shal make an attonement also for the priestes and for all the people of the congregacion. And this shalbe an euerylastyng ordynauce vnto you to make an attonement for the chyldren of Israel for all their synnes once a yere: & it was done euen as the Lord commaunded Moses,

## The .xvii. Chapter.

All sacrifices muste be brought to the doore of the tabernacle. To do wher they may not offer. Bloude and all kare is forbydden them.

And the Lord talked with Moses, sayinge: speake vnto Aaron, & vnto hys sonnes, and vnto all the chyldren of Israel and saye vnto them, thys is the thyng whiche the Lord charged sayinge: Whatsoeuer he bee of the houle of Israel that kylleth an ore, lambe or goote in the holte or out of the holte and bypngeth them not vnto the doore of the tabernacle of wytnesse, to offer an offrynge vnto the Lord before the dwelling place of the Lord, bloude shalbe imputed vnto that man, as though he had shedde bloude, and that man shal perishe from amonge his people.

Wherfore let the chyldren of Israel bypunge their offrynges & they offer in the wyde felde, vnto the Lord: euen vnto the doore of the tabernacle of wytnesse and vnto the priest, and offer them for the peaceoffrynges vnto the Lord. And the priest shal spraynkle the bloude vpon the aulter of the Lord in the doore of the tabernacle of wytnesse, & burne the fatte to be a swete sauoure vnto the Lord. And lette them no more offer their offrynges vnto deuylles, after whome they goo an whoorynge. And this

Leu. xvii. 2.

Not et  
the .xviii.  
chap. 2.

this shalbe an ordinaunce for euer vnto you thorow out your generacions.

And thou shalt say vnto them: whatsoeuer man it be of the house of Israel or of strangers that sojourne amonge you that offereth a burnt offering or any other offering and byngeth it not vnto the doore of the tabernacle of wytnesse to offer vnto the Lorde, that felowe shall perishe fro amonge his people. And what so euer man it be of the house of Israel or of the strangers that sojourne amonge you that eateth any maner of bloude, I will set my face agaynste that soule that eateth bloude, & will destroye him from amonge his people, for the lyfe of the fleshe is in the bloude, and I haue geuen it vnto you vpon the aulter, to make an attonement for your soules, for bloude shall make an attonement for the soule. And therefore I sayd vnto the children of Israel: se that no soule of you eate bloude, nor yet any stranger that sojourneth amonge you.

What soeuer man it be of the children of Israel or of the strangers that sojourne amonge you that hunteth or catcheth any beast or foule that may be eaten, he shall poure out the bloude & couer it with erthe, for the lyfe of all fleshe is in the bloude. Therefore I sayd vnto the children of Israel: ye shall eate the bloude of no maner fleshe, for the lyfe of all fleshe is in his bloude, and whoso euer therefore eateth it shall perishe. And whatsoeuer soule it be that eateth that which dyed alone, or that which was forne with wilde beasts: whether it be one of your selues or stranger, he shall walke his clothes and bathe hym selfe in water, and shall be vncleane vnto the euen, and then is he cleane. But yf he walke them not nor walke his fleshe he shall beare his synne.

#### The notes.

a. He offereth vnto deuilles, that offereth vnto as offerings nye other thinge then vnto god onely, or that doeth his offeringe after anye other maner then God willeth him to do, and the same goeth a whore hunting after a deuill, as in psal. lxxvii. d.

#### The. xlviii. Chapter.

What degrees of kynned maye marrye together and what not.

¶ And the Lorde talked with Moyses sayinge: speake vnto the children of Israel, & saye vnto them, I am

the Lorde your God. Wherefore after the doynges of the lande of Egypte wherein you dwelte, see that ye doo not: neither after the doynges of the lande of Canaan, whether I will byngne you, nether walke ye in their ordinaunces: but doe after my iudgementes, and kepe myne ordinaunces, to walke therein: for I am the Lorde your God. Kepe therefore myne ordinaunces, and my iudgementes whiche yf a man doo he shall lyue thereby: for I am the Lorde.

¶ Se that ye goo to none of your nyghest kynned for to vncouer their secretes, for I am the Lorde. \* The secretes of thy father and thy mother, se thou vnhyl not: she is thy mother, therefore shalt thou not discouer her secretes. \* The secretes of thy fathers wyfe shalt thou not discouer, for they are thy fathers secretes. \* Thou shalt not discouer the priuite of thy sister, & daughter of thy father or of thy mother: whether she be borne at home or without. Thou shalt not vncouer the secretes of thy sonnes daughter or thy daughters daughter, for she is thyne owne priuite: Thou shalt not vncouer the secretes of thy fathers wyues daughter: whiche she bare to thy father, for she is thy syster: Thou shalt therefore not discouer her secretes. Thou shalt not vncouer the secretes of thy fathers sister, for she is thy fathers next kynswoman. Thou shalt not discouer the secretes of thy mothers syster, for she is thy mothers next kynswoman.

Thou shalt not vncouer the secretes of thy fathers brother: that is thou shalt not goo in to his wyfe, for she is thyne awnte. \* Thou shalt not discouer the secretes of thy daughter in lawe she is thy sonnes wyfe: therefore vncouer not her secretes. \* Thou shalt not vnhyl the secretes of thy brothers wyfe, for that is thy brothers priuite. Thou shalt not discouer the priuytes of thy wyfe and her daughter also, nether shalt thou take her sonnes daughter or her daughters daughter to vncouer their secretes, they are her nexte kin, it were therefore wickednes. \* Thou shalt not take a wife & her sister therto, to bere her & thou wouldest open her secretes

Rome. x. 5  
Gala. iii. 6  
Ezech. xx. 5

Gen. xix. 8  
Ezech. 22. 9

Deut. xxii. 14  
and xxvii. 1  
1. Cor. v. 6  
Deut. 27. 20  
ii. 18. xii. 14

Gene. 38. 13  
Deut. xxvii. 1

Leuiti. xx. 17  
mach. 14. 4

Ge. xix. 11



# Ceremonies, Leviticus.

Leuit. xv. b.  
Exod. xxii. b.

Leuit. xx. b.  
ii. Reg. xi. a.

Leuit. xx. a.

Roma. i. b.  
Leuit. xx. b.

Deut. xxvii. c.

cretes as longe as she lyueth.\* Thou shalt not go vnto a woman to vncouer her priuite as longe as she is putte a part for her vncleannes.\* Thou shalt not lie w<sup>th</sup> thy neighbours wife, to defile thy selfe w<sup>th</sup> her. Thou shalt not geue of thy seede<sup>a</sup> to offer it vnto<sup>b</sup> \* Moloch, p<sup>r</sup> p<sup>r</sup> defile not p<sup>r</sup> name of thy God, for I am the Lord.\* Thou shalt not lye with mākynde as w<sup>th</sup> womankind, for that is abhominaciō.\* Thou shalt lie with no maner of beast to defile thy selfe therewith, nether shall any woman stande before a beast to lye doune thereto, for that is abhominacion.

**D**efile not youre selues in any of these thynges, for with all these thynges are these nacions despyled which I cast out before you: and p<sup>r</sup> lande is defiled, & I wyl viset the wyckednes therof vpon it, & the lande shall spewe out her inhabitants.\* Kepe ye therfore myn ordinaunces & iudgementes, & se that ye comit none of these abhominacions: nether anye of you nor anye straunger that sojourneth amōg you (for al these abhominacions haue the men of the lande done whych were there before you, & the lande is defiled) lest that the lande spewe you out when ye haue despyled it, as it spewed oute the nacions p<sup>r</sup> were there before you. for whosoever shall comit any of these abhominacions, the same soules that comit them shall perishe from amonge their people. Therefore\* see that ye kepe myne ordinaunces, that ye commit none of these abhominable customes whiche were comytted before you: that ye despile not your selues therewith for I am the Lord your God.

**The notes.**

**Thy seed** a. Thy seede, that is thy generacions, thy sones, thy doughters, &c.  
**Moloch.** b. Take in the. xx. chapt. of Leviticus. a.

**The, xix. Chapter.**

A repetition of certayne lawes pertainynge to the x. commandmentes. A consideration for the poore. Howe we ought to iudge righteously. Howe we ought not to be auenged. Witch craft is forbydden.



**A**nd the Lord spake vnto Moses, saying: I speake vnto al the multitude of the chyldren of Israel, and say vnto the.\* Be holy for I p<sup>r</sup> Lord your God am holpe. Se that ye feare euery man

his father & his mother, & that ye kepe my Sabothes, for I am the Lord your God. Ye shall not turne vnto ydolles nor make you goddes of metall: I am the Lord your God.

When ye offre your peace offrynges vnto the Lord, ye shall offer them that ye may be accepted.\* And it shall be eaten the same daye ye offer it & on the morowe, but whatsoeuer is left on the thyrde day shall be burnt in the fyre. Ye shall bee eaten the thyrde daye, it shall be vncleane and not accepted. And he that eateth it shall beare hys synne, because he hath defiled p<sup>r</sup> halowed thynges of the Lord, and that soule shall perishe from amonge hys people.

\* When ye reape doune p<sup>r</sup> rype corne of your lande, ye shall not reape doune the vtmoste borders of your felde, nether shall thou gather p<sup>r</sup> whiche is left behind in thy haruest. Thou shalt not pluck in al thy vineyard cleane, nether gather in the grapes p<sup>r</sup> are ouer scaped. But thou shalt leue them for the poore and straunger. I am the Lord your God.

\* Ye shall not steale nether lie, nether deale falselye one with an other.\* Ye shall not sweare by my name falsely: that thou desylest not p<sup>r</sup> name of thy God, I am p<sup>r</sup> Lord. \* Thou shalt not begyle thy neyghboure wyth cauelacions, nether robbe him violently, \* neither shall the workmāns labour abyde with the vntyl the morninge. \* Thou shalt not curse the deaffe, nether put a stonblynge blocke before the blynde: But shalt feare thy God. I am the Lord. \* Ye shall doo no vnryghteousnesse in iudgement.\* Thou shalt not fauour p<sup>r</sup> poze nor honour the myghtie, but shalt iudge thy neyghbour righteouslye.

\* Thou shalt not go vp and doune a prey accuser amōg thy people, neither shalt p<sup>r</sup> helpe to shed the bloude of thy neyghboure: I am p<sup>r</sup> Lord. \* Thou shalt not hate thy brother in thyne hearte but shalt in anye wyse rebuke thy neyghbour: that thou beare not sin for his sake. \* Thou shalt not auenge thy selfe nor beare hate in thy mynde agaynst the chyldren of thy people \* but shalt loue thy neyghbour euē as thy selfe I am the Lord.

Leuit. xi. g.  
and. xx. b.  
i. Pet. i. d.

Kepe

# Ceremonies, Leviticus, Fol. lxxij.

Kepe myne ordinaunces. <sup>a</sup> Let none of thy catell gender with a contrarpe kynde, nether sowe thy selde with mingled seed, \* neither shalte thou put on any garment of linnen & wollen.

\* Yf a man haue to do with a womā that is bonde and hath bene medled with al of another man, whiche nether is bought nor fredome geue her, there shall be a payne vpon it: But they shal not dye bycause she was not made fre.

And he shall byynge for hys trespass offrynge vnto the Lorde: euen vnto the doze of the tabernacle of wytnesse, a ram for a trespassoffrynge. And the priest shall make an attonement for him with þ ram of the trespassoffrynge before þ Lorde, for his synne which he hath done: & it shall be forgene him, as concernyng þ syn which he hath done.

And when ye come to the lande and haue planted all maner of trees where of men eat, ye shal holde them vncircūcised as concernyng their fruite: euen thye yere shal they be vncircūcised vnto you & shal not be eaten of, and the fourth yere al þ frute of the shal be holy & acceptable to the Lorde. And the fifth yere maye ye eate of the fruite of them,

f & gather in the encrease of them: I am the Lorde your God. \* Ye shal eate no thing w bloud. \* ye shal vse no witchcraft, nor obserue disemall dayes, ye shal not rounde the lockes of youre heades, neither shalte thou marre the tustes of thy beerde. \* Ye shal not rente youre flethe for anye soules sake, nor pynte anye markes vpon you: I am the Lorde. Thou shalte not polute thy doughter, that thou woldest mayntene her to be an whoore: lest the lande fall to whooredome, and waxe ful of wickednesse. See þ ye kepe my Sabothes and feare my sanctuarie: I am the Lorde. Turne not to them that worke with spirites: neither regarde them þ obserue disemal dayes: þ ye be not defiled by the, for I am þ Lord your God.

Thou shalt cyle vp before the hore head, & reuerence the face of the oldmā, & dreade thy God, for I am the Lorde.

\* If a straunger sojourne by the in youre lande, see that ye bere hym not: But let the straunger that dwelleth w pou, be as one of your selues, and loue

him as thy selfe, for ye were straungers in the lande of Egypt. I am the Lorde your God.

\* Ye shal do no vnrpyghteousnesse in iudgement nether in meteyard, weight or measure. But ye shal haue true balances, true weyghtes. A true Ephā & a true hin. I am the Lorde your God whiche broughte you oute of the lande of Egypte, that ye shoulde obserue all myne ordinaunces and iudgements & that ye shulde kepe the: I am the Lord.

The notes.

a. Cattel maye not gender with a contrarpe kind agaynst the order of nature. Much lesse resonable creatures made to the ymage of god, as men and women. The feldes may not be sowne with mixt seed, that is, our deades & wordes must not be mingled with hypocrisie. Neither may our garmentes be made of linnen & wollen, that is, we may not mingle false doctrine with true, nor shew a carnall & worldlye ipse, vnder pience of religion.

## The xx. Chapter.

They that geue of their seede to Moloch shal dye therefore. Other goodly lawes necessarie to be vsed in common wealthes.



And the Lorde talked with Moses, saying: tell the children of Israell \* whosoever he be of the children of Israell, & geueth of his seede vnto a Moloch he shal dye for it: the people of the lande shal stone him w stones. And I wyl set my face vpon that felowe, and wil distrope him fro amōge his people: bycause he hath geuen of his seed vnto Moloch, for to defyle my sanctuarie and to polute my holpe name. And though that the people of þ lande hyde their eyes frome that felowe, when he geueth of hys seed vnto Moloch, so þ they kyll hym not: Yet I wyl put my face vpon that man and vpon hys generation, and wil distrope him and all that goo a whoorynge with hym and comit whooredome with Moloch frome amonge their people.

If anye soule turne him to enchaunters or expounders of tokens and go a whooryng after the, I wyl put my face vpon that soule & wyl distrope him fro amonge his people. \* Sanctifie youre selues therfore & be holpe for I am the Lorde your God. And se that ye kepe myne ordinaunces and do them. For I am the Lorde whiche sanctifie you.

whosoever

Deut. xxi. c  
Exer. xlv. b  
Mich vi. b  
Prou xx. a

Let none  
et.

Leu. xviii. c  
Deu xxvii. b  
Isa. lv. c

Leuit. xlv. a  
Rume. xi. b  
Ios. iii. b



# Ceremonies, Leviticus,

**E**xo. xxi. l. **P**rou. xv. c. **M**at. xv. a  
**Deu. xxii. c**  
**ii. Reg. xi. a**  
**Le. xviii. a**  
**Deut. 27. c**  
**i. Cor. v. c**  
\*Whosoever curseth his father or mother, shall dye for it, his blood be on his head, because he hath cursed his father or mother. \*He that breaketh wedlocke with another mans wife shall dye for it, because he hath broken wedlocke with his neighbours wyfe, & so shall he lyke wyse. \*If a man lye w<sup>th</sup> his fathers wife & vncouer his fathers secretes, they shall bothe dye for it, their bloude bee vpon their heades.

**Le. xviii. b**  
\*If a man lye w<sup>th</sup> his daughter in law, they shall die both of the: they haue wrought abhominacio, their blood be vpon their heades. \*If a man lye with mākind after h<sup>is</sup> maner as with woman kynde, they haue both committed an abhominacion and shall dye for it. Their bloude be vpon their heades.

**C** \*If a man take a wyfe & her mother therto, it is wickednes. He shall burne with fyre bothe hym and them, that there be no wyckednesse amonge you.

**Le. xviii. c**  
**Deut. 27. a**  
\*If a man lye with a beast he shall dye, and ye shall see the beast.

**Le. xviii. b**  
\*If a woman goo vnto a beast & lye downe therto: thou shalt kyl the woman and the beast also, they shall dye, and their bloude be vpon their heades. \*If a man take his sister his fathers daughter or his mothers daughter, & see her secretes, and she se his secretes also, it is a wicked thyng. Therefore let the peryshe in the sight of their people, he hath sene his sisters secretes, he shall therfore beare his sinne. \*If a man lye with a woman in tyme of her naturall disease and vncouer her secretes and open her fountayne, & she also open the fountayne of her bloude, they shall bothe peryshe from amonge the people.

**Le. xviii. b**  
\*Thou shalt not vncouer the secretes of thy mothers sister nor of thy fathers sister, for he that doeth so, vncouereth his nexte kyn: and they shall beare their mysdoynge.

**Le. xviii. b**  
\*If a man lye with his vnclis wife, he hath vncouered his vnclis secretes: they shall beare their synne, and shall dye childlesse.

**Le. xviii. b**  
**Mat. xxi. c**  
\*If a man take his brothers wyfe, it is an vncleane thig, he hath vncouered his brothers secretes, they shall be childlesse therfore.

**Le. xviii. b**  
\*Se that ye kepe therfore all myne

ordinaunces and al my iudgementes, and that ye doo them: that the lande whether I byynge you to dwel therein, spew you not out. And se that ye walke not in the maners of the nacions which I cast out before you: for they committed al these thynges, & I abhorred the.

But I haue sayd vnto you: that ye shall enioye their lande, and that I will geue it vnto you to possesse it: euen a lande that floweth with milke and honye. I am the Lorde your God, which haue separated you frome other nacions: that ye shoulde put difference betwene cleane bestes and vncleane, and betwene vncleane foules and them that are cleane. Make not your soules therfore abhominable with bestes and foules, and with all maner thyng that creepeth vpon the ground: which I haue separated vnto you, to holde them vncleane. Be holy vnto me, for I the Lorde am holpe, and haue seuered you from other nacions: that ye shoulde be myne.

\*If there be a man or woman that worketh with a spirite or that expoundeth tokens they shall dye for it. Men shall stone them with stones, and their bloude shall be vpon them.

## The notes.

a. Under this name Moloch, is forbidden all manner of ydolatre, specially the offering of children therunto, for that was obhominable before the Lorde. Moloch was an ydole of the children of Ammon, whose image was halowe, hauinge in it. vii. closettes. One was to offer therein fine flour, an other for turtle doves, the thyrde, for a shepe, the fourth for a ram, the fifth for a calfe, & sixt for an oxe. And for him that woulde offer his sonne, was opened the vii. closet. And the face of this ydole was lyke the face of a calfe, his hand made playne redy to receiue of the that shoulde by.

## The. xxi. Chapter.

The priest is forbidden to be at the death of anye of his people, a fewe of his kynne excepte. Whistes may not be shauen neither on the head nor yet of the beard. The priestes wyfe must be a mayde. The priestes daughter may not be an harlot.

**A**nd the Lorde sayde vnto Moses: speake vnto the priestes & sonnes of Aaron and saye vnto them. \*A priest shall defyle hym selfe at the death of none of his people, but vpon his kin & is nye vnto him: as his mother, father, son, daughter & brother: & on his sister as longe as she is a mayde & dwelleth nye him & was neuer geuen to man: on her

her maye defile hym selfe. But he shall not make hym selfe vncleane vpon a ruelar of hys people to polute hym selfe with all.

**¶** They shall make them no baldnesse vpon their heades or haue of the lockes of their beardes, nor make anye markes in their flesh. They shall be holpe vnto their God, and not polute the name of their God, for the sacrifices of the Lord & the bread of their God they doo offer: Therefore they muste bee holpe.

**¶** They shall take no wyfe that is an whoore or poluted, or put from her husbande: for a prieste is holpe vnto hys God. Sanctifie him therfore, for he offereth by þe breade of God: he shall therfore, be holpe vnto the. For I the Lord which sanctifie you am holpe.

**¶** If a priestes doughter fall to playe the whoore, she poluteth her father: therfore she shall be burnt with fyre.

**¶** He that is þe hye priest amonge hys brethren vpon whose head the anoynting oyle was poured, & whose hande was fylled to putte on the vestimentes, shall

not vncouer hys heade nor rente hys clothes, neither shall goo to anye deed body to make hym selfe vncleane: no not on his father or mother, nether shall go out of the sanctuary, that he polute not the holpe place of hys God, for the crowne of the anoyntynge oyle of God, is vpon hym. I am the Lord. \* He shall take a mayde vnto hys wyfe: but no wydowe nor deuorced nor poluted whoore. But he shall take a mayde of hys owne people to wyfe, that he defyle not his seed vpon his people: for I am the Lord which sanctifie hym.

**¶** And the Lord spake vnto Moses sayinge: speake vnto Aaron and saye: No man of thy seed in their generacions þe hath anye deformite vpon hym, shall preace to offer the breade of hys God: \* for none that hath anye blemyshe shall come nere: whether he be blynde, lame, snott nosed, or that hath any misshapen membre, or broken footed, or broken handed, or croke backed, or perleyed, or goggeleyed, or maunge, or skaulde, or hath hys stones broken.

No man that is deformed of þe seed of Aaron the prieste, shall come nye to

offer the sacrifices of the Lord. If he haue a deformite, he shall not preace to offer the breade of hys God. Notwithstanding he shall eate of þe breade of hys God: euen as wel of the moste holpe, as of the holpe: but shall not goo in vnto þe bayle nor come nye the alter, because he is deformed that he polute not my sanctuarie, for I am the Lord that sanctifie them. And Moses tolde it vnto Aaron and to hys sonnes, and vnto all the children of Israel.

**¶** The notes.

a. The priestes be warned þe they shall not come at the commune waylynges & lamentacions of þe dead, lest they should thereby be þe more vnapt to do their sacrifices, wherunto they were properly appoynted, lest they should by their weeping geue an occasion to dystroie the beleue of the resurrection of the dead.

A prieste shall not come at burialles

**¶** The. xxii. Chapter.

What maner persones ought to abstayne from eatinge the thynges that were offered. Howe, what and when they shoulde be offered.



And the Lord comened with Moses sayinge: byd Aaron & hys sonnes that they abstayne frome the halowed thynges of the childre of Israel which they haue halowed vnto me, that they polute not my holpe name: for I am the Lord. Saye vnto them: whosoever he be of all your seed amonge your generacion after you, that goeth vnto the halowed thynges whiche the children of Israel shall haue halowed vnto the Lord, his vncleannes shall be vpon him: and þe soule shall perishe frome out of my sight. I am the Lord.

\* None of the seed of Aaron that is a leper or that hath a runninge soze, shall eate of the halowed thynges vntyll he be cleane. And whosoever toucheth any vncleane soule or man whose seed runneth frome hym by nyghte, or whosoever toucheth anye wozime that is vncleane to hym, or manne that is vncleane to him, whatsoeuer vncleannes he hath: the same soule that hath anye such thinge, shall be vncleane vntyll euē, and shall not eate of the halowed thynges vntyll he haue washed hys fleashe with water. And then when the sonne is doune he shall be cleane & shall afterwarde eate of the halowed thynges: for they are hys foode. \* Of a beaste that dyeth

Leuit. xv. 4

B

Epo. xxi. 11  
eyer. xliii. 11



# **Ceremonies,      Leviticus,**

dieth alone or is rent with wylde beas-  
 tes, he shal not eate, to defile him selfe  
 therwith: I am the Lorde. But let the  
 kepe therfore myne ordinaunce, lest they  
 lade sinne vpon them, & dye therein whē  
 they haue despyled them selues: for  
 I am the Lorde whyche sanctifye  
 them.

There shall no straunger eate of the  
 halowed thynges, nether a gest of the  
 priestes, or an hyred seruaunte. But yf  
 the prieste bye anye soule with money  
 he maye eate of it, and he also that is  
 bozne in hys house maye eate of hys  
 bread. Yf the priestes doughter be ma-  
 rryed vnto a straunger, she maye not  
 eate of the halowed heueofferynges.  
 Notwithstanding yf the priestes dou-  
 ghter be a wedowe or deuorced & haue  
 no childe but is returned vnto her fa-  
 thers house agayne, she shal eate of her  
 fathers bread as well as she dyd in her  
 yowth. But there shall no straunger  
 eate therof. Yf a man eate of the halo-  
 wed thynges vntwittinglye, he shal put  
 the fyfth part therunto, & make good  
 vnto the priest & halowed thyng. And  
 let the priestes see, that they despyle not  
 the halowed thynges of the chyldren  
 of Israell whiche they haue offered vn-  
 to the Lorde, lest they lade them selues  
 with misdoynge & trespass in eatynge  
 their halowed thynges, for I am the  
 Lorde whiche halowe them.

And the Lorde spake vnto Moyses, say-  
 ing: speake vnto Aarō & his sōnes, & vn-  
 to al the chyldre of Israell & say vnto the  
 \*whatsoeuer he be of the house of Is-  
 rael or straunger in Israell that wyl  
 offer his offerynge: whatsoeuer bowe or  
 frewyl offerynge it be whiche they wyl  
 offer vnto the Lorde for a burnt offe-  
 ryng to reconcile them selues, it must  
 be a male withoute blemishe of the ox-  
 en, shepe or gootes, \*let them offer no  
 thyng that is deformed for they shall  
 get no fauoure therwith.

Yf a man wyl offer a peaceofferynge  
 vnto the Lorde and separate a bowe or  
 a frewyl offerynge of the oxen or the  
 flocke, it must be without deforme, &  
 it maye be accepted. These maye be no  
 blemishe therein: whether it be blinde,  
 broken, wounded or haue a wen, or be  
 maunge or scabbed, see that ye offer no

suche vnto the Lorde, nor put an offe-  
 ryng of anye suche vpon the aulter  
 vnto the Lorde.

An ore or a shepe that hath any me-  
 bre out of propozcion, mayst thou offer  
 for a frewyl offerynge: but in a bowe it  
 shall not be accepted. Thou shalt not  
 offer vnto the Lorde that whyche is  
 broosed, broken, plucked out or cutte  
 awaye, nether shalt make anye suche in  
 poure lande, neither of a straungers  
 hande shal ye offer an offeryng to your  
 God of anye suche. For they marre al in  
 that they haue deformities in them, &  
 therefore can not be accepted for you.  
 And the Lorde spake vnto Moyses say-  
 ing: when an ore, a shepe or a goote  
 is brought forth, it shalbe seuen dayes  
 vnder the dame. And from the .viii. daye  
 forth, it shalbe accepted vnto a gyfte in  
 the sacrifice of the Lorde: And whether  
 it be ore or shepe, ye shal not kyll it and  
 her yonge bothe in one daye. When ye  
 wyl offer a thankeofferynge vnto  
 the Lorde, ye shal so offer it that ye may  
 be accepted. And the same day it muste  
 be eaten by, so that ye leaue none of it  
 vntyl the morowe. For I am the Lorde,  
 kepe nowe my commaundemētes, and  
 doe them, for I am the Lorde. And po-  
 lute not my holpe name, that I maye  
 be halowed among the chyldren of Is-  
 rael. For I am the Lorde whiche ha-  
 lowe you, and broughte you out of the  
 lande of Egypte, to be poure God: for  
 I am the Lorde.

## **The notes.**

a. The thankeofferynge, is the offerynge of than-  
 kes geuinge. Thankes geuing, is when the be-  
 nefites of God be recited, whereby the sayth to  
 God is strengthened the more fastly to loke for  
 the thinge that we desire of God.

## **The .xxiii. Chapter.**

Of the holpe dayes, as the Saboth, Ester, wyl-  
 son tyde, the feast of the fyrst frutes. The feast of clea-  
 nse. The feast of trumpettes. The feast of the taber-  
 nacles.



And the Lorde spake vnto  
 Moyses saying: speake vnto  
 the chyldren of Israell, & saye  
 vnto the. These are the fea-  
 stes of the Lorde whiche ye shall call  
 holpe feastes. \* Syxe dayes ye shall  
 worke, & the .vii. is the Saboth of reast  
 an holpe feast: So that ye maye doe no  
 woork therein, for it is the Saboth  
 of the Lorde, where soeuer ye dwell.  
 These

Deut. xv. e  
 and. xvii. a

Mala. i. b

*Exod. xii. c. Au. xxviii. c. Exo. xii. b*  
 These are the feastes of the Lord which ye shall proclayme holys in theyr seasons. \* The xiiii. daye of the fyrste moneth at euen is, *Exod. xii. c. Au. xxviii. c. Exo. xii. b* the Lordes Pascheouer. And the xv. daye of the same moneth is the feaste of swete breade vnto the Lord vii. dayes ye muste eate vnto the Lord breade. The fyrste daye shalbe an holys feast vnto you, so that ye maye do no laborious worke therein. But ye shall offer sacrifices vnto the Lord. vii. dayes, and the seuenth daye also shalbe an holys feast, so that ye maye do no laborious worke therein.

*Exod. xii. c. Au. xxviii. c. Exo. xii. b*  
 And the Lord spake vnto Moses sayinge: speake vnto the chyldren of Israel and say vnto them: \* when ye be come in to the land which I geue vnto you: & reape doune youre haruest ye shal bring a shefe of the fyrste frutes of your haruest vnto the preeste, and he shall waue the shefe before the Lord to be accepted for you: and euen the morowe after the Sabboth the preeste shal waue it. And ye shall offer that daye whē he wauieth the shefe, a lambe without blemyshe of a yere olde for a burnt offeringe vnto the Lord: and the meat offeringe thereof two tenth deales of fine flour mengled with oyle to be a sacrifice vnto the Lord of a swete sauoure: the drinkeofferinge thereto, *Exod. xii. c. Au. xxviii. c. Exo. xii. b* the fourth deale of an hynde of wine. \* And ye shall eate nether bread, nor parched corne, nor furmenty of newe corne: vntyll the selfe same daye that ye haue broughte an offeringe vnto your God. And this shalbe a lawe for euer vnto your chyldren after you, wheresoeuer ye dwell.

*Exod. xii. c. Au. xxviii. c. Exo. xii. b*  
 \* And ye shal counte from the morowe after the Sabboth: euen from the daye ye brought the shefe of the waueofferinge vii. weekes complete: euen vnto the morowe after the vii. weke ye shal nomber. i. dayes. And then ye shal bring a newe meat offeringe vnto the Lord. And ye shal bringe out of your habitacions two waue loues made of two tenth deales of fine flour leuened and bakē, for fyrst frutes vnto the Lord. \* And ye shal bypunge with the breade seuen lambes withoute deformente of one yere of age, and one yonge ox and .ii. rammes, which shal serue for burnt offerings vnto the Lord, with meat offerings

& drinkeoffringes longynge to the same, to be a sacrifice of a swete sauoure vnto the Lord.

And ye shal offer an he goote for synneofferinge: and two lambes of one yere olde for peace offerings. And the preeste shal waue them with the breade of the fyrste frutes before the Lord, and with the two lambes. And they shalbe holys vnto the Lord and be the preestes. And ye shall make a proclamation the same daye that it be an holys feast vnto you, and ye shal do no laborious worke therein: And it shalbe a lawe for euer thow out al your habitacions vnto your chyldren after you.

\* When ye reape doune your haruest, thou shalte not make cleane ryddaunce of thy felde, nether shalt thou make any after gatherig of thy haruest: but shalt leue them vnto the poore and the stranger. I am the Lord your God.

And the Lord spake vnto Moses sayinge: speake vnto the chyldren of Israel and saye. \* The fyrste daye of the seuenth moneth shalbe a reaste of remembrance vnto you, to blowe hornes in an holys feast it shalbe, and ye shal do no laborious worke therein, and ye shall offer sacrifice vnto the Lord.

And the Lord spake vnto Moses sayinge: \* also the tenth daye of the selfe seuenth moneth, is a daye of an attouemente, and shalbe an holys feast vnto you, and ye shall humble your soules and offer sacrifice vnto the Lord. \* After reouer ye shal do no worke the same daye, for it is a daye of attouemente, to make an attouement for you before the Lord your God. for whatsoeuer soule it bee that humbleth not hym selfe that daye, he shalbe destroyed frome amonge his people. And whatsoeuer soule do anye maner worke that daye, the same I wyl destroy from amonge his people. Se ye do no maner worke therfore. And it shalbe a lawe for euer vnto your generacions after you in all your dwellinges. The Sabboth of reste it shalbe vnto you, and ye shal humble your soules. The .ix. daye of the moneth at euen and so forth from euen to euen againe ye shal kepe your Sabboth.

And the Lord spake vnto Moses sayinge: I. i. inge:



# Ceremonies.

# Leuiticus.

An. xxi. b.  
i. E. d. v. e.  
i. p. ac. i. b.

inge: speake vnto the chylde of Israel and saye: \* the .xv. daye of the same seuenth moneth shalbe the feast of tabernacles. vij. dayes vnto the Lorde. The fyrst daye shalbe an holy feaste, so that ye shal doo no laborious worke therein. Seuen dayes ye shall offer sacrifice vnto the Lorde, and the .viij. daye shalbe an holy feaste vnto you, and ye shall offer sacrifice vnto the Lorde. It is the ende of the feaste, and ye shall do no laborious worke therein.

These are the feastes of the Lorde whiche ye shall proclayme holy feastes, for to offer sacrifice vnto the Lorde, burnt offrynges, meatoffrynges and drynkeoffrynges euery daye: besyde the Sabbathes of the Lorde, & besyde your gyftes, and all your vowes, and al your fre wyll offrynges whiche ye shal geue vnto the Lorde.

**E** Moreover in the .xv. daye of the seuenth moneth, after that ye haue gathered in the frutes of the land, ye shall kepe holy day vnto the Lord. vii. daies longe. The fyrste daye shalbe a daye of reste, and the .viij. daye shalbe a daye of reste. And ye shall take you the fyrste daye, the frutes of goodly trees and the braunches of palme trees and the bowes of thicke trees, and wyllowes of the brooke, and shal reioyce before the Lord vii. dayes. And ye shall kepe it holy day vnto the Lorde. vii. dayes in the yere. And it shalbe a lawe for euer vnto your chylde after you, that ye kepe that feast in the seuenth moneth. And ye shall dwell in bootes seuen dayes: euen all that are Israelites borne, shall dwell in bootes, that your chylde after you may knowe howe that I made the chylde of Israel dwell in bootes, when I brought them out of the land of Egypt: for I am the Lord your God. And Moyses tolde al the feastes of the Lord vnto the chylde of Israel.

## The notes.

The first frutes.

Humble your soules.

Sabbath

a. The fyrste frutes and tythes wer the signes of the faythe, knowledginge to haue receyved their goodes and cattell of the Lorde, as it is saide. Exod. xxi. d. and. xxiij. c.

b. To humble the soule, is to chastise the bodye, by abstinence & afflyctiō, as is said. Psal. lviij. a.

c. Sabbathes feastes and newe moones, signifye ioye and gladnes of the conscience, the renewing of man, and the rest wherin wee rest from our owne workes, not doyng our wylls, but Gods. Who

worketh in vs thorow his Gospell and glad tydings, while we earnestlye beclue it. Ez. x. b.

## The .xxiiij. Chapter.

**E** The oyle for the lampes and lyghtes, of the breede of remembraunce of the wyldes. The chylde must be knowen. He that kylleth shalbe kylled. &c.



And the Lord spake vnto Moyses saying: \* commaunde the chylde of Israel that they bringe vnto the, pure oyle of olyue beaten for lyghtes to poure in to the lampes alwaye, wythoute the bayle of wytnesse within the tabernacle of wytnesse. And Aaron shall dresse them bothe euen and moynunge before the LORD alwayes. And it shalbe a lawe for euer amonge your chylde after you. And he shal dresse the lampes vpon the pure candellsticke before the LORD perpetuallie.

\* And thou shalt take fyne flour and bake .xii. wastels therof, two tenthdeales shall euery wastell bee. And make two rowes of them, syre on a rowe vpon the pure table before the Lorde, and put pure frankencens vpon the rowes. And it shalbe breade of remembraunce, and an offryng to the Lorde. Euery Sabbath he shall put them in rowes before the Lord euermore, geuen of the chylde of Israel, that it be an euerlasting couenaunte. \* And they shall bee Aarons and his sonnes, and they shall eate them in the holie place. For they are mooste holie vnto hym of the offrynges of the Lorde, and shall be a dyste for euer.

And the sonne of an Israelitish wife whose father was an Egypcian, wente oute among the chylde of Israel. And this sonne of the Israelitish wyfe and a man of Israel, stroue together in the holte. And the Israelitish womans sonne blasphemed the \* name of the LORD, and \* cursed, and they brought hym vnto Moyses. And his mothers name was Salomith, the doughter of Dibz of the tribe of Dan: & they \* put him in ward, that Moyses shoulde declare vnto them what the Lorde sayd therto.

And the Lord spake vnto Moyses saying, bringe hym that blasphemed with out the holte, and let all that herde him, put theyr handes vpon his heade, and let all the multitude stone hym.

And

Exod. xli. d. v. e. i. p. ac. i. b.

And speake vnto the chyldren of Isra-  
el, sayinge: \* Whosoener curseth hys  
God, shal beare hys sinne: And he that  
blasphemeth the name of the Lord, shal  
dye for it: all the multitude shall stone  
hym to dethe. And the straunger as wel  
as the Israelite yf he curse the name,  
shal dye for it.

\* He that killeth any man, shal dye for  
it, but he that killeth a beaste shal paye  
for it, beest for beaste. If a man mayne  
his neighbour, as he hath done, so shal  
it be done to hi agayne: broke for broke  
\* eye for eye, and toth for toth: euen as  
he hath mayned a man so shall he be  
mayned agayne. So now he that kyl-  
leth a beaste, shal paye for it: but he that  
killeth a man, shal dye for it. Ye shall  
haue one maner of lawe amonge you:  
euen for the straunger as well as for  
one of your selues, for I am the Lord  
your God.

And Moses tolde the chyldren of Is-  
rael, that they shoulde brynge him that  
had cursed, out of the hoste, and stone  
hym wpyth stones. And the chyldren of  
Israel dyd as the Lord commaun-  
ded Moses.

#### The notes.

- a. The same are called shewebreads, or halow-  
ed loaves.  
b. He curseth his God, & blasphemeth his name,  
that despyeth and despeth Gods ordinaunces,  
statutes, and commaundementes, or that magni-  
fichyennes traditions or lawes about Gods,  
or that setteth as muche thereby, as by the precep-  
tes of the most mercifull God.

#### The. lxxv. Chapter.

The Sabbath of the vii. yerres and of the yere of iube-  
lie, other wyse called the fiftie yere.

And the Lord spake vnto Mo-  
ses in mount Sinai sayinge:  
speake vnto the chyldren of  
Israel & saye vnto the. When  
ye be come into the lande, which I geue  
you, let the lande reste a Sabbath vnto  
the Lord. \* Sixe yerres thou shalt  
sowe thy felde, and syxe yere thou shalt  
cut thy vines and gather in thy frutes.  
But the \* seuenth yere shall bee a Sab-  
both of rest vnto the lande. The Lordes  
Sabbathe it shalbe, and thou shalt ne-  
ther sowe thy felde, nor cut thy vines.

The corne that groweth by it selfe  
thou shalt not reape, nether gether the

grapes & growe without thy dressynge  
but it shalbe a Sabbath of rest vnto the  
lande. Neuerthelesse the Sabbath of  
the lande shalbe meate for you: euen for  
the and thy seruaunt and for thy maide  
& for thy hyred seruaunt & for the straun-  
ger & dwelleth with the: & for thy catell  
and for the beastes that are in thy land,  
shall all the encrease thereof be meate.  
Then nombze seuen<sup>a</sup> wekes of yerres,  
that is, seuen tymes seuen yere: and the  
space of the seuen wekes of yerres wyll  
bee vnto the. xlix. yere. And then thou  
shalt make an horne blowe: euen in  
the tenth daye of the seuenth moneth,  
whiche is the daye of attonement. And  
then shalt ye make the horne blowe, & uē  
thorowe oute all youre lande. And ye  
shall halowe the fiftieth yere, and pro-  
claime lybertye, thorowe oute the land  
vnto all the inhabitants therof. It shal-  
be a yere of<sup>b</sup> iubelie vnto you and ye  
shall retourne: euery manne vnto hys  
possession and euery man vnto hys kin-  
red againe. A yere of iubelie shall that  
fiftieth yere be vnto you. Ye shall not  
tewenether reape the corne that grow-  
eth by it selfe, nor gether the grapes &  
growe without thy labour. For it is a  
yere of iubelie and shalbe holie vnto  
you: how be it, yet ye shall eate of the en-  
crease of the felde. And in thys yere of  
iubelie ye shall retourne, euery man vnto  
his possession againe.

When thou sellest oughte vnto thy  
neighbour or byest of thy neighbours  
hande, ye shal not oppresse one another:  
but accorpyng to the number of yerres  
after the iubelie yere thou shalt bye of  
thy neighbour, & accorpyng vnto the  
nombze of frute yerres, he shall sell vnto  
the. Accorpyng vnto the multytude  
of yerres, thou shalt encrease the pryce  
thereof and accorpyng to the lewnesse  
of yerres, thou shalt mynysh the pryce:  
for the nombze of frute he shal sell vnto  
thee. And se that no man oppresse hys  
neighbour, but feare thy God. For I  
am the Lord your God. Wherefore  
do after myne ordynaunces and kepe  
my lawes and do them, that ye maye  
dwell in the lande in safetie. And the  
lande shall geue her frute, and ye shall  
eate youre fylle and dwell therein in  
safetie.



# Ceremonies.

# Leuiticus.

If ye shall saye: what shal we eate the seventh yere, in as much as we shal not sowe, nor gether in oure increase? I wil sende my blessinge vpon you in the sixt yere, and it shal byynge fourth the frute for thre yeres: and ye shal sow the eight yere and eate of the olde frute vntyll the ix. yere, and enen vntill her frutes come,

**D** ye shall eate of olde store. Wherefore the lande shall not bee solde for euer, **Psal. 14. 8.** because that the lande is myne, and ye but straungers and sojourners with me: and ye shall thorow out al the land of your possession, let the land go home fre agayne.

**Ex. xxv. 1. 2.** **Leuit. 25. 1. 2.** **Deut. 15. 1. 2.** \* When thy bzother is waxed poore, and hath sold awaye or his possession: if any of hys kin come to redeme it, he shal bye oute p<sup>r</sup> whiche his bzother sold. And though he haue no man to redeme it for hym, yet if hys hande can get sufficiente to bye it oute agayne, then lette hym counte how longe it hath be solde, and delpyer the rest vnto him to whome he solde it, and so he shal retourne vnto hys possession agayne. But and if hys hande can not get sufficiente to restore it to hym agayne, then that which is solde shal remayne in the hande of hym that hath boughte it, vntyll the iubelye: and in the yere of Iubelye it shal come out, and he shal retourne vnto his possession agayne.

**E** If a man sell a dwellinge house in a walled cytye, he maye bye it oute agayne anye tyme within a hole yere after it is solde: and that shal be the space in which he maye redeme it agayne. But and if it be not boughte oute agayne within the space of a full yere, then the house in the walled cytye shal be stablyshed for euer vnto him that bought it and to his successors after him and shal not goe out in the yere of Iubelye. But the houses in byllages whiche haue no walles rounde about them, shal be counted lyke vnto the felde of the countree, and maye be boughte out agayne at anye season, and shal goe oute fre in the yere of Iubelye.

**N**otwithstandinge the cytyes of the leuytes and the houses in the cyties of theyr possessions the leuytes maye redeme at all seasons. And if a manne purchase oughte of the Leuytes: wha

ther it be house or cytye that they possesse the bargaine shal goe out in the yere of iubelye for the houses of the cyties of the Leuytes, are their possessions amonge the chyldren of Israell. But the felde that lye rounde aboute theyr cyties, shal not be bought: for they are theyr possessions for euer.

**I**f thy bzother bee waxed poore and fallen in decap with the, receaue hym as a straunger or a sojourner, and let him lyue by the. \* And shalte take none vsury of hym, nor yet vantage. But shalt feare thy God, that thy bzother may lyue with the. Thou shalt not lende him thy moneye vpon vsurye nor lende him of thy sode to haue anantage by it: for I am the Lorde your God which brought you oute of the lande of Egypte, to geue you the lande of Canaan and to be your God.

**I**f thy bzother that dwelleth by the waxe poore and sell hym selfe vnto the, thou shalt not let him labour as a bond seruaunte doeth: but as an hyred seruaunte & as a sojourner he shal be with the, and shal serue the vnto the yere of Iubelye, and then shal he departe frome the: both he and hys chyldren with him, and shal retourne vnto hys owne kynne red agayne, and vnto the possessions of hys fathers: for they are my seruantes which I brought out of the lande of Egypte, and shal not be solde as bondmen. **Se** therfore that thou raigne not ouer hym cruelly, but feare thy God. If thou wilt haue bondseruautes and maydens, thou shalt bye them of the heythens that are rounde aboute you, and of the chyldren of the straungers that are sojourners amonge you, and of theyr generations that are with you, which they begat in your lande. And ye shall possesse them and geue them vnto your chyldren after you, to possesse them for euer: and they shal be your bondmen. \* But ouer your brethren the chyldren of Israell, ye shall not raggne one ouer another cruelly.

**W**hen a straunger and a sojourner waxeth rich by the, and thy bzother that dwelleth by hym waxeth poore, and sell hym selfe vnto the straunger that dwelleth by the, or to anye of the straungers hym: after that he is solde he maye be redemmed





# Ceremonies:

# Leuiticus.

God begi  
herb and  
augmen-  
eth hys  
more and  
more as  
people  
harden  
their her-  
res agnst  
ypm.

vnto me, then will I punish you seven  
tympes moze for your synnes, and will  
breake the pryde of your strengthe. for  
I will make the heauen ouer you as  
harde as yron, and your lande as hard  
as brasse. And so your labour shall be  
spent in vayne. for your lande shall not  
geue her encrease, nether the trees of  
the land shall geue their frutes.

And yf ye walke contrarie vnto me  
and will not herken vnto me, I will  
brynge seven tymes moo plagis vpon  
you accordyng to your synnes. I will  
sende in wilde beastes vpon you, which  
shall robbe you of your chyldren, and  
destroie your cattell, and make you so  
fewe in number that your hye wayes  
shall grow vnto a wilderness.

**D** And if ye will not be lerned yet for  
all this but shall walke contrarie vnto  
me, then will I also walke contrarie vn-  
to you and will punish you yet seven  
tympes for your synnes. I will sende a  
swerde vpon you, that shall auenge my  
testamente with you. And when ye are  
slew vnto your cyties, I will sende the  
pestilence amonge you, ye shall be deli-  
uered into the handes of your enemies.  
And when I haue broken the staffe of  
your bread: that .x. wyues shall bake  
your bread in one oven, and men shall  
deliuer you your breade agayne by  
weyghte: then shall ye eate and shall  
not be satisfied.

Osee. i. ff. b  
Mich. vi. b

And if ye wil not yet for all this her-  
ken vnto me, but shall walke contrarie  
vnto me, then I wil walke contrarie vn-  
to you also with wrathfull ye and will also  
chastice you seven tymes for your syn-  
nes: \* so that ye shall eate the fleshe of  
our sonnes and the fleshe of your daugh-  
ters. And I will destroie your alters  
bult vpon hye hylls, and ouerthrowe  
your ymages, and cast your carcasses  
vpon the bodys of your ydolles, and  
my soule shall abhorre you. And I will  
make your cyties desolate, and brynge  
your sanctuaries vnto nought, and  
will not smell the sauours of your  
sweete odoures.

iii. Is. vi. g

And I will brynge the lande vnto a  
wildernesse: so y your enemies whiche  
dwell therein shall wondre at it. And I  
will strawe you amonge the heathen,  
and will draw oute a swerde after you,

and your lande shall be waste. And your  
cyties desolate. Then the lande shall  
reioyce in her Sabbothes, as long as  
it lyeth voyde, and ye in your enemies  
lande: euen then shall the lande kepe ho-  
lye daye, and reioyce in her Sabbothes.  
And as long as it lyeth voyde it shall  
reste, for that it coulde not reste in your  
Sabbothes, when ye dwelt therein.

And vpon them that are left alpye  
of you I will sende a fayntnesse in to  
their hartes in the lande of their ene-  
myes: so that the sounde of a lease that  
falleth, shall chase them, and they shall  
flee as though they fled a swerde, and  
shall fall no man folowinge them. And  
they shall fall one vpon another, as it  
wet before a sworde euen no man folow-  
ing them, and ye shall haue no power to  
stande before your enemyes: And ye  
shall perishe amonge the heathen, and  
the lande of your enemyes shall eate  
you vp.

And they that are left of you, shall  
pyne awaye in their vnrightheousnes,  
euen in their enemyes lande, and also in  
the myddes of their fathers shall they  
consume. And they shall confesse their  
myddes, and the myddes of their fa-  
thers in their trespasses, whyche they  
haue trespassed agaynst me, and for that  
also that they haue walked contrarie  
vnto me. Therefore I also will walke  
contrarie vnto them, and will brynge  
them into the lande of their enemyes.  
And then at the leste waye they vncir-  
cumcysed hertes shall be tamed, and the  
they shall make an attonement for their  
myddes.

\* And I will remember my bonde with  
Jacob and my testamente with Isaac,  
& my testamente with Abraham, and wil  
thynke on the lande. For the lande shall  
be left of them and shall haue pleasure  
in her sabbothes, whyle she lyeth waste  
without them, and they shall make an  
attonement for their myddes, be-  
cause they despyled my lawes and  
their soules refused mine ordinaunces.  
And yet for all that when they be in the  
lande of their enemye, \* I will not  
so caste them awaye nor my soule  
shall not so abhorre them, that I  
will utterly destroie them and brea-  
ke myne appoyntemente with them: for

f

G

Deut. 32

Deut. 32

I am the Lord their God. I will therefore \* remembre vnto them the fyrste couenaunte made when I broughte them out of the land of Egypte in the syght of the hethen, to be theyr God: for I am the Lord.

These are the ordinaunces, Iudgements, & lawes which the Lord made betwene hym and the chyldre of Israel in mount Sinai by the hand of Moyses.

The notes.

a. To feare the Sanctuary, is diligently to per-  
fourme the true worshippe and seruyce of  
God, to leaue of norynge, to obseue and kepe  
the purenes bothe of body and mynde, verily and  
not hypocritically to belue that he knoweth,  
beholdeth, doeth and ruleth al thinges: to beware  
of offending him, and with all feare and dili-  
gence to walke in the pathes of his lawes.

b. When menne se that God punisheth them for  
theyr iniquite, and yet wyl not repente and seke  
hys mercy, but be as mennefully against God &  
his fatherly chastismentes: the wil God encrease  
his plagis, and at the lengthe destroye them vt-  
terly, that he maye be knowne to be the almighty  
Lord against whom none can preuaile.

c. By this nombre seuen, vnderstande here, alty-  
mes, as in this Chap. c.

d. The breakinge of the staffe of breade, is the mi-  
nistring of the plenty therof, so that there be scar-  
cely of vyctayles.

The. xxviii. Chapter.

Of dyuerse bowes and the redempcyon of the same. Or  
epithes. ec.

**A**nd the Lord spake vnto  
Moyse, sayinge: speake vnto  
the Children of Israel & saye  
vnto them: If any man wyl  
geue a singuler bow vnto the Lord ac-  
cording to the value of hys soule, then  
shal the male frome. xx. pere vnto. lx. be  
set at fyrste & syckles of syluer, after the  
syckle of the sanctuary, and the female at  
xxx. syckles. And from. v. peres to. xx. the  
male shalbe set at. xx. syckles, and the fe-  
male at. x. syckles. And frome a moneth  
vnto. v. pere, the male shalbe set at v. sy-  
ckles of syluer, and the female at thre.  
And the man that is. lx. and aboue, shal  
be valued at. xlv. syckles, and the womā  
at. x. If he be to poore so to be set, then  
let him come before the preeft: and let p  
preeft value him, according as p hand  
of him that bowed is able to get.

If it be of the beastes of which menne  
brynge an offryng vnto the Lord: all  
that any man geueth of such vnto the  
Lord, shalbe holy. He maye not alter it  
nor chaunge it: a good for a bad or a bad

for a good. If he chaunge beast for beast,  
then bothe the same beaste and it also  
wherewith it was chaunged shalbe holpe.  
If it be any maner of vncleane beast of  
which men may not offer vnto p Lord,  
let him bryng the beast before the preeft  
and lette the preeft valie it. And  
whether it be good or bad as the preeft  
sette it, so shal it be. And yf he wyl bie  
it againe, let hym geue the fyrste parte  
more to that it was set at.

If any man dedicat his house, it shal  
be holpe vnto the Lord. And the preeft  
shal set it, whether it be good or bad, &  
as the preeft hath set it, so it shalbe. If  
he that sanctified it wyl redeme hys  
house, let hym geue the fyrste parte of p  
moneye that it was iudged at thereto,  
and it shalbe hys.

If a man a halowe a pece of his en-  
hereted lande vnto the Lord, it shalbe  
set according to p it beareth. If it beare  
an homer of barlye, it shal be set at fyr-  
ste syckles of syluer. If he halowe hys  
felde immediatly frome that pere of iu-  
bely, it shalbe worth accordinge as it is  
esteemed. But and if he halowe his felde  
after the trompet pere, the preeft shal re-  
ken the pryce with him according to the  
peres that remaine vnto the trompet  
pere, and there after it shalbe low-  
er sette

If he that sanctified the felde wyl re-  
deme it againe, let him put p fyrste parte  
of the pryce that it was set at there vn-  
to, and it shalbe hys. yf he wyl not, it  
shalbe redeemed no more. But when the  
felde goeth out in the pere of iubelye, it  
shalbe holy vnto the Lord: euen as a  
thing dedycated, and it shalbe the prie-  
stes possession.

If a man b sanctifye vnto the Lord  
a felde, whiche he hath boughte and is  
not of his enheritaunce, then the preeft  
shall reken wyth him what it is worthe  
vnto the pere of iubely, and he shal geue  
the pryce that it is set at the same daye,  
and it shalbe holy vnto the Lord. But  
in the pere of iubelye, the felde shall re-  
turne vnto him or whom he bought it,  
whose enheritaunce of land it was.

And all settinge shalbe accordinge  
to the holpe syckle. One syckle maketh  
xx. Seras..

I. m.

But

D  
Loh: in  
Gen: iii. a.

Holy sy-  
ckle or sy-  
ckle of sa-  
tuaype:  
they bee  
both one.

Exo xxx. b.



Dmt. xv. b

\* But the synthe of bestes that pertaine vnto the Lord, maye no man sanctifye: whether it be oxe or shepe, for they are the Lordes already. If it be an vncleane beast, then let him redeme it as it is set at, and geue the fyfte parte more therto. If it be not redeemed, then let it be solde as it is rated.

John. vii. b

Notwithstanding no dedicated thing that a man dedycateth vnto the Lord, of all his good, whether it be manne or beast or land of his enheritaunce, shalbe solde or redeemed: for all dedicate thynges are most holpe vnto the Lord. No dedicate thyng therefoze that is dedycate of mā, may be redeemed, \* but must nedes dye.

All these tythes of the land, whether it be of the corne, of the felde, or frute of the trees, shalbe holy vnto the Lord. If any man wyl redeme ought of hys tythes, let him adde the fyfte parte more therto. And the tythes of oxen & shepe, & of al that goeth vnder the herdemans keepinge, shalbe holpe tythes vnto the Lord. Men shal not loke yf it bee good or bad, nor shal chaunge it. If any man chaunge it then both it, and that it was chaunged wyl al, shalbe holy and may not be redeemed.

These are the commaundementes which the Lord gaue Moses in charge to geue vnto the chyldzen of Israell in mount Sinai.

The ende of the thyrde boke of Moses.

## ✠ A Prologe in- to the fourthe boke of Mo- ses called Quinery.



In the seconde & thyrde boke they receyued the lawe. And in this. iiii. they begynne to worke and to practise. Of whiche practysinge yf many good ensamples of vbelief and what fre wil doeth, when he taketh in hande to kepe the law of his owne power without helpe of faith in the promyses of god: howe the leuerly herma-ners carkeless by the way in the wyldernes, and bringeth them not into the Lande of rest. Why coulde they not enter in? By cause of theyr vbelief. Deut. x. For had they beleued, so had they

bene vnder grace, and theyr olde synnes had bene forgiven them, & power shoulde haue bene geuen them to haue fulfilled the law thencefoorth & they shoulde haue bene kepte from all temptacions that had bene so strong for them. For it is wrytten. John. i. He gaue them power to be the Sonnes of God, thoroowe beleuynge in hys name.

Howe to be the Sonne of God is to loue God and his commaundementes and to walke in hys way after the example of his Sone Christ. But these people toke vpon them to worke without faith as thou seest in the. xiii. of this boke, where they would fight & also dyd without the woode of promyse: euen when they were warned that they shoulde not. And in. xvi. againe they would please god with theyr holy saythlesse workes (for wher Gods word is not ther can be no faith) but the fyre of God consumed theyr holpe workes, as it dyd Sadau and Abihu. Leui. x. And from these vbelievers turne theyr eyes vnto the synners which before the commynge of Christ in by a flesh haddelapd the fundacion of fcewpyll after the same example. Whereon they built holpe workes after theyr owne imaginatyng without sayth of the woode, so feracently that for the great zeale of them they slewe the kinge of all holpe workes, and the Lord of fcewpyll whiche onely thoroow his grace maketh the wyl free and lowseth hys from bondage of synne, and geueth hys loue and lufes vnto the lawes of god, and power to fulfyll them. And so thoroowe theyr holpe workes done by the power of fcewpyll, they excluded them selues our of the holy rest of forgiveness of synnes by sayth in the blud of Christ.

And then loke on oure hypocrites whiche in lyke maner folowing the doctrine of Aristotle & other heathen paganes, haue agaynst al the scripture sette up free wyl againe, vnto whose power they ascribe the keepinge of the commaundementes of God. For they haue fer up wylfull power of an other maner then anye is commaunded of God. And the chastite of matrimony brately defyed, they haue set up an other wylfull chastite not requyred of God, which they sweare, howe & professe to geue god, whether he wyl gyue it them or no, and compel al theyr disciples therunto, sayynge that it is in the power of euerie mans free wyl to obserue it, contrarie to Christ and hys Apostle Ipaule.

And the obedience of god and manne excluded, they haue vnto an other wylfull obedience condeigned of al the scripture whiche they will yet gyue God whether he wyl or wil not.

And what is become of theyr wylfull power? hath it not robbed the whole world, & brought al vnder them? Can there be cyther kynge or Emperoure or of whatsoeuer degre it be, except he wil holde of them & be fwoine vnto them to be theyr seruante, to goo and come at theyr luste, and to defend theyr quarels be they false or true? Their wylfull power hath already eaten vp the whole world & is yet syl greyter then ever it was, in so much that ten worldes moore not inoughe to satisfie the hunger thereof.

Moreouer besydes daply corrupting of other mens wyues & open whoredome, vnto what abominacions to sylth to be spoken of, hath their voluntary chastite brought them.

And as for theyr wylfull obedience, what is it, but the disobedience and the diffiaunce of al the lawes of god and manne: in so much that if any prince begyn to execute any law of manne

wpd

upon the, they curse him unto the bottom of hel, and proclaime him no ryght kyng and that his lordes ought no leger to obey him, and incredide bys commyn people as they were heathen, turkes or Sarazins. And yf any man preache them Gods lawe, hym they make an heretike & burne hym to ashes. And in steade of Goddes law and mans, they haue set vp one of theirowne imagination which they obserue with dispensacions.

And yet in these workes they haue so greute confidence that they not onely truste to be saued thereby, and to be hygher in heauen then they shal be saued thowwe Christe: but also prompse to al other forgyuenesse of their synnes thowwe the merites of the same. Wherein they rest & teache other to rest also, excludynge the whole worlde from the rest of forgyuenesse of synnes thowwe sayth in Christes bloude.

And now sayng that sayth onely letterly a mā in vnto rest, and vnblesse excludeth him, what is the cause of thys vnblesse? verely no synne that the worlde seeth, but a pope holynes and a rightnes of their owne imaginacions as Paule sayeth. Roma. x. They be ignorant of the rightnes wherewith God iustifieth, and haue set vp a ryghtuousnesse of their owne making thowwe which they be dyfobedeynte vnto & rightousnes of God. And Christ rebuketh not & shaptycs for grosse synnes whiche the worlde saw, but for those holy dedes whiche so bleaced peies of the worlde that they were taken as Goddes: euen for longe prayers, for fastyng, for rithyng so diligently that they leste not so muche as they herbes but theyd for their cleanes in washyng before meate and for washyng of cuppes, bythes, and all maner vessels, for buydyng the prophetes Sepulchres, and for keepyng the holy day, and for turnyng the heathen vnto the sayth, & for geuyng of almes.

For vnto suche holy dedes they ascribed rightuousnesse and therefore when the ryghtuousnes of God was preached vnto them they coude not but persecute it, the deuyl was so stronge in them whiche thynge Christ well describeth Luk. xi. sayyng that after the deuyl is caste oute he cometh agayne and findeth his house swept and made gape, and then taketh seuen worse than him selfe and dweller therein, and so is the ende of that man worse then the begynnyng. That is, when they be a lytle cleued frome grosse synnes whiche the worlde seeth and then made gape in theirowne sayth with the ryghteousnes of traditions, then cometh seuen, that is to saye the whole power of the deuyl, for seuen with & be- bres signifieth a multitude without nombre and the extremite of a thynge and is a spech borrowed (I suppose) oute of Leuiticus where is so ofte mencion made of seuen. Where I shoulde say: I will punishe the that all the world shall take an example of the, there the Actes would say: I wil circumsise the or baptise the seuen tymes. And so here by seuen is meant al the deuyls of hel, and all synne & power of the deuyl. For vnto what further blindness could al the deuyls in hel bring them, the to make them beleue that they were iustified thowwe their owne good workes. For whē they once beleued that they were purged fro their synnes, and made ryghtuous thowwe theyd owne holy workes, what rowme was there lefte for the rightuousnesse that is in Christes bloude: shewyng? And therefore when they be fallen into thys blyndnesse they can not but hate and per-

secute the lyghte.

And the more cleare and euidentlye their dedes be rebuked the furiouslye and maliciouslye blind are they vntill they breake out into open blasphemie and synnyng agaynst & vnto god, which is the malicious persecutyng of & cleare troupe so manifestlye proued & they can not onely hitte agaynst it. As the isharaites persecuted Christe because he rebuked theirowne dedes. And when he proued bys doctryne with the scriptures and miracles, yet thoughte they coude not impute hym no reason agaynst hym they thoughte that the scripture must haue some other meanyng bycause his interpretation vndermined their fadacyon and plucked vp by the rootes the fetters which they had plantid, & they ascribed also his miracles to & deuyl. And in like maner though our hypocrites can not denye but thys is the scripture, yet because there canne be none other sence gathered thereof, but that ouerthoweth their byldynges, therefore they euer thinke that it hath some other meanyng then as the wordes sounde and that no man vnderstandeth it or dy vnderstande it sence the tyme of the Apostles. Or yf they thynke that some that wrote vpon it sace the Apostles vnderstode it: they yet thynke that we in lyke maner as we vnderstand not the tyste it. selfe, so we vnderstand not the meanyng of the wordes of that doctoure. For when thou sayest & iustifyng of holy workes, and deniest the iustifyng of sayth, howe canst thou vnderstande & Paule, Peter, Iohn, and & Actes of the Apostles, or any scripture at all, sayng the iustifyng of sayth is almost al that they ende to proue.

Finallye, concernyng bowes wherof thou readest Chapter. xxx. there may be many questions, wherunto I answer thusly that we ought to put salte to al our offerynges: that is, we ought to minister knowlege in all our workes, & do nothyng wherof we coude not geue a reason out of Gods wordes.

We be nowe in the daye lyghte, and all the secretes of God, and all his counsaile and wyll is opened vnto vs, and he that was promysed shal come and blesse vs, is come alreadye & hath shed bys bloude for vs, and hath blessed vs with all maner blessinges and hath obtayned al grace for vs, and in him we haue al. Wherfore God henceforth will receyue no more sacrifice of beastes or vs, as thou readest. Hebr. x. If thou burne vnto God the blod or fatte of beastes, to obtayne forgyuenesse of synnes thereby, or & god shuld the better heare thy request, then & god wold bring vnto the blod of Christ, & coust vnto his deade in vayne.

For in hym God hath promysed not forgyuenesse of synnes ouely, but also whatsoeuer we aske to kepe vs from syn and temptacyon with all. And what yf thou burne frankincense vnto him, what yf thou burne a candell, what yf thou burne thy chastite or virginite vnto hym for & same purpose, doest thou not lyke rebuke vnto Christes bloude?

Wherfore, yf thou offer golde, syluer or anye other good for the same intent, is there any difference? And euen so, yf thou go in pylgrimage, or fastest, or goest twolwarde, or synkelest thy self in holy water or els whatsoeuer dede it is, or obseruest whatsoeuer ceremonye it be, for lyke meaning, the it is lyke abhominaciō. We must therefore byng the salt of the knowlege of gods wordes with all oure sacryfices, or else we shall make no swete sauour vnto God therof.

I. v.

Thou



# The Prologe.

Thou wylt aske me, what I bowe nothing at all  
yes, Goddes commaundment whiche thou hast  
bowed in thy baptisme. For what cause? verely  
for the loue of Christ whiche hath bought thee  
wyt his blood, and made thee sonne and heire  
of God wth him, that thou shouldest wayte on  
hys wpll and commaundmentes, and purysse  
thy membris accordyng to the same doctrine, that  
hath purysed thyne herte, for if the knowledg  
of Goddes worde haue not purysed thyne herte,  
so that thou consentest vnto the lawe of God that  
it is righteouse, and good, & forowse, that thy  
membris moue þ vnto the contrary, so hast thou  
no part wth Christ.

For yf thou repent not of thy synne, so it is im-  
possible that thou shouldest beleue that Christ  
hadde deliuered thee from the daunger thereof. If  
thou beleue not that Christ hath deliuered thee,  
so is it impossible that thou shouldest loue God-  
des commaundmentes.

If thou loue not the commaundmentes, so is  
Christes spirit not in the, whiche is the earnest  
of forgyuenes of synne and of Saluation.

For scripture teacheth, first repentance, the  
fayth in Christ, that for his sake synne is forgy-  
uen to them þ repent: then good workes, whiche  
are nothyng saue the commaundment of God  
onely. And the commaundmentes are nothyng  
els saue the healyng of our neyghbours at their  
nede and the raimyng of our membris that they  
myght be pure also as the hert is pure thoro-  
we hate of vyce and lone of vertue, as Gods worde  
teacheth vs, whiche workes must procede out of  
fayth: that is, I must do the for the loue whiche  
I haue to God for that geate mercede whiche he  
hath betwed me in Christ, or else I do them not  
in the syght of God. And that I saynt not in the  
payne of the cleaunge of the synne that is in my  
fleshe, myne helpe is the promysse of the assy-  
surance of the power of God, and the comforte of þ  
rewarde to come, whiche rewarde I ascribe vnto  
the goodnes, mercy, & truth of the promysse that  
hath chesme, called me, taught me, and geuen  
me the earnest thereof, and not vnto the merites of  
my doynges or sufferynges. For all that I do  
and suffer is but the way to the rewarde and not  
the deservyng thereof. As yf the kynges grace  
should promysse me to defend me at home in myn  
owne royalme, yet the waye thither is thoro-  
we the feare, wherein I myght happily suffer no lytle  
trouble. And yet for all that, yf I myght spee in  
rest when I comethither, I woulde thynke and  
so woulde other say, that my paynes were wel re-  
warded whiche rewarde and benefyte I woulde  
not prouidly ascribe vnto þ merites of my paynes,  
takyng by þ way: but vnto þ goodnes, merciful-  
nes, & constant reuerth of the kynges grace whose  
gyfte it is, and to whom the prayse, and thanke  
thereof belongeth of dutye and ryght. So nowe a  
rewarde is a gyfte geuen frely of the goodnes of  
the geuer, and not of the deservynges of the re-  
ceyuer. Thus it appeareth, that if I bowe what-  
soeuer it be, for anye other purpose then to tame  
my membris and to be an ensample of vertue and  
edifyng vnto myne neyghboure, my sacrifice is  
vnsauour and cleane without salt, & my lampe  
without oyle, and I one of the folyshe virgyns,  
and shal be shut out frsh the feast of þ bydegrome  
when I thynke my selfe most sure to enter in.

If I bowe voluntary powerte, thys must be  
my purpose, that I wpll be content with a com-

perent lyuynge whiche cometh vnto me eyther  
by successyon of myne elders or whiche I get tra-  
ly with my laboure in ministringe and doyng  
scrupce vnto the commune wealthe in one offyce  
or in an other, or in one occupacyon or other, by-  
cause that riches and honoure shal not corrupte  
my mynde and drawe myne hert from God, and  
to geue an ensample of vertue and edifyng vnto  
other and that my neyghbour may haue a ly-  
uynge by me as wel as I. If I make a cloke of dis-  
simulation of my bowe, lapyng a nette of fay-  
ned begger to carthe superfluous abundance  
of richesse and hye degrees and authoritye, and  
thoro- we the estimation of false holynesse to fede  
and mayntayne my shouthfull ydlenesse with the  
sweate, labour, landes, and rentes of other men  
(after the ensample of our spiritalty) robbing  
the of thei farthes faithes & god of hys honoure  
turnyng vnto myne hypocryse that confydence  
whiche shoulde be geuen vnto the promysse of  
God only, am I not a wply sofe, and a rauenyn  
wolfe in a lambs skynne and a paynted sepul-  
chre, fayre without and fylthye wythin: In like  
maner though I seke no worldly promociõ there-  
by, yet yf I do it to be iustified therwyt and to  
get an hyer place in heauen, thynkyng that I do  
of myne owne naturall strengthe and of the na-  
turall power of my fctwpll and that euery man  
hath myghteuen so to do and that they do it not  
is their faulte and neglygence and so wply the  
proude pharisee in comparyson of my selfe,  
despise the synful publicans: what other thyng  
do I, then eate the blood and fat of my sacrifice  
deuourynge that my selfe whiche shoulde be offer-  
red vnto God alone and his Christ. And shortly  
what soeuer a manne doeth of his naturall gyf-  
tes, or of his naturall wytte, wylsedom, vnder-  
standynge, reason, wpll, and good entente before  
he be otherwys and cleane contrary taughte of  
Gods spirite, & haue receyued other wit vnder-  
standynge, reason, wpll, is fleshe, worldly, and  
wrought in abominable blindenes, wth whiche  
a man can but seke hym selfe, bys owne profyte  
gloze, and honoure, euen in very spirituall mat-  
ters. As yf I were alone in a wopidernes where  
no man were to seke profyte or prayse of, yet yf I  
woulde seke heauen of God there, I coulde of  
myne owne naturall gyftes seke it none other  
wayes then for the merites and deservynges of  
my good workes and to enter therein by an other  
way than by the doore Christ, whiche were verely  
these, for Christ is the doore ouer all and wharso-  
euer any man wyl haue of God, he must haue it  
geuen him frely for Christes sake.

Nowe, to haue heauen for myne owne des-  
servyng, is myne owne prayse, and not Christes.  
For I can not haue it by fauour & grace of Christ  
and by myne owne merites also: For fre geuyng  
and deservyng can not stande togyther.

If I wyl bowe of thy goods vnto God thou  
must put salt vnto this sacrifice: þ is thou must  
minister knowledg in this dede as Peter teas-  
cheth. ii. ipe. i. Thou must put oyle of gods word  
in thy lampe, & do it according to knowledg, yf  
thou wayte for the chymyng of the bydegrome to  
enter in w him into his rest. Thou wylt hange  
it about the Image to moue men to deuotion.  
Deuociõ is a seruile loue vnto Gods commaund-  
mentes & a desyre to be w God and wth his euell-  
sing promysse. Nowe shal þ sight of such riches  
as are shewed at S. Thomas synne, or at Wal-  
syngam

kingam moue a man to loue the commaundementes of god better, & to desyre to be loved fro his deche and to be with God, or shall it not rather make his pore hert syghe because he hath no suche at home, and to wyth part of it in an other place?

The priest shall haue it in gods steade. Shall the priest haue it? If the priest be boughte wyth Chyestes bloud, then he is Chyestes seruauit and not his owne, and ought therefore to feede Chyestes flocke with Chyestes doctrine, and to myny- ster Chyestes sacramentes vnto theym purely for very loue, and not for fylthy lucreys sake, or to be orde ouer them as Peter teacheth. i. Peter. v. and Paule, Act. x. Besydes this Chyeste is ours and is a gyfte geuen vs, and we be heyres of Chyeste & of al that is Chyestes. Wherefore the priestes doc- trine is ours, and we heyres of it, it is the fode of pure soules. Therefore if he minister it not truly and feely vnto vs wythout sellunge, he is a thefe and a soule murderet, and euil so is he if he take vpon hym to fede vs and haue not wherewith. And for a lyke conclusyon because we also with al that we haue be Chyestes, therefore is the priestes heyre with vs also, of al that we haue receyued of God, wherefore in as muche as the priest way- reth on the worde of God, and is oure seruauit therin, therefore of right we are his detters & owe to him a sufficient lypung of our goods, and euen thereto a wyse of our daughter owe we vnto him yf he require hit. And nowe when we haue ap- portuned him a sufficient lypung, whether in ty- thes, rentes, or in yecely wages, he ought to be co- rent and to require no more, nor yet to receyue a- ny more, but to be an example of sobernes and of despying worldly thynges vnto the ensample of his parishioners.

Wylst thou vowe to offer vnto the pore peo- ple that is pleasaunte in the syghte of God, for they be left here to do oure almes vpon in Chy- estes steade, and they be the ryght heyres of al oure abundaunce and ouerplus. Whereouer we muste haue a scole to teache Gods worde in (though it neded not to be so costly) and therefore it is lawe- full to vowe vnto the building or mayntainance therof, and vnto helping of al good workes. And we ought to vowe to pay custome, tolle, rent, and all maner of dutyes and whatsoeuer we owe: for that is Gods commaundement.

If thou wylte vowe pylgrymage, thou muste put salt thereto in lyke maner yf it shall be accep- ted, yf thou vowe to go and vyse the poore or to heare Goddes worde or whatsoeuer edifieth thy soule vnto loue & good workes after knowledge or whatsoeuer God commaundeth, it is well done and a sacrifice that sauoureth well, yf wyl hap- pely say, that ye wyl go to this or that place be- cause God hath chosen one place more then an o- ther, and wyl heare poure petycyon more in one place then in an other. As for your prayer it must be accordyng to Gods worde.

Ye maye not desyre God to take vengeance on hym whom Gods worde teacheth you to py- tie and to praye for. And as for that other glofe that God wyl heare you more in one place then in an other, I suppose it, Sal infatuatum, salt vnsaucrey, for yf it were wysedome howe coulde we excuse the death of St. Iuen. Actes. vii. which dyed for the arteple that is God dweller not in temples made with handes. We that beleue in God are the temple of God saith Paule, if a man loue god & kepe his word, he is the temple of god and hath god present dwellyng in him, as wit- neth Christ. John. xiiii. saying: If a man loue

me he wyl kepe my word, & then my father wyl loue him & we wil come vnto him and dwel with him. And in the. xv. Chapter of John he sayth: yf ye abyde in me and my wordes also abyde in you, then are what ye wyl and ye shall haue it.

If thou beleue in Christ and hast the promyses which God hath made the in thyne hert, then go on pylgrymage vnto thyne owne hert and there praye, and god wyl heare the for his mercy and trutheys sake, and for his sonne Chyestes sake, and not for a fewe stonys sake. What careth god for the temple? The very beastes in that they haue lyfe in them be much better then an heape of ston- nes couched together.

To speake of chastite, it is a gifte not geuen vnto all persons testyfyth both Christ & also his Apostle Paule, wherefore all personnes maye not vowe it. Whereouer there be causes wherefore ma- ny personnes may better lyue chaste at one tyme, then at an other. Many may lyue chaste at twen- tye and thyrtye for certayne cold diseases folow- yng the, which at .xl. wher they health is come can not do so. Many be occupied with wild pha- tasies in theyr yowth, that they care not for ma- rriage, whiche same when they be waken sadde shall be greaulye desperouse, it is a daungerouse thing to make tyme where none is, & to forsweare the benefyte of God and to bynde thy selfe vnder payne of damnacyon of thy soule that yf woldest not vse the remedye that God hath created yf nedde required.

An other thyng is this, beware that thou get thee not a false fayned chastite made wyth the vngodlye perswasions of Sayncte Hierom or of Dydre in his fylthy boke of the remedye a- gaynst loue, leaue when thou seest suche imagy- nacyons thou haste vtterly despyed, despyed, and abhorred all woman kynde, thou come into such case thou shalt the feare wrath of God, that thou canst nether lyue chaste nor fynd in thy hert to ma- ry, and so be compelled to fal into the abhominati- on of the pope agaynst nature and kynde.

Whereouer god is a wyse father and knoweth all the infirmities of his chyldren, and also mer- cyfull, and therefore hath created a remedye with- out synne, and geuen thereto his fauour and bles- syng. Let vs not be wyse then God wyth oure imaginacyons, nor tempt him, for as godly cha- stite is not euery mans gifte: euen so he that hath it to day hath not powte to contynue in it at his owne pleasure, neyther hath God promysed to gyue it him a yll, & to cure his infirmities with- out his naturall remedye, no more then he hath promysed to stak his hunger without meate, or thirst without drynke.

Wherefore other let all thynges byde free and as God hath created them, and nother vowe that whiche God required not, nor forswear that whiche God permytted the wyth his fauour & blessing also: or els yf thou wylte neades vowe, then vowe Godlye and vnder a condycyon, that thou wylte contynue chaste so longe as God ge- ueth the that gyfte, and as long as neyther thyne owne necessitie, neyther charitie toward thy neigh- bour, nor the authoritie of them vnder whose po- wte thou art dyuen vnto the contrarie.

The purpose of thy vowe muste be salted al- so with the wysdome of God. Thou mayest not vowe to be iustified thereby or to make satisfac- tion for thy synnes or to winne heuen nor an hier place: for then didest thou wrong vnto the bloud of Christ & thy vowe were playne Idolatry & ab- hominable in the sight of god. Thy vowe must be onely



# The Prologe.

vnclly vnto the furtherance of the commaund-  
mentes of God, whiche are as I haue sayd uo-  
rhyng but the rampage of thy members and the  
seruice of thy neyghbour: that is, if thou thyne  
thy backe to weake for the burthen of wedlocke  
and that thou canst not tuler thy wyfe, chyl-  
dren, seruantes, and make prouysion for them godlye  
and without ouermuch busying and vnquetering  
thy selfe, & drowning thy self in worldly busines  
vchastianly or that thou canst serue thy neygh-  
bour in some offyce better beyng chaste then  
maried. And then thy vowe is good and lawfull.  
And euen so must thou vowe abstinence of mea-  
tes and drynkes so farre forth as it is profitable  
vnto thy neyghbours and vnto the raming of thy  
soule: But thou mayest vowe neither of theym  
vnto the fleing of thy body. As Paule commaun-  
deth Timothee to drynke wyne and no more wa-  
ter by cause of his diseases. Thou wylt say that  
Timothee had not happye forsworne wyne. I  
thyne the same and that the Apostles forswore  
not wedlocke (though many of them lyued chaste)  
nother yet any meate or drynke, though they ab-  
stained from them, and that it were good for vs  
to folowe their ensample. Vowe be it though I  
vowe and sweare and thinke on none exception,  
yet is þ breaking of Gods commaundmentes except  
at chalyces þ hang of God. As if I sweare to be  
in a certayne place, at a certayne houre to make a  
loue day without excepcion, yet yf þ hys in the  
meane tyme commaund me another way, I must  
go by Gods commaundment, and yet breake not  
my othe. And in lyke case yf my father and mo-  
ther besyche and requyre my presence, or yf my  
wyfe, chyldeu or housholde be vspryed that my  
assistance be required, or if my neyghbours house  
be a fyre at the same houre, and a thousand such  
chaunces in which all I breake myne othe and  
am not forsworne and so forth. Reade Goddes  
wynde diligently and with a good heart & it shall  
teache the all thynges.

The ende of the  
Prologe.

## The fourth boke of Moyses called Numery.

The .i. Chapter.

All that is apte for battell are nombred. The  
tribe of Reuay is appoynted to minister to þ tabernacle.



And the LORD  
spake vnto Moyses  
in the wilderness of  
Sinai, in the taber-  
nacle of witnesse, þ  
first daye of the se-  
conde moneth, and  
in the seconde yere  
after they were come oute of the lande  
of Egypte sayng: take ye the summe

of all the myltitude of the chyldeu of  
Israell, in their kyndes and houshol-  
des of their fathers and nombre theym  
by name all þ are males, polle by polle,  
from twentye yere and aboue: euen all  
that are able to go forth into warre in  
Israell, thou and Aaron shall nombre  
them in their armies, & with you shalbe  
of euery trybe a heed man in the house  
of his father.

And these are the names of the men  
that shall stande with you: of Ruben,  
Elizur the sonne of Sedeur: of Sime-  
on, Selumiel the sonne of Surti Sa-  
dai: of the tribe of Iuda, Nahelson the  
son of Aminadab: of Issachar, Natha-  
nael the sonne of Huur: of Zabulon, Eli-  
ab the sonne of Helon. Amonge the chil-  
dren of Ioseph: of Ephraim, Elisama  
the sonne of Amihud: of Manasse, Ga-  
maliel the sonne of Pedazur: of Ben-  
Iamin, Abidan the sonne of Gedeoni:  
of Dan, Ahiezer the sonne of Ammi Sa-  
dai: of Aser, Pagiel the son of Ocran:  
of Gad, Elisaph the sonne of Deguel:  
of Reuephthali, Ahira the son of Enan.

These were the counsellors of the co-  
gregacion, and lordes in the trybes of  
their fathers and captaines ouer thou-  
sandes in Israell. And Moyses and Aa-  
ron tooke these men aboue named, and  
gathered all the congregacion toge-  
ther, the fyrste daye of the seconde mo-  
neth, and rekened the after their birth  
and kyndredes, and houses of their fa-  
thers by name, from twentye yere and  
aboue hed by hed, as the LORD commaun-  
ded Moyses, euen so he nombred the in  
the wilderness of Sinai.

And the chyldeu of Ruben Israels  
eldest sonne in their generacions, ky-  
redes and houses of their fathers, whē  
they were nombred euery mā by name,  
all that were males from twentye yere  
and aboue, as many as were able to go  
forth in warre: were nombred in þ tribe  
of Ruben fyue and fourty thousande  
and fyue hundred.

Amonge the chyldeu of Simeon:  
their generacion in their kyndes and  
houses of their fathers (when euerye  
mannes name was tolde) of all the ma-  
les from twentye yeres and aboue, what  
so ener was mete for the warre: were  
nombred in the trybe of Simeon. lix.  
thousande

thousande and .iii. hundred.

**C** Amonge the children of Gad: their generacion in their kynredes and houses of their fathers, when they were tolde by name from twenty yere and above, all that were mete for the warre: were nombred in the trybe of Gad. xlv. thousande, syxe hundred and fyftie.

**Of Juda** Amonge the children of Juda: theyr generacion in theyr kynredes and houses of their fathers (by the nombze of names) from twenty yere and above, all that were able to warre, were tolde in the trybe of Juda. lxxiiij. thousande and syxe hundred.

**Of Issachar** Amonge the children of Issachar: their generacion in their kynredes and houses of their fathers (when their names were counted) from twenty yere and above, whatsoeuer was apte for warre: were nombred in the trybe of Issachar foure and fyftie thousand a foure hundred.

**Of Zabulon** Among the children of zabulo: theyr generacion, in their kynredes and houses of their fathers (after the nombze of names) twenty yere and above, who soeuer was mete for warre: were counted in the trybe of zabulo. lviij. thousand, and foure hundred.

**Of Joseph** Amonge the children of Joseph: fyft amonge the children of Ephraim: theyr generacion, in their kynredes & houses of their fathers (when the names of all that were apte to the warre were told) from twenty yeres and above: were in nombze in the trybe of Ephraim. xl. thousande, and .v. hundred.

**Of Manasse** Amonge the children of Manasse: their generacion, in theyr kynredes & houses of their fathers (when the names of al that were apte to warre were told) from .xx. and above were nombred in the trybe of Manasse. xxxij. thousande and two hundred.

**Of Beniamin** Among the children of Beniamin: their generacion, in their kynredes and houses of their fathers (by the tale of names) from twenty yere and above of al that were mete for warre, were nombred in the trybe of Beniamin. xxxv. thousande, and foure hundred.

**Of Dan** Amonge the children of Dan: their generacion in their kynredes and houses of their fathers (in the summe of na-

mes) of al that was apte to warre from twenty yere and above, were nombred in the trybe of Dan. lxii. thousande and seven hundred.

**Of Aser** Amonge the children of Aser: theyr generacion, in their kynredes and houses of their fathers (when they were summed by name) from twenty yeres and above, al that were apte to warre were nombred in the trybe of Aser. xli. thousande and .v. hundred.

**Of Nephtali** Amonge the children of Nephtali: their generacion, in their kynredes and houses of their fathers (when theyr names were tolde) from twenty yeres and above, whatsoeuer was mete to warre: were nombred in the trybe of Nephtali thre and fyfte thousande and foure hundred.

These are the nombzes whiche Moses and Aaro nombred with the twelue prices of Israel: of euery house of their fathers a man. And all the nombzes of the children of Israel, in the houses of their fathers, from twenty yere and above, what so euer was mete for the warre in Israel, drewe vnto the sume of .syxe hundred and thre thousande, syxe hundred and fyftie. But the Leuites in the trybe of their fathers were not nombred amonge them.

And the Lorde spake vnto Moses sayinge: onely se that thou nombze not the trybe of Leuit, nether take the sume of them amonge the children of Israel. But thou shalte appoynte the Leuites vnto the habitation of witnesse, and to all the apparel therof, and vnto al that longeth therto. \* for they shall beare the tabernacle and al the ordinaunce thereof, and they shall mynyster it and shall ppyche their tentes rounde aboute it. And when the tabernacle goeth forthe the Leuites shall take it downe: & whē the tabernacle is ppyched, they shall set it vp: for if any straunger come nere, he shall dye. And the children of Israel shall ppyche theyr tentes, euery man in his owne company, and euery man by his owne standert thozowe out al their hostes. But the Leuites shall ppyche rounde aboute the habytacion of wytnes, that there fall no wyathe vpon the congregacyō of the children of Israel, and the Leuites shall waite vpon the habytacion.



# The offyce, &c.

# Numeri.

habytacion of wytnesse. And the childre of Israel dyd accordyng to all that the Lorde commaunded Moyses.

## The.ii. Chapter.

The order of the pytyng of the tentes rounde aboute the tabernacle of wytnesse. The heades and chief Lordes of the h:ndredes of Israel are named.



And the Lorde spake vnto Moyses & Aaron, saying: The children of Israel shall pytche: every man by hys owne standert wyth the armes of their fathers houses, awayne from the presence of the tabernacle of wytnesse.

On the east syde the company of Juda, Issachar, and Zabulon.

On the east syde towarde the rysynge of the sunne, shall they of the standert of the hoste of Juda pitche with their armies: And Nahasson the sonne of Amiadab shall be captayne ouer the sonnes of Juda. And his hoste and the nombre of them thre score and .xliii. thousande and .vi. hundred. And nexte vnto hym shall the tribe of Issachar pitche & Nathaneel the sonne of Zuar captayne ouer the chyldren of Issachar, hys hoste and the nombre of them .liii. thousande and .iiij. hundred.

And then the tribe of Zabulon: wyth Eliab the sonne of Helon, captayne ouer the childre of Zabulon, and his host in the nombre of them .lvi. thousande and foure hundred. So that all they that parteyne vnto the hoste of Juda, are an hundred thousand .lxxvi. thousande and .iiij. hundred in their companyes: and these shall go in the forefront, when they iourney.

On the south syde the company of Ruben, Simeon, and Gad

And on the south syde, the standert of the hoste of Ruben shall lye with theyr companyes and the captayne ouer the sonnes of Ruben, Elizur the sonne of Sedeur, and hys hoste and the nombre of them .xli. thousande, and fyue hundred. And fast by him shall the trybe of Simeon pytche, and the capteyne ouer the sonnes of Simeon. Salumiel the sonne of Zuri Sadai, and hys hoste and the nombre of them .lix. thousande and thre hundred. And the trybe of Gad also: And the captayne ouer the sonnes of Gad, Eliasaph the sonne of Dequel, and his hoste and the nombre of theym fyue and fourty thousande .vi. hundred and lxii. So that all the nombre that

partayne vnto the hoste of Ruben, are an hundred thousande .li. thousande .iiij. hundred and lxxii. with their companyes, and they shall be the seconde in the iourney.

And the tabernacle of wytnesse wyth the hoste of the Leuytes, shall go in the myddes of the hostes: as they lye in their tentes, euen so shall they procede in the iourney, euery mā in his quarter about the standertes.

On the west syde, the standerte and the hoste of Ephraim shall lye with their companyes. And the captayne ouer the sonnes of Ephraim, Elisama the sonne of Amihud: and hys hoste and the nombre of them fourty thousande and fyue hundred.

And faste by hym, the trybe of Manasse, and the captayne ouer the sonnes of Manasse, Gamaleel the sonne of Pezazur and hys host and the nombre of them .xxii. thousande and .ii. hundred. And the trybe of Beniamin also: and the captayne ouer the sonnes of Beniamin, Abidan the sonne of Gedeoni, and hys hoste and the nombre of theym fyue and thyrty thousande and foure hundred. All the nombre that pertained vnto the hoste of Ephraim, were an hundred thousande eyght thousande and an hundred in their hostes: and they shall be the thyrde in the iourney.

And the standert and the hoste of Dan shall lye on the north syde wyth theyr companyes: and the captayne ouer the children of Dan, Abiezer the sonne of Ammi Sadai: and hys hoste and the nombre of theym .lxii. thousande and vii. hundred. And faste by hym shall the trybe of Aser pitche: and the captayne ouer the sonnes of Aser, Pagiel the sonne of Ocra: and his host and the nombre of theym .xli. thousande and fyue hundred. And the tribe of Nephtali also, & the captayne ouer the chyldre of Nephtali: Ahira the sonne of Enan: and hys host and the nombre of them thre and lxxii. thousande and foure hundred. So that the whole nombre of all that pertained vnto the hoste of Dan, was an hundred thousande .lvi. thousande and sixe hundred. And they shall be last in that iourney with their standertes.

These are the summes of the children of

The tentes in the tabernacle of wytnesse.

On the west syde the company of Ephraim, Elisama, and Beniamin.

On the north syde the company of Dan, Abiezer, and Nephtali.

of Israel in þ houses of their fathers: euen al the nombres of the hostes with their companies. vi. hundred thousand. iij. thousande: v. hundred and fyfthe.

And yet the Leuites were not nombred among þ childre of Israel. \* as þ Lord commaunded Moses. And the childre of Israel did accordyng to al þ the Lord commaunded Moses. & so they pyched w their stāderts, & so they iourneyed euey man in his kynred, and in the housholde of his father.

### The. iij. Chapter.

The Leuites are not nombred to go to battell, but to minister to the holy place or sanctuary. They must also pitch theyr tentes nexte to the habytacyon.

**T**hese are the generacions of Aarō & Moses, when þ Lord spake vnto Moses in moũte Sinai, \* and these are the names of the sonnes of Aarō: Nadab the eldest soune, and Abihu, Eleazar and Ithamar. These are the names of the sonnes of Aaron, \* whiche were priestes anoynted and theyr handes fylled to mynister, but \* Nadab and Abihudyed before the Lord, as they brought straunge fyre before the Lord in the wyldernes of Sinai, and had no chyl-dren. And Eleazar and Ithamar mynistered in þ syght of Aarō their father.

And the LORD spake vnto Moses, saying: bringe the tribe of Leui, & set theym before Aaron the priest, & let the serue him & wait vpo him & vpo al the multitude, before the tabernacle of wytnes, to do the seruyce of the habytacyon. And they shall wayte vpon all the apparell of the tabernacle of wytnesse and vpon the children of Israel, to do the seruice of the habytacyō. And thou shalt geue the Leuites vnto Aaron and his sonnes, for they are geuen vnto him of the children of Israel. And thou shalt appoynt Aaron & his sonnes to wayt on their priestes offyce: & \* the stranger þ cometh nye, shall dye for it.

And the Lord spake vnto Moses, saying: beholde \* I haue take the Leuites fro amonge the chyldren of Israel, for all the first borne þ openeth the matrice amonge the chyldren of Israel, so þ the Leuites shalbe myne: because all the firstborne are mine: for the same day þ I smote al the firstborne in þ lāde

of Egypte, I halowed vnto me all the firstborne in Israel, both manne and beaste, and myne they shall be: for I am the Lord.

And the Lord spake vnto Moses in the wyldernes of Sinai, saying: Nombze the chyldren of Leui in the houses of their fathers and kynredes, all that are males from a moneth old & aboue. And Moses nombred them at the worde of the LORD, as he was commaunded. \* And these are the names of the chyldren of Leui: Gerson, Cahath and Merari. And these are the names of the chyldren of Gerson in their kynredes: Libni & Semei. And the sonnes of Cahath in their kynredes were Amrā, Jezehar, Hebron and Oziel. And the sonnes of Merari in their kynredes, were Maheli and Musi. These are the kynreds of Leui in the houses of theyr fathers.

And of Gerson came the kynredde of the Libnites and the Semeites, which are the kinredes of the Gersonites. And the summe of them (when all the males were tolde) from a moneth olde and aboue, were. vii. thousande and fyue hundreded. And the kynredes of the Gersonytes pyched behynde the habytacion westwarde. And the captayne of þ most auncyent house amonge the Gersonites, was Eliasaph the son of Lael. And the office of the chyldren of Gerson in the tabernacle of wytnesse was to kepe the habitaciō and the tent with the coueringe therof, and the hanging of the doze of the tabernacle of wytnesse, and the hangynges of the courte, and the curtaine of the doze of the court: which courte wente rounde aboute the dwelling, and the alter, and the cordes that pertayned vnto all the seruyce thereof.

And of Cahath came the kynred of the Amramites and the kynred of the Jezeharites and of the Hebronites and of the Ozielites: And these are the kynredes of the Cahathites. And the nombze of all the males from a moneth old and aboue, was. viii. thousande & fyre hundred: which waited on þ holy place. And the kynred of the chyldren of Cahath pitched on þ southsyde of þ dwelling. And the captayne in the most auncient house of the kynredes of þ Cahathites

Exod. vi. 6

The Gersonites pyche on the west syde.

The Cahathites are assigned to the southsyde.



thites, was Elisaphan the sonne of Ozziel, and their offyce was to kepe the arcke, the table, the candellsticke, and the altar, and the holpe vessels to mynister with, and the bayle with al that serued therto. And Eleazar the sonne of Aaron the priest, was captayne ouer all the cap-  
taynes of the Leuites, and had the ouersyght of them that wayted vpon the holy thynges.

**The Merarites** And of Merari came the kynredes of the Mahelites and of the Musites: and these are the kynredes of the Merarites. And the nombre of them (when all the males frome a moneth olde and aboue was tolde) drew vnto sixe thousande and .ii. hundred. And the captaine of the most auncient house among the kynredes of the Merarites, was zuriel the sonne of Abihael which pytched on the northsyde of the dwelling. And the offyce of the sons of Merari was to kepe the bordes of the dwelling, the barres, pylers with the sockettes thereof, and all the instrumentes therof and all that serued therto: the pylers of the court rounde about and their sockettes with their pymmes and cordes. But on the forefront of the habytacyon and befoze the tabernacle of witnes eastward, shal  
Moses and Aaron and his sonnes pytche and waite on the sanctuary in the stead of the chyldren of Israel. And the straunger that cometh nye, shal die for it. And the whole summe of the Leuites whiche Moses and Aaron nombred, at the commaundement of the Lorde thowowt theyr kynredes, euen of al the males of a moneth olde and aboue, was .xxii. thousand.

Moses and Aaron and their sonnes on the eastsyde.

Num. iii. b. and. xvi. a.

Num. 26. 3

And the Lorde sayde vnto Moses: Nombze al the first borne that are males among the chyldren of Israel, from a moneth olde and aboue and take the nombre of their names. And thou shalt appoynte the Leuites to me the Lorde, for all the firstborne among the chyldren of Israel, and the catell of the Leuites for the firstborne of the chyldren of Israel. And Moses nombred as the Lorde commaunded him, all the firstborne of the chyldren of Israel. And all the firstborne males in the summe of names, from a moneth olde and aboue, were nombred .xxii. thousand. ii. hundred and .lxxiiij.

And the Lorde spake vnto Moses,

saying: take the Leuites for al the firstborne of the chyldren of Israel, and the catell of the Leuites for their catell: and the Leuites shalbe myne whiche am the Lorde. And for the redempcyng of the two hundred and .lxxiiij. whiche are more then the Leuites in the firstborne of the chyldren of Israel, take .v. shekles of euery pece, after the shekle of the holpe place twentye getas the shekle. And geue the money wherewith the odde nombre of them is redemed, vnto Aaron and his sonnes. And Moses toke the redempcyon money of the ouerplus that were more then the Leuites, among the firstborne of the chyldren of Israel: and it came to a thousande. iiij. hundred and .lxxvi. shekles, of the holy shekle. And he gaue that redempcyon money vnto Aaron and his sonnes, at the worde of the Lorde, euen as the Lorde commaunded Moses.

The Notes.

a. Leuite somtyme significth only a minister or seruauit, as here and. Esay. lvi. g.

The .iiij. Chapter.

The offyses of the Leuites, euery one after the stroke that he came of.

And the Lorde spake vnto Moses and Aaron, and bad them take the summe of the chyldren of Kahath from amonge the sonnes of Leui, in theyr kynredes, and houses of their fathers, from the thyrtye yere and aboue until fiftye, al that were able to warre, for to do the worke in the tabernacle of witnesse. This shalbe the offyce of the chyldren of Kahath in the tabernacle of witnesse whiche is moost holpe. And when the hoste remoueth, Aaron and his sonnes shal come and take downe the bayle, and couer the arcke of witnesse therewith, and shal put thereon a coueryng of taxus skynnes, and shal spreade a clothe that is altogether of sacyncte aboue all, and put the stauces thereof in. And vpon the shewe table, they shal spreade abroad a clothe of sacyncte, and put thereon the dysshes, spones, flat peces and pottes to poure wyth, and the dayle breade shalbe thereon: and they shal spreade vpon them a coueryng of purple, and couer the same with a coueryng of taxus skynnes, and put the stauces therof in.

And they shal take a cloth of sacyncte and

and couer the candellsticke of lycht and her lampes and her snuffers, and fyre pannes, and all her oyle vessels whiche they occupye about it, and shal put vpon her & on al her instrumentes, a coueringe of taxus skynnes, and put it vpon stauces. And vpon þe golde alter they shal sprede a clothe of Iacynthe, and put on her stauces. And they shal take al þe thynges whiche they occupye to minyster in the holy place, and put a clothe of Iacynthe vpon them and couer them with a couerynge of taxus skynnes and put them on stauces. And they shal take awaye the ashes out of the alter, & sprede a scarlet cloth theron: and put aboute it, the fyre pannes, the fleshe hokes, the Houels, the basens and all that belongeth vnto þe alter, and they shal sprede vpon it a couerynge of taxus skynnes, and put on the stauces of it. And when Aaron & his sonnes haue made an ende of couerynge of the sanctuarie and all the thynges of the sanctuarie, agaynst that the hoste remoue, then the sonnes of Cahath shal come in for to beare, & so let them not touche the sanctuarie lest they dye. And this is the charge of the sonnes of Cahath in þe tabernacle of wytnesse. And Eleazar the sonne of Aaron the priest, shal haue the charge to prepare oyle for the lyghtes & swete cens, and the dayly meate offerynge & the anoyntynge oyle, & the ouersyghte of all the dwellynge, and of all that therein is, bothe ouer the sanctuarie and of all that parteyneth therto.

And the Lord spake vnto Moses and Aaron, sayynge: destroye not the trybe of the kynredes of the Cahathites, fro amonge the Levites. But thus do vnto them that they maye lyue & not dye, whē they go vnto the moost holy place. Aaron and his sonnes shal go in & put them euery man vnto hys seruyce and vnto his burthen. But let them not go in to se when they couer the sanctuarie, lest they dye.

And the Lorde spake vnto Moses sayynge: Take the summe of the children of Gerson, in the houses of theyr fathers and in their kynredes: & fro xxx. yere and aboue, vntyll. l. all that are able to goo forth in warre, for to do seruyce in the tabernacle of wytnesse. And

this is the seruyce of the kynred of the Gersonites, to serue and to beare. They shal beare the curtaynes of the dwellynge and the rouse of the tabernacle of wytnesse and his couerynge and the couerynge of taxus skynnes that is an hye aboue vpon it, and the hanginge of the doze of the tabernacle of wytnesse: & the hanginge of the courte and þe hanginge of the gate of the courte that is rounde aboute the dwellynge and the alter, and the cordes of the, and all the instrumentes that serue vnto them and all that is made for them. And at the mouth of Aaron and his sonnes, shal all the seruyce of the children of þe Gersonites be done, in al their charges and in all theyr seruice, and ye shal apoynte them vnto all theyr charges that they shal wayte vpon. And this is the seruyce of the kynred of the children of the Gersonytes in the tabernacle of wytnesse, and theyr wayte shalbe in the hande of Ithamar the sonne of Aaron the priest.

And thou shalte nombze the sonnes of Merari in their kynredes and in the houses of their fathers, fro. xxx. yeres and aboue vnto. l. Al that is able to go forth in warre, to do the seruyce of the tabernacle of wytnesse. And this is the charge that they must wayte vpon in all that they must serue in the tabernacle of wytnesse: The bordes of the dwellynge, and the bannes, pylles, and sokettes therof & the pylles of the courte rounde aboute, and their sokettes, pyennes and cordes with all that pertaineth and serueth vnto them. And by name ye shall reken the thynges that they must wayte vpon to beare. This is the seruyce of the kynredes of the sonnes of Merari in all their seruyce in the tabernacle of wytnesse by þe hande of Ithamar the sonne of Aaron the priest.

And Moses and Aaron and þe princes of the multitude numbred þe sonnes of the Cahathites in their kynredes and houses of theyr fathers, from. xxx. yere and aboue vnto fiftie, al that were able to go forth in the hoste and to do seruyce in the tabernacle of wytnesse. And the nombze of them in theyr kynredes were two thousande, seven hundred and fiftie. These are the nombzes



bles of the kindredes of the Cahathites, of al that dyd seruyce in the tabernacle of witnesse, whiche Moses and Aaron dyd nombre at the commaundemente of the Lorde by the hande of Moses.

And the sonnes of Gerson were nombred in their kynredes and in the houses of their fathers, from .xxx. yere by vnto the fyfte, al that were able to go forth in the hoste for to do seruyce in the tabernacle of wytnesse. And þe nombre of them in their kynredes, and in houses of their fathers, was two thousande syxe hundred and .xxx. This is the nombre of the kynredes of the sonnes of Gerson, of al that dyd seruyce in the tabernacle of wytnesse, which Moses and Aaron dyd nombre at the commaundement of the Lorde.

And the kynredes of the sonnes of Merari were nombred in their kynredes and in the houses of their fathers, from .xxx. yere by vnto fyfte: all that were able to go forth with the host, to do seruyce in the tabernacle of witnesse. And the nombre of them was in their kynredes, thye thousande and two hundred. This is the nombre of the kynredes of the sonnes of Merari, whiche Moses and Aaron nombred at the byddynge of the Lorde, by the hande of Moses.

The whole summe whiche Moses, Aaron and the lordes of Israell nombred amonge the Leuites in their kynredes and householdes of their fathers, from .xxx. yere by vnto .l. every man to do hys office and seruyce and to beare his burthe in þe tabernacle of wytnesse: was .viii. thousande, syue hundred and lxxx. whiche they nombred at the commaundemente of the Lorde by the hande of Moses every man vnto his seruyce and burthen: as the Lorde commaunded Moses.

## The .v. Chapter.

Who they be that ought to be caste oute of the hoste. The knowledgyng of synne. The cleansyng of synne done of ignorance. The lawe of the fyfte leutes, and of gelousye.



And the Lord spake vnto Moses saying: commaunde the chyldren of Israel þe they put out of the hoste \* al the lepers and al that haue issues,

and al that are defyled vpon the deade, whether they be males or females: þe shal put them out of the hoste, that they defyle not the tentes amonge which ye dwel. And the chyldren of Israel dyd so, and put them out of the hoste, euen as þe Lorde commaunded Moses, so dyd the chyldren of Israel.

And the Lorde spake vnto Moses saying: speake vnto the chyldren of Israel: whether it be man or woman, whē they haue synned anye maner of synne whiche a man doeth where with a man trespaseth agaynste the Lorde, so that the soule hath done a mysse: \* then they shal knowledg the eyr synnes whiche they haue done, and restore agayne the hurte that they haue done in the hole, and put the fyfte parte of it moze there to, and geue it vnto him whome he hath trespassed agaynste. But and yf he that maketh the amendes haue no man to do it to, then the amendes that is made shalbe the lordes and þe priestes, besyde the ramme of the attonement offerynge wherwith he maketh an attonement for him him selfe. And all heue offerynges of all the halowed thynges whiche the chyldren of Israel byng vnto þe priest, shalbe the priestes, and euery mans halowed thynges shalbe hys awne, but what soeuer any mā geueth the priest, it shalbe the priestes.

And the Lorde spake vnto Moses saying: speake vnto the chyldren of Israel, and saye vnto them. If any mans wyfe goo a syde and trespase agaynste him, so that another man lye with her fleshely and the thyng be hyd from the eyes of her husbande and is not come to lyghte that she is defyled (for there is no witnesse agaynst her) in as much as she was not taken with the maner, & the spirite of gelousye commeth vpon him and he is gelouse ouer hys wyfe & she defyled, or happely the spirite of gelousye commeth vpon him, & he is gelouse ouer hys wyfe and she yet vnderpiled. Then let her husbande byng her vnto the priest and byng an offeryng for her: the tenth parte of an Ephā of barlye meele, but shal powze none oyle therunto, nor put frākenens therō: for it is an offeryng of gelousye, and an offeryng that maketh remembraunce of

of synne.

**C** And let the priest brynge her and set her before the Lord, and let him take holy water in an erthen vessel, and of þe dust that is in the floore of the habytacion, and put it into the water. And the priest shal set the wyfe before the Lord and vncouer her heade, and put þe memorial of the offerynge in her handes whiche is the gelousye offerynge, & the priest shal haue bytter and curlynge water in his hande, and he shal coniure her and shal saye vnto her. If no man haue lven with the nether haire gone aspyde, and despyled thy selfe behynde thy husbunde, then haue thou no harne of this bytter curlynge water.

But and yf thou hast gone aspyde behynde thyne husbunde and arte despyled and some other mā hath lven with the bespyde thyne husbunde (and let þe priest coniure her with the coniuration of the curse, and say vnto her, the Lord make the a curse and a coniuration amonge thy people: so that the Lord make thy thye rotte, and thy bely swell and this bytter curlynge water goo into the bowels of the, that thy bely swell and thy thye rotte, and the wyfe shal saye Amen.

**D** And the priest shal wyte this curse in a byll and washe it out in the bytter water. And whē the curlynge water is in her that it is bytter, then let þe priest take the gelousye offerynge out of the wyfes hande, & waue it before þe Lord, and brynge it vnto the alter: and he shal take an handefull of the memory: all offerynge and burne it vpon the alter, and then make her dryncke the water and when he hath made her dryncke the water. If she be despyled and haue trespassed agaynste her husbunde, then shal the curlynge water goo into her and be so bytter, that her bely shal swell and her thye shal rotte, and she shal be a curse amonge her people. And yf she be not despyled but is cleane, then she shal haue no harne, but that she maye conceaue.

This is the lawe of gelousye, when a wyfe goeth aside behinde hyr husbāde and is despyled, or when the spirite of gelousye commeth vpon a man, so that he is gelouse ouer his wyfe then he shal

brynge her before the Lord, & the priest shal minister al this lawe vnto her, and the man shal be gyltlesse, and the wyfe shal beate her synne.

**The Notes.**

a. This trespass is wherby we hurt our neyghboure in wooldye goodes (as they cal them) and therefore must the hurte be redressed and the synne payre more thereto. If the partye remayned nor, to whome the restitution was due, nor any of his lawfull heires: the must it be the priestes wages, whiche at that tyme had not other liuelode.

Trespace

b. The whole lawe of gelousye seemeth to be a feare and a certayne nuctoure of wyues, þe they should be obedynt to their husbādes, chaste, mannerly, and saythful, and suche as geue none occasion to be suspecte and thereto serued this lawe while it kept them vnder, and gaue them no licence to runne at large, wherby they might haue come in some suspecte, and so haue come to this greateshame before the congregacion.

Jealousye

c. Amen is an Hebrue word, and signifieth euen so be it, or be it fast and sure, approuynge and allowynge the sentence goynge before: and when it is doubled it augmenteth the confirmatio, as in manye psalmes, and Iohn. v. and vi.

Amen.

**The. vi. Chapter.**

The lawe of them that toke vpon them abstynencie. The maner of blessinge the people.

**A**d þe Lord spake vnto Moyses sayinge: speake vnto the children of Israel & say vnto them: when ether man or woman appoynteth to a bowe a bowe of abstynence for to absteyne vnto þe Lord, he shal absteyne from wyne and stronge drynke, \* and shal dryncke no bynager of wyne or of stronge dryncke, nor shal dryncke what soeuer is pressed oute of grapes: and shal eate no trethe grapes neyther yet dyed as long as his abstynencie endureth. Moreouer he shal eate no thinge that is made of the vyne tree, no not so muche as þe cornels or þe huske of the grape.

Leuit. xiii. 8  
Amos. ii. 6

And as longe as the bowe of his abstynencie endureth, there shal no rasure nor sheres come vpon his heade, but yll his dayes be out whiche he fasteth vnto the Lord, and he shal be holy and shal let the lockes of his heere growe. As longe as he absteyneth vnto þe Lord he shal come at no deade bodye: he shal not make him selfe vncleane at the death of his father, mother, brother or syster: for the abstynencie of his god is vpon his heade. And therfore as long as his abstynencie lasteth, he shal be holy vnto the Lord.

And yf it fortune that any man by chaunce dye sodely before him, & despyle

Le. ii.

the



# Ceremonies.

# Numeri.

Num. xviii. 6

the heade of his abstinence, then muste he \* haue his heade the daye of his cleansing: eue the seuenth daye he shal haue it. And the eyght daye he shal byng. ii. turtels or. ii. yonge pigeons to þ priest, vnto the doze of the tabernacle of witnesselle. And the priest shal offer the one for a synne offeringe and the other for a burnt offeringe & make an attonement for him, as concernynge that he synned vpon the deade, and shal also halowe his heade þ same day & he shal abstaine vnto the Lorde the tyme of hys abstinence, and shal bynge a lambe of a yere olde for a trespase offeringe: but þ dayes that were before are lost, because his abstinence was despyled. This is the lawe of the absteyner, when þ tyme of hys abstinence is oute, he shalbe broughte vnto the doze of the tabernacle of witnesselle and he shal bynige hys offeringe vnto the Lorde: an he lambe of a yere olde with out blemyshe for a burnt offeringe and a she lambe of a yere olde without blemyshe for a synne offeringe, a rāme without blemyshe also for a peace offeringe, and a basket of swete breade of fyne flour myngled w oyle and wafers of swete breade anointed with oyle with meate offeringes & drynke offeringes that longe therto.

And the priest shal bynige hym before the Lorde and offer his synne offeringe, and his burnt offeringe, & shal offer the ram for a peace offeringe vnto the Lorde with the basked of swete breade, and the priest shal offer also his meate offeringe and his drynke offeringe. And the absteyner shal haue his heade in þ doze of þ tabernacle of witnesselle & shal take the heere of his shewbread and put it in the fire which is vnder the peace offeringe. Then the priest shal take the soden shoulder of the ram and one swete cake out of þ basket and one swete wafer also & put them in the hande of the absteyner after he hath haue his abstinence of, & the priest shal waue them vnto the Lorde, which offeringe shalbe holy vnto the priest with the waue brest & heue shoulder: and the absteyner maye drynke wyne. This is the lawe of the absteyner which hath bowed his offeringe vnto the Lord for his abstinence, besides that his hande

can get. And accordynge to the booke D which he bowed, euen so he must do in the lawe of his abstinence.

And the Lorde talked with Moses sayinge: speake vnto Aaron & his sonnes sayinge: of this wyse ye shal blesse the children of Israel sayinge vnto thei

\* The Lord blesse the and kepe the.

The Lorde: make his face shyne vpon the and be mercyfull vnto the.

The Lorde lyfte vp his countenance vpon the, and geue the peace. For ye shall put my name vpon the children of Israel, that I maye blesse them.

The notes.

a. Here it appeareth what a vowe is after the olde testament, whiche was a figure of the vowe that a churche man ought to do, geuinge and dedicatinge hym selfe vnto God, as it is spoken Rom. xii. a.

b. To haue abstinence of god vpon his heade is a token of refusinge the care of bodylye thinges by that he setteth not by the heere of his heade, or by þ trimminge of his bushe or bearde, which thinge the world so greatly esteemeth.

c. To make his face shyne, is to geue a token of his louynge & piety.

The. vii. Chapter.

The offeringe of the Lorde and heades of Israel when the tabernacle was set vp.

And when Moses \* had full set vp the habitation and anoynted it and sanctified it and all the apparel therof, & had anoynted and sanctified þ alter also and al the vessels therof: then þ princes of Israel heades ouer the houses of theyr fathers whiche were the Lorde of the trybes þ stode and nombred, offered and brought their giftes before þ Lorde syre couered charettes and. xii. oxen: two and two a charet and an ox euery man, and they brought them before the habitation.

And the Lorde spake vnto Moses sayinge: take it of them, and let them be to do þ seruyce of þ tabernacle of witnesselle, & geue them vnto þ Leuites, euery man accordynge vnto his office. And Moses toke the charettes and the oxen, and gaue them vnto þ Leuites. ii. charettes and. iiii. oxen he gaue vnto the sonnes of Gerson accordynge vnto their office. And. iiii. charettes and eight oxen he gaue vnto þ sonnes of Merari accordynge vnto their offices, vnder þ handes of Jthamar þ sonne of Aaron þ priest. But vnto þ sonnes of \* Cahath he gaue

gaue none, for the office that pertained to them was holpe, and therfore they must beare vpon shoulders.

And the princes offered vnto þe dedicatynge of the alter in the dape that it was anoynted, & brought their gyftes before the alter. And the Lord laid vnto Moyses: let the princes brynge their offerunges, euery day one pryncce, vnto the dedicatynge of the alter.

He that offered his offerynge the first dape, was Nahelson the sonne of Aminadab of the trybe of Iuda. And his offerynge was: a syluer charger, of an hundred and .xxx. sicles weyght: and a syluer boule of .lxx. sicles of the holpe sicke, bothe of them full of fyne wheten flour myngled with oyle for a meate offeringe: & a spone of .x. sicles of golde ful of cens: and a bullocke, a rāme and a lambe of a yere olde for burnte offerynge, and an he goote for a synne offerynge: & for peace offerynge. ii. oxen. v. rāmmes. v. he gootes and. v. lambes of one yere olde. And this was the gyfte of Nahelson the sonne of Aminadab.

The seconde dape, dyd Nathanael the sonne of zuar, captayne ouer Izachar. And his offerynge whiche he broughte was a syluer charger of an hundred and .xxx. sicles weyght: and a syluer boule of .lxx. sicles of the holy sicke: and both ful of fyne flour myngled with oyle for a meate offeringe: & a golden spone of .x. sicles full of cens. And a bullocke, a rāme and a lambe of a yere olde for burnte offerynge, & for peace offerynge. ii. oxen. v. rāmmes. fyue he gootes & fyue lambes of one yere olde. And this was the offerynge of Nathanael the sonne of zuar.

The thirde dape, Eliab the sonne of Helon the cheft amonge the childre of Zabulon, broughte his offerynge. And his offerynge was, a syluer charger of an hundred and .xxx. sicles weyghte, & a syluer boule of .lxx. sicles of the holy sicke, and bothe full of fyne flour myngled with oyle for a meate offeringe: & a golden spone of .x. sicles ful of cens: & an ore & a rāme and a lambe of a yere olde for burnte offerynge, and an he goote for a synne offeringe: & for peace offerynge. ii. oxen. v. rāmmes. v. he gootes and. v. lambes of one yere olde. And

this was the offerynge of Eliab the sonne of Helon.

The fourthe dape, Elizur the sonne of Sedeur, chefe lorde amonge the childre of Ruben, brought his offerynge. And his gyfte was: a syluer charger of an hundred and .xxx. sicles weyghte, and a syluer boule of .lxx. sicles of the holpe sicke, and bothe ful of fyne flour myngled with oyle for a meate offeringe: and a golden spone of .x. sicles full of cens: and a bullocke, a rāme and a lābe of a yere olde for burnte offerynge, & an he goote for a synne offeringe: & for peace offerynge. ii. oxen. v. rāmmes. v. he gootes and. v. lambes of one yere olde. And this was the offeringe of Elizur the sonne of Sedeur.

The fyfth dape, Selumiel the sonne of zuri Sadai, chefe lorde amonge the childre of Simeon, offered. whose gift was: a syluer charger of an hundred & .xxx. sicles weyght: and a syluer boule of .lxx. sicles of the holy sicke: and both ful of fyne flour myngled with oyle for a meate offeringe: and a golden spone of .x. sicles ful of cens. And a bullocke, a rāme and a lambe of a yere olde for burnte offerynge, and an he goote for a synne offeringe: and for peace offerynge. ii. oxen. v. rāmmes. v. he gootes and. v. lambes of a yere olde. And this was the offeringe of Selumiel the sonne of zuri Sadai.

The sixte dape, Eliafaph the sonne of Deguel the chefe lorde amonge the childre of Gad, offered: whose gift was: a syluer charger of an hundred and .xxx. sicles weyghte: and a syluer boule of .lxx. sicles of the holpe sicke: and bothe full of fyne flour myngled with oyle for a meate offeringe: and a golden spone of .x. sicles ful of cens. And an ore, a rāme and a lābe of a yere olde for burnte offerynge, and an he goote for a synne offeringe. And for peace offerynge. ii. oxen. v. rāmmes v. he gootes and. v. lābes of one yere olde. And this was the offeringe of Eliafaph þe sonne of Deguel.

The seuenth dape, Elisama þe sonne of Amiad the chefe lorde of the childre of Ephraim, offered. And his gyfte was: a syluer charger of an hundred and .xxx. sicles weyghte: and a syluer boule of .lxx. sicles of the holy sicke: & both ful

The offerynge of Elizur

The offerynge of Selumiel

The offerynge of Eliafaph

The offerynge of Elisama



# The offringes.

# Numeri.

of fyne flour myngled with oyle for a meat offering: and a golden spone of .x. sicles, full of cens. And a bullocke, a ramme & a lambe of a yere olde for burnt offerings, and an he goote for a synne offering: and for peace offerings. ii. oxen. v. rammes. v. he gootes and. v. lābes of a yere olde. And this was þe offering of Elisama þe sonne of Amiud.

The offering of Samaliel.

The. viii. daye, offered Samaliel the sonne of Bedazur, the chiefe lord of the children of Manasse. And his gift was: a syluer charger of an hundred & xxx. cycles weyght: and a syluer boule of. lxx. cycles of the holy cycle: and both full of fyne flour myngled with oyle for a meat offering: and a golden spone of. x. cycles, full of cens. And a bullock, a ramme and a lambe of a yere olde for burnt offerings, and an he goote for a synne offering: and for peace offerings. ii. oxen. v. rammes, fyue he gootes and fyue lābes of a yere olde. And this was the offering of Samaliel the sonne of Bedazur.

The offering of Abidan.

The. ix. daye, Abidan the sonne of Gebeoni the chiefe lord among the children of Ben Jamin offered. And his gift was: a syluer charger of an hundred and. xxx. cycles weyght: and a syluer boule of. lxx. cycles, of the holy cycle, and both full of fyne flour myngled with oyle for a meat offering: and a golden spone of. x. sicles, full of cens: & a bullock, a ramme and a lambe of one yere olde for burnt offerings: and an he goote for a synne offering: and for peace offerings. ii. oxen. v. rammes. v. he gootes and. v. lābes of one yere olde. And this was the offering of Abidan the sonne of Gebeoni.

The offering of Abiezzer.

The. x. daye, Abiezzer the sonne of Ammi, Sadai, chiefe lord among the children of Dan offered. And his gift was: a syluer charger of an hundred. and. xxx. cycles weyght: a syluer boule of seven. ty sicles of the holy cycle: and both full of fyne flour myngled with oyle for a meat offering: and a golden spone of. x. cycles full of cens: and a bullocke, a ramme & a lambe of a yere olde for burnt offerings, and an he goote for a synne offering: & for peace offerings. ii. oxen. v. rammes, fyue he gootes & fyue lābes of a yere olde. And this was þe offering

of Abiezzer the sonne of Ammi Sadai.

The. xi. daye, \* Pagiel þe sonne of Ocran the chiefe lord amonge þe chyldren of Aser offered. And his gift was: a syluer charger of an hundred and. xxx. cycles weyght: a syluer boule of. lxx. cycles of þe holy cycle & bothe ful of fyne flour myngled with oyle for a meat offering: and a golden spone of. x. sicles, full of cens. And a bullocke, a ramme & a lābe of one yere olde for burnt offerings and an he goote for a synne offering: & for peace offerings: two oxen, fyue rammes. v. he gootes and. v. lābes of one yere olde. And this was the offering of Pagiel the sonne of Ocran.

The. xii. daye, Ahira the sonne of Enan, chiefe lord amonge the chyldren of Rephthai offered. And his gift was: a syluer charger of an hundred and. xxx. cycles weyght: a syluer boule of. lxx. cycles of the holpe cycle, both full of fyne flour myngled with oyle for a meat offering: & a golden spone of twenty cycles, full of cens. And a bullocke, a ramme and a lambe of one yere olde for burnt offerings and an he goote for a synne offering: and for peace offerings, two oxen. v. rammes. v. he gootes & v. lābes of one yere olde. And this was the offering of Ahira, the sonne of Enan.

Of this maner was the dedicacyon of the alter, when it was anoynted: vnto the which was broughte of the princes of Israel. xii. chargers of syluer. xii. syluer boules and. xii. spones of golde: euery charger containynge an hundred and. xxx. cycles of syluer, & euery boule lxx. so that all the syluer of all the vessels, was two thousande and. liii. hundred cycles of the holy cycle. And the. xii. golde spones whiche were full of cens, containyd ten cycles a pece of the holy cycle: so that al the golde of the spones, was an hundred and. xx. cycles.

All the oxen that were broughte for the burnt offerings were. xii. & the rammes. xii. and the lābes. xii. of a yere olde a pece, with the meat offerings: with he gootes for synne offerings. And all the oxen of the peace offerings were. xxiii. the rammes. lx. the gootes. lx. and lābes of a yere olde a pece. lx. and this was the dedicacyon of the alter, after that it was anoynted.

And

And when Moses was gone into the tabernacle of witness to speake w<sup>th</sup> him, he hearde þ<sup>e</sup> voyce of one speaking vnto him from of the mercyseate that was vpon the arcke of w<sup>th</sup>nesse: euen from betwene the two cherubyns he spake vnto him.

**The. viii. Chapter.**

The disposition and order of the lampes. The forme of the candelsycke. The cleansing and offring of the Leuites. The age of the same.

**A**ND þ<sup>e</sup> LORD spake vnto Moses sayinge: speake vnto Aaron and saye vnto him: \* whē thou putttest on the lampes se that they lyghte all seven vpon þ<sup>e</sup> fores fronte of the candelsycke. And Aaron dyd euen so, and put the lampes vpon the fores fronte of the candelsycke, as þ<sup>e</sup> LORD commaunded Moses, and the worke of the candelsycke was of stiffe golde: bothe the shafte and the floures therof. And accordynge vnto the visiō whiche the LORDS had shewed Moses euen so he made the candelsycke.

And the LORD spake vnto Moses saying: take the Leuites from amonge the children of Israel, and cleanse thē. And this do vnto thē when thou cleansest them, sprynkle water of purispenge vpon them and make a rasure to runne alonge vpon all the fleshe of them, and let them washe theyr clothes, and then they shall be cleane. And let them take a bullocke and his meatoffrynge, fyne floure myngled with oyle: and another bullocke shalte thou take to be a synne offrynge.

Then byng the Leuites before the tabernacle of w<sup>th</sup>nesse and gather the hole multitude of the children of Israel together. And bynge the Leuites before the LORD, and let the children of Israel put their handes vpon the Leuites. And let Aaron heue the Leuytes before the LORD, for an heue offrynge geuen of the children of Israel, and thē let them be appointed to wayte vpon the seruyce of the LORD.

And let the Leuytes put theyr handes vpon the heedes of þ<sup>e</sup> bullockes, and then offer them: the one for a synne offrynge and the other for a burnt offrynge vnto the LORD, to make an attonement for the Leuites. And make the

Leuites stande before Aaron & his sonnes, and heue thē to be an heue offering vnto the LORD. And thou shalt separate the Leuites from amonge the chyldren of Israel, that they be myne: and after that let thē go and do þ<sup>e</sup> seruyce of þ<sup>e</sup> tabernacle of w<sup>th</sup>nesse. Cleanse them and waue them, for they are geuen vnto me from amonge the children of Israel for \* I haue taken them vnto me for all the fyrste bozne that open any matryce amonge the children of Israel.

\* For all the fyrste bozne among the chyldren of Israel are myne both man and beest: because the same tyme that I smote the fyrste bozne in the lande of Egypte, I sanctified them for my selfe: and I haue taken the Leuites for all þ<sup>e</sup> fyrste bozne amonge the children of Israel, and haue geuen them vnto Aaron and hys sonnes from amonge the chyldren of Israel to do the seruyce of the chyldren of Israel in the tabernacle of w<sup>th</sup>nesse and to make an attonement for the children of Israel, that there be no plague amonge the children of Israel, if they come nye vnto the sanctuarie.

And Moses and Aaron and all the congregacion of the chyldren of Israel, dyd vnto the Leuytes accordynge vnto all that the LORD commaunded Moses. And the Leuytes purified thē selues, and washed theyr clothes. And Aaron waued them before the LORD, and made an attonement for them, to cleanse them. And after that they went in to do theyr seruyce in the tabernacle of w<sup>th</sup>nesse, before Aaron and hys sonnes. And accordynge as the LORD had commaunded Moses as concernynge the Leuytes, euen so they dyd vnto them.

And the LORD spake vnto Moses sayinge: this shalbe the maner of the Leuytes: \* from. xxv. yere bywarde they shall goo in to wayte vpon the seruyce in the tabernacle of w<sup>th</sup>nesse, and at fyfye they shall cease waytyng vpon the seruyce therof, and shall laboure no moze: but shall minister vnto theyr brethren in the tabernacle of w<sup>th</sup>nesse, and there wayte, but shal do no moze seruyce. And se that thou do after this maner vnto þ<sup>e</sup> Leuites in theyr waytyng tymes.

A. iiii.

The

Num. iii. 9

Ero. xiii. 9  
Luce. ii. 9

Num. iii. 9



# Ceremonies,

# Numery,

## The .ix. Chapter.

The Ester of Pasche off: ynge of the cleane and vncleane. A cloude couerynge the tabernacle leadeth the hoste.

Exo xii. a.  
Leu. xxi. a.  
nu. xxi. c.  
Deu. xvi. a.



And the Lord spake vnto Moses in the wilderness of Sinai, in the first moneth of the seconde yere after they were come out of the lande of Egypt sayinge: let the chylde of Israel offer Pasche in his season: euen the .xiii. daye of this moneth at euen they shall kepe it in his season, accordynge to all the ordynaunces and maners therof. And Moses bad the children of Israel that they shoulde offer Pasche, and they offered Pasche the .xiii. daye of the first moneth at eue in the wilderness of Sinai: and did accordige to all that the Lord commaunded Moses.

And it chaunced that certayne men whiche were defyled with a deade corse that they myght not offer Pasche the same daye, came before Moses and Aaron the same tyme, and sayde: we are defyled vpon a deade corse, wherfore are we kepte backe that we maye not offer an offeringe vnto the Lord in the due season, amonge the children of Israel. And Moses sayde vnto them: that I maye heare what the Lord wyl commaunde you. And the Lord spake vnto Moses sayinge: speake vnto the chylde of Israel and saye: If anye man amonge you or youre chylde after you be vncleane by the reason of a corse or is in the waye ferre of, then let him offer Pasche vnto the Lord: the .xiii. daye of the seconde moneth at euen, and eate it with swete breade and foure herbes, and let them leaue none of it vnto the moynynge nor breake any bone of it. And accordynge to all the ordynaunce of the Pasche let them offer it.

Exo. xii. a.

Exo. xii. g.  
Job. xii. d.

But yf a man be cleane and not let in a iourney, and yet was negligent to offer a Pasche the same soule shall perishe fro his people, because he brought not an offeringe vnto the Lord in his due season: and he shall beare his synne. And when a straunger dwelleth among you and wyl offer Pasche vnto the Lord accordynge to the ordynaunce of Pasche and maner therof shall he

offer it. And ye shall haue one law both for the straunger and for him that was borne at home in the lande.

And the same daye that the habitation was reered vp, a cloude couered it an hye vpon the tabernacle of witness: and at euen there was vpon the habitation, as it were the similitude of fire vntill the moynynge. And so it was alwaye, that the cloude couered it by daye, and the similitude of fyre by nyghte. And when the cloude was taken vp from of the tabernacle, the chylde of Israel iourneyed: and where the cloude abode there the children of Israel pitched theyr tentes. At the mouth of the Lord the children of Israel iourneyed, and at the mouth of the Lord they pitched. And as longe as the cloude abode vpon the habitation, they laye still, and when the cloude tarped still vpon the habitation longe tyme, the children of Israel wayted vpon the Lord and iourneyed not.

If it chaunced that the cloude abode any space of tyme vpon the habitation, then they kepte their tentes at the mouth of the Lord: and they iourneyed also at the commaundement of the Lord. And yf it happened that the cloude was vpon the habitation from euen vnto moynynge and was taken vp in the moynynge then they iourneyed. Whether it was by daye or by nyght that the cloude was taken vp, they iourneyed. But when the cloude taried two dayes or a moneth or a longe reason vpon the habitation, as longe as it taried thereon, the children of Israel kepte theyr tentes and iourneyed not. And as soone as the cloude was taken vp, they iourneyed. At the mouth of the Lord they reasted, and at the commaundement of the Lord they iourneyed. And thus they kepte the watche of the Lord, at the commaundement of the Lord by the hande of Moses.

## The notes.

a. As it was with the Jewes for their Ester labe whiche was this Pasche: so is it with vs in our spiritual ester or Pasche. Who soeuer doeth not reuerently beleue the redemption of his kynde, whiche was thoroowly synned in offeringe of the true lambe Christ, and amedeth not his lyfe, nor turneth from vice to vertue in the time of this mortal lyfe: shall nor belonge to the glorie of the resurrection, whiche shal be geuen to the true worshippers of Christ, but shal be coted out from the compaignie of the saintes.

The

# Ceremonies, Numery, Fol. lxxvij.

## The .x. Chapter.

The trumpettes of Sphur and the vse therof. The Israelites departe frome Sinai. The captaynes of the hoste are numbred. Hobab refuseth to go with Moses.

the chyldren of Isachar, was Nathanaell the sonne of Zuar. And ouer the hoste of the tribe of the chyldren of Zabulon, was Eliab the sone of Helon. \* And the habitacion was taken doune: and the sonnes of Gerson and Merari went forth bearynge the habitacion.

Then the standert of the hoste of Ruben went forth w their armies, whose captayne was Elizur the sonne of Sedeur. And ouer the hoste of the tribe of the chyldren of Simeon, was Salamiel the sonne of Surt Sadai. And ouer the hoste of the tribe of the chyldren of Gad was Eliasaph the sonne of Dequell. Then the Cahathites wente forwarde and bare the holpe thynges, and the other dyd sette vp the habitacion agaynst they came.

Then the standert of the hoste of the chyldren of Ephraim went forth with their armies whose captayne was Elisama the sonne of Amiad. And ouer the hoste of the trybe of the sonnes of Manasse, was Gamaliel the sonne of Pedazur. And ouer the hoste of the tribe of the sonnes of Ben Jamin, was Abidan the sonne of Gedeoni.

And hyndmoste of all the hoste came the standert of the hoste of the chyldren of Dan with their armies: whose captayne was, Abiezzer the sonne of Ammi Saddai. And ouer the hoste of the tribe of the chyldren of Aser, was Pagiel the sone of Ochran. And ouer the hoste of the tribe of the chyldren of Reuphthali, was Ahira the sonne of Enan, of this maner were the iourneyes of the chyldren of Israell, with their armies when they remoued.

And Moses sayd vnto Hobab the sonne of Raguel the Madianite. Moses father in lawe: we go vnto the place of whiche the Lorde sayde I wyl geue it you. Go with vs and we wyl doe the good, for the Lorde hath promysed good vnto Israell. And he sayde vnto hym: I wyl not: but wyl go vnto myne owne lande & to my kynred. And Moses sayde oh nay, leaue vs not, for thou knowest where is best for vs to pryche in the wylbernesse: And thou shalt be oure eyes. And yf thou goo w vs, loke what goodnesse the Lord sheweth vpon vs, the same we wyl shewe vpon the.

¶.v. And

**A**d the Lorde spake vnto Moses sayinge: \* Make the two troppettes of beaten syluer, that thou mayst vse the to call the congregacion together, and when the hoste shall iourne, when they blowe w them, all the multitude shall resorte to the, to the doore of the tabernacle of wytnesse. If but one trompet blowe onely, then the princes whiche are heades ouer the thousandes of Israell shall come vnto thee. And when ye trompe the first tyme, the hostes that lye on the easte partes shall goe forwarde. And when ye trompe the seconde tyme, then the hostes that lye on the south syde shall take their iourne: for they shall trompe whē they take their iourneyes. And in gatherynge the congregacion together, ye shall blowe and not trompe. And the sonnes of Aaron the priestes shall blowe the trumpettes & shall haue them and it shall be a lawe vnto you for euer and amonge youre chyldren after you.

**B** And when ye shall goo to warre in your lande agaynst your enemies that bere you, ye shall trompe with the troppettes and ye shall be remembred before the Lorde youre God and saued from youre enemies. Also when ye be merie in youre feast dayes and in the fyrste dayes of youre monethes, ye shall blow the trumpettes ouer your burnt sacrifices and peaceofferynges, that it may be a remembraunce of you before your God. I am the Lorde youre God.

And it came to passe the .xx. day of the seconde moneth in the seconde yere, the cloude was taken vp from of the habitacion of wytnesse. \* And the chyldren of Israell toke their iourney oute of the deserte of Sinai, and the cloude rested in the wylbernesse of Pharā. And they first toke their iourney at the mouth of the Lorde, by the hāde of Moses: euen the standert of the hoste of Juda remoued first with their armies whose captayn was Nahalon the sonne of Aminadab.

\* And ouer the hoste of the trybe of



# Pharan.

# Numeri.

And they departed from the mounte of p Lord.iii. dayes iourney, & p arcke of p testament of the Lord went before the in the .iii. dayes iourney to serche out a restinge place for them. And the cloude of the Lord was ouer them by day, when they went out of the tentes.

Pla. 68. a

And when the arcke wet forth Mo- ses sayde: \* Ryle by Lord & let thynne enemyes be scatered, & let the p hate p flee before the. And when the arcke rested, he sayde returne Lord vnto the many thousandes of Israel.

The notes.

One trib- per. The prie- stes shall blowe. To trüpe agaynst cucumbers. Hobab.

a. To blowe out trumpet, is to shewe the worde of helthe kingly, after the unitie of the saythe. b. The comune people must be playnlye taught by the priestes, without curiositie. c. In tyme of warre they must trüpe in trumpettes, whiche signifyeth, that when moite nede is, thou must sayth, prayer, and listynge vp of the mynde to God be cheefly exercised. d. Hobab is p same, that before is called Jerthio, Euen as Salomon in some places is called Idi- da, and as Olias is called Azarias. He was the sonne of Raguell, the father of zephora, Moyses wyfe: al be it in the .ii. of Exodi. Raguell be cal- led her father, not because he was so in dede, but because he was her fathers father, whiche ma- ner of speakinge is not a few tymes used in the scriptures. iii. reg. xv. b.

The .xi. Chapter.

The people murmureth and is punished with fyre. They despye fleshe. They loothe Hanna. The murmur- inge and waueringe saythe of Moyses. The Lord des- pyeth the burden of Moyses to seuerne of the aun- cientes, and they prophesye, Eldad and Medad do also prophesye in the hoste. It rapneth quaples. The fleshe raueners are punished.

Ex. xvi. a. Deut. ix. b. Or was- ed discon- tēt, some tyme dyd wretchedly



And p people \* complayned and it displeased the eares of the Lord. And when p Lord herde it he was wrothe, & the fyre of the Lord burnt amonge them and consumed the vttermoste of the hoste. And the people cryed vnto Mo- ses, and he made intercession vnto the Lord & the fyre quēched. And they cal- led the name of the place \* Chaberah bycause the fyre of the Lord burnt amonge them.

Thabe- rah signi- fierh kid- ling in a mynge or syringe.

And the rascall people that was a- monge them fell a lustynge. And the children of Israel also went to & wepte and sayde: Who shall geue vs fleshe to eate: we remembre the fythe whiche we shulde eate in Egypte for noughte and of the Cucumbers & melouns, lekes, onyouns and garleke. But nowe oure soules are dyed awaye, for our eyes loke on nothyng els, saue vpon māna.

The Hanna was as it had bene \* coriander seed, and to see lyke Bedel- lion. And the people went aboute and gathered it, & grounde it in mylles or bet it in morters and baked it in pānes and made cakes of it. And the taste of it was lyke vnto the taste of an ople cake. And when the dewe fel about the hoste in the nyghte, the Hanna fell therewith.

And when Moyses hearde the people wepe in their householdes euery man in the doze of his tente, then the wrothe of the Lord waxed whote exceedinglye: and it greued Moyses also. And Moyses sayde vnto the Lord: wherfore dealest thou so cruellye with thy seruante: wherfore do I not fynde fauoure in thy syghte seynge that thou puttest the weyght of thys people vpon me: haue I concealed all thys people, or haue I begotte them, that thou shouldest saye vnto me, cary them in thy bosome (as a nurse beareth the suckynge chyld) vnto the lande whiche thou iwarest vn to their fathers: where shoulde I haue fleshe to geue vnto all thys people: for they wepe vnto me saying: geue vs fleshe p we may eate. I am not able to beare all this people alone, for it is to heuy for me. Wherfore yf thou deale thus wyth me, kyll me, I praye thee: yf I haue founde fauour in thy syght: and lette me not see my wretchednesse.

And the Lord sayde vnto Moyses: \* gather vnto me .lxx. of p elders of Is- rael, whiche thou knowest p they are p elders of the people and officers o- uer the, & bynge them vnto the taber- nacle of witnesse, & let them stand there with the. And I wyl come doune and talke with the there, & take of p spirite whiche is vpon the and put vpon thee and vpon them and they shall beare w the in the burthen of the people, and so shalte thou not beare alone.

And saye vnto the people: \* halowe your selues agaynst to morow that ye may eate fleshe for ye haue whined in the eares of the Lord sayinge: who shall geue vs fleshe to eate, for we were hap- pye when we were in Egypt: \* therfore the Lord wyl geue you fleshe, & ye shall eate: ye shall not eate. i. day onely ether ii. or. b. dayes, ether. x. or. xx. dayes: but euen

euē a moneth longe, and vntyl it come out at the noſtreils of you, & ye be ready to parbrake: bycauſe & ye haue caſt the Lorde a lyde: whiche is amonge you, and haue wept before him ſaying: \*why came we out of Egipte?

And Moſes ſayde: \*ſixe hundred thouſande ſotemē are there of the people, amonge which I am. And thou haſt ſayd: I wyl geue them fleſh & they ſhal eate a moneth longe. ſhal I ſepe, & I oren be ſlayne for them to fynde them, ether ſhall al the fiſhe of the ſea be gathered together to ſerue them. And the Lorde ſayde vnto Moſes: \*is the Lordeſ hande wared horte? Thou ſhalt ſe whether my worde ſhal come to paſſe vnto the or not.

And Moſes went out & tolde the people the ſayinge of the Lorde, and gathered the, lxx. elders of the people, and ſette them rounde aboute the tabernacle. And the Lorde came downe in a cloude & ſpake vnto hym, & toke of the ſpिरित that was vpon him, and put it vpon the, lxx. elders. And as & ſpirit reſted vpon them, they prophced and dyd noughte els. But there remayned .ii. of the mē in the hoſte: the one called Eldad, and & other Medad. And & ſpirit reſted vpon them for they were of them that were written, but they went not out vnto the tabernacle: and they prophced in the hoſte.

And there ran a younge man & tolde Moſes and ſayde: Eldad & Medad do prophce in the hoſte. And Joſua the ſonne of Nun the ſeruaunte of Moſes whiche he had choſen oute answered and ſayd: maſter Moſes, \*for byd the. And Moſes ſayde vnto hym: enuyſt thou for my ſake? \*wolde God that all & Lordeſ people coulde prophce, and & the Lorde woulde put his ſpirit vpon them. And then bothe Moſes and & elders of Iſraell, gatte them in to the hoſte.

And there went forth a wynde from & Lord and & brought quayles fro the ſea and let them fall aboute the hoſte, euē a dayes tourney rounde aboute on euery lyde of the hoſte and two cubytes hye vpon the erth. And the people ſtode vpon al that day & all that night & on the morowe, and gathered quayles.

And he that gathered & leſt, gathered .x. homers full. And they kyled them toſide aboute the hoſte.

\*And whyle & fleſhe was yet betwene their teeth, yet it was chewed vpon, the wrathe of the Lorde wared whot vpon the people, \*and the Lorde ſawe of the people an exceedinge myghtie laughter. And they called the name of & place \*kibzath hathauah: becauſe they buxped the people that luſted there.

\*And the people toke their iourney fro kibzath hathauah vnto hazeroth, and bode at hazeroth.

Thenotes.

a. Luke Genetiſ. ix. a.

b. To prophce, is ſometyme to preache & word to the people, as it is. i. Cor. xiii. a. or to ſhew the wonderful workes of God, or to ſhew thinges to come. But to prophce and doe noughte els, is decre to rule the people of God accordyng to the ſpirit, and to gouerne their ſubiectes, w iudgement, iuſtice and truerth.

The. xii. Chapter.

¶ Aaron and Miriam grudge agaynſt Moſes, Miriam was ſtricken with & leper & healed at & prayer of Moſes.

¶ And Miriam and Aaron ſpake & Agaynſt Moſes, bycauſe of hyſ wyfe of Iude whiche he had taken: for he hadde taken to wyfe \*one of Iude. And they ſayde doeth the Lorde ſpeake onely thozowe Moſes & Doeth he not ſpeake alſo by vs? And the Lord herd it. But Moſes was a very meke man, aboue all the men of the erth. And the Lorde ſpake attonce vnto Moſes, vnto Aaron and Miriam: come, oute ye. iii. vnto the tabernacle of \*witneſſe: and they came out all thre.

And the Lorde came downe in the \*pyller of the cloude & ſtode in & & doze of the tabernacle and called Aaron and Miriam. And they wente oute both of the. And he ſayd heare my wordes: yf there be a prophete of & Lordeſ among you, I wyl ſhewe my ſelfe vnto him in a viſiō & wyl ſpeake vnto hym in a dreame. But my ſeruaunt Moſes is not ſo, \*which is faithfull in al myne houſe. vnto hym I ſpeake & mouth to mouth & he ſeyth the ſygthe and the ſacion of the Lorde, & not thozow rebels. Wherefore the were ye not afrayde to ſpeake agaynſt my ſeruaunt Moſes.

And the Lorde was angrye with the and went hyſ waye, and the cloude departed frome of the tabernacle. And behold:

Plal. 78. b

L. Cor. x. a.

That is  
of luſte.  
Num. 33. a

Come  
downe  
prophce

Deu. 34. b

Exod. 11. d.

Eccle. xv. a

Exo. xxi. g

Pla. xcix. b

Exo. xix. b

B

Mich. iii. a



ii. ps. 26. d

beholde, Miriam was become \* leproous, as it were snow. And when Aaron looked vpon Miriam and sawe she was leproous, he sayde vnto Moses: Oh I beseeche the my Lorde, pette not the synne vpon vs whiche we haue folishly committed and sinned. Oh, let her not be as one that came deade out of hys mothers wombe: for halfe her flesh is eaten awaye.

Leuit. xiii. and xiiii.

nu. xxxiii.

And Moses cryed vnto the Lorde, sayinge: Oh God, heale her. And the Lorde sayde vnto Moses: yf her father had spitte in her face, shoulde she not be ashamed. vii. dayes, \* let her be shut out of the hoste. vii. dayes, and after she lette her be receaued in agayne. And Miriam was shut out of the host. vii. dayes, and the people remoued not, tyll she was broughte in agayne. \* And afterwarde they remoued frome Hazereth, and pitched in the wyldernes of Pharan.

## The notes.

Mouth to mouth

To spyt her face.

a. To speake mouth to mouth, is to shew certenly by manifest signes and tokens, so that thereby we be vndoubtedly assured of the wyl of God. As for the bodily mouth, here is no mention thereof. b. If her father had spit in her face, that is yf he had punished her, and caused her to see her offence. The Lorde is a father, and punisheth his choscu not to damne them, but to correct the and feare them, and to dreyne the to earnest repentance. After. vii. dayes was she receaued agayne in to the hoste: so after repentance had must we be receaued in to the congregacion.

## The. xiii. Chapter.

Certain are sente to searche the lande of Canaan: whych bypge with the a clouster of grapes for a signe of fertilitye and fructifullnes.

Deut. i. d.



And the Lord spake vnto Moses saying: \* send men out to serch the land of Canaan, whiche I geue vnto the children of Israel: of euery tribe of their fathers a man, a let them al be such as are ruelars among them. And Moses at the comaundemēt of the Lord set forth out of the wyldernes of Pharan: suche men as were all heades amonge the childre of Israel whose names are these.

In the tribe of Ruben, Sammua the sonne of zacur: In the tribe of Simeon, Saphat the sonne of Hori. In the trybe of Iuda Caleph the sonne of Iephune. In the trybe of Isachar, Igeal the sonne of Joseph. In the trybe of

Ephraim, Hosea the sonne of Nun. In the trybe of Ben Iamin, Balthe the sonne of Raphu. In the trybe of Zabulon, Gadiel the sonne of Sodi. In the tribe of Ioseph: that was of Manasse, Gadai the sonne Suli. In the tribe of Dan, Amiell the sonne of Gemali. In the trybe of Aler, Sethur the sonne of Micheel. In the trybe of Nephtali, Nahebi the sonne of Naphtali. In the tribe of Gad, Guel the sonne of Machi. These are the names of the men which Moses sente to spye oute the lande, And Moses called the name of a Hoses the sonne of Nun, Iolua.

And Moses sent them forth to spye out the land of Canaan, a sayd vnto the: gette you southwarde a goe vp in to the hye contrey, a see the lande what maner thynge it is and the people the dwelleth therein: whether they be stronge or weake, ether fewe or manye, a what the land is that they dwell in, whether it be good or bad, and what maner of cities they dwel in, whether they dwel in tentes or walled townes, a what maner of lande it is: whether it be fat or leane, and whether there be trees therein or not. And bee of a good courage, and bypge of the frutes of the lande. And it was about the tyme that grapes are ripe type.

And they went vp a serched out the lande from the wyldernes of zin vnto Rehob, as men goo to Hemath, and they ascended vnto the south, and came vnto Hebron, where Ahinā was a Desai a Chalmani the sonnes of Enache. Hebron was bylte. vii. yere before \* 20 an in Egypte. And they came vnto the ryuer Escol a \* they cutte doune there a braunce with one clouster of grapes a bare it vpon a staffe betwene twayne, and also of the pomegranetes and of the fygges of the place. The ryuer was called the Nehel Escoll, bycause of the clouster of grapes whiche the children of Israel cutte doune there.

And they turned backe agayne from searchynge the land, at. xl. dayes ende. And they wente and came to Moses a Aaron and vnto all the multitude of the chylde of Israell, vnto the wyldernes of Pharan: euen vnto Cades, and broughte them woorde and also vnto

# Murmuryng. Numeri. Fol. lxxix.

unto all the congregation, and shewed them the fruite of the lande. And they tolde hym sayinge: we came vnto the lande whether thou sendest vs, and reliefe it is a lande that floweth with milke and honye & here is of the fruite of it. Neuerthelesse the people be strogy that dwell in the lande, and the cities are walled and exceedingly greake, and moreover, we sawe the chyldren of Enacke there. The Amaleckes dwell in the south contry, and the Hethites, Jebusites, and the Amozites dwell in the mountaynes, & the Canaanites dwell by the sea & a longe by the colle of Iordan.

And Caleb stilled the murmure of the people agaynst Moyses sayinge: Let vs goo by this conqueite it, for we be able to overcome it. But the men that wente by with hym sayd: \* We be not able to goo by agaynst the people, for they are stronger then we: And they brought by an euell report of the lande whiche they had serched, vnto the chyldren of Israel sayinge: The land which we haue gone thorow to serche oute, is a lande that eateth by the inhabitants thereof, and the people that we saw in it are men of great stature. And there we sawe also gessantes, the chyldren of Enacke whiche are of the geauntes. And we sened in oure syghte as it were gresshoppers, and so we dyd in their syght.

## The notes.

a. Bofea, or Bofee, signifieth sayinge or saydour. Joshua or Jehoshua, signifieth the saluation of the Lorde.

b. Ethel Escal signifieth by interpretation, the ruler of the grapes, or as some say the valley of the cloude.

c. It is sayde that a lande floweth with milke & honye, when it aboundeth with good pastures, herbes, cartel, vines, trees, and pleasant wordes. And therefore was it so sayd of the lande that was promised to the Hebrewes. For under the Sunne was there not a lande of more plenty then this was. d. That land eateth by the inhabitants, the people wherof suffreth none to dwell amonge them, but such as are also borne amonge them. For forens are commonly called inhabitants.

## The. xliii. Chapter.

The people dyspearyng of comynge to the land promised, do murmure agaynst god, and woulde haue stoned Caleb and Joshua. The searchers of the land dyd. Amalech killeth the Israelites.

And all the multitude cryed out, & the people wept thorow out the nighte, & all the chyldren of Israel murmured agaynst Moyses & Aaron. And the whole

congregation sayd vnto the: wolde God that we had dyed in the lande of Egypt, ether we woulde that we had dyed in this wyldernesse. Wherefore hathe the Lorde broughte vs vnto this lande to fall vpon the swerde, that both our wyues, & also oure children shoulde be a praye. Is it not better that we retorne vnto Egypt agayne. And they sayd one to another: let vs make a captayne & retorne vnto Egypt agayne.

And Moyses and Aaron fell on their faces before all the congregation of the multitude of the chyldre of Israel. \* And Joshua the sonne of Nun, & Caleb the sonne of Iephune (whiche were of them that serched the lande) rente their clothes & spake vnto all the compaigne of the chyldren of Israel, sayinge: The lande whiche we walked thorow to serche it, is a very good lande. If the Lorde haue luste to vs, he will brynge vs in to this lande & geue it vs, which is a lande that floweth with mylke and hony. But in any wise rebel not agaynst the Lorde. \* Moreover feare ye not the people of the lande, for they are but bzed for vs. Their shilde is departed frome them, and the Lorde is with vs: feare them not therefore.

And all the whole multitude bad stone them with stones. But the glorie of the Lorde appeared in the tabernacle of wytnesse, vnto all the chyldren of Israel. And the Lorde sayd vnto Moyses: Howe longe shall this people b rayle vpon me, & howe longe wyll it be yet they beleue me, for all my sygnes whiche I haue shewed amonge them. \* I wyll smite them with the pestilence, and dystroye them, & wyll make of the a greater nation, & a mightier then they.

\* And Moyses sayde vnto the Lorde: When the Egyptians shal heare it, for thou broughtest this people in thy mighte frome amonge them. And it wyll be tolde to the inhabitants of this lande also: for they haue herde lyke wise, that thou the Lorde art amonge this people: and that thou art sene face to face, and that thy cloude standeth ouer them, and that thou goest before them by day tyme in a pyller of a cloude, and in a pyller of fyre by night. If thou shalt kyl all this people as they were but one man, then the

B

Excl. 46. b  
1. Mas. 11. 5

Deut. 32. 4

Mo. viii. 5

C

Ex. xxxii. 9

Exod. ix. 4

Exo. xiii. 8

nations



# Murmuryng. Numeri.

**Ex. xxxii. e.** nacions which haue herbe the same of the, wyll speake sayinge: bycause the \*Lorde was not able to byrge in this people into the lande, whiche he swaie vnto them, therefore he slewe them in the wyldernesse.

**D** So now let the power of my Lorde be great, accordyng as thou hast spoken, sayinge: the Lorde is longe yet he be angrie, and ful of mercede, and suffe-  
**D** teth synne and trespase, and leaueh up man innocent, and visiteth the vni-  
 righteounes of the fathers vpon the chyl-  
 dren, euen vpon the thyrde and  
 fourth generacion, be mercifull I be-  
 seche the therfore vnto the synne of this  
 people accordyng vnto thy greete  
 mercede, and accordyng as thou hast  
 forgiven this people from Egypt, euen  
 vnto thys place.

**Am. xxi. b.** And the Lorde sayde: I haue forge-  
**Deut. i. e.** uen it, accordyng to thy request. But  
**and. ii. e.** as truly as I lyue, all the erth shal be  
**Isa. 94. b.** fylled with my glory. \* For of al those  
 men whiche haue sene my glorie & my  
 myracles whiche I dyd in Egypt, and  
 in the wildernes, & yet haue \* trespas-  
 sed vnto my voyce, there shal not one  
 see the lande whiche I swaie vnto their  
 fathers, nether shal anye of the that  
 rayled vpon me, see it. But my seruaunte

**Isa. xli. b.** \* Caleb: because there is another ma-  
 ner spirit w him, & because he hath fo-  
 lowed me vnto the vtmost, him I wyll  
 byrge vnto the land: whiche he hath  
 walked in, and his seed shal conquere  
 it, and also the Amaleckites, and Ca-  
 nanites which dwel in the low cōtries.  
**C** To morowe turne you and get you in  
 to the wyldernesse: euen the waye to-  
 warde the redde sea.

**Isa. xli. b.** And the Lorde spake vnto Moyses &  
 Aaron, sayinge: howe longe shal thys  
 euell multitude murmure agaynst me?  
 I haue herde the murmurings of the  
 chylde of Israel, w whiche they mur-  
 mure agaynst me. Tel the, y the Lorde  
 sa peth. \* As truly as I lyue, I wyll do  
 vnto you euen as ye haue spoken in  
 myne eares. Your carcasses shal lye  
 in thys wyldernesse, nether shal any of  
 these numbes whiche were \* numbred  
**Num. i. a.** fro. xx. yere and aboue of you whiche  
 haue murmured agayst me come into the

lande ouer whiche \* I lysted myne  
 hande to make you dwell therein, saue  
 Caleb the sonne of Iephune, and Jo-  
 sua the sonne of Nun.

\* And your chylzen, whiche ye sayd  
 shuld be a praye, the I wyll byrge in, &  
 they shal knowe the lande whiche ye  
 haue refused, and your carcasses shal  
 lye in thys wyldernesse. And your chil-  
 dren shal wandre in thys wyldernesse  
 xl. yeres, and suffre for your whoo-  
 redom, vntyl your carcasses be wasted  
 in the wyldernesse, after the nombre of  
 the dayes in whiche ye serched oute the  
 lande. xl. dayes, and \* euery day a yere:  
 so y they shal beare your vni-  
 righteounes. xl. yere, & ye shal fele my vengean-  
 ce. \* The Lorde haue sayde, y I wyll  
 do it vnto all thys euell congregacion  
 that are gathered together agaynst  
 me: euen in this wyldernesse, ye shal be  
 consumed, and here ye shal dye.

And the men whiche Moyses sente to  
 serche the lande, and whiche (when they  
 came agayne) made all the people to  
 murmure agaynst it in y they brought  
 bp a sclauder vpon the land: \* dyed for  
 their byrnyng bp that euell sclau-  
 der vpon it, and were plagued before the  
 Lorde. But Josua the sonne of Nun  
 and Caleb the sonne of Iephune, which  
 were of the men that wente to serche  
 the lande, luyed styl. And Moyses tolde  
 these sayinges vnto all the chylzen of  
 Israel, and the people tooke greete  
 sorowe.

And they rose bp earlye in the mor-  
 ning, & gat them bp into the top of the  
 mountayne, sayinge: \* lo, we be here, &  
 wyll goo bp vnto the place of which y  
 Lorde sayde, for we haue synned. And  
 Moyses sayde: wherfore wyll ye goe on  
 thys maner, beyonde the woorde of the  
 Lorde: it wyll not come wel to passe: go  
 not bp for the Lorde is not amonge  
 you that ye be not slayne before your  
 enemies. For the Amaleckites and the  
 Cananites are there before you, and  
 ye wyll fall vpon the swerde bycause  
 ye are turned awaye from the Lorde,  
 and therefore the Lorde wyll not be  
 with you.

But they were blynded to go bp in  
 to the hyll toppe: & euer the later, the  
 arcke of the testament of the Lorde and  
 Moyses

Moses departed not oute of the hoste. Then ¶ Amaleckites & the Cananites which dwelt in that hyl came downe & smote them, and hewed them, euen vnto Horma.

¶ The notes.

a. Accut they clothes. Like Genes. xxxvii.  
b. To rayle vpon the Lorde, to prouoke hym, to resist, with stande & strue agaynst hym: al such manner of speache wherfoer you do finde them do signifie nothinge els, but not to beleue his wordes. As in the psal. v. c. and. ix. f.  
c. The earth is full of goddes glorey: wch he is magnified, preached, spoken of, honoured and praysed thorow out the earth, as in psal. xvii. d.  
d. Whordome is here taken for infidelitie or pblatrye, as in the. iiii. Reg. ix. c. and. Sapi. xiii. b.

¶ The. xv. Chapter.

¶ The dyynckofferynges of them that enter into ¶ i. i. b. The punishment of hym that synneth of arrogancie or pryde. The man is doomed that gathered speches on the Saboth. Gardes muste be made vpon the quarters of their garmentes.

**A**nd the Lorde spake vnto Moses, sayinge: speake vnto the children of Israel, & saye vnto them: \* when ye be come in to the lande of youre habitacion, whiche I geue vnto you, & wyl offer an offerynge vpon the fyre vnto ¶ Lorde, whether it be a burnt offerynge or a special bowe or feewlofferynge or if it be in your principal feastes to make a swete sauoure vnto the Lorde, of the open or of the flocke.

\* Then, let him that offereth his offerynge vnto the Lorde, bynge also a meateofferynge of a tenth deale of floure myngled with the fourth part of an hin of oyle, and fourth part of an hin of wyne for a dyynckofferynge, and offer with ¶ burnt offerynge or any other offerynge when it is a lambe. And vnto a ram, thou shalt offer a meateofferynge of. ii. tenth deales of floure, mingled with the thyrde parte of an hin of oyle, & to a dyynckofferynge, thou shalt offer the thyrde part of an hin of wyne, to be a swete sauoure vnto the Lorde.

Whē thou offerest an ore to a burnt offerynge, or in anye speciall bowe or peaceofferynge vnto the Lorde, thou shalt bynge vnto an ore, a meateofferynge of. iii. tenth deales of floure mingled with halfe an hin of oyle. And thou shalt byng for a dyynckofferynge halfe an hin of wyne, that is an offerynge of a swete sauour vnto the Lord.

Thys is the maner that shall be done

vnto an ore, one ram, a lambe, or a kid. And accordynge to the numbze of such offeringes, thou shalt encrease ¶ meates offeringes & the dyynckofferynge.

All that are of your selues shal doe these thynges after this maner, when he offereth an offerynge of swete sauour vnto the Lorde. And yf there be a straunger with you or be amonge you in your generacions, and wyl offer an offerynge of a swete sauoure vnto the Lord: euen as ye do, so shal he do. one ordinaunce shall serue bothe for you of the congregacion, and also for the straunger. And it shalbe an ordinaunce for euer amonge youre chyldzen after you, that the straunger and ye shal be lyke before the Lorde. One lawe and one maner shal serue, both for you and for the straunger ¶ dwelleth with you.

And the Lorde spake vnto Moses, sayinge: speake vnto the children of Israel, & say vnto them: \* when ye be come in to ¶ land whether I wyl bring you, then whē ye wyl eate of the breade of the lande, ye shall geue an heueofferynge vnto the Lorde. Ye shall geue a kake of the first of your dowe vnto an heueofferynge: \* as ye doe the heueofferynge of the barne, euen so ye shall heue it. Of the fyrste of youre dowe ye must geue vnto the Lorde an heueofferynge thorow out your generacions.

\* Yf ye ouerse youre selues and obserue not al these commaundementes, which ¶ Lorde hath spoken vnto Moses, & all ¶ the Lorde hath comaunded you by the hande of Moses, from the first day forward ¶ the Lord comaunded amonge youre generacion: when ought is committed ignozantly before the eyes of the congregacion, then all the multitude shall offer a calfe for a burnt offerynge, to be a swete sauoure vnto the Lorde, and the meateofferynge and the dyynckofferynge thereto, accordynge to the maner: and an he goote for a synneofferynge. And ¶ priest shal make an attornēt for al ¶ multitude of the children of Israel, & it shalbe for geuen them: for it was igozaucie. And they shal bynge their gyftes vnto the offerynge of the Lord: and their synofferynge before the Lorde for their igozaucie. And it shalbe for geuen vnto al the

Exo. xxi. e  
Diu. vi. a

Leu. xxiii. b

Leu. xii. a



# Chozah. Dathā. Numeri.

al the multitude of the chylzen of Israel, & vnto the straunger þ dwellte among you: for the ignorauncie pertayneth vnto all the people. \* Yf anye one double sinne thozow ignorauncie he shal bypunge a she goote of a yere olde for a sinneofferynge. And the prieste shall make an attonement for the soule that synned ignorauntlye with the synneofferynge before the Lorde and reconcytle hym: and it shalbe forgeuen hym. And bothe thou that art bozne one of þ chylzen of Israel, & the straüger that dwelleth amonge you shal haue bothe one law, yf he sinne thozow ignoraunce.

\* And the soule that doeth oughte presumptuously, whether he be an Israelite or a straüger, þ same hath dyspleased the Lorde. And that soule shalbe destroyed from amonge his people, because he hath dyspleased the worde of the Lord, and hath broken his commaundementes: that soule therfore shal perishe, & his synne shalbe vpon him.

And whyle the chylzen of Israel were in the wylbernesse, they founde a man b gatherynge styrkes vpon the Saboth daye. \* And they that founde hym gatherynge styrkes, brought him vnto Moses and Aaron, and vnto all the congregaciō: \* and they put him in warde, for it was not declared what shoulde be done vnto him. And þ Lord sayde vnto Moses: the man shall dye: let all the multitude stone hym with stones withoute the hoſte. And all the multitude broughte hym without the hoſte & stoned him w stones, & he dyed as the Lorde commaunded Moses.

And the Lorde spake vnto Moses, saying: speake vnto the chylzen of Israel and bid the, þ they make the gardes vpon the quarters of their garments thozowe oute their generacions, and let them make the gardes of cybandes of Jacincte. And the garde shalbe vnto you to loke vpon it, that ye remembre all the commaundementes of Lorde, and do them: that ye seke not a waye after youre owne heartes, and after youre owne eyes, for to goo a whoozyng after them: but that ye remembre & doe all my commaundementes and bee holpe vnto youre God: for I am the Lorde youre God, whiche

broughte you oute of the lande of Egypte, for to be youre God. I am the Lorde youre God.

## The notes.

a. This commaundement was afore token of the gathering of the gentyls and the Hebrewes in to one church of Christ. As Iohn. x. c. Wherein there is no difference betwene the Hebrew or Jewe, and the Grecian, the riche and poore, the citizen and straunger or forrener.

b. Necessary drewe not this man to gather styrkes on the Saboth day, and therfore he was worthy death. For he dyd causelesse breake the commaundement, whiche was that on the Saboth day they shoulde do no maner worke, because they shoulde not be letted frome the hearinge of the lawe then, and the puttyng of the same in practyse, by tradinge their lynes after it.

c. Woulde God these gardes were depeplye fixed in all christen mens heartes, that thereby they might remembre al þ commaundementes of God, and leaue seeking of new wayes after their own fantasies.

## The .xvi. Chapter.

The rebellon & resistance of Cozah Dathā. This cam. The earth opened and swallowed them vp.



And Cozah the sonne of Jezehar, the sonne of Cahath, the sonne of Leui, and Dathan, and Abiram the sonne of Eltab, and On the sone of Peleth, þ sonne of Rubekode bp before Moses, with other of the chylzen of Israel. ii. hundred and fiftie, heedes of þ congregacion, and counceilers, & men of fame, and they gathered them selues together agaynst Moses and Aaron, and sayde vnto the: Ye haue done pnowgh.

\* For all the multitude are holy euery one of them, and the Lorde is amonge the. Why therfore heue ye your selues vp aboue the congregaciō of the Lorde.

When Moses hearde it, he fel vpon his face and spake vnto Cozah and vnto all his company, saying: to morowe the Lorde wyl shewe who is his, and who is holpe, and wyl take them vnto hym, and whome so euer he hathe chosen, he wyl cause to come to him. This doo: take fyze pannes, thou Cozah and al thy companie, and doe fyze therein and put cens thereto before the Lorde to morow. And the whom soemer the Lorde doeth chose, the same is holpe. Ye make pnowgh to doe, ye chylzen of Leui.

And Moses said vnto Cozah: heare ye chylzen of Leui: Semeth it but a smale thyng vnto you, that the God of Israel hathe separated you frome the

Leuit. i. ii. c.

Deuter. x. c.

Exo. xxxi. c.

De. xxxiii. b.

Le. xxi. b.

Out of

garden

Barth

Entire

Exa

Paul

Paul. 27

# Chorah Dathan. Numeri. Fol. lxxxi.

the multitude of Israell: to bypnye you to him, to do the seruice of the dwelling place of the Lorde, and to stande before the people to mynstre vnto theym. He hath taken the to him and all thy brethren the sonnes of Leui with the, and ye seke the office of the priest also. For whiche cause both thou and all thy companye are gathered together agaynste the Lorde: for what is Aaron, & ye shuld murmur agaynst him.

And Moses sent to call Dathan and Abiram the sonnes of Eliab, and they answered: we wyll not come. Semeth it a smal thinge vnto the that thou hast brought vs out of a land that floweth with mylke and honye, to kyll vs in the wyldernesse. But that thou shouldest raygne ouer vs also: More ouer thou hast brought vs vnto no lande that floweth wyth mylke and honye, nether hast geuen vs possession of felde or of bynes. Ether wylte thou pull out the eyes of these men: we wyll not come vp.

And Moses waxed very angry, and sayed vnto the Lorde: Turne not vnto their offerpuges. I haue not taken so muche as an asse from theym, nether haue I byed any of them. Then Moses said vnto Chorah: Se thou and all thy company before the Lorde: both thou, they, and Aaron to morowe. And take euery man hys censur and put cens in them, and come before the Lorde, euery man with his censur: two hundred and fyftie censers, and Aaron with his censur. And they toke euery man his censur, and put fyre in them, and layd cens thereon, and stode in the doore of the tabernacle of wytnesse, and Moses and Aaron also. And Chorah gathered all the congregacyon agaynste theym vnto the doore of the tabernacle of wytnesse.

And the glozy of the Lorde appered vnto all the congregacyon. And the Lorde spake vnto Moses and Aaron, saying: separate your selues from this congregacyon, that I maye consume them at once. And they fell vpon theyr faces, and sayed: \* O most myghtye GOD of the spirites of all fleshe, one manne hath sinned, and wylte thou be wrothe with all the multitude: And the LORDE spake vnto Moses, saying:

speake vnto the congregacyon, and say: Get you awaye from aboute the dwelling place of Chorah, Dathan, and Abiram. And Moses rose vp, and wente vnto Dathan and Abiram, and the elders of Israell folowed hym. And he spake vnto the congregacyon, saying: depart from the tentes of these wicked men, & touch nothing of theirs: lest ye perishe in all their synnes. And they gat theym from the dwelling of Chorah, Dathan, and Abiram, on euery syde. And Dathan and Abiram came oute and stode in the doore of theyr tentes wyth their wyues, theyr sonnes, and theyr children.

And Moses sayde: Hereby ye shall knowe that the Lorde hath sent me to do all these workes, and & I haue not done theym of myne owne mynde. If these men die the comen death of al men: or yf they be visited after the visitacion of all men, then the LORDE hath not sent me. But and if the LORDE make a newe thyng, and the earth open hit mouth, and swalowe them and all that pertayne vnto theym, so that they go downe a quicke into hell: then ye shall vnderstande, & these men haue rayled vpon the Lorde.

And as sone as he had made an ende of speakynge all these wordes, \* the grounde cloued a sonder that was vnder them: & the erth opened her mouth, and swalowed them and their houses, and all the men that were with Chorah, and all theyr goodes. And they and all that pertayned vnto them, went downe alyue vnto hel, and the erth closed vpon them, and they perished fro amonge the congregacyon. And all Israell that were aboute them fledde at the crye of them. For they sayd: The erth myghte happely swalowe vs also. And there came out a fyre from the Lord and consumed the two hundred and fyftie men that offred cens.

And the LORDE spake vnto Moses, saying: Speake vnto Eleazar & some of Aaron the priest, and let him take vp the censers oute of the burnynge and skatter the fyre here and there, for the censers of these synners are halowed in theyr deathes: and lette theym be beaten into thyn plates, and fastened

Li. vpon

That is punyshed with the punyshment.

Deute. 11. a  
Num. 16. b  
Psal. 106. c  
Eccl. 1. d



# and Abiram, Numert.

upon the altare. for they offered theym befoze the Lorde, and therfore they are holy, and they shall be a sygne vnto the chyldren of Israell.

**f** And Eleazar the priest toke the brasen censers which they that were burnt had offered, and beate theym and fastened them vpon the altar, to be a remembrance vnto the chyldren of Israell, that no straunger whiche is not of the seed of Aaron, come nere to offer cens befoze the Lorde, that he be not made lyke vnto Corah and his compaignes: as the Lorde sayd vnto hym by the hande of Moses.

And on the morowe al the multitude of the chyldren of Israell murmured agaynst Moses and Aaron, sayinge: Ye haue kyled the people of the LORD. And when this multitude was gathered agaynst Moses and Aaron, they looked towarde the tabernacle of witness. And beholde, the cloude had couered it and the glorie of the Lorde appeared. And Moses and Aaron went befoze the tabernacle of witness. And the Lorde spake vnto Moses, sayinge: Set you from this congregacyon, that I maye consume them quickely. And they fell vpon theyr faces.

And Moses sayde vnto Aaron: take a censer and put fyre therein oute of the altar, and powre on cens, & go quickly vnto the congregacyon, and make an attonement for theym. For there is wrath gone out from the LORD, and there is a plague begon. And Aaron toke as Moses commaunded hym, and ran vnto the congregacyon: and beholde, the plague was begon amonge the people, and he put on cens, and made an attonement for the people. And he stode betweene the dead, and them that were alvyue, and the plague ceased. And the nombre of them that dyed in the plague, were fourtene thousande and .vii. hundred: besyde them that dyed aboute the busynesse of Corah. And Aaron went agayne vnto Moses vnto the doore of the tabernacle of witness, and the plague ceased.

## The Notes.

**Godolyn** a. To go down into hel quicke or a liue, is to per-  
quicke in  
to hell.  
**The cen-** b. It is sayed that the censers were halowed in

the: each of these rebellions: because by theyr death all other were put in feare to presume to the office of the censuryng, contrarye to the expresse commaundment of God who had appoynted that office and bys sede onely.

c. Here is Aaron a fygure of Christ, who is the mediator betweene God and the church who receaiveth the iust vengeance of god for the synnes of the worlde, who helpeth the chosen when they be in iopardy.

## The .xvii. Chapter.

Aarons rodde buddeth and beareth blossomes.

**A**ND the LORD spake vnto Moses, sayinge: speake vnto the chyldren of Israell: and take of theym, for euery pryncypall house a rodde, of theyr prynces ouer the houses of theyr fathers: euen twelue rodde, and write euery mannes name vpon his rodde. And write Aarons name vpon the staffe of Levi: for euery headmanne ouer the houses of their fathers shall haue a rodde. And put theym in the tabernacle of witness, where I wyll mete you. And his rodde whom I chose, shall blossom: So I wyll make cease frome me the grudgynges of the chyldren of Israel, which they grudge agaynst you.

And Moses spake vnto the chyldren of Israell, & all the prynces gaue hym for euery prince ouer their fathers houses, a rod: euen twelue rodde, and the rod of Aaron was amonge the rodde: And Moses put the rodde befoze the LORD, in the tabernacle of witness. And on the morowe, Moses went into the tabernacle: and beholde, the rodde of Aaron of the house of Levi, was budded, & bare bloomes and almondes. And Moses brought out al the stauies from befoze the LORD, vnto all the chyldren of Israell: and they looked vpon theym, and toke euery man his staffe.

And the LORD sayd vnto Moses: bring Aarons rod agayne befoze witness to be kept for a token vnto the chyldren of rebellyon, that theyr murmurings may cease fro me, that they die not. And Moses dyd as the LORD commaunded hym. And the chyldren of Israel spake vnto Moses, saying: beholde, we are destroyed and all come to noughte: for whosoever commeth vnto the dwellinge of the LORD, dyeth. Shall we utterly consume awaye?

The

## The .xxiiij. Chapter.

The office of the Levites. The tithes and gifts  
frutes must be geuen them Aarons heritage.

\* And thus shall be thine: the heue  
offerings of their gyftes, thow out al  
the waueofferings of the chyldren of  
Israel: for I haue geuen the vnto the,  
and thy sonnes, & thy doughters wyth  
the, to be a dutye for euer: and all þe  
cleane in thy house, shall eate of it, al the  
fatte of the oyle, of the wyne and of the  
cozne: their fyrste frutes whiche they  
geue vnto the Lorde, that haue I ge-  
uen vnto the. The fyrste frutes of all  
that is in their lades whiche they byng  
vnto the Lorde, shall be thine: and all  
that are cleane in thyn house, shall eate  
of it.

Leuit. vii.

All dedicate thinges in Israel, shall  
be thine. \* Al that breaketh the matrice  
of all fleshe that men bynge vnto the  
Lorde, bothe of man and beast, shall be  
thine. Neuerthelater the fyrstborne of  
man shall be redeemed, and the fyrstborne  
of vncleane beastes: shall be redeemed.  
And their redempcions shall be at a mo-  
neth olde, valued at .v. syles of syluer,  
of the holy sicke. \* A sicke maketh twen-  
tye Seras. But the fyrstborne of oxen,  
shepe and goates shall not be redeemed.  
For they are holy, & thou shalt sprinkle  
their blonde vpon the altar, and shalt  
burne their fatte to be a sacryfyce of a  
swete sauour vnto the LORDE. And  
the fleshe of theym shall be thine: as the  
wauebreast, and all the ryght shoul-  
der is thine, all the holpe heueofferings  
whiche þe chyldre of Israel heue vnto the  
LORDE, I geue the and thy sonnes  
and thy doughters wyth the, to be a du-  
tye for euer. And it shall be a \* salted co-  
uenant for euer, before the Lord: vn-  
to the and to thy seed wyth the.

C  
Exo. xlii. 10  
22. d. xlii. 10

Exo. xxx. 10  
Leuit. xvi. 10  
Exo. xli. 10

Salted  
covenant  
for a fir-  
me sure  
stable co-  
uenant.  
D. ut. 18. 10  
Exo. 44. 10

And the LORDE spake vnto Aar-  
on: thou shalt haue none enherytaunce in  
theyr lande, nor part among theym. For  
I am thy part and thy enherytaunce a-  
mong the chyldren of Israel. And be-  
holde, I haue geuen the chyldren of Le-  
ui, the tenth in Israel to enheryte, for  
the serupce whiche they serue in the ta-  
bernacle of wytnesse, that the chyldren  
of Israel henceforth come not npe the  
tabernacle of wytnesse, and beare sinne  
and dye. And the Levites shall do the  
serupce in the tabernacle of wytnesse,  
and beare theyr synne, and it shall be  
a lawe for euer vnto poure chyldren

L. ii. after

And the LORDE sayed vnto  
Aaron. Thou and thy sonnes and  
thy fathers house wyth the, shall beare  
the faute of that whych is done amysse  
in the \* holpe place. And thou and thy  
sonnes wyth thee, shall beate the faute  
of that whiche is done amysse in poure  
priesthoode. \* And thy brethzen  
also the trybe of Leui, the trybe of thy  
father take wyth thee, and let theym be  
ioyned vnto the, and minister vnto the:  
\* And thou and thy sonnes wyth the  
shall minister before the tabernacle of  
wytnesse. And let them wayte vpon the  
and vpon al the tabernacle: only let the  
not come npe the holpe vessels and the  
alter, that bothe they & ye also dye not.  
And let theym be by thee, and wayte on  
the tabernacle of wytnesse, and on all  
the seruice of the tabernacle, and let no  
straunger come npe vnto you.

Under-  
stande yf  
ye take  
not hede  
that it be  
not rou-  
ched.

Num. iii. 10

Num. 18. 10

Wayte therefore vpon the holy place  
and vpon the altar, that there fall no  
more wyath vpon the chyldren of Isra-  
ell: beholde, I haue taken your brethre  
the Levites from amonge the chyldren  
of Israel, to be yours, as gyftes ge-  
uen vnto the LORDE, to do the ser-  
upce of the tabernacle of wytnesse.  
And se that bothe thou and thy sonnes  
wyth the take hede vnto your pyestes  
offyce, in all thynges that pertaine vn-  
to the altar, and within the vayle. And  
se that ye serue: for I haue geuen your  
pyestes offyce vnto you for a gyfte to  
do seruice: and the straunger that co-  
meth npe, shall dye.

\* And the LORDE spake vnto Aar-  
on: beholde, I haue geuen thee the ke-  
pyng of myne heueofferings, of all the  
halowed thynges of the chyldren of Is-  
rael. And vnto the, I haue geuen them  
vnto anoynting, and to thy sonnes: to  
be a dutie for euer. This shall be thine  
of most holy sacrifices. Al theyr gyftes,  
thow oute all their meatofferings,  
synneofferings, and trespacofferyn-  
ges, whych they bynge vnto me, they  
shall be most holy vnto the, and vnto thy  
sonnes. And ye shall eate it in the moste  
holpe place: all that are males shall eate  
of it, for it shall be holy vnto the.

Num. vi. 10  
Exo. xli. 10

Exo. xli. 10



**D** after you: But amonge the children of Israel they shall enherit none enheritaunce. for the tithes of the childre of Israel, whiche they heue vnto the Lord, I haue geuen the Leuites to enheret. wherfore I haue sayd vnto the: *Joſa. xiii. b* Among the children of Israel ye shall enheret none enheritaunce.

And the Lord spake vnto Moſes, ſaying: ſpeake vnto the Leuites, and ſape vnto them: whē ye take of the children of Israel the tithes which I haue geue you of them to your enheritaunce, ye ſhall take an heueofferynge of that ſame for the Lord: euen the tenth of ſ they tythe. And it ſhal be reckned vnto you for your heueofferynge, euen as though ye gaue corne out of the barn, or a full offering from the wyne preſſe.

And of this maner ye ſhall heue an heueofferynge vnto the LORD, of al your tythes whiche ye receiue of ſ children of Israel, and ye ſhall geue ther of the Lordes heueofferyng vnto Aarō the prieſt. Of all your gyftes, ye ſhall take out the Lordes heueofferynge: euen the fatte of all their halowed thynges.

And thou ſhalte ſape vnto theym: when ye haue take awaye the fatte of it from it, it ſhalbe counted vnto the Leuites, as ſ encreaſe of corne and wyne. And ye ſhall eate it in all places, bothe ye and your houſholdes, for it is your rewarde for your ſeruyce in the tabernacle of witneſſe. And ye ſhall beare no ſpynne by the reaſon of it, when ye haue taken fro it ſ fat of it: nether ſhal ye vnhalowe the halowed thynges of the chyldren of Israel, and ſo ſhall ye not dye.

### The .xix. Chapter.

*Of the redde kowe. The lawe of him that dyeth in the tabernacle: and of him alſo that toucheth anye vncleane thyng.*



**A**nd the Lord ſpake vnto Moſes and Aarō, ſaying: this is ſ ordinaunce of ſ law: which ſ Lord commaundeth, ſaying: ſpeake vnto the childre of Israel, and let them take the a redde kowe without ſpot, wherein is no blemiſh, and whiche neuer bare yoke vpon her. And ye ſhall geue her vnto Eleazar the

prieſt, and he ſhall bring her without the hoſte, and cauſe her to be ſayne before him.

And Eleazar the prieſt ſhall take of her blood vpon his ſyngert, and ſprynkle it ſtreighte towarde the tabernacle of witneſſe. vii. tymes. And he ſhall cauſe the kowe to be burnt in his ſight: both ſ kynne, fleſhe and bloude, with the douge alſo. And let ſ prieſt take Cedar wodde, and ſ ſcope and purple clothe, and caſte it vpon the kowe as ſhe burneth. And let the prieſt waſhe his clothes and bathe his fleſh in water, and then come into the hoſt, and the prieſt ſhall be vncleane vnto the euen.

And he that burneth her, ſhall waſhe his clothes in water, and bathe his fleſhe alſo in water, and be vncleane vntyll eue. And one that is cleane, ſhall goe and take vp the aſhes of the kowe, and put them without ſ hoſte in a cleane place, where they ſhall be kepte to make ſ ſprinkling water for the multitude of the children of Israel: for it is a ſynofferyng. And let him that gathered the aſhes of the kowe, waſhe his clothes, and remayne vncleane vntyll euen. And this ſhall be vnto the chyldren of Israel, and vnto the ſtrainger that dwelleth among the, a ſtatute for euer.

And he that toucheth any deade parſon, ſhalbe vncleane ſeuene dayes. And he ſhall purghe hymſelfe with aſhes the thyrde daye, and then he ſhal be cleane the ſeuenth daye. And if he purghe not hymſelfe the thirde day, then the ſeuenth daye, he ſhal not be cleane. Whofoeuer toucheth anye perſone that dyeth and ſprynkleth not himſelfe, deſpleth ſ dwelling of the Lord: and therfore that ſoule ſhalbe ſ coted out of Israel, becauſe he hath not ſprynkled the ſprynklynge water vpon him, he ſhall be vncleane, and his vncleenneſſe ſhall remayne vpon hym.

This is the lawe of the man that dyeth in a tent: al that come into the tent, and all ſ is in the tent, ſhalbe vncleane vii. dayes. And al the veſſels that be open which haue no lyd nor couerynge vpon theym, are vncleane. And whofoeuer toucheth one that is ſayne with a ſwerde in the ſeldes, or a dead perſon, or a bone of a dead manne, or a graue, ſhall

shal be vncleane seven dayes.

And they shall take for an vncleane person of the burnt ashes of the synor, feryng, and put runnyng water thereto into a vessell. And a cleane person shall take a flope, and dyppe it in the water, and sprynkle it vpon the tent, and vpon all the vessels, and on the soules þ were there, and vpon hym þ touched a bone, or a slayne person, or a dead bodye, or a graue. And the cleane person shall sprynkle vpon the vncleane the thyrde dape and the seuenth dape. And the seuenth dape he shall purifie hym selfe, & washe his clothes, and bathe him selfe in water, and shal be cleane at euen.

If any be cleane & sprynkle not hym selfe, the same soule shal be destroyed fro amonge the congregacyon: for he hath defiled þ holy place of the Lord, and is not sprynkled with sprynklynge water, therfore is he vncleane. And this shal be a perpetuall lawe vnto theym. And he that sprynkleth þ sprynklynge water, shal washe his clothes.

And he that toucheth the sprynklynge water, shal be vncleane vntill euen. And what so euer the vncleane person toucheth, shal be vncleane. And the soule that toucheth it, shal be vncleane vntill the euen.

**The Notes.**

a. As they were defiled with touching of þ dead, so are the soules of þ Christen defiled when they commit mortal synne, which is cleded by Christes sacrifice and merites onely. And whosoeuer contempneth that clesynge obteyned by þ deeth and passyon of Christ: his soule shal be tored out from amonge the chosen.

**The xx. Chapter.**

Die Jam opeb. The people murmure. They haue water euen out of the rocke. Edom demeth the Israellites passage thozow his realme. The death of Aaron in whose roume Eleazar succeedeth.

**A**nd the whole multitude of the children of Israell, came into the deserte of Sin, in the firste moneth, and the people dwelte at Cades. And there dyed Miriam, and was buried there. Moreover there was no water for the multitude, wherfore they gathered the felues together agaynst Moses and agaynst Aaron. And the people chode with Moses, and spake, saying: woulde God that we had perished, when oure brethren perished before the LORD. Why haue ye brought the congregacyon of the LORD vnto this wyl-

dernesse, that bothe we and oure catell shoulde dye here? wherfore brought ye vs out of Egypt, to bring vs into this vngtracyous place, which is no place of seede nor of fygges, nor bynes, nor of poyngranates, nether is there anye water to drynke.

And Moses and Aaron went from þ congregacion vnto the doze of the tabernacle of wytnes, and fel vpon theyr faces. And the glorie of the Lorde appered vnto them. And the Lorde spake vnto Moses, saying: take the staffe, and gether þ and thy brother Aaron þ congregacio together, & say vnto the rocke before thei eies, that he geue forth his water. And thou shalt bring the water out of þ rocke & shalt geue the compayne drynke, and their beastes also.

\* And Moses toke the staffe from before the Lorde, as he commaunded him. And Moses and Aaron gathered þ congregacyon together before the rocke, & he sayde vnto them: heare ye rebellios, muste we sette you water oute of this rocke. \* And Moses lyft vp his hande with his staffe and smote the rocke two tymes, and the water came oute abundantly, and the multitude dranke and their beastes also.

And the Lorde spake vnto Moses & Aaron: \* because ye beleued me not, to sanctifye me in the eyes of the chyldren of Israell, therfore ye shall not bringe this congregacyon into the lād which I haue geuen them. \* This is the water of stryfe, because the chyldren of Israell stroue with the Lorde, and he was sanctified vpon them.

\* And Moses sente messengers from Cades vnto the kynge of Edom. Thus sayeth thy brother Israell: Thou knowest all the trauell that hath happened vs, how our fathers went downe into Egypte, and howe we haue dwelte in Egypt a long tyme, and how the Egyptians vexed both vs and our fathers. Then we cryed vnto the Lorde and he herde our voyces, and sent an angell & hath set vs oute of Egypte. And behold, we are in Cades a cylie hande by the borders of thy countrey, let vs go a good felowshipp thozow thy countrey. \* we wyl not go thozow the feldes nor thozow þ vineyardes, nether will we dryke

L.iii. of

psal. li. b

Exo. xlii. b  
i. Cor. x. a

psalms.  
lxxviii. b

Noted  
out.

C  
Deu. i. f  
and. xxi. a

Exo. xlii. b

Judi. xi. c

Gene. xv. e

Num. 33. b  
Deute. i. f

Gene. xv. e  
Exo. xlii. f  
Judi. v. b  
Galat. iii. a

Num. xli. c

Exo. xlii. a

Num. xli. e  
i. Cor. v. a



Ezech. 35. a  
Add. 1. b

Deut. 11. a

D

Num 33. b

Ezo. xxi. e

Deut. 2. b  
and 33. b

Deut 34. b

Sanctify a. To sanctifie here is to sweve and declare to be  
holy, as in Math. 23. bThe Notes.  
The xxi. Chapter.

Israel vanquisheth hyng Aead. The spere serpentes  
stryng them: but when they loke at the brasse serpent  
which the Lorde commaunded Moyses to lyfte vp, they  
are healed. The hynges, Behon and Oge are overcome  
in battell.

Num 33. b

And when kynge Aead the Cana-  
nite whiche dwelte in the southe  
partes, hearde tell that Israel  
came by the waye that the spyres hadde

founde out, he came & foughte with Is-  
rael & toke some of them prisoners. The  
Israell bowed a bowe vnto the Lorde,  
and sayd: If thou wilt geue thys peo-  
ple into oure handes, we wyll destroye  
theyr cyties. And the Lorde herde the  
voyce of Israell, and deliuered the the  
Cananites. And they destroyed bothe  
them & theyr cyties, and called þ place  
\*Hozma.

Iuda  
B

Deut. 11. a

Num. 34

Deut. 11. a  
is so litle  
worth.

The

place

of ser-

pentes.

Deut. 11. a

Ezo. 33. b

Deut. 11. a

Deut. 11. a

Deut. 11. a

Deut. 11. a

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Deut. 11. a

\* Then they departed from mounte  
Hoz toward the red see: to compasse the  
land of Edom. And the soules of the peo-  
ple faynted by the way. And the people  
spake agaynst God and agaynst Mo-  
ses: \* wherfore hast thou broughte vs  
out of Egypte, for to dye in the wylder-  
nes: for here is nether bread nor water,  
& our soules lotheth this \* lyght bread.

\* Then the Lorde sent spere serpen-  
tes among the people, which stong the:  
so that muche people dyed in Israell.  
And the people came to Moyses, & sayd:  
we haue sinned, for we haue spoken a-  
gaynst the Lorde, & agaynst the: \* make  
intercessyon to the Lorde, that he take  
away the serpentes from vs. And Mo-  
ses made intercessio for the people. And  
the Lorde sayd vnto Moyses: make the  
a serpent and hange it vp for a sygne,  
and let as many as are bitten, loke vp-  
on it and they shall lyue.

\* And Moyses made a serpent of brasse,  
& set it vp for a signe. And whē the ser-  
pents had bittē any mā, he wēt & beheld  
the serpent of brasse and recovered.

\* And the chyldre of Israel remoued,  
and pyched in Oboth. And they depart-  
ed from Oboth, and laye at Egebarim  
in the wyldernesse which is before Mo-  
ab on the easte syde. And they remoued  
thence, and pyched vpon the ryuer of za-  
rad. And they departed thence, and py-  
ched on the other syde of Arnon, whych  
ryuet is in the wyldernesse, and cometh  
out of the coastes of the Amorites: for  
Arnon is the border of Moab, betwene  
Moab and the Amorites. Where-  
fore it is spoken in the \* boke of þ warre  
of the Lorde: go with a violence, both on  
the ryuer of Arnon and on the ryuers  
heeb, whiche shotheth downe to dwell at  
Ar, and leaneeth vpon the coastes of  
Moab.

And from thence they came to Bear,  
which

Deut. 11. a  
is so litle  
worth.

Deut. 11. a

Deut. 11. a

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Deut. 11. a

whiche is the well whereof the Lorde spake vnto Moyses: gather þe people together, that I may geue theym water. Then Israell sange this songe: Aysle vp well, spnge therto: The well whych the rulers dygged and the captaynes of the people wth the helpe of þe lawes geuer and wth their staues.

And from this wyldernes they went to Matana, and from Matana to Mahalael, and from Mahalael to Bamoth, and from Bamoth to the valey that is in the feld of Moab in þe top of Phalgah whiche boweth towardes Ierlmō. And Israell sent messengers vnto Sehon, kyng of the Amozites, saying: \* let vs go thozowe thy lande: we wyl not tourne into thy felde nor into thy vineyardes, neyther drynke of the water of the welles: but we wyl go along by the commen waye, vntyll we be paste thy countrey. \* And Sehon would geue Israell no licence to passe thozowe hys countrey, but gathered all hys people together and went out agaynst Israell into the wyldernes. And he came to Jahaza and fought with Israell.

\* And Israell smote him with the edge of the swearde, and conquered his lād, from Arnon vnto Iabock: euen vnto the chyldren of Ammon. For the borders of þe chyldre of Ammō, \* are strōge. And Israell toke all these ctytes and dwelt in all the ctytes of the Amozites: in Hesbon & in al the townes that long therto. For Hesbon was the citie of Sehon the kyng of the Amozites, whych Sehon had fought before with þe kyng of the Moabites, and had taken al hys lande out of hys hande, euen vnto Arnon. wherfore it is a prouerbe, go to Hesbon and let the citie of Sehon be bylte and made ready, for there is a fire gone out of Hesbon and a flame frome the citie of Sehon, and hath consumed

¶ At of the Moabites, and the men of the hylls of Arnon. wo be to the Moab: o people of \* Chamos ye are vndone. His sonnes are put to flyght & his daughters brought captiue vnto Sehon king of the Amozites. Their lyght is out fro Hesbon vnto Dibon and we made a wyldernesse euen vnto Aropha, whych reacheth vnto Mediba. And thus Israell dwelte in the lande of the Amoz

rites. And Moyses sente to serche oute Jaazer, and they toke the townes belōgynge therto, and conquered the Amozites that were there.

\* And then they tourned and went vp towardes Basan. And Og the kyng of Basan came out against them, both he and all his people, to warre at Adrei. And the Lorde saide vnto Moyses: feare him not, for I haue deliuered him into thy handes with all hys people and hys land. And þe shalte do with him as thou dydest with Sehon þe kyng of the Amozites whiche dwelt at Hesbon. And they smote hym, and hys sonnes, and all hys people, vntyll there was nothyng left hym. And they conquered hys lande, and the chyldren of Israell remoued and pytched in the felde of Moab, on the other syde of Iordane, by Iericho.

### The. xxij. Chapter.

¶ Kyng Balac sendeth for Balam, to thintent that he shoulde curse Israell: put Balam can do nothyng agaynst the wyl of the Lorde. Balamas ake speaketh to hym in the waye.



¶ And Balac the sonne of Ziphor saw all þe Israell had done to þe Amozites, & the Moabites were soze afracted of the people, because they were many, & abhorred þe chyldre of Israell: And Moab said vnto the elders of Madia, now shal this company lycke vp all that are rounde about vs, as an oxe licketh vp the grasse of the felde. And Balac the sonne of Ziphor was kyng of the Moabites at that tyme.

And he sent messengers vnto Balam þe son of Beor, þe interpreter whiche dwelte vpon the riuer of the land of the chyldren of hys folke, to call hym, saying: behold, there is a people come out of Egypte, whych couereth the face of the erth, and lyeth euen harde by me. Come now a felowshippe and curse me thys people. For they are to myghtie for me, so peradventure I myght be able to smyte them and to dryue the out of the lande. For I wote that who thou blestest, shal be blessed, and whome thou curstest, shal be cursed.

And the elders of Moab went wth the elders of Madian, and the reward of the sothe sayinge in their handes. And they came vnto Balam, and tolde

L. iiij. hym

Deut. iii. a  
and. xxi. b.

Ios. 24. b

Deut. 23. a  
ii. Pet. ii. c.



him the wordes of Balac. And he sayde vnto the: tary here all nyght, and I wil hyng you word, euen as the Lord shall saye vnto me. And the lordes of Moab abode with Balam.

**C** And God came vnto Balam, & said: what men are these which are with thee? And Balam sayd vnto God: Balac the sonne of zephor, kynge of Moab, hath sent vnto me, sayinge: beholde, there is a people come out of Egypt, and couereth the face of the earth: come now therefore, and curse me the, & so peraduenture I may be able to ouercome the in batell, and to dyue theym oute. And God sayde vnto Balam: thou shalt not go with them, neyther curse the people, for they are blessed.

And Balam rose vp in the morning, and sayd vnto the lordes of Balac: get you vnto your lande, for the Lord will not suffre me to go with you. And the lordes of Moab rose vp, and went vnto Balac and sayd: Balā wolde not come with vs. And Balac set agayne a greater compaignie of lordes, and moze honorable then they. And they came to Balam and tolde hym: Thus saith Balac the sonne of zephor: oh, let nothyng let the, to come vnto me, for I wil greatly promote the vnto great honour, and wyl do what so euer thou sayest vnto me, come therefore I praye the, curse me thys people.

**D** And Balam answered, and sayd vnto the seruauntes of Balac: \* If Balac wolde geue me his house full of syluer and golde, I can go no further then the worde of the Lord my God, to do lesse or moze. Neuerthelesse tarye ye here all nyght: that I maye wete, what the Lord wyl saye vnto me once moze. And God came vnto Balam by nyght, and sayde vnto hym: If the men come to fet thee, ryse vp, and go with theim: but what I saye vnto thee, that onelye thou shalt do.

And Balam rose vp early and sadeld his asse, & went to the lordes of Moab. But God was angry because he went. And the angel of the Lord stode in the waye agaynst hym. And he ryd vpon his asse and two seruauntes with hym. And when the asse sawe the aungell of the Lord stande in the waye and hys

swerde drawen in his hande, he turned a side out of the way, and went out into the felde. And Balam smote the asse, to turne her into the waye.

And the angell of the Lord went and stode in a pathe betwene the vyneyardes, where was a wall on the one syde and an other on the other. Whe the asse sawe the angell of the Lord, he wrenched vnto the wall, and thrust Balam's fote vnto the wall, and he smote her agayne. And the angel of the Lord went forther & stode in a narrow place, where was no way to turne, eyther to the ryght hande or to the lyfte. And when the asse sawe the aungell of the Lord, he fell downe vnder Balam: and Balam was wroth, and smote the asse wyth a staffe. And the Lord opened the mouth of the asse, and he sayde vnto Balā: what haue I done vnto the, that thou smitest me thus thre tymes? And Balam sayde vnto the asse: because thou hast mocked me. I would that I had a swerde in myne hande, that I myght now kill the. And the asse sayd vnto Balam: am not I thyne asse whiche thou hast ridde vpon sence thou wast bozne vnto thys daye? Was I euer wonte to do so vnto the? And he sayd nay.

And the Lord opened the eyes of Balam that he sawe the aungell of the Lord standynge in the way, with hys swerde drawen in his hand. And he bowed him selfe & fel flat on his face. And the angell of the Lord sayde vnto him: wherfore smyttest thou thyne asse thus iii. tymes? beholde I came out to resist the, for thy waye is contrarie vnto me, and the asse sawe me, and auoyded me thre tymes: or else (hadde he not turned fro me) I had surely slayne thee and saued her alpye. And Balam sayde vnto the aungell of the Lord: I haue synned: for I wyl not that thou stodest in the way agaynst me. Nowe therefore yf it displease thyne eyes, I wyl turne agayne. And the angell sayd vnto Balam, go with the men: but in any wyse, what I say vnto the, that saye. And Balam wente wyth the lordes of Balac.

And when Balac herde that Balam was come, he went out agaynst him vnto a cytye of Moab, that stode in the border

border of Arad, which was the vtmostte parte of hys countre. And Balac sayde vnto Balam: dyd I not sende for the, to cal the wherfore camest thou not vnto me. thinkest thou that I am not able to promote the vnto honoure. And Balam sayde vnto Balac: Loo, I am come vnto the. \* But I can saye nothyng at all saue what God putteth in my mouthe that muste I speake. And Balam went wyth Balac, and they came vnto the \*large cytie. And Balac offered oxen and shepe, and sent for Balam, and for the lordes that were wyth him.

**¶ The. xlii. Chapter.**

Balam blesteth the people, where he was requyred to curse them and prophesied that they shalbe a great people.

**A**ND on the moynynge Balac toke Balam & broughte hym vp into the hie place of Baal, and thence he sawe vnto the vtmostte parte of the people. And Balam sayde vnto Balac: bylde me here seuen alters, and proupe here seuen bullockes and seuen rammes. And Balac dyd as Balam sayde. And Balac and Balam offered on euery alter, a bullock and a ramme. And Balam sayde vnto Balac: stande by the sacrifice, whyle I goo to wete whether the LORD wyl come and mete me; and whatsoeuer he sheweth me, I wyl tell the: and he went forth wyth. And God came vnto Bala, and Balam sayd vnto hym: I haue prepared. vii. alters, and haue offred vpon euery alter, a bullock and a ram And the Lorde put a sayinge in Balams mouthe, and sayde: go agayne to Balac and saye on this wyse. And he wente agayne vnto hym, and loo, he stode by hys sacrifice, bothe he and all the lordes of Moab. And he began his parable and sayde: \* Balac the kyng of Moab hath fet me frome Mesopotamita oute of the mountaynes of the east, sayinge: come, and curse me Jacob, come and despye me Israell. how shall I curse whome God curseth not, and how shal I desle whom the Lorde despyeth not. frome the toppe of the rockes I se hym, and frome the hylls I beholde hym: loo, the people, \* shall dwell by hym selfe, and shall not bee \* rekened amonge other nacyns.

who can tell the bulke of Jacob, and the nombze of the fourth parte of Israell. I praye God, that my soule may die the death of the ryghteous, and that my laste ende maye be lyke hys. And Balac sayd vnto Balam, what hast thou done vnto me. I set the to curse myne enemyes: and beholde, thou blestest them. And he answered and sayde: must I not kepe that and speake it, which the Lord hathe put in my mouthe. And Balac sayde vnto him: Come I pray the with me vnto another place whence thou shalt se them, & shalt se but the vtmostte parte of them, and shalt not se them all: & curse me them there. And he brought hym in to a playne felde where menne myght se farre, euen to the top of Phalgah, and bylt. vii. alters, and offered a bullock and a ramme on euery alter. And he sayd vnto Balac: stande here by thy sacrifice, whyle I go yonder. And the Lord met Balam, and \* put wordes in hys mouthe, and sayde: go agayne vnto Balac, and thus saye. And when he came to him: beholde, he stode by his sacrifice, and the lordes of Moab wyth him. And Balac sayd vnto hym: what saith the Lorde.

And he toke by his parable, and said: ryle by Balac and heare, and heken vnto me & sonne of syphor. The \* Lorde is not a man, that he can lye, nether the sonne of a mā that he can repent: should he save, and not do: or should he speake and not make it good: beholde, I haue begon to blesse, and haue blessed, and canne not goo backe thereto. He behelde no wyckednesse in Jacob, nor sawe Idolatrye in Israell: The Lorde, his God is wyth hym, and the \* triumph of a kynge amonge them. \* God that broughte them out of Egypte, is as the strengthe of an vnycorne vnto the, for there is no forcerer, in Jacob, nor sothelayer in Israell. when the tyme cometh, it wylbe sayde of Jacob and of Israell, what God hathe wroughte. Beholde, the people shall ryle by as a lyoness, and heue by hym selfe as a ly on, and shall not lye downe agayne, vntyll he haue eaten of the praye, and dronke of the bloude of them that are sayne.

And Balac sayde vnto Balam: nether curse

After the chaldees dropped.

C

Num. xlii.

1. Cor. i. a. and. x. b.

D

Chalbad tacyon dwelling place of counte. Num. xlii. b.

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curse them nor blesse them. And Balam answered and sayd vnto Balac: tolde not I the sayinge: all that the Lorde byddeth me, that I muste doo. And Balac sayd vnto Balam: come I pray the, I will byynge thee yet vnto another place: so peraduenture it shall please God, that thou maiest curse them there. And Balac broughte Balam vnto the toppe of Peor, that boweth toward the wyldernesse. And Balam sayde vnto Balac: make me here. viij. alters, and prepare me here. viij. bullockes & viij. rammes. And Balac dyd as Balam had sayde, and offred a bullocke and a ramme on euery alter.

## The notes.

So dwell  
by hym  
selfe.

So wy-  
kednes in  
Jacob

a. In this place to dwell by hym selfe, is to lyue in synnetye without trouble and oute of the sub-  
jection of other people, as it is in deute. xxxiii. d.  
b. There is no people without synne, neyther yet  
Israell, but God loketh vpon on Israells synne &  
is, he impureth not synne, to his electe, neyther  
auenger hym on them for it, but geueth them  
grace to repere and hate theyr synnes, and then  
he sheweth hym selfe merciful vnto them.

## The xxiiij. Chapter.

Balam propheseth of the kingdome of Israel and  
of the commynge of Christ. Balac is angry with Ba-  
lam. The destruction of the Amaleckites and of the He-  
nytes.

**W**hen Balam saw that it plea-  
sed the Lorde, that he shoulde  
blesse Israell, he wente not as  
he dyd thys before to set soth  
sayinge, but set hys face toward the  
wyldernesse, and lyfte vp his eyes, and  
loked vpon Israell, \* as he laye with his  
trybes, and the spirite of God came vpon  
hym. \* And he toke vp hys parable  
and sayde: Balam the sonne of Beor  
hathe sayde, and the man whose eye is  
open hathe sayde: he hathe sayde, which  
heareth the wordes of God and seeth  
the visions of the almyghty, whyche  
falleth doune and hys eyes are opened.

Am. xlii. c.

Am. xlii. d.

Act. xxi. c.

How goodly are the tentes of Ja-  
cob, and thynne habitacion <sup>a</sup> Israell, euē  
as the brode valeyes, and as gardens  
by the ryuers syde, as the tentes which  
the Lorde hath pyched, and as cypers  
trees vpon the water. The water  
shall flowe out of hys bouket and hys  
seed shall be many waters, and \* his king  
shalbe hyer then Agag. And his king-  
dom shalbe exalted \* God that brought  
hym oute of Egypte, hys strength is as  
the strengthe of an unicorne, & he shall

1. M. xv. b.

Am. xlii. d.

ate the nations that are hys enemies,  
and breake their bones, and perce them  
thorowe with hys arrowes. He \* couch-  
ed him selfe, and laye doune as a lyon,  
and as a lyonelle, who shall stee hym  
vp: blessed is he that blesseth the, and  
curseth is he that curseth the.

And Balac was wroth wyth Balā,  
and smote hys handes together, & sayde  
vnto him: I sent for the to curse myne  
enemies: and beholde, thou haste bles-  
sed them this thre tymes, and nowe get  
the quickly vnto thy place. I thoughte  
that I woulde promote the vnto ho-  
noure, but <sup>p</sup> Lorde hath kept the backe  
frome worshyppe. And Balam sayde vil-  
to Balac: tolde I not thy messengers  
whiche thou sentest vnto me, sayinge:  
\* If Balac woulde geue me hys house  
ful of siluer & golde, I can not passe the  
mouth of the Lorde, to do ether good or  
bad of myne owne wynde. What the  
Lorde sayeth, I must I speake. And now  
beholde, I go vnto my people: come let  
me shewe the, what this people shall do  
to thy folke in <sup>p</sup> later daies: And he be-  
gan his parable and sayde: Balam the  
sonne of Beor hathe sayde and the man  
that hathe hys eye open hathe sayde,  
and he hath sayd that heareth thee wor-  
des of God, and hath the knowledge of  
the moste hye, and beholdeth the vlyon  
of the almyghtie, and when he falleth  
downe hath hys eyes opened, I se hym  
but not nowe, I beholde him but not  
nye. \* There shall come a starre of Ja-  
cob, and rise a scepter of Israell, which  
shal smite the costes of Moab and bre-  
dermyne al the chyldren of Seth. \* And  
Edom shalbee hys possession, and the  
possession of Seir shalbe their enemies,  
and Israell shall do manfully. And out  
of Jacob shall come he that shal destroy  
the remnaunte of the epties.

And he loked an Amaleck, and bega  
his parable, and sayd: \* Amaleck is the  
fyrst of the nations, \* but his later ende  
shal perysh vterly. And he loked on the  
Kenites, and toke his parable and sayd:  
stronge is thy dwellynge place, and  
put thy nest vpon a rocke, neuer thela-  
ter, thou shalt bee a burnynge to Sain,  
vntyll Assur take the presoner: And he  
toke hys parable, and sayde: Alas, who  
shall lyne when God dooth this: The  
Hyppes

Whippes that come out of þe coste of Chitim, and subdue Assur, and subdue Eber, and he himselfe shall perswade at the laste. And Salam rose vp and went and dwelt in hys place: and Balac also went hys waye.

**The notes.**

a. By al these similitudes would Balac declare the felicitie of the people Israell, which came of God, as ye haue in the psalm. cxii. & Ier. xxi. b.

**The. xxv. Chapter.**

The people committeth fornication with the daughters of Moab. Whiche hymeth Samri and Cozbi. God commaundeth to kill the Madianites.



And Israell dwelt i Sittim, and the people began to committe whoredome with the daughters of Moab, whiche called the people vnto the sacrifice of theyr goddes. And the people ate and worshipped theyr goddes, and Israell coupled himself vnto Baal Peor. Then the Lorde was angry with Israell, and sayd vnto Moses: take al the heades of þe people, & hange them vp vnto þe Lord agaynst the sunne, that the wrath of the Lorde maye tourne awaye from Israell. And Moses sayde vnto the judges of Israell: go and sle those menne that toynd the selues vnto Baal Peor.

And beholde, one of the chyldren of Israel came and brought vnto his brethren, a Madianitische wyfe euen in the syghte of Moses, and in the syght of all the multitude of the chyldren of Israel, as they were wepyng in the doore of the tabernacle of witness. And whē Phinehes the sonne of Eleazar the sonne of Aaron the prestes saw it, he rose vp out of the companye and toke a wepon in hys hande, and wente after the man of Israell into the horehouse, and thruste them thorow: bothe the manne of Israel and also the woman, euen thorow the helpe of her. And the plage ceased from the chyldre of Israel: And there died in the plage. xxiiij. thousand.

And the Lorde spake vnto Moses, saying: Phinehes the sone of Eleazar the sonne of Aaron the prest, hath turned myne anger awaye from the chyldre of Israel, because he was gelous for my sake amonge them, that I had not consumed the chyldren of Israel in my gelousye. wherefore saye: beholde, I geue vnto him my coneuant of peace

and he shal haue it, & his seed after him, euen the coneuant of the prestes office for euer: because he was gelous for his Gods sake, & made an attonement for the chyldren of Israel. The name of the Israelite whiche was synnten with the Madianitish wyfe, was Samari the sonne of Salu, a lorde of an aunciente house among the Simeonites. And the name of the Madianitish wyfe, was Cozbi the daughter of Zura heade ouer the people of an auncient house in Madian.

And the Lorde spake vnto Moses, saying: vexe þe Madianites, and smite them, for they haue troubled you wyth theyr wyles, with the whiche they haue begyled you, thorow Peor and thorow theyr sister Cozbi the daughter of a lord in Madian, whiche was slayne in the daye of the plage for Peors sake.

**The notes.**

a. To hange agaynst the sunne, is to be put to execution openly before al the people.

**The. xxvi. Chapter.**

The chyldren of Israel are nombred agayne when they shoulde entre in to the lande of Canaan.

And after the plage, þe Lorde spake vnto Moses, and vnto Eleazar the sonne of Aaron the prest saying: take the number of al the multitude of the chyldren of Israel from. xx. yere and aboue thorow oute theyr fathers houses, all that are able to go to warre in Israel. And Moses and Eleazar the prest tolde them in the feldeg of Moab, by Jordane, fast by Jericho, from. xx. yere and aboue, as the Lorde commaunded Moses. And the chyldre of Israel that came oute of Egypte, were.

\* Ruben the eldest sonne of Israel. The chyldren of Ruben were, Hanoch, of whome commeth the kynred of the Hanochites: & of Balu, cometh the kynred of the Baluites: And of Helzon, cometh the kynred of the Helcomites: and of Carmi, cometh the kynred of the Carmites. These are the kynredes of the Rubenites, whiche were in nombre xliij. thousande, vii. hundred & xxx. And the sonnes of Balu, wer Eliab. And the sonnes of Eliab were: Reimuel, Dathan and Abitam.

This is that Dathan and Abiram, B counselors in the congregatton, which stroue

Num. xxi.

Exo. xxx. Num. i.

The kynred of Hanoch. Gen. xli. i. Para. v. a



Nu. xvi. a.

\* Itroue agaynst Moses and Aaron in the company of Corah, whē they stroue against the Lorde. And the erth opened her mouthe, & swallowed thē and Corah also, when the multitude dyed, what time the fyre consumed. ii. hundred and syfte men, and they became a sygne: Notwithstandyng, the chyldren of Corah dyed not.

The kyn-  
red of Si-  
meon.  
I. par. v. a.

\* And the chyldren of Simeon in their kynredes were: Nemuel, of whom cometh the kynred of the Nemuelites: Jamin, of whom cometh p̄ kynred of p̄ Jaminites: Jachin, of whom cometh p̄ kynred of the Jachinites: Jareth, of whom cometh the kynred of the Jarehites: Saul, of whom cometh the kynred of p̄ Saulites. These are the kynredes of p̄ Simeonites: in nombze. xxij. thousande and. ii. hundred.

The kyn-  
red of Gad.

And the chyldren of Gad in theyr kynredes were: Zephon, of whom cometh the kynred of the zephonites: and of Haggi, cometh the kynred of the Haggites: and of Suni, cometh the kynred of the Sunites: and of Aleni, cometh p̄ kynred of the Alenites: and of Eri, cometh the kynred of the Erites: and of Arod, cometh the kynred of the Arodites: and of Ariel, cometh the kynred of the Arielites. These are the kynreds of the chyldren of Gad, in nombze. xl. thousand and. v. hundred.

The kyn-  
red of Juda.

The chyldren of Juda: Er and Onan, which dyed in the land of Canaan. But the chyldren of Juda in theyr kynred were: Sela, of whome cometh the kynred of the Selamites: and of Phares cometh the kynred of the Pharesites: & of Jarech cometh the kynred of the Jarehites. And the chyldren of Phares were Hestron, of whome cometh the kynred of the Hestronites: and of Hamul, cometh the kynred of the Hamulites. These are the kynredes of Juda, in nombze. lxxvi. thousand, and. v. hundred.

The kyn-  
red of Is-  
sachar.

And the chyldren of Issachar in their kynredes were: Thola, of whom cometh the kynred of Tholaites: and Phua, of whom cometh the kynred of the Phuaaites: and of Jasub cometh the kynred of the Jasubites: and of Simron, cometh the kynred of the Simronites. These are the kynredes of Issachar in nombze. lxiii. thousande and two hun-

dred.

The chyldren of Zabulon in their kynredes were: Sered, of whome cometh p̄ kynred of Seredites: & Elon, of whome cometh the kynred of the Elonites: and of Jabeliel, cometh the kynred of p̄ Jabelelites. These are p̄ kynreds of Zabulon: in nombze. lx. thousande and. v. hundred.

The chyldren of Joseph in theyr kynredes were: Manasse, & Ephraim. The chyldre of Manasse: \* Machir, of whom cometh the kynred of the Machirites. And Machir begat Gilead, of whome cometh the kynred of the Gileadites. And these are the chyldren of Gilead: Hieser, of whome cometh the kynred of the Hieserites: and of Helech, cometh the kynred of the Helechites: and of Ariel, the kynred of the Arielites: and of Sicheim, cometh the kynred of the Sicheimites: and of Simida, cometh the kynred of the Simidites: and of Hepher, cometh the kynred of the Hephertites. And Zelaphead the sonne of Hepher had no sonnes but doughters. And the names of the doughters of Zelaphead wer: Mahela, Noa, Hagla, Milcha and Thirza. These are the kynredes of Manasse, in nombze. lii. thousande & seven hundred.

These are the chyldren of Ephraim in theyr kynredes: Suthelah, of whom cometh the kynred of the Suthelahites: and Becher, of whome cometh the kynred of the Becherites: and of Thahen cometh the kynred of the Thahenites. And these are the chyldren of Suthelah: Eran, of whom cometh the kynred of the Eranites. These are the kynredes of the chyldren of Ephraim in nombze. xxxii. thousande and fyue hundred. And these are the chyldren of Joseph in theyr kynredes.

These are the chyldren of Ben Jamin in theyr kynredes: Bela, of whome cometh the kynred of the Belaites: and of Albel, cometh the kynred of the Albelites: and of Ahiram, the kynred of the Ahiramites: and of Supham, the kynred of the Suphamites: and of Hupham, the kynred of the Huphamites. And the chyldren of Bela were Ard, and Naaman, fro whence come the kynredes of p̄ Ardites, and of Naaman, the kynred of the

the Naamites. These are the children of Ben Jamin in their kindredes and in nombre. xlv. thousande & fyve hundred.

These are the children of Dan in their kindredes: Suham, of whome cometh the kindred of the Suhamites. These are the kindredes of Dan in their generacions. And all the kindredes of Sushamites wer in nombre. lxxiii. thousande and. liii. hundred.

The children of Aser in their kindredes were: Femina, of whome cometh the kindred of the Feminites: and Jesui, of whome cometh the kindred of the Jesuites: & of Bria cometh the kindred of the Brites. And the children of Bria were Heber, of whome cometh the kindred of Heberites: & of Malchiel came the kindred of the Malchielites. And the daughter of Aser was called Sarah. These are the kindredes of Aser in nombre. llii. thousande &. liii. hundred. The children of Nephtali in their kindredes were: Jabezziel, of whome came the kindred of Jabezzielites: & Guni, of whome came the kindred of the Gunites: and of Jezer, came the kindred of the Jezerites: and of Selem the kindred of the Selemites. These are the kindredes of Nephtali in their generacions in nombre. xlv. thousand and. liii. hundred. \* These are the nombres of the children of Israel: six hundred thousand, and a thousande and vii. hundred and. xxx.

And the Lorde spake vnto Moses, saying: vnto these the land shalbe deuised to inheret, accordynge to the nombre of names: \* to many thou shalt geue the more inheritaunce and to fewe the lesse: to euery trybe shal the inheritaunce be geuen accordynge to the nombre thereof. Notwithstandynge, the lande shalbe deuised by lot, & accordynge to the names of the tribes of their fathers, they shal inheret: & accordynge to their lotte thou shalt deuise their land, both to the many and to the fewe.

\* These are the summes of Levites in their kindredes: of Gerson, came the kindred of the Gersonites: & of Kahath came the kindred of the Kahathites: & of Merari came the kindred of the Merarites. These are the kindredes of Levi: the kindred of the Libinites, the kindred of the Hebronites, the kindred of

the Mahelites, the kindred of the Mafites, the kindred of Harabites. Kahath begatte Amram, and Amrams wyfe was called: Jochebed a daughter of Levi, whiche was boyned in Egypte. And she bare vnto Amram, Aaron Moses and Miriam their syster. And vnto Aaron were boyned, Nadab, Abihu Eleazar & Ithamar. \* But Nadab, & Abihu dyed as they offered straunge fyre before the Lorde. \* And the nombre of the was. xlii. thousande, of all the males from a moneth olde and aboue for they were not nombred amonge the children of Israel, because there was no inheritaunce geuen them amonge the children of Israel. These are the nombres of the children of Israel whiche Moses and Eleazar the preest nombred in the felde of Moab, faste by Jordane nye to Jericho. And amonge these there was not a manne of the nombre of the children of Israel which Moses and Aaron tolde in the wyldernes of Sinai. For the Lorde sayde vnto them, \* they shoulde dye in the wyldernes and that there shoulde not be left a man of them: saue Caleb the sonne of Jephune and Josua the sonne of Nun.

### The xxviii. Chapter.

The lawe of the heritage of the daughters of Zelaphead. The lande of promysse shewed vnto Moses: in whose steade is appointed Josue.

And the daughters of Zelaphead the sonne of Heber the sonne of Gilead, the sonne of Machir, the sonne of Manasse, of the kindredes of Manasse the sonne of Joseph (whose names were Mahela, Nocha, Hagla, Melcha, & Thirza) came & stode before Moses and Eleazar the preest, and before the lordes and al the multitude in the doore of the tabernacle of wytnesse saying: oure father dyed in the wyldernes, and was not amonge the compaignie of them that gathered them selues together agaynste the LORDE in the congregacion of Corah: But dyed in his owne synne, and had no sonnes. Wherefore shoulde the name of oure father be taken awaye from amonge his kindred, because he had no sonne? \* Geue vnto vs a possession amonge the brethren of oure father. And Moses broughte their cause before the Lorde.

And

Exod. xl. v.

Leuit. i. a

Num. iii. a

Num. iii. r.

Num. i. e

Num. xlii. e

Num. xlii. b

Num. 36. a

Job. 17. a

Num. xvi. e

B

Num. xvi. a



And the Lord spake vnto Moses saying: The daughters of Zelaphead speake ryghte: Thou shalt geue them a possession to inheret amonge their frathers brethren, and make tourne the inheritaunce of theyr father vnto them. And speake vnto the chyldren of Israel saying: If a man dye and haue no sonne ye shall tourne his inheritaunce vnto his daughter. If he haue no daughter, ye shall geue hys inheritaunce vnto hys brethren. If he haue no brethren, ye shall geue hys inheritaunce vnto hys fathers brethren. If he haue no fathers brethren, ye shall geue his inheritaunce vnto him that is nexte to him of his kinred, and let him possesse it. And this shall be vnto the chyldren of Israel an ordinance, and a lawe, as the Lord hath commaunded Moses.

**C** \* And the Lord sayde vnto Moses: get the vp in to this mount Abarim, & beholde, the lande whiche I haue geue vnto the chyldren of Israel. And when thou hast sene it, thou shalt be gathered vnto thy people also, \* as Haro thy brother was gathered vnto hys people. for ye were disobedient vnto my mouthe in the desert of Sin in the styfe of the congregation, that ye sanctified me not in the water before theyr eyes. \* That is the water of styfe in Cades in the wyldernes of zin. And Moses spake vnto the Lord saying: let the Lord God of the spiritis of all fleshe, set a manne ouer the congregacion, whiche maye go in and out before the, and to leade them in and oute that the congregacion of the Lord be not as a flocke of shepe withoute a sheparde. And the Lord sayde vnto Moses: take Josua the sone of Nun in whome there is a spirite, and put thine handes vpon him, and set him before Eleazar the preele and before all the congregacion & geue him a charge in theyr syghte. And put of thy prayse vpon him that all the compaignes of the chyldren of Israel maye heare. And he shall stande before Eleazar the preele whiche shall aske counsell for hym after

the iudgemente \* of Arim before the Lord: And at the mouthe of Eleazar shall bothe he and all the chyldren of Israel with him and all the congregacio, go in and oute.

And Moses dyd as the Lord commaunded hym, and he toke Josua and set him before Eleazar the preele and before all the congregacion, \* and put his handes vpon him & gaue him a charge, as the Lord commaunded thorow the hande of Moses.

#### The notes.

a. He is sayde to go in and out before the people, that gouerneth, teacheth, comforteth, feareth, & defendeth them &c.

b. After the iudgement of Arim, that is after the iudgement of Iphre. Loke Exod. xxviii. e. It is berpe lyke that in the Ephod was some bright stone wherein the hygh preele looked & saw the wil of the Lord, as appeareth by the story of Dauid

#### The xxviii. Chapter.

What muste be offered on every seate daye.

**A**nd the Lord spake vnto Moses, sayinge: geue the chyldren of Israel a charge and say vnto them, that they take heede to offer vnto the offeringe of my breade in the sacrifice of swete sauour in his due ceason. And saye vnto them: \* This is the offeringe whiche ye shall offer vnto the Lord. ii. lambes of a yere olde without spot daye by daye, to be a burnt offeringe perpetuallye. One lambe thou shalt offer in the morning, and the other at euen. \* And thereto the tenth parte of an Epha of flour for a meat offering mingled with beaten oyle, the fourthe parte of an hin: whiche is a dayly offeringe ordeyned in the mounte Sinai vnto a swete sauour, in the sacrifice of the Lord. And the drynke offeringe of the same: the fourthe parte of an hin vnto one lambe, and poure the drynke offeringe in the holy place, to bee good drynke vnto the Lord. And the other lambe thou shalt offer at euen, with the meat offeringe and the drynke offeringe after the same maner of the morninge: a sacrifice of a swete sauoure vnto the Lord. And on the Sabbothe daye. ii. lambes of a yere olde a pece, and without spotte, and two tenthdeales of flour for a meat offering mingled with oyle, and the drynke offeringe thereto. This is the burnt offeringe of euery Sabbothe, besydes the dayly burnt offeringe and hys drynke offeringe.

And in the firste daye of youre moethes, ye shall offer a burnt offeringe vnto the Lord: two young bullockes,

and a ramme, and .vii. lambes of a yere olde without spot, and .iii. tenthdeales of flour for a meatofferinge myngled wth oyle vnto one bullocke, and .ii. tenthdeales of flour for a meatoffring myngled wth oyle vnto one ram. And euer more, a tenthdeale of flour myngled wth oyle, for a meatoffring vnto one lambe. That is a burnt offeringe of a swete sauoure in the sacrifice of the Lorde. And they: dypkeoffrynges shalbe halfe an hin of wyne vnto one bullocke, and the thyrde parte of an hin of wine vnto a ram, and the fourth part of an hin vnto a lambe. Thys is the burnt offeringe of euery moneth thow oute all the monethes of the yere: and one he goote for a synnecoffryng vnto the Lorde, whiche shalbe offered with the dayly burnt offering and hys dypkeoffring. \* And the .xiiii. dave of the first moneth, shalbe Pascheouer vnto þ Lord. And the .xv. dave of the same moneth shalbe a feast, in whiche .vii. daves menne muste eate vnto ended breade. \* The fyrste dave shalbe an holy feast, so that ye shall do no maner of laborious worke therein. And ye shall offer a burnt offering vnto the Lord .ii. yong bullockes, one ram, and .vii. lambes of a yere olde without spotte, and they: meatoffryng of flour myngled wth oyle .iii. tenthdeales vnto a bullocke, and .ii. tenthdeales vnto a ram, and euer more one tenthdeale vnto a lambe, thow oute the .vii. lambes: and an he goote for a synnecoffryng to make an attonement for you.

And ye shall offer these, besyde the burnt offeringe in the morninge, that is alway offered. And after thys maner ye shal offer thow oute the .vii. daves, the sode of the sacrifice of a swete sauoure vnto the Lord. And it shalbe done besyde the dayly burnt offering and hys dypkeoffryng. And the seventh dave shall be an holy feast vnto you, so that ye shal do no laborious worke therein. And the day of youre fyrst frutes when ye byng a newe meatoffryng vnto the Lorde in your werkes, shalbe an holy feast vnto you: so that ye shal do no laborious worke therein. \* And ye shall offer a burnt offering of a swete sauoure vnto the Lorde .ii. yonge bullockes, and a

ram, and .vii. lambes of a yere olde a pece, with they: meatoffrynges of flour myngled wth oyle .iii. tenth deales vnto a bullocke, .ii. tenthdeales to a ram, and euer more one tenthdeale vnto a lambe thow out þ .vii. lambes, and an he goote to make an attonement for you. And this ye shal do besydes þ dayly burnt offering and hys meatoffring: and they shalbe without spot, in their dypkeoffrynges.

The .xxi. Chapter.

What must be offered the .viii. fyrst daves of the seventh moone.



And the fyrst dave of the .viii. moneth shalbe an holy feast vnto you: and ye shall do no laborious worke therein. It shalbe a dave of trompet blowyng vnto you. And ye shall offer a burnt offering of a swete sauoure vnto the Lorde: one yong bullocke, and one ram, and .vii. lambes of a yere olde a pece, that are pure. And their meatoffrynges of flour myngled wth oyle .iii. tenthdeales vnto the bullocke, and .ii. vnto þ ram, and one tenthdeale vnto one lambe thow out the .vii. lambes. And an he goote for a synnecoffryng to make an attonement for you, besyde the burnt offering of the moneth, and his meatoffring and besyde þ dayly burnt offering, and his meatoffryng, and þ dypkeoffrynges of þ same: accordyng vnto the maner of the for a sauoure of swetnesse in the sacrifice of the Lorde.

\* And the tenth dave of that same seventh moneth shalbe an holy feast vnto you, and ye shall humble youre soules, and shal doo no maner worke therein. And ye shal offer a burnt offering vnto the LORDE of a swete sauoure: one bullocke, and a ram, and .vii. lambes of a yere olde a pece, without faute and they: meatoffrynges of flour myngled wth oyle .iii. tenthdeales vnto a bullocke, and .ii. to a ram, and all waye a tenthdeale vnto a lambe, thow oute the .vii. lambes. And one he goote for a synnecoffryng, besyde þ synnecoffring of an attonement, and the dayly burnt offering, and the meate and dypkeoffrynges, that longe to the same. \* And the .xv. dave of the moneth shalbe holy dave, and ye shal doo no laborious worke therein, and ye shall kepe a feast vnto the LORDE of .vii. daves longe. And ye shall

¶

Leuit. xxiii. 2

Leuit. xvi. and xxiii. 2

¶

Leuit. xxiii. 2



# Ceremonies.

# Numeri.

Shall offer a burnt offering of a sweet savoure unto the LORD. xiii. bullockes .ii. rammes and xiiii. lambes whyche are perelynges and pure, wyth ople. iiii. tenthdeales, vnto euery one of the. xiii. bullockes. ii. tenthdeales to ether of the rammes and one tenthdeale vnto eche of the. xiiii. lambes. And one he goote vnto a synofferinge, besyde the dayly burnt offeringe with hys meate & drynkeofferynges.

**C** And the seconde daye. xii. pounge bullockes .ii. rammes & xiiii. perelynge lambes without spot: & their meatoffringes and drynkeoffringes vnto the bullockes, rammes and lambes accordyng to the nombze of them and after the maner. And an he goote for a synofferinge besyde the dayly burnt offeringe and hys meate and drynkeofferynges. And the thyrde day. xi. bullockes. ii. rammes and xiiii. perelynge lambes without spotte: and theyr meate and drynkeofferynges vnto the bullockes, rammes and lambes, after the number of the, and accordyng to the maner. And an he goote for a synneofferinge, besyde the dayly burnt offeringe & hys meate & drynkeoffringes.

And the fourthe daye. x. bullockes, two rammes and. xiiii. lambes perelynges pure, and their meate & drynkeoffringes vnto the bullockes, rammes, and lambes, accordyng to the nombze of them, and after the maner. And an he goote for synneofferinge, besyde the dayly burnt offeringe and hys meate and drynkeofferynges. And the fyfte daye. ix. bullockes two rammes & xiiii. lambes of one yere olde a pece without spotte. And theyr meate and drynkeofferynges vnto the bullockes, rammes and lambes, accordyng to the nombze of them, and after the maner. And an he goote for a synneofferinge, besyde the dayly burnt offeringe and hys meate and drynkeofferynges. And the syxte daye. viii. bullockes .ii. rammes and xiiii. perelyng lambes withoute spotte. And theyr meate and drynkeofferynges vnto the bullockes, rammes and lambes, accordyng to the maner. And an he goote for a synneofferinge, besyde the dayly burnt offeringe and hys meate and drynkeofferynges. And the seuenth daye. vii. bullockes. ii. ram

**D** mes and. xiiii. lambes that are perelynges and pure. And theyr meate & drynkeofferynges vnto the bullockes, rammes and lambes, accordyng to theyr nombze, and to the maner. And an he goote for a synneofferinge, besyde the dayly burnt offeringe and hys meate and drynkeofferynges.

And the eyghte daye shalbe the conclusion of the feast vnto you, and ye shall do no maner laborious worke therein. And ye shall offer a burnt offeringe, of a sweete savoure vnto the Lord: one bullocke, one ram and. vii. perelyng lambes withoute spotte. And the meate and drynkeofferynges vnto the bullocke, ram and lambes, accordyng to theyr nombzes, and accordyng to the maner. And an he goote for a synneofferinge besyde the dayly burnt offeringe and hys meate and drynkeofferynges.

These thynges ye shall do vnto the Lord in your feastes: besyde your bowes and frewyl offringes, in your burnt offeringes, meate offringes, drynkeofferynges, and peaceoffringes. And Moses tolde the chyldren of Israel, accordyng to all that the Lord commaunded hym.

## The. xxx. Chapter.

Of bowes when they shalbe kept and when not.

**A**ND Moses spake vnto the heades of the trybes of the chyldren of Israel, saying: this is the thyng whiche the Lord commaundeth. If a man bow a bow vnto the Lord, or swere an othe and bynde his soule, he shall not goo backe wyth hys worde: but shal fulfyll all that procede out of hys mouth.

If a damsell bowe a bowe vnto the Lord, and bynde her selfe betwene in her fathers house and unmarried. If her father heare her bowe & bonde whiche she hath made vpon her soule, & holde hys peace thereto: then al her bowes & bondes whyche she hath made vpon her soule, shal stande in effecte. But and if her father forbyd her the same day that he heareth it, none of her bowes nor bondes which she hath made vpon her soule shalbe of value, & the lord shal forgive her, because her father forbade her.

If she had an husband whē she bowed

# Madia is Numeri. destroyed. Fol. lxxxix.

This oz pronounced ought out of her lippes, wherwith she boude her soule, and her husbände hearde it and helde his peace there at þe same daye he hearde it: Then her bowe and her bōdes wherwith the bounde her soule, shall stande in effecte. But and yf her husbände forbade her the same daye that he hearde it, then hath he made her bowe whiche she had vpon her of none effecte, and that also which she pronounced with her lippes wherwith she bounde her soule, and the Lorde shall forgeue her.

**C** The bowe of a wedowe and of her þ is deuorced, and all that they haue bounde theyr soules with all, shall stande in effecte with them.

If she bowed in her husbādes house oz bounde her soule with an othe, and her husbände hearde it, and helde hys peace, and forbade her not: then all her vowes and bōdes wherwith she boude her soule, shall stande. But yf her husbände disanulled the, þe same daye that he hearde them, then nothyng that proceeded out of her lippes in vowes and bondes (wherwith she boude her soule) shall stande in effecte: for her husbände hath lousd them. And the Lorde shall forgeue her.

All vowes and othes that bynde to humble the soule, maye her husbände stablyshe oz breake. But yf her husbāde holde his peace fro one day vnto another, then he stablysheth all her vowes and bondes which she had bpō her, because he helde his peace the same daye that he hearde the. And yf he afterward breake them, he shall beare her synne hym selfe.

These are the ordynaunces whiche the Lorde comaunded Moyses, betwene a man and hys wyfe, and betwene the father and his doughter, beyng a dam, sell in her fathers house.

## The. xxxi. Chapter.

The Madianites and Balaam are slayne. The priete was broughte to Moyses and equaly he was slayne. A priete greue of Israel because none of their men were slayne.

**A**nd the Lord spake vnto Moyses sayinge: \* avenge the childre of Israel of þe Madianites, & afterwarde be gathered vnto thy people. And Moyses spake vnto the folke, sayinge:

Harnesse some of you vnto warre, & let them go vpon the Madianites, and avenge þe Lord of þe Madianites. Ye shall sende vnto þe warre a thousande of euery trybe thozowe out all the tribes of Israel. And there were take out of þe thousandes of Israel. xii. thousande prepared vnto warre, of euery trybe a thousande. And Moyses sent the a thousande of euery tribe, to Phineas the sonne of Eleazar þe priest to warre, and the holy vessels and \* the trompettes to blowe in hys hande.

\* And they warred against þe Madianites, as the Lord comaunded Moyses, and slewe al the males. And they slewe the kynges of Madian among other that were slayne: Eui, Rekem, Zur, Hur and Reba: fyue kynges of Madian. And they slewe Balaam the sonne of Beor with the swerde. And the chyldren of Israel toke al the weime of Madian prisoners, and their children, and spoyled al their catell, theyr substance and theyr goodes. And they burnt al their cityes wherin they dwelte, and al their castels with fyre. And they toke al the spople, and all they coulde cathe, bothe of men and bestes. And they brought the captiues and that whiche they had taken, and al the spople vnto Moyses and Eleazar the priest, and vnto the companie of the childre of Israel, euē vnto the hoste, in the felde of Moab by Jordan, nye to Jericho.

And Moyses and Eleazar the priest, and all the lordes of the congregacion went out of the hoste against them. And Moyses was angrye with the officers of the hoste, with the captaynes ouer thousandes and ouer hundredes, which came from warre and battell: and sayd vnto them: Haue ye saued the women al yue beholde \* these caused the childre of Israel thozowe \* Balaam, to comyt trespase agaynst the Lorde, by þe reaso of Beor, and there folowed a plague amonge the congregacion of the Lorde. Nowe therfore \* see all the men chyldren, and the women that haue lpen to men fleshye: But all the women chyldren that haue not lpen with men, kepe al yue for yout selues. And lodge withoute the hoste seuen dayes, all that haue kyllid anye persone: \* and all that

Numer. p. 8.

Iosu. 13. 6.

B

C

Ex. xxv. 6.

2. petre. ii. 6.

Iudi. xxi. 8.

Ex. xix. 6.

Mo. i.

that



# The Requeste

# Numeri.

that haue touched any dead body, and purifye both your selues and your prisoners the.iii.day & the.vii.And sprinkle al your raimentes and al þis made of skynnes, & al worke of gootes heere, and al thinges made of wood.

**D** And Eleazar the priest sayde vnto al the men of warre, which wente oute to battell: this is the ordinaunce of þe lawe whiche the Lord commaunded Moyses: Golde, syluer, brasse, yron, tyn & lead, & all þe maye abyde the fyre, ye shal make it go thorowe the fyre, and then it is cleane. Neuerthelater, it shalbe sprinkled with sprinklyuge water. And all þe suffreth not the fyre, ye shal make goo thorowe the water. And wash your clothes the seuenth daye, & then ye are cleane. And afterwarde come in to the hoste.

Deu. xx. b.  
and. xxi. b  
Iosu. viii. f  
2. mac. 8. c.

And the Lord spake vnto Moyses, sayinge: take the summe of the praye that was taken, both of the women & of catel, thou & Eleazar the priest, and the auncient heades of the congregacion. And deuyde it into two partes, betwene them that toke the warre vpon them, & went out to battell, and all the congregacion. And take a porcion vnto the Lord of the men of warre, which went oute to battell: one of fyue hundred, of the women and of the oren, and of þe asses, and of the shepe: and ye shal take it of their halfe and geue it vnto Eleazar the priest, an heue offeringe vnto the Lord. And of the halfe of the chyldren of Israel, take one of fyfte, of the women, of the oren, of the asses, and of the shepe, and of all maner of bestes: and geue them vnto the leuytes whiche wayte vpon the habytacion of the Lord.

And Moyses and Eleazar þe priest dyd as the Lord commaunded Moyses. And the botye, and the praye which the men of warre had caught, was. vi. hundred thousande and. lxxv. thousande shepe: and. lxxii. thousande oren, lxi. thousande asses: and. xxxii. thousande women that had lye by no man.

And the halfe whiche was þe parte of them that went out to warre, was. iii. hundred thousande: and. xxxvii. thousande and fyue hundred shepe: And the Lordes parte of the shepe was. vi.

hundred and. lxxv. And the oren were xxxvi. thousande, of whiche the Lordes parte was. lxxii. And the asses were xxx. thousande and fyue hundred, of whiche the Lordes parte was. lxi. And the women were. xvi. thousande, of which the Lordes parte was. xxxii. soules.

And Moyses gaue the summe whiche was the Lordes heue offeringe, vnto Eleazar the priest: as the Lord commaunded Moyses. And the other halfe of the chyldren of Israel which Moyses separated from the men of warre, (that is to wete, the halfe that pertayned vnto the congregacion) was. iii. hundred thousande and. xxxvii. thousande, and fyue hundred shepe: and. xxxvi. thousande oren: and. xxx. thousande asses, and fyue hundred: and. xvi. thousande women. And Moyses toke of this halfe that pertayned vnto the chyldren of Israel: one of euery fyfte, bothe of þe women and of the catell, and gaue the vnto the Leuites, whiche wayted vpon the habytacion of the Lord, as the Lord commaunded Moyses. And the officers of thousandes of the hoste, the captaynes ouer the thousandes, and the captaynes ouer the hundredes came forth, and saide vnto Moyses: Thy seruantes haue taken the summe of the men of warre, which were vnder our hãde, and there lacked, not one man of them. We haue therfore broughte a present vnto the Lord what euery man founde of Jewels of golde, cheynes, bracelettes, rynges, earynges & spangels; to make an attonemente for oure soules before the Lord.

And Moyses and Eleazar toke the golde of them: Jewels of all maner facions. And al the golde of þe heue offeringe of þe Lord (of the captaynes ouer thousandes and hundredes) was. xvi. thousande. vii. hundred, and. l. syles, for the men of warre had spoyled, euery man for him selfe. And Moyses & Eleazar the priest, toke þe golde of þe captaynes ouer the thousandes, and ouer the hundredes, and broughte it in to the tabernacle of wytnesse: to be a memorial vnto the chyldren of Israel, before the Lord.

## The. xxxii. Chapter.

¶ To Raue and Gad and to halfe the trybe of Manasse, is promysed þe possesion beyonde Jordan eastward: yf they bynge their bythens into the lande of promys.

The

**T**he childre of Ruben, and the childre of Gad, had an exceeding great multitude of catel. And when they sawe the lande of Jazer, and the lade of Gilead that it was an apte place for catel, they came and spake vnto Moses & Eleazar the priest & vnto the lordes of the congregation, saying: The lande of Astaroth & Dibon & Jazer, and Aenrah & Hesbon and Elealeh, and Sabam & Bebo and Beon, which contre the Lord smote before the congregation of Israel: is a lade for catell, and we thy seruantes haue catel: wherfore (sayde they) yf we haue founde grace in thy syght, let this lade be geuen vnto thy seruantes to possesse, and byynge vs not ouer Jordan.

**B** And Moses sayde vnto the children of Gad and of Ruben:shal your brethren go to warre, and ye tarpe here? Wherfore discorage ye the heartes of the children of Israel, for to go ouer into the lande, whiche the Lord hath geuen them?

**\* This did your fathers, when I sent them from Cadeg barne to se the lade. And they went by euen vnto the ryuer of Escol, and sawe the lande, and dyscorage the heartes of the childre of Israel, & they should not go into the lade, whiche the Lord had geuen them.**

**C** And the Lord was wroth the same tyme, and sware, sayinge: \* None of the men that came oute of Egypte from twentye yere olde and aboue, shal se the lande whiche I sware vnto Abraham, Isaac, and Jacob, because they haue not continuallye folowed me: saue Caleb the sonne of Iephune the Kenesye, and Josua the sonne of Nun: for they haue folowed me continuallye. And the Lord was angrie with Israel, & made them wandze in the wildernesse. xl. yere, vntyl al the generacions that had done euell in the syght of the Lord, were consumed.

And beholde, ye are rysen by in poure fathers stede, to the encrease of synful men, and to augmente the farse wrath of the Lord, to Israel warde. For yf ye tourne awaye from after him, he wyll yet agayne leaue the people in the wildernesse, so shal ye destroy al this folke. And they wente nere hym and sayde:

we wyll bylde shepfoldes here for our shepe, and for our catel, and cityes for oure childzen: But we oure selues wyll go readye armed before the childzen of Israel, vntyll we haue broughte them vnto theyr place. And oure chylde shal dwel in the fenced cyties, because of the inhabiteurs of the lande. And we wyll not retourne vnto oure houses, vntyll the chylde of Israel haue inherited: euer y man his enheritaunce. For we wyll not enherit with them oh ponder syde Jordan forwarde, because oure enheritaunce is fallen to vs on this syde Jordan eastwarde.

And Moses sayde vnto them: \* **I**f ye wyll do this thyng, that ye wyll go all harnessed before the Lord to warre, & wyll go all of you in harnesse ouer Jordan before the Lord, vntill he haue cast out his enemyes before him: and vntyll the lande be subdued before the Lord, then ye shall retourne and be withoute synne againste the Lord, and againste Israel, and this lande shalbe your possession before the Lord. But and yf ye wyll not do so, beholde, ye synne againste the Lord: and be sure poure synne wil fynde you out. Bylde your cyties for poure childzen & fouldes for your shepe, and se ye do that ye haue spoken. And the childre of Gad and of Ruben spake vnto Moses, sayinge: thy seruantes wil do as my lord commaundeth. Oure childzen, oure wyues, substance and all oure catel shall remayne here in the cittes of Gilead. But \* we thy seruantes wyll go all harnessed for the warre, vnto battel before the Lord, as my lord hath sayde.

And Moses commaunded Eleazar the priest, and Josua the sonne of Nun, and the auncient heades of the trybes of the children of Israel: and sayde vnto them: If the childre of Gad and Ruben wyll go with you ouer Jordan, all prepared to fyght before the Lord: the the lade is subdued vnto you, geue the the lande of Gilead to possesse, but and yf they wyll not go ouer with you in harnesse, then they shall haue theyr possessions amonge you in the lande of Canaan. And the chylde of Gad and Ruben answered, sayinge: that which the Lord hath said vnto thy seruantes, we

**N. ii.** **wyll**



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pitched their tentes in Ethan, whiche  
is in the edge of the wyldernesse. And  
they remoued from Ethā, and contined  
vnto the entrynge of\* Hiroth which is  
before Baal zephon, and pitched before  
Hiroth. And they departed fro before  
Hiroth and\* went thorothe the myddes  
of the sea in to the wildernesse, and wet  
iii. dayes iourney in the wyldernesse of  
Ethan, and pitched in Harah. And  
they remoued from Harah, and wente  
vnto\* Elim, where were. xii. fountaines  
and. lxx. paulmetrees and they pyt  
ched there.

And they remoued from Elim and laye fast by the red sea. And they remoued from the red sea & laye in the \* wyl-  
dernesse of Sin . And they toke theyr  
iourney out of the wyldernesse of Sin,  
and set vp their tentes in Daphka.  
And they departed from Daphka, and  
laye in Alus . And they remoued fro  
Alus, & laye at \* Raphedim, where was  
no water for the people to drynke . And  
they departed from Raphedim and pit-  
ched in the \* wyldernesse of Sinai.

And they removed from the deserte  
of Sinai, & lodged at \* graues of lust;  
And they departed frō the sepulchres  
of lust, and lay at \* Hazeroth. And they  
departed from Hazeroth, and pyched  
in Rithina. And departed frō Rithina;  
and pyched at Rimō Parez. And they  
departed from Rimon Parez, and pte-  
ched in Libna. And they removed from  
Libna, and pyched at Risa. And they  
tourneped from Risa & pyched in Re-  
helatha. And they went frō Rehela-  
tha, and pyched in mount Sapher. And  
they removed from mount Sapher &  
lay in Harada. And they removed from  
Harada, and pyched in Wakeheloth.

And they remoued fro Bakheloth,  
and laye at Tabath, and they departed  
from Tabath, and pitched at Charath.  
And they remoued from Charath, and  
pitched in Mithca. And they went from  
Mithca, and lodged in Halmona. And  
they departed from Halmona, and laye  
at Moseroth. And they departed from  
Moseroth, and pitched in Bane Jaka.  
And they remoued from Bane Jakan,  
and laye at Horgadgad. And they were  
fro Horgadgad, & pitched in Jathba  
tha. And they remoued fro Jathbatha,  
and

**T**hese are the tourneyes of þ children of Israel, whiche wēt oute of the lāde of Egypte with theyr armies vnder Moyses and Aaron. And Moyses wrote their goinge out by their tourneyes at the commaundemente of the Lord: euen these are þ iourneyes of theyr goynge out. The chyldren of Israel departed from Rahemes the .xv. daye of the first moneth, on þ mozowe after Passeouer: and wēt out with an hve hande in þ syght of al Egypt, while the Egyptians buryed all theyr fyrste bozne, which the Lorde had smytten amonge them. And vpon theyr goddes also the Lord did execucion. And þ chyldren of Israel remoued from Rahemes, and pitched in Socoth.

And they departed from\* Socoth &

and laye at Abzona. And they departed from Abzona, and laye at Ezeon gaber.

And they remoued fro Ezeon gaber, and pitched in the \* wyldernesse of Sin, whiche is Cades. And they remoued from Cades, & pitched in mount Hor, in the edge of the lande of Edom.

\* And Aaron the priest wente vp in to mount Hor, at the commaundement of the Lorde, & dyed there, euen in the fortieth yere, after the children of Israel were come out of the lande of Egypte, & in the iijth dape of the fyfte moneth. And Aaron was an hundred and. xxiij. yere olde when he dyed in mount Hor. And kynge Ead the Canaanite which dwelt in the southe of the lande of Canaan, hearde that the children of Israel were come.

And they departed from mount Hor, and pitched in Zalmona. And they departed from Zalmona, and pitched in Phimon, and they departed from Phimon, and pitched in Oboth. And they departed from Oboth, and pitched in Jhabarim in the borders of Moab. And they departed from Jhabarim, and pitched in Dibon Gad. And they remoued from Dibon Gad, and laye in Almo Diblathama. And they remoued from Almon Diblathama, and pitched in the mountaynes of Abarim before Nabbo. And they departed from the mountaynes of Abarim, and pitched in the feldes of Moab, fast by Jordā nye to Jericho. And they pitched vpon Jordan, from Beth Haelmoth \* vnto the playne of Abel satim in the feldes of Moab.

And the Lord spake vnto Moses in the feldes of Moab, by Jordā nye vnto Jericho, saying: speake vnto the children of Israel, & say vnto them: \* when ye are come ouer Jordan in to the lāde of Canaan, se that ye dyspue out all the inhabiteurs of the lande before you, and destroye their chappelles and al theyr images of metall, and plucke downe al their alters bylte on hylls: And possesse the lande & dwel therein, for I haue geuen you the lande to enioy it. And ye shall deuyde the enheritaunce of the lāde by lot amonge youre kynredes, \* and geue to the mo, the more enherytaunce, and to the fewer, the lesse enherytaunce.

And youre enheritaunce shalbe in the tribes of your fathers, in the place where euery mans lot falleth.

But and yf ye wyl not dyspue out the inhabiteurs of the lande before you, the thornes which ye let remayne of the, shalbe a thornes in your eyes and dardes in your sydes, and shal bere you in the lāde wherin ye dwel. Moreouer, it wil come to passe, that I shal do vnto you, as I thought to do vnto them.

The notes.

a. Thornes in your eyes and dardes in your sydes, that is, they shalbe your rodde, scourge and vndoars.

### The. xxxiij. Chapter.

The Lookes and borders of the lande of promise. Certen are assigned to deuyde the lande.



And the Lord spake vnto Moses, saying: commande the children of Israel, and saye vnto them, when ye come in to the lande of Canaan: this is the lāde that shal fall vnto your enherytaunce, the lande of Canaan w al her costes. And \* your south quarter shal be from the wilderness of Sin: a longe by the coste of Edom, so that your south quarter shalbe from the side of the salte sea eastwarde: and shal set a compasse from the south by to Acrabim: & teache to Zinna. And it shal go out on the south syde of Cades Barne, and go out also at Hazar Abar, and go a longe to Azmō. And shal set a compasse from Azmō vnto the ruer of Egypte, and shal go oute at the sea.

And your west quarter shal be the great sea, which coste shalbe your west coste.

And this shalbe your north quarters: ye shal compasse from the great sea vnto mounte Hor. And from mounte Hor, ye shal compasse and go vnto Hemath, and the ende of the coste shalbe at Zedad, and the coste shal teache out to Zephro, and go out at Hazar enan. And this shalbe your north quarter.

And ye shal compasse your east quarter from Hazar enan to Sepham. And the coste shal go doune from Sepham to Ribla on the east syde of Ain. And then descende and go oute at the syde of the sea of Cenereth eastwarde. And then go doune a longe by Jordan, and leue at the salte see. And this shalbe your lande withall the costes ther.

M. iij. of



of rounde aboute.

And Moses commaunded the chyldren of Israel, saying: this is the lande whiche ye shal enherit by lotte, & which the Lorde commaunded to geue vnto ix. trybes and an halfe: \* for the trybe of the chyldre of Ruben haue receaued, in the householdes of their fathers, and the trybe of the chyldre of Gad, in their fathers householdes, and halfe the tribe of Manasse, haue receaued their enheritaunce, that is to wete. ii. trybes and an halfe haue receaued their enheritaunce on the other syde of Jordan, by Jericho eastwarde, towarde the sonne trybunge.

And the Lorde spake to Moses, saying: These are the names of the men, whiche shal deuyde you the lande to enherit. Eleazar the priest, and \* Josua & sonne of Nun. And ye shal take also a lorde of euery trybe to deuyde the lade, whose names are these: In the trybe of Juda, Caleb the sonne of Jephune.

And in the trybe of the chyldren of Simeon, Semuel the sonne of Amiud, and in the trybe of Ben Jamin, Elidab the sonne of Cillon. And in the trybe of the chyldren of Dan, the lorde Bucki the sonne of Jagli. And amonge the chyldre of Joseph, in the trybe of the chyldre of Manasse, the lorde Haniel the sonne of Ephod. And in the tribe of the chyldren of Ephraim, the lorde Camuel & sonne of Siphtan. And in the trybe of the sonnes of Zabulon, the lord Elizaphan & sonne of Pharnach. And in the trybe of the chyldre of Issachar, the lord Palathiel the sonne of Asan. And the trybe of the sonnes of Aser, the lorde Abihud the sonne of Salomi. And in the trybe of the chyldren of Nephthali, the lorde Beda El the sonne of Ammihud. These are they whiche the lorde commaunded to deuyde the enheritaunce vnto & chyldren of Israel, in the lande of Canaan.

## The. xxxv. Chapter.

¶ Into the Leuites must be geuen Cities and subburbes. The Cities of refuge or sanctuaries. The lawe of manquelling. For one mannes witness shal no man be condemned.

¶ And the Lord spake vnto Moses in the feldeg of Moab by Jordā, ouer agāst Jericho, saying: commaunde & chyldren of Israel, that they geue vnto the

Leuites of & enheritaunce of their possession: \* cities to dwell in. And ye shal geue also vnto the cities of & Leuites, subburbes rounde aboute them. The cities shalbe for them to dwell in, & & subburbes for their catel, possession & al manner beastes of theirs. And & subburbes of the cities whiche ye shal geue vnto the Leuites, shal reach from & wal of & citie outwarde, a thousande cubytes rounde aboute. And ye shal measure w: out the citie, and make the vtmost border of & eastsyde: two thousande cubytes. And the vtmost border of the southsyde: two thousande cubytes. And the vtmost border of & westsyde: two thousande cubytes: and the vtmost border of the northsyde: two thousande cubites also: and the citie shalbe in the middes. And these shal be the subburbes of they: ctyes.

And amonge the cities whiche ye shal geue vnto & leuites, \* there shal be sixe cities of straunches whiche ye shal geue to that intent & he whiche killeth, maye flye thither. And to them ye shal adde xlii. cities mo: so that al & cities whiche ye shal geue the Leuites, shalbe. xlviii. with they: subburbes. And of the cities whiche ye shal geue oute of the possessions of the chyldre of Israel, ye shal geue many oute of their possession that haue much, & fewe out of they: possessions that haue lytle: so that euery trybe shal geue of hys ctyes vnto the Leuites, accordynge vnto the enheritaunce whiche he enheriteth.

And the Lorde spake vnto Moses, saying: speake vnto the chyldren of Israel, and saye vnto them: \* when ye be come ouer Jordan in to & lande of Canaan, ye shal bylde cities whiche shalbe priuiledged townes for you: that he whiche sleeth a man vnwares, maye flye thither. And the cities shalbe to sle fro the executer of bloude, that he whiche kyllen dye not, vntil he stande before & congregaciō in iudgemēt. And of these vi. fre cities whiche ye shal geue, iii. ye shal geue on this syde Jordan, and iii. in the lande of Canaan. And these syre fre ctyes shalbe for the chyldren of Israel and for the straunger, and for him that dwelleth amonge you: that all they whiche kyl any persons vnwares, maye



maye flye thyther.

\* If any man smyte another with a wepon of iron that he dye, then he is a murtherer, and shal dye for it. If he smyte him with a throwynge stone that he dye therewith, then he shal dye: For he is a murtherer and shalbe slayne therfore. If he smyte him with a hāde wepon of wod that he dye therewith, the he shal dye: for he is a murtherer & shalbe slayne therfore.

The iustice of bloude shal see the murtherer, as sone as he fyndeth hym: If he thurst at him \* of hate, or hurle at him with laynge of wayte that he dye, or smyte him w his hāde of enuye, that he dye, he that smote him, shal die, for he is a murtherer. The iustyce of bloude shal see him as soone as he fyndeth him.

But and yf he pushed him by chaūce, and not of hate, or cast at him with any maner of thyng, and not of laynge of wait: or cast any maner of stone at him, that he dye therewith, and saw him not: And he cast it vpon him and he dye, but was not his enemye, nether sought him any harme: Then the congregaciō shal iudge betwene the sleer, and the executer of bloude in suche cases. And the congregacion shal delpyer the sleer out of the hande of the iudge of bloude, and shal restore hym agayne vnto the fraūchysed cite, whether he was fled. And he shal hyde there vnto the deathe of the hye prieste, whiche was anointed with holy oyle.

But and yf he came without the borders of his priuiledged cite, whether he was fled, yf the auenger of bloude finde him withoute the borders of hys fre towne, he shal see the murtherer and be gyltlesse, because he shoulde haue hyde in his fre towne, vntyl the death of the hye prieste, and after the death of p hye prieste, he shal retourne agayne vnto the lande of his possession. And this shalbe an ordinaunce and a lawe vnto you, amonge youre children after you in all youre habitacions.

Whosoener slepeth, shalbe slayne at the mouth of \* witnesses. For one witnesse shal not answere against one person to put him to death. Moreouer ye shall take none amendes for the lyfe of p

murtherer which is worthy to die: But he shal be put to deathe. Also ye shall take none attonement for him that is fled to a fre cytie, that he shoulde come agayne, and dwel in the lāde, before the deathe of the hye prieste. And se that ye polute not the lande which ye are in for bloude despyl: th the lande. And the lāde can none other wyse be clesed of the bloude p is shed therein, but by p bloude of him that shed it. Despyle not therfore the lande whiche ye inhabite, and in the myddes of whiche I also dwel amonge the children of Israel.

The. xxxvi. Chapter.

In order for the marriage of the daughters of zelaphead. One of the tribes maye not marie with a norther, but every one must take him a wyfe of his owne trybe.



And the auncient heades of the children of Gilead the sonne of Machir, the sonne of Manasse, of the kynred of the children of Joseph, came forth and spake before Moses and the prynces whiche were auncient heades amonge the children of Israel, and sayde: \* The Lorde commaunded my lord, to geue the lande to enheret by lotte to the children of Israel. And then my lord commaunded in the name of the Lorde to geue the enheritaunce of \* zelaphead our brother vnto his doughters. Now when any of the sonnes of the trybes of Israel take them to wyues, then shall their enheritaunce be taken from p enheritaunce of oure fathers, and shal be put vnto the enheritaunce of the trybe in whiche they are and shal be taken from the lot of oure enheritaunce. And when the yere of iubelye commeth vnto the children of Israel, then shal their enheritaunce be put vnto the enheritaunce of the tribe wherein they are, and so shall their enheritaunce be taken awaye from the enheritaunce of p trybe of oure fathers.

And Moses commaunded the chyldren of Israel, at the mouth of p Lord, sayinge: the tribe of the children of Joseph haue sayde well. This therfore doeth the Lorde comaunde the doughters of zelaphead, sayinge: \* let them be wyues to whome they the selfe thincke best, but in the kynred of the trybe

of



# The Prologue.

of their father shall they marie, that þe enheritaunce of the children of Israel coule not from trybe to trybe. But that the children of Israel maye abyde, euerie man in the enheritaunce of þe tribe of his fathers. And euerie doughter that posselseth anye enheritaunce amonge the trybes of the children of Israel, shalbe wyfe vnto one of the kynted of the trybe of her father: that the chyldren of Israel maye enioye euerie man the enheritaunce of his father: and that the enheritaunce go not from one trybe to another: but that the trybes of the children of Israel, maye abyde euerie man in his owne enheritaunce.

**D** And as the Lorde commaunded Moyses: euen so did the daughters of Zelaphead: Mahela, Chirza, Hagla, Milcha and Noa, and were married vnto theyr fathers brothers sonnes, of the kynted of the chyldre of Manasses the sonne of Joseph: and so they had theyr enheritaunce in the trybe of the kynted of theyr father.

These are the commaundementes and lawes whiche the Lorde commaunded thowre Moyses, vnto the chyldren of Israel in the felde of Moab vpon Jordan nye vnto Jericho.

The ende of the.iiii. boke of Moyses.

## A Prologe in to the fyfte boke of Moyses called Deuteronomye.



This is a boke worthy to be red both daye and nyght and neuer to be out of hādes. For it is the most excellent of all þe boke of Moyses. It is easy also and lyght & a verie pure Gospel: that is to wete, a preachinge of fayth and loue: deducyng the loue to God out of faith, and the loue of a mā neyghboure out of the loue of god. Here in also thou maist lerne right meditation or contemplacion, whiche is nothyng els save the callinge to mynde & a repeatyng in þe harte of the gloriouse and wonderfull deades of God and of his terribile handelyng of his enemyes and mercyfull entreatyng of them þe come when he calleth them whiche thing this boke dothe & almost nothyng els.

In the.iiii. first chapters, he reherceth the benefites of God done vnto them, to prouoke them to loue, and his myghtie dedes done aboue al natural power and beyonde all natural capacite of

fatbe, that they myghte beleue god and truste in him and in his strengthe. And thyrlyche he reherceth the fierce plagis of God vpon his enemyes, and on them whiche thowre impacience & vnbefelkefell from him: partely to tame and abate the appetites of the fleshe whiche alwaye fyghe against the spirite, and partely to bypde þe wilde ragynge lustes of them in whom was no spirite: þe thought they had no power to do good of loue, yet at the least wape they shoulde abstayne from outwarde euil for feare of warthe and cruel vengeance whiche shoulde fall vpon them and mortely fynde them oute, yf they caste vp goddes noyter & runne at ryorre beyonde his lawes and ordinaunces. Wherouer he chargeth them to put nought to, nor take oughte awaye from goddes wordes, but to be diligent onely to kepe them in remembrance and in the harte and to teache their chyldren, for feare of forgettyng. And to beware of ther of makinge imagery or of bowpyng the selues vnto images, saying: Ye sawe no image whē God spake vnto you, but hearde a voyce onely, and that voyce kepe and herunto cleaue, for it is youre lyfe and it shal saue you. And finally yf (as the scryptie of all fleshe is) they shall haue fallen from God and he haue brought them in to trouble, aduersite, and combraunce and all necessite: yet, yf they repent and turne, he promyseth them that God shall remembre his merce and receiue them to grace agayne.

In the fyfte he repeteth the. x. commaundementes and that they myghte se a cause to do them of loue, he byddeth them remembre that they were bounden in Egypte and howe God deliuered them with a myghty hande and a stretched oute arme, to serue him and to kepe his commaundementes: as Dauid sayeth that we are boughte w Christes bloude, and therefore are his seruauntes & not our owne, & ought to seke his wil & honour onely & to loue & serue one another for his sake.

In the syxte he setteth out the fountayne of all commaundementes: that is, that they beleue howe that there is but one God that doeth all, & therefore ought onely to be beloued with all the harte, al the soule, and al the myghte. For loue onely is the fulfyllinge of the commaundementes, as Dauid also sayeth vnto the Romaynes, & Galathians ykewyse. He warneth them also þe they forget not the commaundementes, but teache them their chyldren and to shewe their chyldren also howe God deliuered them oute of the bondage of the Egyptians to serue him & his commaundementes, that the chyldren myghte se a cause to worke of loue, ykewyse.

The seuenth is all together of fayth: he remoueth all occasions that might withdraue them from the faith, and pulleth them also from al confidence in them selues, and sturceth them vp to truste in God boldlye, and onely.

Of the eyght chapter, thou seiest howe þe cause of all temptation is, that a man myghte se his owne harte. For when I am broughte in to that extremitie that I must either suffere or forsake god, then I shall feale howe muche I beleue and trust in him, and how much I loue him. In like maner, yf my brother do me euil for my good, the yf I loue him when there is no cause in hym, I se that my loue was of god, and euen so yf I the hate him, I feale and perceiue that my loue was but worldly. And finally he sturceth them to the faith and loue of god, and dyspueeth them from all confidence of their owne selues.

In the nyght also, he mouerth them vnto sayth and to put their trust in god, and draweth them from confidence of them selues by rehersynges al þe wickednes whiche they had wrought from the first day he knewe them vnto that same day. And in the ende he rehereth howe he conured god in Horeb and ouercame hym with prayer, where thou mayst learne þe right maner to pray.

In the tenth, he rekeneth vp the pith of all lawes & the keepinge of the lawe in the heert: which is to feare God, loue and serue hym, with al their heart, soule and might and kepe his commaundementes of loue. And he sheweth a reason why they shoulde that do: euen because god is lord of heuen and erth and hath also done al for them of his owne goodnes without their deseruinge. And then out of the loue vnto God, he bringeth the loue vnto a mans neighbour, saying: God is lord aboue all lordes and hath al his seruantes indifferentlye, as wel the poore and feble and the straunger, as the riche & mightye, & therefore wyl that we loue the poore and the strainger. And he addeth a cause, for ye were straungers & god deliuered you and hath brought you vnto a land where ye be at home. Loue the straunger therefore for his sake.

In the. xi. he exorteth them to loue and feare god, and rehereth the terrible deades of god vpon his enemies, and on the that rebelled agaynst hym. And he testifieth vnto them bothe what wyl folowe if they loue and feare god, and what also if they dispise hym and breake hys commaundement.

In the. xii. he commaundeth to put out of the way al that might be an occasiō to hurt þe sayth, & forbiddeth to do ought after their owne mindes, or to alter the worde of God.

In the. xiii. he forbiddeth to hearken vnto oughte saue vnto goddes worde: no thoughe he which counsaileth contrarie shoulde come with miracles, as Jaule doth vnto the Galathians.

In the. xiiii. the eaters are forbidden, partly for the violence of them, & partly to cause hate betwene the herthen & them, that they haue no cōuersion together, in that one abhorreth what þe other eateth. Vnto this. xv. chapter al pertaine vnto sayth and loue chespe. And in this. xv. he beginneth to entreate more specially of thinges pertaining vnto þe chespe welch & equite & exorteth vnto the loue of a mans neighbour. And in the. xvi. amonge other he forgetteth not þe same. And in þe. xvii. he entreateth of right & equite chespe, inso muche þe when he loketh vnto sayth & vnto the punishment of ydolaters, he yettendeth in a lawe of loue and equite: forbidding to condempne any mā vnder lesse then two witnes at the lest and commaundeth to bring the trespassers vnto the open gate of the cite where al men goe in & out, that al men might heare the cause and see þe he had but righte. But the pope hath founde a better waye, euen to appose him without anye accusar & that secretly, that no man knowe whether he haue right or no, either heare his articles or answer: for feare lest the people shoulde see whether it were so or no.

In the. xviii. he forbiddeth al falsch and deuylis craftes that hurt true sayth. More ouer because the people could not heare the voyce of the lawe spoken to them in fyre, he promisseth them another prophete to bringe them better ridinges whiche was spoken of Christ our sauour.

In the. xix. and so forth vnto the ende of the

xxvii. is almost altogether of loue vnto our neighbours & of lawes of equite and honestie with holwe and then a respite vnto sayth.

The. xxviii. is a terrible chapter & to be rebled at: A christens heart might wel bleed for sorowe at the readinge of it for feare of the wrath that is lyke to come vpon vs accordinge vnto al the curses whiche thou there readeest. For accordinge vnto these curses hath God delte with al nacions, after they were fallen in to the abominacions of blyndnesse.

The. xxix. is like terrible, with a godly lest in the ende that we shoulde leaue serching of goddes secretres and geue diligence to walke accordinge to þe he hath opened vnto vs. For þe keepinge of the commaundementes of God teacheth wisdom as thou mayst see in þe same chapter, where Moses sayeth, kepe the commaundmentes, that ye maye vnderstande what ye ought to do. But to serch goddes secretres blynderth a man as it is well proued by the swarmes of oure sophisters, whose wyse booke are now when we loke in the scripture, founde but ful of folyshnesse.

## The fyft boke of Moses called Deuteronomium.

Moses  
repe-  
teth the  
lawe.

### The. i. Chapter.

A bipte rehercall of thynges done before, frome the pytyng at mounte Horeb vntil they came vnto Cades barne.



These be the wordes whiche Moses spake vnto all Israell, on the othert syde Jordan in the wyldernes: and in the felde by the red sea, betwene Pharan and Tophell, Laban, Hazeroth, and Disahab. xi. dayes iourney from Horeb vnto Cades barne, by the waye that leadeth vnto mounte Seir. And it fortuneth the fyrst daye of the. xi. moneth, in the fortieth yere, that Moses spake vnto the chylzen of Israell accordinge vnto all that the Lord had geuen hym in commaundemente vnto them, after þe he had smitten Sehon the kyng of the Amozites whiche dwelte in Hesbon, and Og kyng of Basan whiche dwelte at Asaroth, in Edrai.

Num. xxi. 9

On the other syde Jordan in the lande of Moab, Moses began to declare this lawe, sayinge: the Lord your God spake vnto vs in Horeb, saying: Ye haue dwelt longe ynoughe in this mounte

M. v.

mounte



# Deuteronomium.

most: depart therfore & take your iourney and go vnto the hilles of **Amorites**, and vnto all places nye therunto: bothe fildes, hilles and dales: and vnto the south, and vnto the sea syde, in the lande of Canaan, and vnto Libanon: euen vnto the greete ryuer **Euphrates**. Beholde, I haue set the lande before you: go in therfore & possesse **the lande** whiche the **Lorde** swate vnto your fathers **Abraham**, **Isaac** and **Jacob**, to geue vnto them and theyr seed after them.

**B**  
Gene. xv. d  
and. xvii. b

Ex. xviii. c.

And I sayd vnto you **the same reason**: I am not able to beate you my selfe alone. for the **Lorde** your **God** hath multiplied you: so that ye are this day as the starres of heauen in nombre: the **Lorde** **God** of your fathers make you a thousande tymes so manye moo as ye are, and blesse you as he hath promised you: how (sayd I) can I my selfe alone, beare **the** charge & stryfe that is amonge you & bynne therfore men of wysdome, and of vnderstandynge, & expert, knowen amonge your tribes, that I maye make them couselars ouer you. And ye answered me and sayde: that whiche thou haste spoken is good to be done. And then I toke the heades of your tribes, men of wysdome, and that were expert, & made the couselars ouer you: captayns ouer thousandes, & ouer hundredes, ouer fiftie, and ouer tenne, and offycers amonge your tribes.

**C**  
Judg.  
Job. viii. d

Genit. xix. c  
pro. xxi. c  
Eccl. xlii. a

Ex. xviii. d

And I charged your iudges **the same** tyme, sayinge: heare your brethren, and **iudge** ryghteously betwene euery mā and hys brother, and the straunger that is with hym. Se that ye know no man in iudgement: but heare **the** small as well as the greate, and be afrayed of no man, for the iudgement is **Gods**. And the cause that is to harde for you bynne vnto me, and I wyll heare it. And I commaunded you the same reason, al **the** thynges whiche ye shoulde do. And then we departed frome **Horeb**, & walked thoroowe al that great and terrible wyldernesse, as ye haue sene a longe by the way that leadeth vnto the hilles of the **Amorites**, as the **Lorde** our **God** commaunded vs, and came to **Cades barne**. And there I sayde vnto

you: Ye are come vnto the hilles of the **Amorites**, whiche the **Lorde** our **God** dothe geue vnto vs. Beholde, the **Lorde** thy **God** hath set the lande before the: goo by and conquere it, as the **Lorde** **God** of thy fathers sayeth vnto thee: **fear** not, nether be discoraged, And then ye came vnto me euery one and sayde: **Let** vs sende men before vs, to searche vs out the land, & to bringe vs worde agayn, both what way we shall go by, & vnto what cities we shall come. And the sayinge pleased me wel: and I toke out, xii. men of you, of euery tribe one. And they departed, & wet by in to the hye contrey, & came vnto the ryuer **Escoll**, and searched it out, & toke of the fruite of the lande in their handes, & broughte it doune vnto vs, and broughte vs woorde agayne, and sayde: **It** is a good lande, whiche the **Lorde** our **God** doth geue vs.

Notwithstandinge, ye wolde not consent to goe by, but were disobedyent vnto the mouth of the **Lorde** your **God**, and murmured in your tentes, and sayde: bycause the **Lorde** hateth vs, therfore he hath brought vs oute of the lande of **Egypte**, to deliuer vs in to the handes of the **Amorites**, and to dystrope vs. Howe shall we goe by? **Our** brethren haue discoraged our heartes, saynge: the people is greater and taller then we, and the cities are great and walled euen by to heauen, & mozeouer we haue sene the sonnes of the **Enakimes** there.

And I sayde vnto you: dreade not, nor be afrayed of them. The **Lord** your **God** whiche goeth before you, he shall fyght for you, accordinge vnto all that he dyd vnto you in **Egypte** before your eyes, and in the wyldernesse: as thou haste sene how that the **Lorde** thy **God** bare the, as a man shoulde beare hys sonne, thoroowe out al the way whiche ye haue gone, vntyl ye came vnto this place. And yet for all thys sayinge ye dyd not beleue the **Lorde** your **God** whiche goeth **the** way before you, to setche you oute a place to pytche your tentes in. **In** fyre by nyghte, that ye might see what waye to goe, and in a cloude by daye.

And the **Lorde** hearde the voyce of your

# The passe. Deuteronomium, Fol. xciii.

pour words, & was wroth, & sware, say-  
inge: \*there shall not one of these men  
of this froward generacion see þ good  
land which I sware to geue vnto your  
fathers, saue Caleb the sonne of Je-  
phune, he shall see it, \*and to hym wyll  
I geue þ lād which he hath walked in,  
& to his childrē, because he hath conti-  
nuallye folowed þ Lorde. Lykewise \*þ  
Lorde was angrye w me for your sakz,  
sayinge: thou also shalt not goe in thi-  
ther. But Josua þ sōne of Nun which  
stādeth before the, he shall go in thither.  
Beholde hym therfore, for he shall de-  
uide the heritage vnto Israel. \*More  
ouer, your childrē which ye sayd shuld  
be a praye, and youre sonnes whiche  
knowe nether good nor bad thys daye,  
they shal go in thither, & vnto them I  
wil geue it, and they shal enioye it. But  
as for you turne backe and take youre  
iourneye in to the wylernes: euen the  
way to the read see. Then ye answered  
and sayde vnto me: \*We haue sinned  
agaynst the Lorde, we wyll goe vp &  
fght, accorpyng to al that the Lorde  
our God comaunded vs. And when ye  
had girde on euery mā hys wepons of  
warre, & were ready to goe vp in to the  
hylles, the Lorde sayde vnto me:  
saye vnto them, see that they goo not  
vp, & that they fight not, for I am not  
amonge them: lest ye be plagued before  
your enemies. \*And when I tolde you  
ye woulde not heare: but disobeyed the  
mouth of the Lorde, & wente presump-  
tuously vp in to the hylles.

Then the Amorites which dwelt in  
those hylles, came oute agaynst you  
and chaled you (as bees do) and hewed  
you in Seir, euen vnto Horma. And ye  
came agayne, & wept before the Lorde:  
but the Lorde woulde not heare youre  
voyce nor geue you audience. And  
so ye abyde in \*Cades a longe ceason,  
according vnto þ tyme that ye remain-  
ed in other places.

## The notes.

- a. The people beinge vnfaithful, woulde not go  
vnto the lande promised, but murmured against  
the Lorde þ promised it, because they beleued  
not þ he was faithful & wold fulfil his promis.  
b. Their conscience gaue them, that they had de-  
serued to be hated of the Lorde, & therfore throu-  
gh vnbelcke, they thought þ what soeuer wente  
agaynst them, came of the hatred of God. Yea,  
this vnbelcke caused them to thincke, that their  
deliuerance out of the seruitude of Egypt came

of hatred. But yf euer God may be sayd to hate  
a man, it is when he regardeth him not but suf-  
fereth him to to仁ue at large without any go-  
uernance of hys grace.

c. Here is the very ymage of vthat liue in thys  
most perillous tyme. For euen we likewise, where  
Goddes word is, there beleue w: not: and where  
it is not, there be we bolde.

## The. ii. Chapter.

¶ A reherfall of that whyche was done from the tyme  
that they departed from Cades barne, vnto the battell  
agaynst the kynges Sehon and Og.

**W**hen we tourned & toke oure  
iourney in to the wilderness,  
euen by the waye to the read  
sea as the Lorde commaun-  
ded me. And we compassed the moun-  
tayns of Seir a longe tyme. Then the  
Lorde spake vnto me, sayinge: ye haue  
compassed these mountayns lōg ynough,  
tourne you northwarde. And warne þ  
people, sayinge: Ye shal go thorow the  
costes of your brethre the childrē of Es-  
sau whiche dwel in Seir, & they shalbe  
afrayed of you: But take good hede  
vnto youre selues, þ ye prouoke them  
not, for I wyll not geue you of their  
lande, no not so muche as a fote breade:  
\*bycause I haue geuen mounte Seir  
vnto Esau to possesse: ye shal bie meate  
of them for money to cate, & ye shal bye  
water of them for money to dryncke.  
For the Lord thy God hath blessed the  
in all the workes of thyne hande, and  
knew the as thou wentest thorow this  
great wylternesse. Moreouer þ Lorde  
thy God hath bene with the this. xl. ye-  
res, so that thou hast lacked nothinge.

And when we were departed frome  
our brethzen, þ children of Esau which  
dwelt in Seir, by the felde way fro Es-  
lath & Ezion Gaber we tourned and  
went the way to the wilderness of Mo-  
ab. Then þ Lorde sayde vnto me, se \*þ  
thou were not þ Moabites, nether pro-  
uoke the to battel, for I wyll not geue  
the of their lande to possesse: because I  
haue geuen Ar vnto þ children of Loth  
to possesse. The Emims dwelt there  
in in tymes passe, a people great, many  
and tall, as the Enakims: whiche also  
were taken for geauntes as the Ena-  
kims: And the Moabites called them  
Emims. In lyke maner the Moabites  
dwelt in Seir before tyme, whiche the  
childrē of Esau cast out, & destroyed the  
before the, & dwelt there in their stede:  
as Israel did in þ land of his possessio,  
which

Gene. 26. 8  
Mal. 1. 8

Jud. 1. 1

Loke Ius  
di. 1. 8



# They passe Deuteronomium.

whiche the Lorde gaue them. Nowe  
the by (sayd I) a get you ouer the ry-  
uer zared: and we went ouer the ryuer  
zared the space in which we came from  
Cades barne vntyl we were come ouer  
the ryuer zared, was. xxxviii. yeres,  
vntyll all the generacion of the men of  
warre were wasted out of the host, as þ  
Lorde swate vnto them. \* for in dede  
the hande of þ Lord was agaynst the,  
to dystrope the out of the hoile, tyl they  
were consumed.

**D** And as lone as al the men of warre  
were consumed and deade fro amonge  
the people, then the Lorde spake vnto  
me, sayinge: thou shalt go thorow Ar,  
þ cost of Moab this day: & shalt come  
vnto the chyldre of Ammon: se that  
thou be se the not, nor yet prouoke the.  
for I wyl not geue the of the lande of  
þ chyldren of Ammon to possesse, because  
I haue geuen it vnto the chyldren of  
Loth to possesse. That also was taken  
for a lande of geauntes, and geauntes  
dwelt there in olde tyme, & the Ammon-  
nites called the zamzumims, a people  
that was great, many & talle, as the  
Enakims. But the Lorde dystroyed the  
before þ Ammonites, & they cast the out  
and they dwelt there in their steade: as  
he dyd for the chyldren of Esau which  
dwelt in Seir: Euen as he dystroyed  
the Hozims before them: and they cast  
them out and dwel in their steade vnto  
this day. And the Auims which dwelt  
in Hazarim euen vnto Aza, the Caph-  
thozims whiche came out of Caphthor  
dystroyed the & dwelt in their rowmes.

**C** Ryse vp, take your iourney and go  
ouer the ryuer Arnon. Beholde, \* I  
haue geuen in to thy hand Schon the  
Amorite kyng of Hesbon, & hys lande.  
Goe to and conquere, and prouoke hym  
to battell. Thys daye I wyl beginne  
to sende the feare and dreade of thee,  
vpon al nacions that are vnder al po-  
tes of heauen: so that when they heare  
speake of þ they shall tremble & quake  
for feare of thee.

**F** Then I sent messengers oute of the  
wyldernesse of the east vnto Schon  
kyng of Hesbon, in wordes of peace,  
sayinge: \* Let me go thorowe thy land.  
I wyl goo alwaies alonge by the hve  
way: & wyl nether tourne vnto þ right

hande nor to the lefte. Sell me meate  
for money for to eate, & geue me drinke  
for money for to dryncke. I wyl goo  
thorow by fote onely \* (as the chyldren  
of Esau dyd vnto me whiche dwell in  
Seir & the Moabites whiche dwell in  
Ar) vntyll I be come ouer Jordan, into  
the lande whiche the Lorde oure God  
geueth vs.

But Schon the kyng of Hesbon  
wolde not lette vs passe by hym, for the  
Lorde thy God had hardened his sprite  
and made his heart tough, by cause he  
woulde delpyer hym in thy handes as  
it is come to passe thys daye.

And the Lorde sayd vnto me: beholde,  
I haue begonne to set Schon and his  
lande before the: goe to & conquere, &  
thou mayste possesse his lande. \* Then  
Bothe Schon and all hys people came  
out agayst vs vnto battell at Jahaza.  
And the Lorde set hym before vs, & we  
smote hym & his sones & al his people.

And we toke all his cities the same  
ceason and dystroyed al the cities with  
men, women and chyldren, & let nothing  
remaiyn, saue þ cattel onely we caught  
vnto our selues, and the spoyle of the ci-  
ties whiche we toke from Arret vpon  
the bynke of the ryuer of Arnon, and  
the cite in þ ryuer vnto Gilead: there  
was not one cite to stronge for vs.  
The Lorde oure God delpyered al vnto  
vs: onely vnto the lande of the chil-  
dren of Ammon ye came not, nor vnto  
al the coste of the ryuer Jaboche, nor  
vnto the cities in the mountaynes, nor  
vnto what soener the Lorde oure God  
forbade vs.

## The notes.

- a. Emim, is a kind of giauntes, so called, because they were terrible and cruell. For Emim signifieth terribleness.
- b. Hozims, a kynde of gyauntes, and signifieth noble, because that of pride they called them selues nobles or gentles.
- c. zamzumims, a kynde of gyauntes, and signifieth mischeuouse. They were tyrantes, cruell theyres and pollars.

## The.iii. Chapter.

Of the fall of thynge that chaunced from the by-  
rope of the.ii. kynges Schon & Og, vnto the in-  
stytucion of Josua in Moses tyme.

**S** Then we tourned and wente by  
the waye to Basan. \* And Og  
the kyng of Basan came oute  
agaynst vs bothe he and al his people  
to battell at Edrai. And the Lorde  
sayde

Num. xlii. c.  
anno. xlv. g.

Num. xlii. s.

Num. xlii. e.  
Deut. xi. e.

# horo w Edom. Deuteronomiū. fol. xlv.

sayde vnto me: feare hym not, for I haue deliuered hi & al his people, & his lande in to thy hand, & thou shalt deale with him, as thou dealest w<sup>th</sup> Sehon kynge of p<sup>r</sup> Amozites, whiche dwelt at Heshbon. And so p<sup>r</sup> Lorde our God deliuered in to oure handes, Og also the kynge of Basā, & all his folcke. And we smot him, vntyl nought was left him.

And we toke all his cities the same reason (for there was not a citie whiche we toke not from them) euen .iii. score cities, al the regio of Argob, the kingdome of Og in Basan. All these cities were made strōge w<sup>th</sup> hys walles, gates & barres, besyde vnmalled townes & a great meanye. And we utterly dystroyed the, as we played with Sehon kynge of Heshbon, bringynge to nought al the cities with men, women and children. But all the catell and the spoyle of the cities, we caught for oure selues.

And thus we toke the same reason, p<sup>r</sup> land out of the hande of two kynges of the Amozites, on the other syde Jordā, frome the ryuer of Arnon vnto mounte Hermon (whiche Hermon the Sidons call Sirion, but the Amozites call it Senir) all p<sup>r</sup> cities in the playne, & all Gilead & al Basan vnto Selecha & Edrai, cities of the kyngdome of Og in Basā. For onely Og kynge of Basan remayned of the remnaunt of p<sup>r</sup> giauntes: beholde, hys prynced is yet at Rabah amonge p<sup>r</sup> children of Ammō. ix. cubites lōge & .iiii. cubites brode, of p<sup>r</sup> cubites of a mā. And whē we had cōquered this lande the same tyme, I gaue frō Arct whiche is vpon the riuer of Arnon, and halfe mounte Gilead & p<sup>r</sup> cities therof vnto the Rubenites, & Gadites. And p<sup>r</sup> rest of Gilead & all Basan p<sup>r</sup> kingdome of Og, I gaue vnto the halfe trybe of Manasse: all the region of Argob with al Basan was called the lande of p<sup>r</sup> geauntes. Jair the sōne of Manasse toke al the region of Argob, vnto p<sup>r</sup> costes of Geshuri & Maachati & called the after his owne name: Basan & Hauoth Jair vnto this day. And I gaue halfe Gilead vnto Machir. And vnto Ruben and Gad, I gaue frō Gilead vnto the riuer of Arnon & halfe the valeye & the cost, eue vnto the ryuer Jaboche, whiche is the border of the children of Ammon, and

the feldes and Jordan with the coste, from Ceneroth eue vnto the sea in the felde, whiche is the salte sea vnder the \*sprynge of phasgah eastwarde.

And I comaunded you the same time, (yea Ruben & Gad) sayinge: the Lorde your God hath geuen you this land to inioye it: se that ye go harnessed before your brethren p<sup>r</sup> children of Israell, al p<sup>r</sup> are men of warre amonge you. Your wyues onely, your children and your catell (for I wote that ye haue muche catell) shall abyde in your cities, whiche I haue geuen you, vntil the Lorde haue geuen rest vnto your brethren as well as vnto you, & vntyl they also haue cōquered the lande, whiche the Lorde your God hath geuen them beyonde Jordan: and then retourne agayne, euery man vnto his possession whiche I haue geuen you.

\* And I warned Josua p<sup>r</sup> same tyme, sayinge: thyne eyes haue sene all that the Lorde your God hath done vnto these two kynges, euen so the Lorde wyl do vnto all kyngdomes whither thou goest. Feare the not, for the Lorde your God, he it is that fygthet for you.

And I besought the Lorde the same tyme, sayinge: O Lorde God, thou hast begonne to shewe thy seruaunte thy greatnesse and thy myghtie hande, for there is no God in heauen nor in erth, p<sup>r</sup> can doe after thy workes, and after thy power: let me goe ouer and se the good lande that is beyonde Jordan, that goodlye hys contrey, & Libanon. \* But the Lorde was angrie w<sup>th</sup> me for your sakes, & wolde not heare me, but sayed vnto me: be contente, and speake hence forth no more vnto me of this matter. \* Gette the vp in to the toppe of phasgah, & lyfte vp thyne eyes west, northe, southe, and east, and beholde it with thyne eyes, for thou shalt not go ouer this Jordan. Moreover charge Josua: and courage him, & bolden him, for he shall go ouer before this people, & he shall deuyde the lande whiche thou shalt se vnto them. \* And so we abode in the valeye besyde Bethpheoz.

## The .iiii. Chapter.

In exortacion to geue diligent herbe vnto the lawe, and that they shoulde not take away or adde anye thyng therto. Images maye not be worshipped nor yet made. The .iiii. cyres of refuge.

And

Some p<sup>r</sup> byll fore. Deb. 28. dorth whs che signis fierch sps ges al- thoughe some wyl p<sup>r</sup> it be p<sup>r</sup> name of a towne,

Deut. 27. 9

Deut. 1. 2 and .iii. c.

Deut. 17. 9 Du. 14. 9

Deut. 17. 9 Jos. 24. 9



# Preceptes. Deuteronomium.

**A**d now hearken Israel vnto the ordinaunces & lawes whych I teache you, for to do them, that ye may lyue & go in & conquere the lande, whiche the Lorde God of youre fathers geueth you. \* Ye shal a put nothinge vnto the worde whiche I commaunde you, nei- ther do ought therfrom, that ye may kepe the commaundemētes of ꝑ Lorde youre God which I commaunde you. Your eyes haue sene what the Lorde dyd vnto Baall Peor: \* for all the men that folowed Baall Peor, the Lorde your God hath destroyed from among you. But ye that claue vnto the Lorde your God, are al yue euery one of you this daye. Beholde, I haue taughte you ordinaunces & lawes, suche as the Lorde my God commaunded me, that ye shuld do euen so in the lāde whether ye goe to possesse it.

Kepe the therefore and do them, \* for that is youre wisdom and vnderstandyng in the sight of the nations: which when they haue herbe al these ordinaunces, shall saye: What a wyse and vnderstandyng people is this greates nacion. for what nacion is so greates, that hathe Goddes so nye vnto hym as the Lorde our God is nye vnto vs, in all thinges, when we call vnto him? Yea, and what nacion is so greates, that hathe ordynaunces and lawes so ryghteouse, as all this lawe whiche I set before you this daye.

Take hede to thy selfe therefore, and kepe thy soule diligently, that thou forget not the thynges whiche thine eyes haue sene, & that they departe not out of thine hearte, al the dayes of thy lyfe: but \* teache them thy sonnes and thy sonnes sonnes. The daye ꝑ I stode before the Lorde your God in Horeb, when he sayde vnto me, gather me the people together, that I may make the heare my wordes, that they may lerne to feare me as longe as they lyue vpon the earth: \* and that they may teache their children: ye came and \* stode also vnder the hyll, and the hyll burnt with fyre: euen vnto the myddes of heauen, and there was darkenesse, cloydes and miste. And the Lorde spake vnto you out of the fyre, and ye herbe the voyce

of the wordes, but sawe no ymage, save herbe a voyce onely.

And he declared vnto you his counaunt, whiche he commaunded you to do, euen .x. verses & wrote them in two tables of stone. And the Lorde commaunded me ꝑ same reason, to teache you ordinaunces & lawes, for to do them in ꝑ lande whether ye goe to possesse it.

Take hede vnto your selues, diligently as pertainyng vnto your soules, for ye sawe no maner of ymage the daye when the Lorde spake vnto you in Horeb out of the fyre: lest ye \* marre your selues, & make you graue ymag, after what to euer lykenesse it be: whether after the lykenesse of man or woman, or any maner beast that is on the earth, or of any maner fethered foule that flyeth in the ayre, or of any maner woorme that creapeth on the earth, or of any maner fythe that is in the water beneth the erath. \* Yea, & lest thou lifte vp thine eyes vnto heauē, & when thou seist the sunne and the moone, and the starres and whatsover is contayned in heauen, shouldest be deceaued, & shouldest bove thy selue vnto them and serue the thinges \* whiche ꝑ Lorde thy God hath distributed vnto al nations that are vnder al quarters of heauen.

for the Lorde toke you & broughte you out of the yron \* fornaue of Egypt, to be vnto him a people of inheritance, as it is come to passe this daye. Forthermore, the Lorde was \* angrie w me for youre sakes, and swate that I shoulde not goe ouer Jordan, and that I shoulde not go vnto that good lande, whiche the Lorde thy God geueth thee to inheritance. \* for I muste dye in this lande, & shall not go ouer Jordan. But ye shall goo ouer and conquere that good lande.

Take hede vnto your selues therefore, ꝑ ye forget not the appoyntement of the Lorde your God which he made with you: & that ye make you no graue ymage, of whatsover it be that ꝑ Lorde thy God hathe forbydden thee. \* for the Lorde thy God is a consuming fyre and a gelouse God.

After thou hast gotten children and chyldrens chyldren, and hast dwelt longe in the lande, ye shall marre your

Deu. xii. b  
Iol. xlii. b  
Iol. xlii. a  
Iol. xlii. b

Iu. xvi. a  
and. xxi. c.

Iu. xvi. b.

Teach  
your  
chylde.  
Deu. vi. b.

Eph. vi. a  
Iol. xli. c.  
the voyce  
is al toge  
her: vnto  
p ymage  
ought me  
to howe  
their her-  
ses.

# and lawes. Deuteronomiū. Fol. xcvi.

your selues and make graue ymages after the lykenesse of what souer it be, and shall woorken wyckednesse in the sight of the Lorde thy God, to prouoke him. \* I call heauen and erth to record vnto you this day, that ye shall shortly perper the frome of the lande, whether ye goe ouer Iordan, to possesse it: ye shall not prolonge your daves therein, but shall shortly be destroyed. And the Lorde shall skater you amonge the nations, & ye shall be left few in nōbre amonge the people, whether the Lorde shall bring you: & there ye shall serue Gods whiche are the woorkes of mannes hande, wood & stone, whiche neither see nor heare, nor eate, nor smel. \* Neuerthelatter ye shall seeke the Lorde your God euen there, and shall fynde hym if thou seeke hym with all thyne heart, and with all thy soule. In thy trybulacion, and when all these thynges are come vpon the, euen in the latter daves, thou shalt tourne vnto the Lorde thy God, and shalt hearken vnto hys voyce. For the Lorde thy God is a pittifull God: he wyl not forsake the, neither distrope the, \* nor forget the apoyntment made w thy fathers, which he swate vnto them.

For aske I praye the of the daves that are past, which were before the, sece that day that God created man vpon the erth, and from the one syde of heauen vnto the other, whether anye thyng hath bene lyke vnto thys greates thyng, or whether anye suche thyng hath bene herde as it is, that a nation hath herde that voyce of God speakinge out of fyre, as thou hast herde, and yet lyued. \* Either whether God assayed to go & take him a people fro amonge nations, thowowe temptacions, and signes, & wondres, & thowowe warre, and with a myghtye hande, and a stretched out arme, and with myghty terrible syghtes, accordyng vnto all that the Lorde your God dyd vnto you in Egypte before your eyes.

Unto the it was shewed, that thou mightest knowe how the Lorde he is God, and that there is none but he. \* Out of heauen he made the heare his voyce, to nourter the, & vpon earth he shewed the his great fyre, & thou heardest hys wordes out of the fyre. And because he

loued thy fathers, therefore he chose their seed after them, & broughte the out w hys presence, & with hys myghty power out of Egypte: to thrust out nations greater & myghtier then thou, before the, to bring the in, & to geue the their lande to inheritaunce: as it is come to passe thys dave.

Understande therefore this dave, & tourne it to thyne heart, that the Lorde; he is God in heauen aboue, and vpon the earth beneth, there is no moo: kepe therefore his ordinaunces, & his commaundementes, whiche I comaunde the thys dave, that it maye go wel with the, & w thy chyldren after the, & that thou mayest prolonge thy daves vpon the earth, which the Lorde thy God geueth the thy lyfe longe.

\* The Moyses seuered. iii. cities on the other syde Iordan toward the sunne risinge, that he shoulde flee thither, which had kyled hys neyghboure vntwares, & hated him not in tymes past, & therefore shuld flee vnto one of the same cities, and liue: Bezer in the wildernesse: euen in the playne contre amonge the Rubenites: & Ramoth in Gilead amonge the Gadites, and Golan in Basan amonge the Manassites.

Thys is the lawe which Moyses set before the chyldren of Israel, and these are the witness, ordinaunces & statutes whiche Moyses tolde the chyldren of Israel after they came out of Egypte, on the other syde Iordan, in the valey belyde Beth Sheor, in the lande of Sehon kynge of the Amorites, which dwelt at Hesbon: whom Moyses & the chyldren of Israel smote after they were come out of Egypte, & conquered hys lande, and the land of Og kynge of Basan. ii. kynges of the Amorites, on the other syde Iordan toward the sunne risinge: from Aroer vpon the banke of the ryuer Arnon, vnto mount Syon: whiche is called Hermon & al the feldes on the other syde Iordan eastwarde: euen vnto the sea in the felde vnder the springes of Phalsah.

The notes.

a. To put to the word of God, and to take away therefro, is to iudge and thynke otherwys of the wyl of God, then is shewed vs in the scriptures. as in Deutero. xii. d. and. prouer. xxi. a. b. By the yron fornaice, is vnderstande anguyshe,

Exo. xii. d.

Exo. xxx. d. Exo. xxi. d. Deu. xix. a.

Num. xxi. d.

But nat this vnto the word Iron for naice.

and



# Preceptes. Deuteronomium.

and greffe, sorowe, and carefulnes of heart, as in the. iii. hynges, vii. f. & Jer. xi. a. c. By cause God proueth his by affliction, therefore he is called a consuming fyre, as Hebrues the. ii. g. and by cause he consumed the vnfaythful remediless, for there is no hyng that can resist his anger towards them. And he is called Je.ouse, by cause he can not suffer that any thig shoulde fall from hym.

## The. b. Chapter.

The ten commaundmentes of the lawe, no Image may be made.

**A**d Moses called vnto al Israel, & sayd vnto them: heare O Israel the ordinaunces & lawes whiche I speake in thyne eares thiss daye, and learne the & take hede þe ye doe them. \* The Lorde our God made an apoyntmente with vs in Horeb. The Lord made not this bonde with oure fathers, but with vs: we are they, whiche are all here alpyue this daye. The Lorde talked with you a face to face in the mounte, oute of the fyre. And I stode betwene the Lorde and you the same tyme, to shewe you the sayinge of the Lorde. for ye were afrayed of the fyre, and therefore went not vp in to the mounte and he sayde. \* I am þe Lorde thy God, which brought the out of the land of Egypt the house of bondage. Thou shalt haue therfore none other goddes in my presence. \* Thou shalt make thee no grauen ymage of anye maner lykenesse þe is in heauen aboue, or in erth benethe, or in the water beneth the erth. Thou shalt nether bow thy selfe vnto the, nor serue them. \* for I the Lorde thy God, am a gelouse God, visitynge the wickednes of the fathers vpon the children, euen in the thyrde and fourthe generacion, amonge the þe hate me: and shewe mercye vpon thousandes amonge them that loue me, and kepe my commaundementes.

\* Thou shalt not take the name of the Lorde thy God in bayne: for the Lord wyl not holde him gylelesse, that taketh hys name in bayne. \* Kepe the Saboth daye, that thou sanctifie it, as the Lorde thy God hath commaunded the. \* Sixe dayes thou shalt labour & doe al þe thou hast to doe, but the seventh day is þe Saboth of the Lorde thy God: thou shalt doe no maner worke, nether thou nor thy sonne, nor thy doughter, nor thy seruaunte, nor thy mayde, nor

thyne oxe, nor thyne asse, nor any of thy catel, nor the straunger that is within thy cite, that thy seruaunte and thy mayde maye rest as well as thou. And remembre that thou wast a seruaunte in the lande of Egypt, & howe that the Lord God, brought the out there with a myghtye hande and a stretched oute arme. for whiche cause the Lorde thy God commaunded thee to kepe the Saboth daye.

\* Honour thy father and thy mother, as the Lorde thy God hath commaunded the: that thou mayst prolong thy dayes, and that it maye goo well with the in the lande, whiche the Lord thy God geueth the.

\* Thou shalt not slee.

\* Thou shalt not breake wedlocke.

\* Thou shalt not steale.

Thou shalt not beare false witness agaynst thy neyghboure.

\* Thou shalt not luste after thy neyghbours wyfe: thou shalt not couet thy neyghbours house, felde, seruaunte, mayde, oxe, asse, nor ought that is thy neyghbours. These wordes the Lorde spake vnto all your multitude in þe mounte oute of the rize, cloude and darckenes, with a loude voyce, & added no more thereto, and wrote them in, tables of stone, & deliuered the vnto me.

But as sone as ye hearde the voyce out of the darckenesse and sawe the hyl burne with fyre, ye came vnto me all the heades of your trybes and your elders: & ye sayde: beholde, þe Lorde our God hath shewed vs his glozpe & hys greatnesse, & we haue herde his voyce out of the fyre, and we haue sene this daye þe God maye talke with a man and he yet liue. And nowe wherfore shoulde we dye that this great fyre shoulde consume vs. Yf we shoulde heare þe voyce of the Lorde our God anye more, we shoulde dye. for what is anye fleashe that he shoulde heare the voyce of the liuinge God speakyng out of the fyre (as we haue done) & shoulde yet liue. Go thou & heare all that þe Lorde our God sayeth, & tel thou vnto vs al that the Lorde our God sayeth vnto the. & we wyl heare it and doe it.

And the Lorde hearde the voyce of your wordes, when ye spake vnto me, & he sayde

God is a  
consuming  
fyre.

Ex. xix. a. b

Exod. ii. a  
Psa. lxxv. a

Le. xvi. a.

Imag  
Iam. i. a.

Exod. xx. a

Exod. xx. b  
Gen. ii. a.

Leu. xxiii. a

Exo. xxxi. b

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he sayde vnto me: I haue herde þ voice of þ wordes of this people, whych they haue spoken vnto the: they haue well sayde al that they haue sayd. \* Oh that they had suche an herte wyth theym to feare me, and kepe all my commaundementes alwaye, that it myghte go well with them, and with their children for euer. So and saye vnto theym: get you into your tentes agayn, but stand thou here before me, and I wyll tell thee all the commaundementes, ordynaunces, and lawes, which thou shalt teache them, that they may do them in the lāde which I geue them to possesse.

Take hede therfore, that ye do as the Lorde your God hathe commaunded you, & \* turne not asyde: either to þ right hand or to the lefte: but walke in all the wayes which the Lorde your God hathe commaunded you, that ye maye lyue, and that it maye go well wyth you, and that ye maye prolonge your dayes in the lande whyche ye shal possesse.

## The Notes.

a. The Chaldees haue word to word. That is to say, with so manifest wordes and signes, that it can not be denied but that it was God.

## The. vi. Chapter.

The lawe must be earnestly pynted in their hertes and to kepe it in memozy they must wyte it on the doores & postes of theyr houses. And teach it vnto their childre.

**T**hese are the commaundementes, ordynaunces, & lawes, which the LORDE your GOD commaunded to teache you, that ye mighte do theym in the lande: whyther ye go to possesse it: that thou myghtest a feare \* the LORDE thy GOD, to kepe all his ordynaunces and his commaundementes which I commaunde the: both thou and thy sonne, & thy sonnes sonne all the dayes of thy lyfe, that thy dayes maye be prolonged. Heare therfore Israel and take hede that thou do there after, that it maye go wel with the, and that ye maye encrease myghtely, euen as the Lorde God of thy fathers hathe promysed the, a land that floweth with mylke and honye.

\* Heare Israel, þ Lorde thy God is Lord only, & and thou shalt loue þ Lord thy God with al thyne hart, with al thy soule, & with all thy myght. \* And these wordes which I commaunde the this

day, shalbe in thyne herte, & thou shalt whet them on thy children, and shalt talke of theym when thou art at home in thyne house, and as thou walkest by the waye, and when thou lyest downe, and whē thou risest vp: and thou shalt binde them for a signe vpon thine hād. And they shalbe papers of remēbraūce betwene thine eyes, and shalt writ them vpon þ postes of thyne house, and vp: on thy gates.

And when the Lorde thy God hathe broughte the into the lande, whiche he swate vnto thy fathers, Abraham, Isaac and Jacob, to geue the: with greate and goodly cyties which thou byldedst not, and houses ful of all maner goods which thou filledst not, & welles digged which thou diggedest not, & bynes, and olyue trees which thou plantedest not, and when thou hast eaten and arte full: Then beware lest thou forget þ Lorde whiche brought the oute of the lande of Egypte the house of bondage. \* But feare the Lord thy God, & serue hym, & \* sweare by his name, & se that ye walke not after straunge gods: of the goddes of the nacyōs which are about you. For the Lorde thy God is a d gelouse God amonge you: lest the wrath of the Lord thy God waxe whote vpon the, and destroye the from the erth.

\* Ye shal not tempte the Lorde your God, as ye dyd at \* Mase. But se that ye kepe the commaundementes of the Lorde your God, his witnessses and his ordynaunces which he hath comaūded the, and se thou do that whiche is right and good in the syght of the LORDE: that thou maist prospere, and that thou mayst go and conquere that good land which þ Lord swate vnto thy fathers, and that the Lorde maye caste oute all thyn enemies before the, as he hath said.

\* When thy sonne asketh the in tyme to come, sayinge: what meaneth these witnessses, ordynaūces and lawes, which the Lorde our God hathe commaunded you: Then thou shalt say vn: to thy sonne: We were bondmen vnto Pharaο in Egypt, but þ Lord brought vs out of Egypt with a myghtye hand. And the Lord shewed sygnes and wonders, bothe greate and euill vpon Egypt, Pharaο & vpon al his housholde,

before

Dent. x. b  
Mar. iiii. a  
Lut. iiii. b

Mat. iiii. a  
or. ag. a. b

lyght in  
goddes  
lyght is  
þ whyche  
he com-  
maūderb.

Teache  
your  
childre;  
D  
Dent. iiii. b

Jer. 24. c  
and. xxi. f

walke  
straight  
Dent. 17. b

fact to  
acc.

Dent. x. c

Mar. xii. c  
Mat. 23. d  
Mar. xii. c  
Lut. x. a  
Dent. xii. b



before our eyes, and brought vs from thence: to brynge vs in, and to geue vs the lande whiche he sware vnto our fathers. And therfore commaunded vs to do all these ordinaunces, & for to feare the Lord our God, for our welth, alwayes and that he myght saue vs, as it is come to passe this daye. Moreover, it shall be rightousnes vnto vs before the Lord our God, yf we take hede to kepe al these commaundementes, as he hath commaunded vs.

The Notes.

- a.** To feare God, is to honour hym by puttinge thy confydence in him, and in hauing a good and righteouse conuersacyon in his syght.
- b.** To whet the commaundementes of God vpon our chyldren, is to ctercise them, in the hearyng and reading therof, causyng them to practyse the same in their lyuyng.
- c.** Loke beneth in the .x. Chapter. d.
- d.** Loke in Exodus. xx. a. and the Chapter next before this. d.
- e.** The outward dede is rightousnes vnto the auoyding of punishment, threatnynges & curfes, and to obayne tempoial blessinges, but vnto the lyfe to come, thou must haue the rightousnesse of saynt, and thereby to receyue forgiveness of synnes and promysse of eternytaunce, and powere to worke of loue.

The .viij. Chapter.

The Israelites may make no couenante w<sup>th</sup> p<sup>r</sup> Gentyles. They must destroy theyr Idols. Them that kepe the commaundementes both God loue and blesse, and the contrary hateth & punisheth. Idolaters must be slayne.

**W**hen the Lord thy God hath brought the into p<sup>r</sup> land whither thou goest to possesse it, & hath cast out many nacjons before the: the Hethites, p<sup>r</sup> Gergesites, the Amozites, the Cananites, p<sup>r</sup> Pherezites, the Heuites and the Jebusites. .iiij. nacjons mo in nombre & myghty: er than thou: \* and when the Lord thy God hath set them before the, that thou shuldest smyte them, se that thou vtterlye destroye the, and make no couenante w<sup>th</sup> theym: nor haue compassyon on theym. Also thou shalt make no marriages w<sup>th</sup> them, nether geue thy daughter vnto his sonne, nor take his daughter vnto thy sonne. \* for they wil make poure sonnes departe fro me, and serue straunge Gods, and then will the wrath of the Lord waxe whote vpon you, and destroye you shortly.

\* But thus ye shal deale w<sup>th</sup> the: ouerthrowe their alters, breake downe

their pylers, cut downe their groues, and burne their grauen ymages w<sup>th</sup> fire. \* for thou art an holy nacjon vnto the Lord thy God: the Lord thy God hath chose the, to be a seueral people vnto himselfe, of al nacjons that are vpon p<sup>r</sup> erth. It was not because of the multitude of you aboue al nacjons, that the Lord had lust vnto you, and chose you. for ye were fewest of all nacjons. But because p<sup>r</sup> Lord loued you, and because he wold kepe the \* othe which he had sworne vnto your fathers, therfore he brought you out of Egypte w<sup>th</sup> a mightie hand, and deliuered you out of the house of bondage: euen fro the hand of Pharaos, kynge of Egypte.

Understande therfore, p<sup>r</sup> the Lord thy god, he is god, & that a true god: which kepeth poyntment and mercy vnto the that loue him, and kepe hys commaundementes, euen thorow out a thousande generacions, and rewardeth them that hate hym \* before hys face so that he bryngeth theym to nought, and wil not deferre the tyme, vnto hym that hateth hym, but wyl rewarde him before hys face. Kepe therfore the commaundementes, ordynaunces and lawes, which I commaunde you this daye, that ye do them.

\* If ye shall herken vnto these lawes, and shal obserue & do them, the shal the Lord thy God kepe poyntmet w<sup>th</sup> the, and the mercy which he sware vnto thy fathers, and wyl loue the, blesse the and multiply the: he wyl blesse the frute of thy wombe, and the frute of thy felde, thy corne, thy wyne, & thine oyle, p<sup>r</sup> frute of thine oxen, & the flockes of thy shepe, in p<sup>r</sup> lande, which he sware vnto thy fathers to geue the. Thou shalt be blessed aboue al nacjons: there shal be neither man nor woman vnfrutefull amonge you, nor any thyng vnfrutful amonge your catell. Moreover, the Lord wyl \* turne from the, al maner infirmyties, and wyl put none of the euell diseases \* of Egypt (whiche thou knowest) vpon the, but wyl sende theym vpon theym that hate thee.

Thou shalt brynge to nought all nacjons whiche the Lord thy God delyuereth the: thyne eye shal haue no p<sup>r</sup>tie vpo the, nether shalt p<sup>r</sup> serue their gods for

Exod. 13. 2. and .34. 8

Exod. 34. 8

Exod. 34. 8

Deuter. 10. 16. 17. 18.

Exod. 13. 2.

Exod. 13. 2.

Exod. 13. 2.

Exod. 13. 2.

Exod. 13. 2.

Exod. 13. 2.

Exod. 13. 2.

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# and lawes. Deuteronomium. Fol. xlviii.

for that shalbe thy decarie. If thou shalt say in thine hert: these nacpous are mo than I. how can I cast the out? \* feare them not, but remebze what the Lorde thy GOD dyd vnto pharao and vnto all Egypte: and the great temptacpous whiche thynne eyes sawe, & the sygnes & wondres, & mighty hand and stretched out arme, where w the Lorde thy God brought the out: euen so shall þ Lorde thy GOD do vnto all the nacions, of whiche thou art afrayed.

\* Thereto, the Lord thy God will send hornettes amonge the vntyll they that are left, and hide them selues from the, be destroyed. Se thou feare the not, for the Lorde thy GOD is amonge you a myghtie God: and a terrible. The Lord thy GOD wyll put out these nacpous before the a lytle and a lytle: þ mayest not consume them at once, lest the beastes of the felde encrease vpon the. And the Lorde thy God shall delpyer theim vnto the, and styre vp a myghty tēpest among them, vntyl they be brought to nought. \* And he shal delpyer their kinges into thynne hande, and thou shalt destroye theyr names fro vnder heuen.

There shall no man stande before the, vntyll thou haue destroyed theim. The ymages of theyr goddes thou shalt burne with fyre, and se that thou couet not the a syluer or golde that is on the, nor take it vnto the, lest thou be snared therewith. For it is an abhominacyon vnto the Lorde thy God. Bynge not therefore the abhominacyon to thynne house, lest thou be a \* dāned thyng, as it is: but bitterlye despye it, & abhorre it, for it is a thing that must be destroyed.

## The Notes.

a. Whatsoeuer golde or syluer, honour or profyte, callen the fro þ worde of God: beloggeth to þ images of their goddes, & must be therfore abhorred. Yea, though thou be occupied in thynges which other wyse be good: yet if the same do withhold the from that which Gods word byddeth the do, or if þ do any thyng þ Gods word forbider the, though thynne entent seme neuer so good, yet it is abhominable, and thou the doer the of arte accursed.

## The. viij. Chapter.

¶ Folos puteth the Israelit's in remembrance of the afflictions and benefites that they hadde the .xl. yere which they were in the wylernes.

**A**ll the commaundementes which I commaunde the this dape, ye shall kepe for to do them, that ye maye

lyue, and multiplie, and go and possesse the lande whiche the Lorde sware vnto your fathers. And thinke on all þ waye which the Lord thy God lead the this .xl. yere in the wylernes, for to humble the: and to proue the, to wete what was in thynne herte, whether thou wouldest kepe hys commaundementes or no. He a humbled the, and made the hongrye and fed the with Man, whiche nether thou nor thy father knewe of, to make the knowe, that a \* man must not lyue by bread onely: but by all that proce: deth out of þ mouth of the Lorde, must a man lyue. b. Thy \* rayment waxed not olde vpon the, nether dyd thy fete swell this .xl. yeres.

Understande therfore in thynne hert, that as a man nourtereth hys sonne, eue so the Lorde thy GOD nourtereth the. Kepe therfore the comaundementes of the Lorde thy God, that thou walke in his wayes, and that thou feare him. For the Lorde thy God byngeth the into a good lande, \* a lande of ryuers of water, of fountaines, and of springes that spring out both in valeyes and hylls: a land of whete and of barley, of bynes, figtrees and poyngtanates: a lande of olyue trees wyth oyle and of honye: a land wherin thou shalt not eate bred in skarcenelle, \* and where thou shalt lack nothing, a lande whose stones are prou, and out of whose hylls þ shalt digge brasle. When thou hast eaten therof and fylled thy selfe, then blesse the Lord for þ good lād, which he hath geue the.

But beware that thou forget not þ Lord thy GOD, that thou woldest not kepe his commaundementes, lawes and ordinaunces which I commaunde the this day: \* yea, & whē thou hast eaten & fylled thy selfe, and haste bylte goodlye houses and dwelt therein, and when thy beastes, and thy shepe are wared many, and thy syluer and gold is multiplied, and al that thou hast encreased, then beware lest thynne hert ryle, & thou forget the Lorde thy God, which brought the out of the lande of Egypte, the house of bsdage, and which lead the in þ wylernes both great and terrible, with fire serpentes, & scorpiōs, and drouth where was no water, whiche brought the water oute of þ rocke of synt: whiche fed the

A. ii.

the



# Preceptes, Deuteronomium.

the in the wilderness with Man, wherof thy fathers knewe not, for to humble the, and to proue the, that he myght do the good at thy later ende.

**D** And beware that thou say not in thine herte, my \* power and the myghte, of myne owne hand hath done me all these actes: But remembre the **LORDE** thy **GOD**, howe that it is he whiche gaue the power to do manfully, for to make good the promyse which he swate vnto thy fathers, as it is come to passe thys daye.

**D** For if thou shalt forget the **Lorde** thy **GOD** & shalt walke after straunge \* gods, & serue them, & worship them, I te- stiffe vnto you this day, that ye shall suerly perishe. As the nacjons which the **Lorde** destroyeth before y<sup>e</sup>, euē so ye shall perishe, because ye wolde not herke vnto the voyce of the **Lorde** your **GOD**.

## The Notes.

- a.** Take after. xxi. c.  
**b.** Here maist thou se þ they shall want nothing that beleue the worde and lyue after it, but that **GOD** careth for them in all thynges, if they com- mit themselues wholly to hys prouision. As. i. pet. v. d.  
**c.** By the good helpe of **GOD** onely doest thou whatsoeuer good is, and not by thine owne helpe, no not by the helpe of any of the sayntes, were he neuer so holy.

## The. ix. Chapter.

They are forbidden to trust in theyr own strength. A rehearsal of certayne thynges that were done after the lawe was geuen, vnto the murmuring at the granes of Iud.

**H**earke **Israell**, thou goest ouer **Jordan** this daye, to go and conquere nacjons, greater & myghtier then thy selfe: and cities great and \* walled by to heauen, and people \* great and tall, euē þ children of the **Enakims**, which thou knowest, and of whom thou hast herd saye, who is able to stande before the childre of **Enack**: But vnderstande this daye, that the **Lorde** thy **GOD** which goeth ouer before the, a consuming fyre, he shall destroye them, and he shall subdue the before the. And thou shalt caste them out, and brynge theym out, and brynge them to nought quickly, as the **Lorde** hath sayde vnto the.

**W**here is mas the **Lorde** thy **GOD** hath cast them oute ryght before the, saying: for my righteousness the **Lorde** hath brought me in, to possesse

this land. \* Nay, but for the wickednes of these nacjons the **Lorde** doth cast the out before the. \* It is not for thy righteousness sake, & right hert that þ goest to possesse their land: But partly for the wickednes of these nacjons, þ **Lorde** thy **GOD** doth cast the out before the, & partly to performe that which þ **Lorde** thy **GOD** swate vnto thy fathers, **Abraham**, **Isaac**, and **Jacob**.

**U**nderstande therfore that it is not for thy ryghteousnes sake, that þ **Lorde** thy **GOD** doth geue the this good lande to possesse it, for thou art a stiffnecked people. Remembre & forget not, howe thou prouokedest þ **Lorde** thy **GOD** in the wilderness: for sence the day þ thou camest out of the land of **Egypt** vntill ye came vnto this place, ye haue rebelled agaynst the **Lorde**. \* Also in **Horeb** ye angred þ **Lorde**, so that the **Lorde** was wroth w<sup>th</sup> you, euē to haue destroyed you, after that I was gone by into the mount, to set the tables of stone, the tables of appoyntemente, whiche the **LORDE** made with you. And I abode in the hill fortye daies and fortye nightes, and nether ate bread nor drak water. \* And the **Lorde** deliuered me. ii. tables of stone written w<sup>th</sup> the finger of **GOD**, and in theym was accordynge to all the wordes which the **Lorde** sayde vnto you in the mount, out of the fyre in the daye when the people were gathered together.

And when the fortye daies and fortye nyghtes were ended, the **Lorde** gaue me the. ii. tables of stone, the tables of the testament, and sayde vnto me: \* Wap, & get the downe quickly from hence, for thy people which þ hast brought out of **Egypt**, haue married them selues. They are turned attōce out of the way, which I commaunded them, & haue made the a **GOD** of metall. Furthermore the **Lorde** spake vnto me, saying: I se this people how þ it is a stiffnecked people, let me alone, that I maye destroy them, & put out the name of them from vnder heauen, and I wyll make of the a nacjon both greater and mo than they.

And I turned away, and came down from the hyll (and the hyll burnte w<sup>th</sup> fyre) & had þ. ii. tables of þ appoyntment in my handes. And when I looked: and

sawe

# and lawes. Deuteronomium. Fol. xcix

salve that ye hadde synned agaynst the Lord your god, & had made you a calfe of metal, and had turned attonce out of the way which the Lord had commaunded you. \* The I took the .ii. tables & cast them out of my two handes, & brake the before your eyes. \* And I fel before the Lord: eue as at the first tyme. xl. daies, and. xl. nightes, & nether ate breade nor drake water, ouer all your synes which ye had synned: in doing wickedly in the sight of the Lord, & in prouokynge hym. For I was affraid of the wrath & fearnes wherewith the Lord was angry w you, euen for to haue destroyed you. But the Lord herd my petition at that tyme also.

The Lord was very angry with Aaron also, eue for to haue destroyed him: But I made intercession for Aaron also the same tyme. And I took your sinne, \* the calfe whiche ye had made, & burnt him with fire, & staped hym a grounde him a good, euen vnto small dust. And I caste the duste therof into the broke, & that disceded out of the mount. Also at \* Chaberah & at Masah, & at the sepulchres of lust ye angred the Lord, yea, and when the Lord sent you from Cadis Barne, sayinge: go vp, & conquere the lande which I haue geuen you, \* ye disobeyed the mouth of the Lord your God, & nether beleued him, nor herkened vnto his voyce. \* Thus ye haue bene disobedient vnto the Lord, sence the day that I knewe you.

Verne And I fell before the Lord. xl. daies, and. xl. nightes which I laye there, for the Lord was mynded to haue destroyed you. But I made intercession vnto the Lord, & sayde: \* O Lord God, destroy not thy people & thin enheritaunce, which thou hast deliuered thorow thy greatnesse, & which thou hast broughte oute of Egypte with a myghtye hande. Remembre thy seruauntes Abraham, Isaac, and Jacob, and loke not vnto the stoburnesse of this people, nor vnto theyr wyckednesse and synne: lest the lande whence thou broughtest theym, saye: Because the Lord was not able to byrug them into the land whyche he promised the: and bicause he hated the, therfore he caried them out, to destroye them in the wylbernes. Moreouer they

are thy people and thyne enheritaunce, whiche thou broughtest oute with thy myghty power, and with thy stretched out arme.

## The Notes.

a. This is a figuratiue speech signifying that the tables were hie and not easye to be wonne.

## The .x. Chapter.

A repetition of some of the journeyes of the Israelites. The renewing of the tables. An exhortacion to geue heede to the Lawe.

**I**n the same reason the Lord sayde vnto me, \* hewe the two tables of stone lyke vnto the fyrst, and come vp vnto me in to the mount and make the an Arcke of wood, & I wyll wyte in the tables, the wordes that were in the first tables which thou brakest, & thou shalt put the in the arcke. And I made an arcke of sethim wood, & hewed two tables of stone like vnto the first, & went vp into the mountaine, and the two tables in myne hande.

And he wrote in the tables, accordyng to the first writing (the .x. verses which the Lord spake vnto you in the mount of the fire, in the daye when the people gathered together) and gaue theym vnto me. And I departed, & came down from the hyll, and put the tables in the arcke whiche I had made: and there they remayned, as the Lord commaunded me.

\* And the children of Israel toke their journey from Beroth of the chalyben of Jakan, to Mosera, where Aaron died, and where he was buried, and Eleazar his sonne became priest in his steade. And from thence they departed vnto \* Gadgad: & fro Gadgad to \* Jashbath a land of riuers of water. \* And the same reason the Lord separated the tribe of Leui to beare the arcke of the appointment of the Lord and to stande before the Lord, and to mynyster vnto hym, and to blesse in his name vnto this day. \* Wherefore the Leuites haue no parte nor enheritaunce with their brethren, The Lord he is their enheritaunce, as the Lord thy God hath promysed them.

\* And I taried in the mount euen as at the first tyme. xl. daies and. xl. nightes, and the Lord herkened vnto me at that time also, so that the Lord wold not destroye the. And the Lord said vnto me: vp, and go forth in the journey before the

people

shall  
bp to  
uen.

Exod. 34

Exod. 32  
Exod. 34

Deut. xxxi.

Num. 33.

Num. 37.

De Gadgad.  
De Jashbath.  
\* Num. 33.  
4. and. xviii.

Num. 18.  
Jolia. xii.

Deut. 34



# Preceptes. Deuteronomium.

people and let them go in and coquere the lande which I swate vnto they: sa: thers, to geue vnto them.

And nowe Israel, what is it that the Lord thy God requireth of the\* but to feare the Lord thy God, & to walke in al his wayes, and to \* loue him, and to serue the Lord thy God w all thy hert and with all thy soule, & thou kepe the commaundementes of the Lord, & his ordinaunces which I commaunde the this day, for thy welth. \* Beholde, heauen and the heauen of heauens is the Lordes thy God, and the erth wyth al that therin is: onely\* the Lord had a lust vnto thy fathers to loue them, & therfore chose pou their seed after them of all nacjons, as it is come to passe this daye.

**D** \* Circūcise therfore the foreskinne of your hertes, and be no longer styffe-necked: for the Lord poure God, he is God of goddes, and Lord of lordes, a great God, a myghtye, and a terribble: \* whiche regardeth no mannes person nor taketh gytes: but doeth ryght vnto the fatherlesse and widdowe, and loueth the straiger, to geue hym fode and raiment. \* Loue therfore the straiger, for ye were straungers poure selues in the lande of Egypte. \* Thou shalt feare the Lord thy God, and serue hym, and cleaue vnto hym, \* and a swere by hys name, for he is thy prayse and he is thy God, that hath done these great and terribble thynges for the, whyche thyne eyes haue sene. \* Thy fathers went downe into Egypte with lxx. soules and nowe the Lord thy God hath made the as the \* starres of heauen in multitud.

## The Notes.

a. To swere that whiche is true in a cause of fapth eyther to the honour of God, or profyte of thy neyghbour is leafull: and then wyl I ovese that the othe be made by the name of God. By whiche he meaneth, & if we must nedes swere, we refer the oth to god only, although & swere by a boke or other thyng, as Paule dyd by hys conscyence. Rom. ix. a.

## The .xi. Chapter.

In exhortacion to regarde the lawe, and how they ought to haue it in they: hertes alwayes and before they: cpe, & to talke of it when they rise when they lyt downe and when they walke by the way. &c.



Due the Lord thy God, and kepe his obseruaunces, hys ordinaunces, his lawes, and hys commaundementes al-

waye. And call to mynde this daye that which your children haue neyther knowen nor sene: euen the nouetour of the Lord your God, his greatnesse, hys myghty hand, & his stretched out arme: his miracles, and his actes whiche he did amonge the Egipcians, euen vnto Pharaon & kynge of Egypt and vnto al his lande: and what he dyd vnto the host of the Egipcians, vnto their horses and charettes, \* howe he brought the water of the red see vpon them, as they chased you, and how the Lord hath brought the to nought vnto this day: and what he dyd vnto you in the wyl-dernesse, vntyl ye came vnto this place: & what he dyd vnto \* Batha and Abith the sonnes of Eliab the sonne of Ruben, how & erth opened her mouth, & swallowed the w their householdes & their tets, and all their substance that was in their possession, in the myddes of Israell.

For your eyes haue sene all the great dedes of the LORD whiche he dyd. Kepe therfore all the commaundementes, which I commaunde the this day, that ye may be strong: & go and coquere the lande whyther ye go to possesse it, and that ye may proulonge poure dayes in the lande which the LORD swate vnto poure fathers, to geue vnto them and to they: seede, a lande that floweth wyth mylke and honye. \* For the land whether thou goest to possesse it, is not as the lande of Egypte whence thou camest oute, where thou sowdest thy seede: and a waterdest it with thy fete as a garde of herbes: but the land whyther ye go ouer to possesse it, is a lande of hilles & valeyes, and drynke water of the rayne of heuen, and a land which the Lord thy God careth for. The eyes of the LORD thy God are alwayes vpon it, from the beginning of the yere, vnto the later ende of the yere.

If you shal herken therfore vnto my commaundementes, whiche I comaund you this day, that ye loue & Lord your God and serue him wyth all poure hertes, and with all your soules: \* then he wyl gene rayne vnto your lande in due reason, both the first & raine and the latter, and thou shalt gather in thy corne, thy wyne, and thyne ople. And he wyl sende grasse in thy felde for thy cattell

# and lawes. Deuteronomium. Fol. c.

catell: and thou shalt eate, and sell thy selfe. But beware that your hertes deceyue you not: that ye turne a syde, and serue straunge goddes, & worshyp the, the the wrath of the Lorde waxe whote vpon you, & shut vp the heuen, & there be no rayne, and & your lande yelde not her frute and & ye perishe quickly from of the good lande whiche the Lord geueth you.

Deut. xviii. c.  
1. reg. xvi. a  
and. xvi. a  
Ios. ii. c.  
Ios. iii. b.

**C** But vp therfore these my wordes in your hertes and in your soules, & bynd the for a signe vnto your handes, & let them be as papers of remembraunce betwene your eyes, and teach them your childre: so that thou talke of the, when thou sittest in thine house, & when thou walkest by the way: and when thou liest downe, and when thou risest vp: yea, and writt them vpon the doore postes of thine house, and vpon thy gates, that your daies may be multiplied, and the daies of your children vpon the earth whych the Lorde sware vnto your fathers to geue them, as long as the daies of heuen last vpon the earth. For yf ye shall kepe all these commaundementes, whiche I commaunde you, so that ye do them: and loue & Lorde your God, and walke in al his wayes & cleue vnto him. The will the Lorde cast out all these nacions, and ye shall conquere them: which are both greater and mightier the your selues. \* Al the places wheron the soles of your fete shall treade, shall be yours, even from the wilderness, & from Libanon, and fro the riuer Euphrates, even vnto & uttermost sea, shall your coastes be. There shall no man be able to stand before you: & Lorde your God shall cast the feare & dread of you vpon all landes whether ye shall come, as he hath sayde vnto you.

Deut. xxx. c.

Deut. xviii. a.

Deut. xviii. a.

Deut. xviii. a.

Deut. xviii. a.

Deut. xviii. a.

Deut. xviii. a.

Deut. xviii. a.

Deut. xviii. a.

Deut. xviii. a.

Deut. xviii. a.

Deut. xviii. a.

to possesse it, then put the blessing vpon mount Garizim, and the curse vpon mount Ebal, which are on & other syde Jordan on the backsyde of the way toward the goyng downe of the sunne, in the lande of the Canaanites which dwel in the felde ouer agaynst Ebal, be syde the groue of Moreh. For ye shall go ouer to go & possesse the land, whiche the Lorde your God geueth you, & shall conquere it, & dwell therein. Take hede therfore that ye do all the commaundementes and lawes, whiche I set before you this daye.

Deut. 17.

## The Notes.

- a. By this is meant, that water was wont to be brought ouer all Egypte out of the ryuer Nilus by labour, because they wanted rayne.
- b. That is after & Bebiue, the rayne in October, which is after the harvest, and in springe tyme.

Eate not my bloud

## The. xii. Chapter.

Idolatry must the Israelites destroye and let fro. They must eate no bloud. They must only so that they which God commaundeth.

**T**hese are the ordynauces and lawes whiche ye shall obserue to do in the lande which the Lorde God of thy fathers geueth thee to possesse it, as long as ye lyue vpon the earth. \* Se that ye destroye all places where the nacions whiche ye conquere serue their gods, vpon his mountaines, and on his hylls, & vnder every grene tree.ouerthrow their alters, and break their pillars, & burne their groues with fire, & hewe downe the ymages of theyr Gods, and bynge the names of theym to noughte out of that place. Se ye do not so vnto the Lorde your God, but ye shall enquire the place \* whiche the Lorde your God shall haue chosen out of al your trybes, to put his name ther & there to dwell. And thither thou shalt come, & thither ye shall byng your burnt sacrifices, & your offeriges, your tithes, & heue offeringes of your hedes, your bowes, & frewill offeringes, & first borne of your ore & of your shepe, And there ye shall eate before & Lorde your God, and ye shall reioyce in all that ye lay your handes on, both ye and your householdes, because the Lord thy God hath blessed the.

Deut. xii. a.

3. Reg. ix. b  
ii. Par. 7. c

Deut. 14. b  
and. xvi. b.

\* Ye shall do after nothyng that we do here this daye, euerye man what semeth him good in his owne eyes.

Deut. 29. a

A. l. ij. For



23 For ye are not yet come to rest, nor vnto the inheritance which the LORD your GOD geueth you. But ye shall go ouer Jordan, and dwell in the land which the LORD your GOD geueth you to inherit, & he shall geue you rest from all your enemyes rounde about: and ye shall dwell in safetie.

Therefore whē the Lord your GOD hath chosen a place to make hys name dwell there, thither ye shall bring al that I commaunde you: your burnt sacrifices, & your offerings, your tythes, & the heue offerings of your handes, and all your Godly vowes whiche ye vowe vnto the LORD. And ye shall retoyce before the LORD your GOD, bothe ye, your sonnes, and your daughters, your seruantes, and your maydes, and the Leuite that is wythin your gates,

Deute x. b  
and xliii. a

\* for he hath nether parte nor inheri-  
taunce with you.

Take heede that thou offer not thy burnt offerynges in whatsoeuer place thou seest: but in the place whiche the LORD shall haue chosen amonge one of thy trybes, there thou shalt offer thy burnt offerynges, and there shalt do all that I commaunde the. Notwith- standing thou mayest kill & eate fleshe in all thy ctytes; whatsoeuer thy soule lusteth after, accordyng to the blessing of the LORD thy GOD wherthe he hath geuen the, both the vncleane and the cleane mayest thou eate, euen as the Roo, and y Hart: onelye eate not the blood; but powze it vpon the earth as water. Thou mayest not eate wythin thy gates the tythe of thy corne, of thy wyne and of thy oyle, ether y first borne of thyne oxen, or of thy shepe, nether any of thy vowes whiche thou bowest, nor thy freewylofferynges, or heue offerynges of thine handes: but thou must eate the before y LORD thy GOD, in the place whiche the Lord thy GOD hath chosen: bothe thou, thy sonne, and thy daughter, thy seruante, & thy mayde, and the Leuite that is wythin thy gates: and thou shalt retoyce before y Lord thy GOD, in all that thou puttess thyne hande to. And \* beware that thou forsake not the Leuite as long as thou lyest vpon the erth.

Eccle. vii. b

If (when y Lord thy GOD hath enlar-

ged thy coastes \* as he hath promysed the) thou say, I wyl eate fleshe: because thy soule longeth to eate fleshe: then shalt eate fleshe, whatsoeuer thy soule lusteth. If the place whiche the Lord thy GOD hath chosen to put hys name there, be to ferre fro the, the thou mayest kill of thy oxen, & of thy shepe whiche the Lord hath gyuen the, as I haue commaunded the, & thou mayest eate in thyn owne ctyt, whatsoeuer thy soule lusteth. Neuerthelater, as y Roo & the Hart is eaten, euen so thou shalt eate it: y vncleane & the cleane indifferently thou shalt eate. But be strōg \* that thou eate not the blood. For the blood y is y life, and y mayest not eate y life with y fleshe: thou mayest not eate it: but must powze it vpon y erth as water. So thou eat it not therefore y it may go wel with the, & with thy children after thee, when thou shalt haue done that which is ryght in the sight of the Lord.

Gen. 1. 1  
Dmt. 1. 1

\* But thy holy thynges whiche thou hast, & thy vowes, thou shalt take & go vnto y place whiche the Lord hath chosen, & thou shalt offer thy burnt offerynges, both fleshe and blood vpon y alter of y Lord thy GOD, & the blood of thine offerynges thou shalt powze out vpon the alter of the Lord thy GOD, & shalt eate y fleshe. Take heede & heare al these wordes whiche I commaunde the, that it may go wel with the, & with thy children after the for ever, when thou doest that which is good and right in the sight of the Lord thy GOD.

Dmt. 1. 1  
and 2. 1

When the Lord thy GOD hath destroyed the nation before the, whether thou goest to conquer them, and when thou hast conquered the, and dwelte in their landes: Beware, y thou be not taken in a snare after them, after y they be destroyed before the, & that thou aske not after their gods, sayyng: howe dyd these nationes serue their gods: that I maye do so. y Reuylers say, thou shalt not do so vnto the Lord thy GOD: for al abhominacyōs, whiche y Lord hated, dyd they vnto their goddes. \* For they burnt both their sonnes & their daughters to fyre vnto their gods. But what soeuer I commaunde you, that take heede ye do: and \* put nought therto, nor take ought therfrom.

Dmt. 1. 1

Dmt. 1. 1

Jer. 1. 1

Dmt. 1. 1  
Joh. 1. 1  
Dmt. 1. 1  
Joh. 1. 1

The

The notes.

**unclean** a. Here is unclean taken for defoune, & not the hyndes of beastes that were forbidden.  
**eat not bloude.** b. Is y<sup>e</sup> they shoulde eat no bloude, is signified that they shoulde abhorre from bloud shedding and man slau ghter.

The .xiii. Chapter.

The false prophet muste be put to deathe. God proueth pure sayth by false myra:les.

**W**here as there arysle amonge you a prophete or a dreamer of dreames, & geue the a sygne or a wonder, and that sygne or wonder whyche he hathe sayde come to passe, & then say: let vs go after straunge Goddes, whiche thou hast not knowen, and let vs serue them: herken not thou vnto y<sup>e</sup> wordes of that prophete or dreamer of dreames. <sup>a</sup> For y<sup>e</sup> Lord thy God tēpteth you, to wete whether ye loue the Lord your God with all your hertes, & with al your soules. For ye must walke after the Lorde your God, & feare him, and kepe his comaundements, and herke vnto hys voyce, & serue him, & cleaue vnto hi. <sup>b</sup> And that prophete or dreamer of dreames shall dye for it, because he hathe spoken to tourne you away from the Lord your God which brought you out of y<sup>e</sup> lande of Egypt & deliuered you out of the house of bondage, to thruste the out of the way, whiche the Lord thy God commaunded the to walke in: and so thou shalt put euell awaye frome thee.

If thy brother, the sonne of thy mother, or thyne owne sonne, or thy daughter, or the wyfe that lyeth in thy bosome: or thy frende whiche is as thyne owne soule vnto the, entyre the secretly, sayinge: let vs go & serue straunge Goddes, whiche y<sup>e</sup> halt not knowe, nor yet thy fathers, of y<sup>e</sup> Gods, of the people whiche are rounde aboute the, whether they be nye vnto thee, or far of fro the, from the one ende of y<sup>e</sup> lande vnto y<sup>e</sup> other. <sup>a</sup> So thou consent not vnto hym, nor herken vnto hym: nor let not thyne eye pryte hym, nor haue compassion on hym, nor kepe hi secrete, but cause hi to be slaine. Thyne hande shalbe fyrste vpon him to kyl hym: and then the handes of all the people. And thou shalt stonne hym with stones that he dye, because he hath gone aboute to thruste thee awaye frome the Lord thy God, whiche brought y<sup>e</sup> out

of Egypte, the house of bondage. And al \* Israel shall heare and feare, and shall do no more anye suche wyckednesse as thys is amonge them.

If thou shalt heare saye of one of thy cities whiche the Lorde thy God hathe geuen the to dwell in, that certen being the chyldren of <sup>b</sup> Beliall are gone oute from amonge you, and haue moued the enhabitters of they<sup>e</sup> citie, sayinge: let vs go and serue straunge Goddes, whyche ye haue not knowen. Then seke, & make serche, and enquire dyligently. If it be true, and the thyng of a suerty, that such abhominacion is wrought among you: then thou shalt smyte the dwellers of that citie with the edge of the swerde, and destroye it mercelesse, and all that is therein, and euen the very cattel therof with the edge of the swerde. And gather al y<sup>e</sup> spoyle of it in to the myddes of y<sup>e</sup> streates therof, and burne it with fyre both the citie and al the spoyle therof: & uery whytte, vnto the Lorde thy God. And it shalbe an heape for euer, & shall not be hylt agayne. <sup>a</sup> And se that there cleaue noughte of the damned thing in thyne hande, that the Lord maye turne from his feare wra the, and shewe the mercy, and haue compassion on the, and multiplye the, as he hathe sworne vnto thy fathers: when thou hast herkened vnto the voyce of the Lord thy God, to kepe all hys comaundementes which I commaunde the this day, so that thou do that which is righte in the eyes of y<sup>e</sup> Lord thy god.

The notes.

a. God geueth vs his word, & confirmeth it with myra:les, to proue who hathe a true hert. Not y<sup>e</sup> he knoweth not who is true herced (for al thynges are open vnto hym) but that thereby the herces of men, may be knowen to men, for God seeth them alwayes. And we must be very circumspecte and wyse, that in no case we credyte false prophetes, and fapned myra:les, in steede of God des true worde and sygnes.  
b. Beliall by interpretation, signyfeth malice, as some will wyckednes. Wherefore, all mischeuoure, wycked, and cursed men that caste the poeche of God of they<sup>e</sup> necke, and will not obeye God: are called the chyldren of Beliall, or men of Beliall. i. Reg. i. c. Audi. xix. f.

The .xiiii. Chapter.

The maners of the gentyles maye not be folowed, What beastes are cleane to be eaten and what not.

**M**are the <sup>a</sup> chyldre of the Lord your God, & cut not your selues nor make you any baldnes be: <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jh</sup> <sup>ji</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup>

Deut. xix.

Deu. vii. b  
Jolu. vii. a  
ii. mac. xii. a

God tēpteth vs.

Beliall.

Leuit. x. b.

M. b. twene



# Preceptes. Deuteronomium.

Deut. vii. a  
chap. xv. d

twene the eyes for any mans death. \* for thou arte an holy people vnto the Lord thy God, and the Lord hath chosen thee to be a seuerall people vnto hym selfe, of all the nacjongs that are vpon the erthe.

Leuit. xi. a.

\* Ye shall eat no maner of abhominacion. These are the beastes which ye shall eat of: oxen, shepe, & gootes, hert, roo, and bugle, wyld goote, vnicorne, ozigen and Camelion. And all beastes that cleaue the hofte, and stytt it in to two clawes, and chewe the cud, them ye shall eat. Neuerthelesse, these ye shall not eat: of them that chew the cud, and of them þ deuyde and cleaue the hofte: þ camell, the hare, and the conye. for they chewe cud, but deuide not the hofte: and therfore are they vncleane vnto you: & also the swyne, for though he deuyde þ hofte, yet he cheweth not cud, & therfore is vncleane vnto you: ye shall not eat of the flesch of them, nor touche the dead carckesses of them.

Leuit. xi. b.

\* These ye shall eat of al that are in the waters: Al that haue fynnes and scales. And whatsoeuer hathe not finnes & scales, of that ye may not eat, for that is vncleane vnto you.

**B** Of al cleane byrdes ye shall eat, but these are they of which ye may not eat: the eagle, þ goshauke, the cormorant, the scion, the vultur, the kyte, & her kinde, and all kynde of rauens, the Estrich, the nyghtcrow, the kuckou, the sparou: hauke and al her kynde, þ litle oule, the greate oule, the bakke, the bytture, the ppe, þ storke, the heron, the Jay in hys kynde, the lapwynge, the swallowe.

And all crepyng foules are vncleane vnto you and maye not be eaten of: but of all cleane foules ye maye well eat.

**C** Ye shall eat of nothig that dieth alone: But thou mayst geue it vnto the straunger that is in the cytie that he eat it, or mayst sell it vnto an Aliant. for thou art an holy people vnto the Lord thy God. Thou shalt not sethe a kyd in his mothers mylke.

Leuit. xxi. b.  
23. 24. d.

Thou shalt tythe all the encrease of thy seed; that cometh oute of the selde yere by yere. And thou shalt eat before þ Lord thy God in the place, which he hath chosen, to make hys name dwell there) the tith of thy cozne, of thy wyfe, &

of thyne oyle, and the fyrstborne of thine oxen and of thy flocke, that thou mayest learne to feare þ Lord thy God alway.

\* If the waye be to longe for the, so that thou art not able to carpyt, because the place is to farre from, the which the Lord thy God hath chosen to set hys name there (for the Lord thy God hath blessed the) then make it in money, and take the moneye in thyne hande, and go vnto the place which the Lord thy God hath chosen, and bestowe that moneye on what so euer thy soule lusteth after: of oxen, shepe, wyne, and good drynke, & of whatsoeuer thy soule desyret, and eat there before the Lord thy God and be merre: bothe thou and thyne housholde, and the leuite þ is in thy cytye. **D** Se thou forsake not the Leuite, \* for he hathe nether parte nor inherytaunce with the.

Deut. xii. a.

nt. 28. b.

ch. iii. c.

nt. v. c.

Deut. xii. b.

\* At the ende of thre yere, thou shalt bypunge forth all the tythes of thyne encrease the same yere, and laye it by with in thine owne cytye, and the Leuite shall come because he hathe nether parte nor inherytaunce with the, and the straunger, and the fatherlesse and the wedowe, whiche are with in thy cytye, and shall eat and fyll them selues: that the Lord thy God may blesse the in al the workes of thine hande whych thou doest.

Deut. xii. c.

## The notes.

a. They are here called the chyldren of the Lorde. The chylde because al other people of þ world they were caryed dured with about the giftes & benefices of þ Lord God.

## The xv. Chapter.

The forgetfulness of debts in the seventh yere. If the Israelites obey God they are promised that they shall not suffer pouertie. Howe and after what maner we ought to lende.

**A**t the ende of seven yere thou shalt make a fre yere. \* And this is the maner of the free yere, \* whosoever lendeth ought with his hande vnto hys neyghboure, may not aske agayne (þ which he hathe lent) of hys neyghboure or of his brother: because it is called the Lordes fre yere: pet of a straunger thou mayst call it home againe. But \* that which þ haste with thy brother thyne hande shall remyt, and that in any wyse, that ther be no begger amonge you. for the Lord shall blesse the lande whych the Lord thy God geueth thee, an inherytaunce to

Leuit. xxv. a.

Leuit. xxv. b.

Leuit. xxv. c.

Leuit. xxv. d.

Leuit. xxv. e.

Leuit. xxv. f.

Leuit. xxv. g.

Leuit. xxv. h.

Leuit. xxv. i.

Leuit. xxv. j.

Leuit. xxv. k.

Leuit. xxv. l.

Leuit. xxv. m.

Leuit. xxv. n.

Leuit. xxv. o.

Leuit. xxv. p.

Leuit. xxv. q.

Leuit. xxv. r.

Leuit. xxv. s.

Leuit. xxv. t.

Leuit. xxv. u.

Leuit. xxv. v.

Leuit. xxv. w.

Leuit. xxv. x.

Leuit. xxv. y.

Leuit. xxv. z.

# And lawes. Deuteronomium. Pol. iii.

to possesse it, so that thou herken vnto the voyce of the Lorde thy God, to obserue & do al these commaundementes, whych I comaunde you thys daye yea, and then the Lorde thy God shall blesse the as he hath promysed the, and \* thou shalt lende vnto manye nacyns, and shalt borowe of no man, & shalt raigne ouer manye nacyns, but none shall raigne ouer the.

\* When one of thy brethren amonge you is waxed pooze in anye of thy cites within thy lande, whiche the Lorde thy God geueth the, se that thou harden not thine herte, nor shut to thine hand from thy pooze brother: \* But open thyne hand vnto him, & lende him sufficiēt for hys nede, whych he hath. And beware y there be not a pointe of Belial in thine herte, y thou woldest say. The seuenth yere, the yere of fredome is at hande, & therfore it greue thee to loke on thy pooze brother, and geuest him noughte, and he then cry vnto the Lord agaynste the, and it be synne vnto the: But geue him, and let it not greue thyne hearte to geue. Because that for that thyng, the Lorde thy God shall blesse the in all thy workes, & in all that thou puttest thyne hande to: \* For the lande shall neuer be without pooze: Wherfore I comaunde the, saying: open thine hande vnto thy brother, that is nedye a pooze in y lande.

\* If thy brother an Hebrue sell hym self to the, or an Hebruelle, he shall serue the syre yere, and the seuenth yere thou shalt let him go fre from the. And when y lendest hym out fre from the, y shalt not let him go awaye emptye: but shalt geue hym of thy shepe, & of thy corne, & of thy wyne, and geue him of that wherewith the Lorde thy God hath blessed the: And remembze that thou wast a seruaunte in the lande of Egypte, and the Lord thy God deliuered the thence: wherfore I comaunde the thys thing to daye.

\* But and yf he saye vnto the: I will not go awaye from the, because he loueth the and thyne house, & is well at ease w the: b Then take a naule, and naye hys eare to the doore therewith, and let him be thy seruaunte for euer: and vnto thy mayde seruaunte thou shalt do lyke wyse. And let it not greue thyne eyes to

let him go out from the, for he hath bene worth a double hyred seruaunte to thee in his seruice. vi. yeres. And the Lorde thy God shall blesse thee in all that thou doest.

\* All the firstborne that come of thine oxen, & of thy shepe that are males, thou shalt halowe vnto the Lorde thy God: Thou shalt do no seruyce wyth the fyrst of thyne oxen, nor there the fyrst borne of thy shepe: but shalt eat them before the Lorde thy God yere by yere \* in the place whiche the Lord hath chosen, both thou and thyne householde. \* If there be any defozmite ther, whether it be lame or blinde, or what soeuer euell fauordnesse it hath, thou shalt not offer it vnto the Lorde thy God: But shalt eat it in thyne owne citie, the vncleane and the cleane indifferentlye, as the roo and the harte. Onelye eat not the bloude therof, but poure it vpon the grounde as water.

## The notes.

a. Here is a popnt of Belial taken for the wicked and frowarde counsell of belial, or of them that be wyched.

b. The intent of thys law is, to cause them to abhorre bondage, wherunto this open shame should dyue them. For God would not that y loue of any man should be deare vnto vs then lyberte.

c. Loke afore in the. xii. chap. b. In the Heb. it is indifferent in all these places: to apply the cleannes & vncleannes, to the person that eateth it, or to the beaste that is eaten.

## The. xvi. Chapter.

Of Easter, whysontyde, and the feast of tabernacles what offeers ought to be ordeyned.

¶ Serue y moneth of Abyb, and offer y passeouer vnto y Lord thy God. for in the moneth of Abib, the LORDE thy GOD brought the oute of Egypte by nighte.

Thou shalt therfore offer passeouer vnto the Lord thy God, and shepe and oxen in the place whiche the Lorde shall chole to make hys name dwell there. Thou shalt eat no leuened bread therewith: but shalt eat therewith the breade of tribulacyon. vii. dayes longe. for y camest oute of the lande of Egypte in haste that thou maist remembze the day when thou camest out of the lande of Egypte, all dayes of thy lyfe. And se that there be no leuened bread sene in al thy costes. vii. dayes longe, and that ther remaine nothyng of y flesh which y hast of fered y first day at euē, vntil y mornig.

Thou

Exo. xiii. a.  
Leuit. 27. b.  
Nu. iii. b.

Leuit. xxi. a.  
Eccl. 35. b.

Leuit. xxi. c.  
Deu. xvi. a.

Deu. xxi. b.

A point of Belial.

Take a naule.

Vncleane

Exo. xxi. a.  
and. xxi. b.  
Leu. 24. a.  
Num. ix. c.  
v. xvi. c.

Deu. xxi. a.  
v. 14. a. and  
xvi. a.



# Preceptes. Deuteronomium.

Deu. xlii. b.  
and. xvi. b.  
ii. Par. 35. a

Thou mayste not offer passeouer in any of thy cities whiche þ Lord thy God geueth the: But in the place whych the Lord thy God shall chose to make hys name dwell in, there þ shalt offer passeouer at euen aboute the goynge doune of the sunne, euen in the ceason that thou camest oute of Egypte. And thou shalt sethe and eate it, in þ place which the Lord thy god hath chosen, & departe on the morowe, and get thee vnto thy tente. Sixe dayes thou shalt eate swete breade, and the seuenth daye is for the people to come together to the Lord thy God, that thou mayst do no worke.

Exo. xlii. b.  
Deu. xlii. c.  
Actum. 1. a

\*Then reken the. vii. wekes, & begin to reken the. vii. wekes, when thou begynnest to put the sickle to the corne, and kepe the feast of wekes vnto the Lord thy God, that thou geue a freewyl offeringe of thyne hand vnto the Lord thy God, accordig as þ Lord thy god hath blessed the. And reioyce before the Lord thy God, both þ, thy sonne, thy doughter, thy seruaunte and thy mayde, and þ Leuite that is within thy gates, and the straunger, the fatherlesse and the wydowe, that are amonge you, in the place which the Lord thy God hath chosen to make his name dwell there. And remembre that thou wast a seruaunt in Egypte, that thou obserue and do these ordynauces.

Leu. viii. b.

Thou shalt obserue the feaste of tabernacles. vii. dayes longe, after þ thou hast gathered i thy corne and thy wine. And thou shalt reioyce in that thy feast, both thou and thy sonne, thy doughter, thy seruaunt, thy mayde, the leuite, the straunger, the fatherlesse, & the wydowe, that are in thy cities. \*Seuē dayes thou shalt kepe holy day vnto þ Lord thy God, in the place whiche the Lord shall chose: for the Lord thy God shall blesse the in al thy frutes, & in al the workes of thine handes, & therfore shalt thou be glad. \*Thre tymes in the yere shalt al your males appere before þ lord thy God in the place which he shall chose.

Exo. xlii. b.

Deu. xlii. b.  
Exo. 33. b.  
Exo. xlii. c.  
Act. xvi. b.

In the feast of swete breade, in þ feast of wekes, and in the feast of tabernacles. \*And they shall not appere before the Lord empty: but euerye man with the gyfte of hys hande, accordynge to the blessinge of the Lord thy God, whych

he hath geuen the.

Judges and offycers thou shalt make the in al thy gates whiche the Lord thy God geueth the thowow out thy tribes: & let them iudge the people ryghteously. \*Accest not the lawe, nor knowe anye persone, nether take anye rewarde for gyftes blynde the wyle, and peruert the wordes of the righteous. But in al thing folow righteousnesse, þ thou mayst lyue and enioy the land whych the Lord thy God geueth the.

Thou shalt plante no groue of what soeuer trees it be, nye vnto the alter of the Lord thy God, which þ shalt make þ. Thou shalt set þ vp no pillar, which the Lord thy God hateth.

The notes.

a. That is Aprill, when all thynges do springe fresh. As in Exo. xlii. b.

b. By gates is oft tymes vnderstand, cityes iurisdiction, rule, & gouernance: as in this same chapter deuter. in. d.

The xlii. Chapter.

The paines & punishments for Idolatrie. The doubtfull sentence must be referred vnto the grete Judges. The punishment of a rebeler or presumptuous with Randre of the lawe. The Institucion of a Kinge.

Thou shalt offer vnto the Lord thy God no oxe nor shepe \* wher in is any defozmite, whatsoever euell fauorednesse it bee: for that is an abhomyne vnto the Lord thy God.

\*If there bee founde amonge you in any of the ctytes, whiche the Lord thy God geueth the, manne or woman that hath wrought wyckednesse in the sight of the Lord thy God, that they haue gone beyonde his appoyntment, so that they haue gone and serued strange goddes and wourshypped them, whether it be the sunne or moone, or anye thyng contayned in heauen whych I forbad, and it was tolde the, and thou hast herd of it: then thou shalt enquire diligently. And yf it be true, and the thyng of a suertye, that suche abhomyne is wrought in Israell, then þ shalt bryng forth þ man or that womā (which haue commytted that wicked thinge) vnto the gates, and shalt stone them wth stones, tyl they shall dye. \*At the mouth of. ii. or. iii. witnesses shall he that is worthy of deathe, dye: but at the mouth of one witnesse he shall not dye. And the byndes of þ witnesses shall be fyrst vpon him

hym, to kyl him: & afterwarde the handes of all the people: so shalte thou put wickednesse awaye from the.

If a matter be to harde for the iudgement betwene bloud and bloud, plee & plee, plage and plage, i matters of strife within thy cities. Then aryse & get the hy vnto the place whych the Lorde thy God hath chosen, and go vnto the preestes the Leuites, and vnto þ iudge that shalbe in those daies, & aske: & they shal shewe the how to iudge. And se that thou do accordinge to that whych they of that place (whiche the Lorde had chosen) shewe the, and se that thou obserue to do, according to al that they enforzme the. Accordynge to the lawe whiche they teache the, and maner of Judgemente whych they tell the, se that thou do: and that thou\*bowe not from that whiche they shewe the, nether to the ryght hand nor to the lefte.

And that man that wyl do presumptuously, so that he wyl not herke vnto þ preeste (that standeth there to mynistrer vnto þ Lorde thy God or vnto þ iudge) shal dye: and so thou shalt put away euell from Israel. And al the people shal heare and shal feare, and shal do no more presumptuously.

When thou arte come vnto the land which the Lorde thy God geueth the, & entrest it, and dwellest therein: If thou shalt saye: \* I wyl set a kyng ouer me: lyke vnto al the nations that are about me: Then thou shalt make hym kyng ouer the, whome the Lorde thy god shal chose. One of thy brethren must thou make kyng ouer the, and mayst not set a straunger ouer the, which is not of thy brethren. \* But in any wise let him not holde to many horses, that he bynge not the people agayne to Egypte, thowrowe the multitude of horses, for as much as the Lorde hath sayde vnto pou: ye shall hence forth go no more agayne that way. \* Also he shal not haue to many wyues, lest his herte turne awaye, nether shall he gether hym\* wyluer and golde to muche.

And when he is set vpon the seate of his kyngedome, he shal wyte hym out this seconde lawe in a boke takynge a coppe of the preestes the Leuites. And it shalbe with hym, and he shall reade

therin: all dayes of his lyfe, that he mayerne to feare the Lorde his God, for to kepe all the wordes of this lawe, and these ordinaunces, for to do them: that his hert aryse not aboue his brethren, and that he turre not from the commandement: ether to the ryghte hand or to þ lefte, that both he and his chyldren may prolonge theyr dayes in his kyngdome in Israel.

The notes.

a. Here is to bee noted, that suche as haue defered to suffer deathe, ought to be brought to open execution & not to suffer in prison, nor to be there tormented or caused to sweete against them selues, or to forweere them selues.

Into the gates.

The .xviii. Chapter.

The Leuites myghte haue no possessions. Idolatrye must be shew. The prophet Christ is promysed. The false prophet must be slayne, and how he may be knowen.

The preestes the Leuites, al the tribe of Leui\* shal haue no parte nor inheritaunce with Israel. The offrynges of the Lorde and his inheritaunce they shal eate, but shal haue no inheritaunce among theyr brethren: the Lorde he is theyr inheritaunce, as he hath sayd vnto the. And this is þ duty of þ preestes of þ people, & of the that offer, whether it be ore or shepe: They must geue vnto the preeste, the shoulder, and the two chekes, and the mawe, the fyrst frutes of the corne, wine, and oyle, and the fyrste of the shepe shepyng must thou geue him. \* for the Lorde thy God hath chosen hym oute of al the trybes, to stande and to mynistrer in the name of the Lorde: bothe hym and his sonnes for euer. If a Leuite come oute of anye of thy cytyes or anye place of Israel, where he is a sojourner, and come with all the luste of his herte vnto the place whiche the Lorde hath chosen: he shall there mynistrer in the name of the Lorde his God, as all his brethren the Leuites do, whiche stande there before the Lorde. And they shal haue lyke porcyons to eate, besyde that whych cometh to hym of the pattymonye of his elders.

\* When thou arte come into the land whiche the Lorde thy God geueth the, se that thou lerne not to do after the abominacions of these nations. Let there not be founde among you that maketh his sonne or doughter to go thorow the fyre.

Deut. x. 9. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Num. iii. 9. and. xviii. 9.

1

Leu. xviii. 9. and. xx. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



**C** fyre, or that vseth \* witchcrafte, or a  
 \* choser out of dayes, or that regardeth  
 the flying of foules, or a sorcerar, or a  
 charmer, or \* councelesh with spirites,  
 or a propheticar, or that \* asketh the ad-  
 uyce of the the dead. for al that do such  
 thinges are abhomy nacyon vnto the  
 Lorde: and because of these abhomi-  
 nacyons the Lorde thy God doeth cast the  
 out before the, be pure therfore with the  
 Lorde thy God. for these nacions which  
 thou shalt conquere, herken vnto cho-  
 sers oute of dayes and propheticars.  
 But the Lorde thy God permytteth not  
 that to thee.

**The Lorde thy God wyl \* fyre by a**  
 prophete amonge you: euen of thy bre-  
 thren, lyke vnto me: and \* vnto hym ye  
 shall herken accordynge to al \* thou de-  
 syrest of the Lorde thy God in Horeb,  
 in the daye when the people wer gathe-  
 red, saying: \* Let me heare the voyce of  
 my Lorde God nomore, nor se this great  
 fire any moze, that I dye not. And the  
 Lorde sayde vnto me: they haue wel spo-  
 ken, I wyl rase them by a prophet fro  
 amonge they: brethren lyke vnto thee,  
 and wyl put my wordes in to hys  
 inouth and he shal speake vnto them all  
 that I shal commaunde him. \* And who  
 soeuer wyl not herken vnto \* wordes,  
 which he shal speake in my name, I wyl  
 requite it of him.

\* But the prophet whiche shall pre-  
 sume to speake ought i my name, which  
 I commaunded not to speake, & he that  
 speaketh in the name of straunge God-  
 des, the same prophet shall dye. And yf  
 thou saye in thine harte, howe shall I  
 knowe that whiche the Lorde hath not  
 spoken? When a prophete speaketh in  
 the name of the Lorde, yf the thyng so-  
 lowe not, nor come to passe, that is the  
 thyng whiche the Lorde hath not spo-  
 ken. But the prophete hath spoken  
 it presumptuously: be not aserde ther-  
 fore of hym.

**The. xix. Chapter.**

**The franchised townes. The punishmente of hym**  
 that beareth false witness.

**W**hen the Lorde God \* hath de-  
 stroyed the nacions, whose  
 lande, the Lorde thy God ge-  
 ueth the, & thou haste conquere  
 red them, & dwellest in they: cities, & in

their houses: thou shalt appointe. iii. ci-  
 ties in \* lande which the Lorde thy God  
 geueth the to possesse it: thou shalt pre-  
 pare the way, & deuide the costes of thy  
 lande, which the Lorde thy God geueth  
 the to enheryt, in to. iii. partes \* who-  
 euer comytteth murther, may flee the-  
 ther. And thys is the cause of the slayer  
 that shal flee thither and be saued: \* If  
 he \* smyte his neighbour ignorantly,  
 and hated hym not in tyme passed: \* As  
 when a man goeth vnto the wood wyth  
 hys neighbour to hew wod, and as his  
 hande fetcheth a stroke with the axe, the  
 heade slippeth from the helue, & smiteth  
 his neyghboure \* he dye: the same shall  
 flee vnto one of \* same cities & be saued  
 Let \* executer of bloude folow after \*  
 slayer while his herte is whote, and o-  
 uertake him, because the way is longe,  
 and flee him, and yet there is no cause  
 worthye of deathe in him, in as muche  
 as he hated not hys neighbour in time  
 passed. wherefore I commaunde thee,  
 saying: se that thou appoynte oute. iii.  
 cytyes.

And if the Lorde thy God enlarge thy  
 costes (as he hath swozne vnto thy fa-  
 thers) and geue the al the land which he  
 sayde he wold geue vnto thy fathers (so  
 \* thou kepe al these comaundementes  
 to do them, which I comaunde the this  
 day, that \* loue \* Lorde thy God & walke  
 in his wayes euer) then \* shalt adde. iii.  
 cities mo vnto those. iii. that innocente  
 bloude be not shed in thy land whiche \*  
 Lorde thy God geueth the to enherit, &  
 so bloud come vpon the. \* But & if ther  
 be any man \* hateth hys neyghboure, &  
 layeth awayte for hym, & riseth against  
 him and smiteth him that he die, & fleeth  
 vnto anye of these cities. Then let \* el-  
 ders of his citey sende & fetch hi thence,  
 and deliuer him in to \* handes of \* iu-  
 stice of bloude, & he shall dye. Let thine  
 eye haue no pittie on hym, and so thou  
 shalt put awaye innocent bloude frome  
 Israell, and happye arte thou. \* Thou  
 shalt not remoue thy neighbors marke,  
 which they of olde time haue set in thine  
 enheritaunce, that thou enheritest in \*  
 lande which the Lorde thy God geueth  
 the to enioye it.

\* Due witness shal not ryle against  
 a man in any maner trespase or synne,  
 what

Actu. vii. e.

mar. xvi. b

Exod. xx. i.  
Deut. v. i.

**D**

John. v. d.

An. xvi. a.  
Deu. xi. i. a  
Leu. xx. b.  
Exe. xiii. a

Deu. xii. d.  
An. xxi. d  
John. x. a.



what soeuer sinne a man synneth: \* But at the mouth of two witnesses or of. iii. witnesses shal maters be tryed.

\* If an vnrightheous witnesse ryle vp against a mā to accuse him of trespass: then let both the men which strue together stande before the LORD, before the preestes and 3 Judges, which shal be in those daies, and let the iudges enquire a good. And if 3 witnesse be founde false, and that he hath geuen false witnesse againste hys brother, then shal ye do vnto him as he had thoughte to do vnto hys brother, and so thou shalt put euell awaye fro the. And other shal heare and feare, and shal henceforth committe no moze any suche wickednesse amonge you. And let thyn eye haue no compas- sion, but \* life for life, eye for eye, tothe for tothe, hande for hand, and fote for fote.

The notes.

3. he a. Here are setted. ii. maners of manuell- ing one donc willingly and of set purpose, the other vn- willingly. For euen he that killeth with 3 hand, may before god be no manuellar. And againe, he that is angry and cruell, al though he kyll not with the hand, can not but be a manslayer before god, because he wylleth his neyghbour euell. As it is sayde. i. John. iii. c.

The. xx. Chapter.

Who ought to go to battell. The Lawe of Iemes as amonge the Israelites. The Canaanites muste they kil.

**W**hen thou goest out to battell againste thyne enemyes, and seist hoxses and charettes, and people mo the thou, \* be not a ferde of them, for the Lord thy God is with the, whiche brought the out of the lande of Egypte. And when ye are come nye vnto the battell, let the preeft come forth and speake vnto the people, & saye vnto them: heare Israell, ye are come vnto battell agaynst your enemyes, \* let not your hartes faynt, nether feare, nor be amased nor a dread of them. For the \* Lord thy God goeth wth you, to fight for you agaynst your enemyes & to saue you.

\* And let the officers speake vnto the people, sayinge: If any man haue bylt a new house, & haue not a dedicate it, let him go and returne to his house lest he dye in the battell, and another dedi- cate it. And yf anye manne haue plan- ted a byneyarde, and haue not made it

comen<sup>d</sup> (and lawfull for euerye man to eate of) let hym go and returne agayne vnto hys house, lest he dye in the battell, and another make it comen. And yf any man be betrouthed vnto a wyfe, & haue not taken her, let him go and returne agayne vnto his house, lest he dye in the battell, and another take her.

And let the officers speake further vnto 3 people, and say: If anye manne feare and be fainte herted, let him go & returne vnto hys house, lest hys bro- thers herte bee made faynte as well as his. And when 3 officers haue made an ende of speaking vnto the people, let the make captaynes of warre ouer them.

When thou comest nye vnto a citie to fight against it, \* offer them peace. And if they aunswere the agayne peasablye, and open vnto the, then let al the people that is founde therein, be tributaries vnto the, and serue the. But \* yf they wyll make no peace with thee, then make warre againste the cytie and besege it. And when the Lord thy God hath de- lyuered it, in to thyn handes, smyte all the males thereof with the edge of the swerde, saue the women and the childre \* and the catell, and all that is in the cytie, and all the spoyle therof take vnto thy selfe, and eate the spoyle of thyne enemyes whiche the Lord thy God geueth the. Thus thou shalt do vnto all 3 cyties whiche are a greates waye of from thee, and not of the cyties of these na- cyons.

But in the cyties of these nations, which the Lord thy God geueth the to enherit, thou shalt saue a lyue nothinge that breatheth. \* But shalt destroy them without redempcio, both the Hethites, 3 Amorites, 3 Kananites, the Pherezites, the Heuites, and the Jebusites, as the Lord thy God hath commaunded the, that they teach you not to do after al theyr abhominacions, which they do vnto theyr goddes, and so shoulde synne against the Lord your God.

When thou hast beseged a citie longe tyme, in making war againste it to take it, destroye not the trees thereof, that wouldest thrust an axe vnto them. For 3 mayst eate of them, and therefore de- stroye them not. For 3 trees of 3 feldees are no men, 3 they might come agaynst the,



# Preceptes.

# Deuteronomium.

the, to beseege the. Neuerthelater those trees which thou knowest that men eat not of them, thou mayst destroye & cut them downe, and make bolwerkes agaynste the citie that maketh war with the, vntyl it bee ouerthrowen.

**The notes.**

**Dedicate.** a. By this it is to be supposed, that as we vse to halowe oure newe shippes: so dyd the Jewes vse to dedicate their newe houses by makinge a feast and offeringe of sacrifice at the first dwelling therein. A lyke thyng we haue also amonge vs, which we cal warming of houses.

**Commune.** b. The. iii. first pears, the fruite might not be eaten, the fourth it might be offered, and the fyfte eaten. And that is to make it commune to bring it to the vse of the commune people, & they might eate the fruite thereof.

**The. xi. Chapter.**

**The** purgation of him that is found dead and is not known how he was slayne. Howe we ought to take to wyse her that is taken in war. The ryght of the first begotten. The punishment of the sonne that is dysobedient to his father and mother.

**I**f one be founde slayne in the land, which the Lord thy god geueth the to possesse it, and lieth in place: & not known who hath slayne him. Then let thine elders and thy iudges come forth and mete vnto the cyties that are rounde aboute the slayne. And let the elders of that citie whiche is next vnto the slayne man, take an heyffer that is not laboured with, nor hath drawen in the yoke, and let them bringe her vnto a valeye, wher is nether earyng nor sowinge, and strike of her head there in the valeye.

Then let the preestes the sonnes of Levi. come forth: for the Lord thy god hath chosen them to ministrate, & to blesse in the name of the Lorde, and therfore at their mouth shall all stryfe and plage be tryed. And all the elders of the citie that is next to the slayne man, shall wash theyr handes ouer the heyffer that is beheaded in the playne, and shall answer and saye: oure handes haue not shedde thys bloude neyther haue oure eyes sene it. Be mercyfull Lorde, vnto thy people Israell, whiche thou hast deliuered, & put not innocent bloude vnto thy people Israell: and the bloude shall be forgiven them. And so shalt thou put innocent blood from the, when thou shalt haue done that which is right in thy sight of the Lorde.

When thou goest to warre agaynste thine enemies and the Lorde thy God

hath deliuered them into thine handes & thou hast take them captiue, & seyst among the captiues a bewtiful woman, and hast a fantasie vnto her, that thou wouldest haue her to thy wyfe. Then bring her home to thine house, and let her haue her heade and pare her nayles, and put her raiment that she was taken in, from her, and let her remayne in thine house and bewepe her father and her mother a moneth longe, & after that go vnto her, & marry her, and let her be thy wife. And if thou haue no sauoure vnto her, then let her go whether she lusteth: for thou mayst not sell her for money, nor make cheulesaunce of her, because thou hast humbled her. \* If a man haue two wyues, one loued & another hated, & they haue borne him chyldren, both the loued & also the hated. If the first borne bee the sonne of the hated: then when he dealeth his goodes among his chyldren, he maye not make the sonne of the beloued first borne, before the sonne of the hated, whiche is in dede the first borne: But he shall knowe the sonne of the hated for his first borne, that he geue him double of all that he hath. For he is the first of hys strengthe, and to hym belongeth the ryghte of the first borne: shyppe.

\* If any man haue a sonne that is stoburne & disobedient, that he will not hearken vnto the voice of his father, and voice of his mother, & they haue taught him nourtour, but he woulde not hearken vnto them: Then let his father and his mother take him, & bring him out vnto the elders of the citie, and vnto the gate of that same place, & saye vnto the elders of the citie: This our sonne is stoburne & disobedient, and will not hearken vnto our voyce: he is a ryoter, and a dronekarde. Then let all the men of that citie stone him with stones vnto deathe. And thou shalt put euell awaye from thee, & al Israell shall heare & feare. \* If a man haue commytted a trespase worthy of death, & is put to deathe for it, and hanged on tre: let not hys body remayne all nyghte vpon the tree, but bury hym the same daye. For the curse of God is on him that is hanged. Defile not thy land therfore, whiche the Lorde thy God geueth the to enherit.

what

D. u. xvi. b  
C. u. l. xv. d

Jonas. l. d

The Chal  
de inter-  
pre. him  
& sheddeth  
in: innocent  
bloude.

# and lawes. Deuteronomium. Fol. cv.

## The Note.

Here were they permitted to take a wyfe of f  
gentyles but fpyke to haue her deade and cut her  
naples &c. which ceremony fignified p the fould  
be in ftruce to cut away the wifdomme, & fuper-  
fluoufe deckynge in the deely care condicions of f  
gentyles, left p cleane people of the Jewes fhould  
in fhort fpace abhorre her, pf the continued in her  
olde maners.

b. Baft humbled her, that is, afflicte bered, and  
grieved her by takinge awaye her father, contrey,  
and goodes &c. as in the pſal. xxxvii. b

## The xxii. Chapter.

What thou oughteft to do when thou fyndeft thy  
neighboures beaſte goynge a ſtrape. A man ſhall not  
weare womens clothinge, or a woman mannes clothinge.  
To weare a cote of wooll and of flize is alſo forbidden.  
The punyſhment of him that accuſeth a man vnrigh-  
toully: of an aduowter alſo and of him that rauyſheth  
a mayde.

**I**f thou ſe \* thy brothers ore  
or theſe go aſtraye, p ſhalte  
not withdrawe thy ſelfe fro  
them: But ſhalte byrnyng them  
home agayne vnto thy brother. If thy  
brother be not nye vnto the, or pf thou  
knowe him not, then byrnyng them vnto  
thine owne houſe, and let them be with  
the, vntyll thy brother aſke after them,  
& then deliuer him the agayne. In like  
maner ſhalte thou do with his aſſe, w  
his rayment and with all loſt thinges  
of thy brother whiche he hath loſt, and  
thou haſte founde, and thou mayſt not  
withdrawe thy ſelfe.

\* If thou ſe that thy brothers aſſe  
or ore is fallen doune by the waye, thou  
ſhalte not withdrawe thy ſelfe fro the:  
but ſhalte helpe hym to heue them bp  
agayne.

\* The woman ſhal not weare p which  
pertayneth vnto the man, nether ſhal a  
man put on womans rayment. For all  
that do ſo, are abhominacion vnto the  
Lorde thy God.

If thou chaunce vpon a byrds neſt  
by the waye, in what ſoeuer tree it be,  
or on p grouſe, whether they be younge  
or egges, and the damme ſpytynge bp  
on the younge, or vpon the egges: Thou  
ſhalte not take the mother with the  
younge. But ſhalte in any wyſe let the  
damme go and take the younge, that  
p mayſt proſpere & prolonge thy dayes.

When thou byldeſt a newe houſe,  
thou ſhalt make a battlement vnto the  
rouſſe, that thou laide not bloude vpon  
thyne houſe, pf any man fall therof.

\* Thou ſhalte not ſowe thy byney-  
arde with diuerſe ſeedes: leſt thou ha-

lowe the ſeede whiche thou haſt ſowen  
with the frute of thy byneyarde.

Thou ſhalte not plowe with an ore  
and an aſſe together. Thou ſhalte not  
weare a garmente made of wol and flaxe  
together.

\* Thou ſhalte put ribandes vpon  
the. iiii. quarters of thy veſture, where  
with thou couereſt thy ſelfe.

If a man take a wyfe, and when he  
hathe lpen with her, hate her, and leye  
ſhameful thinges vnto her charge, and  
byrnyng bp an euell name vpon her, and  
ſay: I toke his wyfe, and when I came  
to her, I founde her not a mayde: Then  
let the father of p damſell & the mother  
byrnyng for the tokens of p damſels  
virginite vnto the elders of the cytye,  
euē vnto the gate. And let the damſels  
father ſaye vnto the elders: I gaue my  
doughter vnto this man to wyfe, & he  
hateth her: and lo, he layeth ſhamefull  
thiges vnto her charge, ſaying: I found  
not thy doughter a mayde. And yet  
theſe are the tokens of my doughters  
virginite. And let them ſprede the veſ-  
ture before the elders of the citie. Then  
let the elders of that cytye take that  
man and chaſtice him, and meace hym  
in an hyndred ſcyces of ſyluer, & geue the  
vnto the father of the damſell, becauſe  
he hath brought bp an euell name vpo  
a mayde in Iſrael. And the ſhal be hys  
wyfe, and he may not put her awaye all  
his dayes. But and pf the thynge be of  
a ſuertie, that the damſell be not ſoude  
a virgyne, let them byrnyng her vnto the  
dore of her fathers houſe, and let the mē  
of that cytye ſtone her with ſtones \* to  
deathe, becauſe ſhe hathe wroughte  
folye in Iſrael, to playe p whoze in her  
fathers houſe. And ſo thou ſhalte put  
euell awaye from the.

\* If a man be founde lpyng with a  
woman, p hath a wedded huſbande, the  
let them dye either other of them: both p  
man & lape with the wyfe, and alſo the  
wyfe: ſo thou ſhalte put awaye euell  
from Iſrael.

If a mayde be handeſtaſted vnto an  
huſbande, and then a man fynde her in  
the towne and lpe with her, then ye ſhal  
byrnyng them both oute vnto the gates  
of p ſame citie, & ſhal ſtone the w ſtones  
to death: The damſell becauſe ſhe cryed  
not,



# Preceptes Deuteronomium.

not, beyngt in the citey: And the man, because he hath humbled his neyghbours wyfe, and thou shalt put awaye euell from the.

But yf a man fynde a betrouthed damsell in the felde, and force her, & lye with her: Then the man that laye with her shall dye alone, and vnto the damsell thou shalt do no harme: because there is in the damsell no cause of death. For as when a man ryseth againste hys neyghboure and slepyeth him, euen so is this matter. For he founde her in the felde, and the betrouthed damsell cryed: but there was no man to succoure her. \* If a man fynde a mayde & is not betrouthed, and take her, and lye with her, and be founde: Then the man that laye with her shall geue vnto the damselfs father. l. syles of syluer. And she shall be his wyfe, because he hath humbled her, and he maye not put her awaye all his dayes.

\* No man shall take his fathers wyfe, nor vnhylle his fathers couerynge.

## The notes.

**Man or woman's payment.** a. It is not forbydden but that to exchue or auyde Jeopardye, or to passe the tyme merely or to begyle oure enemyes a woman maye weare a mans hachelle or vestimentes and contrarywyse a man woman's clothes: but that they be not crnelly and customably vsed, that due honesty and dygnitye maye be obserued of bothe kyndes: sepyng to do otherwyse is vncomely.

**This lawe. ec.** b. Thou shalt not hyl the mother &c. This lawe wyll no more but that in dealyng mercifullye w beastes we shoulde lerne mercifullnes vnto oure neyghbours.

**With dyce. ec.** c. With dyce seede for then the one shoulde buye the other: so the maners and dealyng of men maye not be double but single, simple, agreeable in opinions and not of contrarye sectes and dyuise doctrynes.

**To not plowe.** d. To not plowe with an ore and an asse, and not to weare a garment of wollen and linen, do meane bothe one thyng, & are expounded in Leuit. ix. d.

## The. xliii. Chapter.

**What manner of men maye not be admyte in to the church.** Pollucions that happe in the nyght. Vsurpe.

**One** that is gelded or hath his preuye membris cut of, shall come in to the congregaciō of & Lord. And he & is borne of a comen woman, shall not come in to the congregaciō of the Lord, nor not in the tenth generaciō he shall not enter in to the congregaciō of & Lord.

\* The Ammonites, and the Moabites shall not come in to the congregaciō of the Lord, no, not in the tenth generaciō, nor they shall neuer come in to the

congregaciō of the Lord, because they met you not with byrte. & water in & way, when ye came out of Egypt, & because they hyred agaynst the. \* Balaam sonne of Beor, the interpreter of Mesopotamia, to curse the. Neuerthelesse, & Lord thy God woulde not herken vnto Balaam, but turned the curse to a blessing vnto the, because & Lord thy God loued &. Thou shalt neuer therfore seke that whiche is prosperous of good for them all thy dayes for euer.

\* Thou shalt not abhorre an Edomite, for he is thy brother: nether shalt & abhorre an Egipcian, because & wast a straūger in his lāde. The chyldre & are begottē of the shall come in to & congregaciō of & Lord, in the. iiii. generaciō.

When & goest out with & host agaynst thyne enemyes, kepe & from al wickednesse, for the Lord is amonge you. If there be any man & is vnclane by the reason of vnclennesse & chaunceth hym by nyght, let him go out of the host, and not come in agayne vntill he haue washed himselfe with water before & euen: & then when the sunne is downe, let him come in to the host agayne. Thou shalt haue a place without the host whether & shalt resorte to & thou shalt haue a sharpe poynte at & ende of thy wepon: and whē thou wilt ease thy selfe, dygge therewith, & turne & couer & which is departed fro &. For & Lord thy God walketh in thyne host, to rdy the, and to set thine enemyes before the. Let thine host be pure, that he se no vnclane thyng amonge you, and turne from you.

Thou shalt not deliuer vnto his master the seruaunt whiche is escaped fro his master vnto the. Let him dwel w the, euen amonge you, in what place he himselfe lyketh best, in one of thy cities where it is good for him, & bere him not. \* There shall be no whoze of & daughters of Israel, nor whozekeeper of & sonnes of Israel. \* Thou shalt nether bryge & hyre of an whoze, nor & pryce of a dog in to the house of & Lord thy God, in no maner of bolue, for euen both of the are abhominaciō vnto the Lord thy God.

\* Thou shalt be no blurer vnto thy brother, nether in money nor in fode, nor in any maner thyng that is lent vpon blurpe. Vnto a straūger thou mayst

Exo. xxi. c

What humble signifyeth here loke Thien. v. d.

Le. xliii. a

Man or woman's payment.

This lawe. ec.

With dyce. ec.

To not plowe.

Leu. xxi. c  
Exo. lvi. a

Le. xliii. a

# nd lawes. Deuteronomium. Fol. cvi.

mayst lende vpon vsurpe, but not vnto thy brother, that y Lord thy God may blesse the in all that thou settest thyne hande to, in the lande whether y goest to conquere it.

**\* When thou hast bowed a bowe vnto the Lord thy God, se thou be not slacke to paye it. For he wyll surely requyte it of the, and it shalbe synne vnto the. If thou shalte leue bowynge, it shalbe no synne vnto the: but y whiche is once gone out of thy lippes, y muste kepe and do, accordynge as thou hast bowed vnto the Lord thy God of a freewyl: whiche thou hast spoken with thy mouth.**

When thou comest in to thy neighbours byneparde, y maist eate grapes thy helyful at thine owne pleasure: but thou shalte put none in thy bagge.

When thou goest into thy neighbours house corne: thou maist plucke the eares with thyne hande, but thou mayst not moue a sheele vnto thy neighbours corne.

## The Notes.

a. To come into the congregation is to haue office or ministracion, amonge the congregation: whiche no deformed person myght haue: lest his deformyte shoulde be an occasion to despyse the office or administracion wherein he was ordeyned.

b. If suche polycies muste be hadde in somdiars tentes to kepe them cleane, muche more in cities and towne. If suche a thyng, whiche of it selfe is not euil, must be so cruelly scene to: what singular prouisiought there to be hadde that no open whoredome, aduowtry, theft, pollynge, exaction &c. were vsed.

c. There be now many that desyre no better restes.

## The .xxiii. Chapter.

Deuorcement is permitted. He that is newly married shal not be compelled to go to warre. The remanentes of coyne must be lefte in hartsh for the poore.

**W**hen a man hath take a wife and maryed her, yf she fynde no fauoure in hys eyes, because he hath spyed some vncleynesse in her. Then let him wyte her a bylle of deuorcement and put it in her hade, and sende her out of his house.

**\* If when she is departed oute of hys house, let her go, and be another mans wyfe, and y seconde husbände hate her, and wyte her a letter of deuorcement, & put it in her hande, and sende her out of his house: or yf the seconde man dye whiche toke her to wyfe, her first man**

whiche sent her awaye, maye not take her agayne to be his wyfe, in as muche as she is defyled. For that is abhominacion in the syght of the Lord: y thou desyle not the lande with synne, which y Lord thy God geueth the to enherite.

**\* When a man taketh a newe wyfe,** he shal not go a warre sare, nether shal be charged with anye busynesse: but shalbe fre at home one yere, and reioyse with his wyfe whiche he hath taken.

**\* No mā shall take the nether or y vpper mylstone to pledge, for then he taketh a mans lyfe to pledge. \* If anye man be foude stealyng any of his brethren the chyldren of Israel, & maketh cheuesauce of hym, or selleth him, the thefe shal dye. And thou shalt put euell awaye fro the. Take heade to thy selfe as concernynge the plague of leprosy, y thou obserue dyligentlye to do accordynge to al that the priestes the Leuytes shall teache the, as I commaunded them, so ye shal obserue to do. Remembre what the Lord thy God dyd vnto Miriam by the waye, after y ye were come out of Egypte.**

If thou lende thy brother any manner locoure, thou shalte not go in to his house to fetch a pledge: but shalt stāde withoute, and the man to whome thou lendest, shal bynge thee the pledge out at the doore. **\* Furthermoze yf it be a poore bodye, go not to slepe with hys pledge but delyuere hym the pledge agayne by that the sunne go doune, & let him slepe in his owne raymēt, & blesse y.**

And it shalbe ryghteousnes vnto the, before the Lord thy God. **\* Thou shalt not defraude an hyred seruaunte that is nedye and poore, whether he be of thy brethren or a straunger that is in thy lande with in thy cityes. Gene him his hyre the same day, and let not the sunne go doune thereon. For he is nedye, and therewith susteyneth his lyfe, lest he crye agaynst the vnto the Lord, and it be synne vnto the. \* The fathers shall not dye for the chyldren, nor the chyldren for the fathers: but euery man shal dye for his owne synne.**

**\* Hynder not the ryght of the stranger, nor of the fatherlesse, nor take wedowes rayment to pledge. But remembre that thou wast a seruaunte in Egypte,**

Deut. x. 8

Ecc. xii. 8

B

Ecc. xii. 8

Leuit. xix. 8

Ecc. xii. 8

Ecc. xii. 8

Jer. xxi. 8

4. reg. 24. 8

Ecc. xii. 8

Deut. xii. 8



# Preceptes Deuteronomium.

**D** Egypte, and howe the Lorde thy God deliuered thence. wherfore I comaunde the to do this thyng.

*Leuit. xix. b*

\* When thou cuttest doune thy heruest in the felde, & hast forgotte a shefe in the felde, thou shalt not go agayne and fet it: But it shall be for the straunger, the fatherlesse, and the wedowe, & the Lorde thy God maye blesse the in all the workes of thyne hande. When thou beatest doune thyne olyue trees, & shalt not make cleane ryddaunce after the: but it shall be for the straunger, the fatherlesse and the wedowe. And when thou gatherest thy byneparde, & shalt not gather cleane after the: but it shall be for the straunger, the fatherlesse and the wedowe. And remembre y thou waste a seruaunte in the lande of Egypte: wherfore I commaunde the to do this thyng.

**The notes.**

*By the nether or vpper mil stone,*

a. By the nether or vpper mylstone is signified anye thinge whiche is necessarily required to a borrower or debtour, wherof he nouryseth & sustenteth himselfe, that maye no creditoure take from him, in especial his craft and occupation wheron he chesely lyueth maye he not by enpriuement (whiche some moste cruellye do) kepe him from: lest he be compelled to paye his det in double dyspaynt. One, that his mylstone is ydell in the meane tyme. Another, that he is constrained to come further in det otherwayes: or to sell his necessarye goodes with out which he cannot lyue, to make payment.

**The. xxv. Chapter.**

*The punishment of offenders. The lawe of reasping seed to the brother that is deade. Measures & weyghtes.*

**I**f there be stryfe betwene me, let them come vnto the lawe, and let the iudges geue sentence betwene them, iustifye the ryghteous, and condemne the trespasser. And yf the trespasser be worthe of stryfes, then let the iudge cause to take him doune, and to beate him before his face, accordinge to his trespass vnto a certayne nuber. \* xl. stryfes he shall geue him and not passe: lest yf he should excede and beate him aboue that with many stryfes, thy brother shoulde appere vngoodlye before thyne eyes.

*Therefore had sault Dauid no end at a nyght. 1. Cor. xi. f.*

*1. Cor. ix. a. 1. Tim. v. c.*

*1. Cor. x. b. Ruth. 4. b. Luke. xx. d.*

\* Thou shalt not mosele the oxe that treadeth out the corne.

\* When brethren dwell together, and one of them dye and haue no chylde, the wyfe of the deade shall not be geuen out vnto a straunger: but her brother in

lawe shall go in vnto her, and take her to wyfe, and marie her. And the eldest sonne whiche she beareth, shall stande by in the name of his brother which is deade: that his name be not put out of Israel.

But and yf the man wyll not take his syster in lawe, then let her go to y gate vnto the elders and say: My brother in law refuseth to styre by vnto his brother a name in Israel, he wil not marie me. Then let the elders of his cytie call vnto him, and comen with hym. If he stande and saye: I wil not take her, then let his syster in lawe goe vnto him in the presence of the elders, and loose hye howe of his fote, and spyt in hye face, and answere, and saye. So shall it be done vnto that man, that wyl not bylde his brothers house. And his name shall be called in Israel, the vnhooed house.

If when men stryue together, one with another, the wyfe of the one runne to, for to ryde her husbände oute of the handes of him that smyteth hym and put forthe her a hade, and take him by the secrettes: cut of her hande, & let not thyne eye pytie her.

\* Thou shalt not haue in thy bagge two maner of weyghtes, a greate and a smal: nether shalt thou haue in thyne house dyuerse measures: a great and a smal. But thou shalt haue a perfecte & a iust measure: that thy dayes maye be lengthed in the lande, whiche the Lorde thy God geueth the. For al that do such thynges and al that do vnright, are abominacion vnto the Lorde thy God. Remembre what Amalech dyd vnto the by the waye, after thou camest oute of Egypte, he met the by the waye, & smote the hyndmost of you, all that were ouerlaboured and dragged behynde, when thou wast faynted and werpe, & he leasred not God. Therfore, when the Lorde thy God hath geuen the rest from all thyne enemyes rounde about in y lade, whiche the Lorde thy God geueth the to enherit & possesse: \* se that thou put out the name of Amalech from vnder heauen, and forget not.

**The notes.**

a. God wyll that a woman be more shamefast then ether to exercepse the feare of a man in stryfe or to touche that membre.

**The. xxvi. Chapter.**

*Thy*

# and lawes. Deuteronomium. Fol. cxiij.

*The fpyte feutes and tythes to the Leuites, father-  
leffe, wedowes, and straungers.*

**W**hen thou arte come in to the lande whiche the Lorde thy God geueth þ to enherit, and hadde enioyed it and dwellest therein: \* take of the first of al the frute of the erthe, whiche thou hast brought in oute of the lande that the Lorde thy God geueth the, and put it in a maude, and go vnto the place whiche the Lord thy God shall chose to make his name dwel there. And thou shalt come vnto the priest, that shalbe in those dayes, & saye vnto him, I knowlege this daye vnto the Lorde thy God, that I am come vnto the contre which the Lorde sware vnto our fathers for to geue vs.

**And** the priest shal take the maunde out of thyne hande, and set it doune before the auter of the Lorde thy God. And thou shalt answer and say before the Lorde thy God: *a* The Sirians woulde haue destroyed my father, and he went doune in to Egypt, and sojourned there with a fewe folcke, and grewe there vnto a nacion great, mightie and ful of people. And the Egyptians vexed vs, and troubled vs, and laded vs with cruel bondage. And we cryed vnto the Lorde God of oure fathers, and the Lorde hearde oure voyce and looked on oure aduersyte, laboure, and oppressiō. And the Lord brought vs out of Egypt with a myghtie hande, and a stretched out arme, and with great terribleness, and with signes and wonders. And he hath brought vs in to this place, and hath geuen vs this lande that floweth with mylke and honye. And now loo, I haue brought the first frutes of the lande which þ Lord hath geue me. And set it before the Lorde thy God, & worshyp before the Lord thy God, and reioyse ouer al the good thinges whiche the Lord thy God hath geuen vnto the, and vnto thyne house, bothe þ the Leuite & the straunger that is amōge you.

When thou hast made an ende of thyngge al the tythes of thyne encrease, the thirde yere, the yere of tithyngge: and hast geuen it vnto the Leuite, þ straunger, the fatherlesse and the wedowe, and they haue eaten in thy gates and fylled them selues. Then saye before the

Lorde thy God: I haue broughte the halowed thinges oute of myne house, and haue geuen them vnto the Leuite, the straunger, the fatherlesse and the wedowe, accordyng to all the commaundementes whiche thou commaundedst me: I haue not ouerskyped thy commaundementes, nor forgotten the. I haue not eaten therof in my mourninge, nor taken awaye therof vnto any vncleynesse, nor spent therof about any deade corse: but haue herkened vnto the voyce of the Lorde my God, and haue done \* after all that he commaunded me, \* loke doune from thy holy habitation heauen, and blesse thy people Israel, & the lāde which thou hast geue vs (as thou swarest vnto our fathers, a lāde that floweth with mylke & hony).

This daye the Lorde thy God hath commaunded the to do these ordinaunces, and lawes. Kepe them therfore, and do them with all thyne herte, and all thy soule. *b* Thou hast set vp the Lord this daye to be thy God, and to walke in his wayes, & to kepe his ordinaunces, his commaundementes, and hys lawes, and to herken vnto his voyce. And the Lord hath set the vp this daie, to be a seueral people vnto him (as he hath promised the, & that thou kepe his commaundementes, and to make þ hye aboue al nacions (which he hath made) in prayse, in name, and honoure: þ thou mayst be an holy people vnto the Lord thy God, as he hath sayde.

*The notes.*

*a. The Chalde. interpretate readeth. The Sirian went about to destroye my father, meanyng (as some suppose) laban, of whome Gene. xxi. The lxx. my father left or forsooke Siria. The comen translation readeth, the Sirian dyd persecute my father, signyfyinge, as some interpretate, þ Siria the contreye of their fathers had expelled them and thrust them out.*

*b. Or thou hast caused to be sayde that þ Lorde shoulde be vnto the for thy god: or as many wyl. he made the to say, that is, he was the cause that thou shouldest saye, that the Lorde shoulde be vnto the for thy God.*

**The. cxvii. Chapter.**

*In Auter must be vnderd before they go ouer Jordan. The b'essynges in the hely Garisim. The Curses in the hely Ebal.*

**And** Moses w the elders of Israel commaunded þ people, saying: kepe all the commaundementes, which I comaunde you this day. \* And whē ye be cōe ouer Jordan vnto þ lād which þ lord

*D. iii.*

*the*

*Ac. vii. d.*

*D. Cro. xii. a.*

*Baru. ii. c.*

*The Chalde.*

*The lord shoulde be thy God.*

*Joan. iii. a*



# Blessinges Deuteronomium.

thy God geueth the, set vp great stones, and playster them with playster, & wypte vpon them al the wordes of this lawe, when thou arte come ouer: & thou maist come in to the lande whiche the Lorde thy God geueth the: a lade that floweth with mylke and honye, as the Lord God of thy fathers hath promysed the. When ye be come ouer Iordā, se that ye set vp these stones, whiche I commaunde you this day in mounte Ebal, & playster them w<sup>th</sup> playster. And there bylde vnto the Lorde thy God,  
**Ero. xi. d.** \* an altare of stones, and se thou lyfte bp no yron vpon them: But thou shalt make the altare of the Lord thy God of rough stones, & offer burnt offerynges thereon vnto the Lorde thy God. And thou shalt offer peace offerynges, and shalt eate there and reioyse before the Lorde thy God. And thou shalt wypte vpon the stones all the wordes of this lawe, manifestly and well.

And Moses with the prestes the Levites, spake vnto al Israel, sayinge: take hede & heare Israel, this day thou arte become the people of the Lorde thy God. Herken therfore vnto the voyce of the Lorde thy God, and do his commaundementes & his ordynaūces which I commaunde you this day. And Moses charged the people the same daye, saying. These shall stande vpon mounte Garizim, to blesse the people, when ye are come ouer Iordan: Symeon, Leui, Iuda, Isachar, Ioseph & Ben Iamin. And thesē shall stande vpon mounte Ebal to curse: Ruben, Gad, Aser, Zabulō, Dan and Nephtali. And the Levites shal begynne and saye vnto all the men of Israel with a loude voyce.

**Ero. xi. d.** \* Cursed be the man that maketh any carued ymage oz ymage of metal (an abhominacion vnto the Lorde, & worke of the handes of the craftesman) & putteth it in a secret place: and all the people shal answer, and saye. Amen.

**Ero. xxi. d.** \* Cursed be he that curseth his father oz hys mother, and all the people shall saye. Amen.

**Deu. xix. d.** \* Cursed be he that remoueth hys neyghbours marcke, and all the people shall saye. Amen.

**Deu. xix. d.** \* Cursed be he & maketh the blynde go oute of hys waye, and al the people

shall saye. Amen.

\* Cursed be he that hyndreth the eyghte of the straunger, fatherlesse and wedowe, and all the people shall saye. Amen.

\* Cursed be he that lyeth with hys fathers wyfe, because he hath opened his fathers couerynge, and all the people shall saye Amen.

\* Cursed be he that lyeth with anye maner beast, and al the people shal say Amen.

\* Cursed be he that lyeth with hys syster, whether she be the doughter of his father oz of his mother, and all the people shall saye. Amen.

\* Cursed be he that lyeth with hys mother in lawe, and all the people shall saye Amen.

\* Cursed be he & smyteth his neyghbour secretlye, and all the people shall saye Amen.

\* Cursed be he that taketh a rewarde to see innocent bloude, and al the people shall saye Amen.

Cursed be he that mayntayneth not all the wordes of this law, to do them: and al the people shal say. Amen.

## The. xxviii. Chapter.

The promyses of the blessinges vnto them that regard the commaundementes: and the curses to the contrarye.

**I**f thou shalt herken diligently vnto the voyce of the Lorde thy God, to obserue and to do al hys commaundementes, whiche I commaunde the this daye. The Lorde wyl set & on hye aboue al nacions of the erth. \* And al these blessinges shal come on the, & ouertake the, yf thou shalt herke vnto the voyce of & Lorde thy God. Blessed shalt thou be in the towne, and blessed in the felde, blessed shal be the frute of thy body, the frute of thy grounde, & the frute of thy cattel, the frute of thyne oxen, and thy flockes of shepe, blessed shal thyne aulmery be and thy store. Blessed shalt thou be, both whē thou goest out, and blessed when thou comest in.

\* The Lorde shal smyte thyne enemyes that ryle agaynst the, before thy face. They shal come out agayst & one waye, & flee before & seuen wayes. The Lorde shal commaunde & blessinge to be with the

# and curses. Deuteronomium. Fol. cxiij.

the in thy store houses, and in all that thou settest thyne hande to, and wylle blesse the in the lande whiche the Lord thy God geueth the

The Lord shall make the an holpe people vnto him selfe, as he hath sworn vnto the: yf thou shalt kepe the commaundementes of the Lord thy God, and walke in his wayes.

And all nacions of the erth shall see that thou arte called after the name of the Lord, and they shall be aferde of the. And the Lord shall make the plentuous in goods, in the frute of the body, in the frute of thy cattell, and in the frute of thy grounde, in the lande whiche the Lord swaue vnto thy fathers, to geue þ.

\* The Lord shall open vnto þ his good treasure, euen the heauen, to geue raine vnto thy lande in due season, and to blesse al the laboures of thyne hãde.

\* And thou shalt lende vnto many nacions, but shalt not rede to borowe thy selfe. And the Lord shall set the before and not behynde, and thou shalt be as boue onely and not beneth: yf that thou herken vnto the commaundementes of the Lord thy God which I commaunde the this daye, to kepe and to do them. And se that \* thou a bowe not from any of these wordes, whiche I commaunde the this daye, ether to the ryght hande or to the lefte, that thou woldest goo after straunge goddes to serue them.

\* But and yf thou wylte not herken vnto the voyce of the Lord thy God, to kepe and to do all his commaundementes and ordinaunces whiche I commaunde the this daye: then \* all these curses shall come vpon the, & ouertake the: Cursed shalt thou be in the towne, and cursed in the felde, cursed shall thine aulmery be and thy store. Cursed shall the frute of thy body and þ frute of thy lande be and the frute of thyne oxen, & þ flockes of thy shepe. And cursed shalt thou be when thou goest in, and when thou goest oute. And the Lord shall sende vpon the cursynge, goynge to nought, and cõplaynyng in al þ thou settest thine hande to, what soeuer thou doest: vntyl þ be destroyed, & broughte to nought quickly, because of þ wyckednesse of thyne inuencions, in þ thou hast forsaken þ Lord. And þ Lord shall

make the pestilence cleaue vnto the, vntyl he haue consumed the from the lãde, whether thou goest to enioye it. \* And the Lord shall smite the with swellinge, with feuers, heet, burnige, wetherynge, with smitinge and blastynge. And they shall folowe the vntyl thou peryshe.

\* And the heauē that is ouer thy heade shall be brasse, and the erthe that is vnder the yeron. And the Lord shall turne the rayne of the lande vnto powder and dust: euen from heauen they shall come doune vpon the, vntyl thou be brought to nought. And the Lord shall plage the before thine enemies: Thou shalt come out one waye against them, and flee seuē wayes before them, and shalt be scatered amonge all the kyngdomes of the erthe. And thy carkesse shall be meate vnto all maner foules of the ayre & vnto the beastes of the erthe, and no man shall fraye them awaye.

\* And the Lord wyl smyte the with the botches of Egypte and the emorodes, scalle and maungynesse, that thou shalt not be healed therof. \* And the Lord shall smyte the with madnesse, blyndnesse and dasyng of herte. And thou shalt grope at noone daye as the blynde gropeth in darkenesse, and shalt not come to the ryghte waye. And thou shalt suffre wronge onely and be polluted euermore, and no man shall soker the. \* thou shalt be betrouthed vnto a wyfe, and another shall lye with her.

\* Thou shalt bylde an house, and another shall dwel therin. Thou shalt plãte a vyneyarde, and shalt not gather the grapes. Thine ore shall be slayne before thyne eyes, and þ shalt not eate therof. Thyne asse shall be vyolentlye taken awaye euen before thy face, and shall not be restored the agayne. Thy shepe shall be geuen vnto thyne enemyes, and no man shall helpe the. Thy sonnes and thy doughters shall be geuen vnto another nacyon, and thyne eyes shall se, and dale vpon them al daye longe, but shalt haue no myghte in thyne hande. The frute of thy lande and all thy laboures shall a nacion which thou knowest not, eate, and thou shalt continuallye suffre vyolence onely, and be oppressed alwaye: that thou shalt be cleane besyde thy selfe, for the

Di.iii. syghte



sight of thyne eyes which thou shalt se.

The Lord shall smyte the with a murtherous botche in the knees and legges, so that thou canste not be healed: euen from the sole of the fote vnto the toppe of the heade.

Deu. xiii. b.  
2. par. 33. b.  
4. Regum  
xviii. d.  
Jer. 24. a

\* The Lord shall byynge bothe the and thy kynge (whiche thou haste set ouer the) vnto a nacion whiche nether thou nor thy fathers haue knowne, and there thou shalt serue straunge goddes: euen wod and stone. And thou shalt go to waste and be made an ensample, and a iestyng stocke vnto al nacions, wher the Lord shall carpe the. \* Thou shalt carie muche seede out in to þ felde \* and shalt geather but lytle in: for the greshoppers shall destroy it. Thou shalt plāte a byneyarde & dresse it, but shalt nether byyncke of the wyne, nether geather of þ grapes, for þ wormes shall eate it. Thou shalt haue oliue trees in al thy costes, but shalt not be anoynted with the oyle, for thyne olyue trees shall be roted out. Thou shalt get sonnes and doughters, but shalt not haue the: for they shall be carped awaye captiue. All thy trees and frute of thy lande shall be marred with \* blastynge.

Mich. 6. c

Aggr. i. b.

Di' greshoppers, sonnerede vermine.

The straungers that are among you, shall clyme aboue the vpon hye, & thou shalt come doune beneth alowe. He shall lende the, and thou shalt not lende him, he shall be before, and thou behinde.

Moreover al these curses shall come vpon the, and shall folowe the and ouertake the, tyll thou be destroyed: because thou herkenedest not vnto the voyce of the Lord thy God, to kepe his commaundementes, and ordynaunces which he commaunded the, and they shall be vpon the as miracles and wonders, & vpon thy seede for euer. And because þ seruedest not the Lord thy God w thy fulnesse, and w a good herte, whā thou hadst abundaunce of al thynges, therfore þ shalt serue thyne enemye which the Lord shall sende vpon the: in hūger and thurst, in nakednesse, and in nede of al thing: and he shall put a pocke of pezon vpon thyne necke, vntyll he haue brought the to noughte.

Jer. v. c.  
Baru. 4. c

\* And the Lord shall byynge a nacion vpon the from a farre, euen from þ ende of the worlde, as swyfte as an eagle flyeth: a nacion whose tonge þ shalt not vnderstande: a harde fauoured nacion, whiche shall not regarde the person of the olde, nor haue compassion on the younge. And he shall eate the frute of thy lande, and the frute of thy cattel vntyll he haue destroyed the: so that he shall leaue þ nether corne, wyne, nor oyle, nether þ increase of thyne oxen, nor the flockes of thy shepe: vntyll he haue brought to noughte. And he shall kepe the in, in all thy cities, vntyll thy hye and stronge walles be come doune, wherin thou trustedest, thowoe all the lande. And he shall besege the in all thy cytyes thowoe oute all thy lande, whiche the Lord thy God hath geuen the.

\* And thou shalt eate the frute of thyne owne bodye: the flethe of thy sonnes and of thy doughters, whiche the Lord thy God hath geuen the, in that straytenesse and sege wherwith thyne enemye shall besege the: so that it shall greue the mā (that is tender and excedynge delicate amonge you) to loke on his brother, and vpon his wyfe that lieth in his bosome, and on the remnaūte of his chyldren, whiche he hath yet lefte, for feare of geuyng (vnto anye of them) of the flethe of his chyldren, which he eateth, because he hath nought lefte hym in that strayghthenesse and sege, wherwith thyne enemyes shall besege the in all thy cytyes.

Yea, and the woman that is so tender, and delicate amonge you, that she dare not aduenture to set the sole of her foote vpon the grounde (for softnesse and tendernesse) shall be greued to loke on the husbāde that lyeth in her bosome, and on her sonne, & on her doughter: euen because of the after byrthe, (that is come out from betwene her legges,) and because of her chyldren which she hath borne, because she woulde eate them for nede of al thynges secretly, in the straytenesse & sege wherwith thyne enemye shall besege the in thy cytyes.

\* If thou wylte not be diligente to do all the wordes of this lawe (that are wyrtten in this boke) for to feare this glorious and fearful name of the Lord thy God: the Lord wyl smyte bothe the, and thy seed, with wonderfull plagges,

en

ges,

ges, & with great plagues, and of longe continuance, and with euell sickneses and of longe duraunce. Moreouer, he wyl brynge vpon the al the diseases of of Egypt, whiche thou wast arrayed of, and they shall cleue vnto the. Thereto all maner sickneses, and all maner plagues whiche are not wyrtten in the booke of thys lawe, wyl the Lord bring vpon the, vntyl thou be come to nought. And ye shall be lefte fewe in numbze, where before ye were as the starrs of heauen in multitude: bycause thou wouldest not herken vnto the voyce of the Lord thy God.

\* And as the Lord reioysed ouer you to do you good, & to multiplie you: euē so he wyl reioyce ouer you, to dystoye you & to bring you to nought. And ye shall be wasted frome of the lande, wherther thou goest to enioye it. And the Lord shall scatter the among al naciōs, from the one ende of the worlde vnto the other, and there thou shalt serue straunge goddes whiche nether thou nor thy fathers haue knowē: euen wod and stone.

And among these naciōs thou shalt be no sinale ceason, and yet shalt haue no reste to the sole of thy foote. For the Lord shall geue the there a tremblunge hearte, and dasinge eyes, & sorrowe of mynde. And thy lyfe shall hāge before the, & thou shalt feare both daye and nyghte, & shalt haue no trust in thy lyfe. In the moynynge thou shalt saye: woulde God it were nyghte. And at nyght thou shalt say: wold God it were moynynge: for feare of thine hert, which thou shalt feare, and for the syght of thine eyes whiche thou shalt se.

And the Lord shall brynge the in to Egypte agayne with hyppes, by the waye whiche I bade the & thou shouldest se it no more. And there ye shall be solde vnto poure enemies, for bondmē and bondwomen: and yet no man shall bye you.

The notes.

a. To bowe vnto the right hande is to adde to the worde of God. And to bowe vnto the lefte is to take awaye. As in prouer. iiii. d  
b. Miracles do some tyme strengthen the weaknesse of the faythful and blynde the vnfaythfull, and be vnto them a witnesse of dampnation.

The. xxi. Chapter.

The people are exhorted to obserue the commandmentes, for the consideration of the benefytes receaued: whiche yf they breake they are threathened to be plagued.

**T**hese are the woordes of the Appoynteement whiche the Lord commaunded Moses to make with the children of Israell in the lande of Moab, besyde the appoyntmēt whiche he made wth the in Horeb. And Moses called vnto all Israell, & sayd vnto them: Ye haue sene al the Lord dyd before your eyes in the lande of Egypt: vnto Pharaō, and vnto al his seruauntes, & vnto all his lande, and the great temptaciōs which thine eyes haue sene, and those greate myracles & wonders: & yet the Lord hath not geue you an hert to perceauē, nor eyes to see, nor eares to heare, vnto thys daye.

\* And I haue led you. xl. yere in the wyldernesse: and your clothes are not waxed old vpon you, nor are thy shoues waxed olde vpon thy feete. Ye haue eaten no breade, nor droncke wyne, or stronge dryncke: that ye might knowe, howe & he is the Lord your God.

\* And at the laste ye came vnto thys place, & Sehon the kynge of Heshbon & Og kynge of Basan came out agaynst you vnto battel, and we smote them: & toke their lād, & gaue it an inheritaunce vnto the Rubenites, and Gadites, and vnto the halfe trybe of Manasse. Kepe therfore the wordes of thys appoyntment, and do them, that ye maye vnderstande all that ye oughte to doe.

\* Ye stande here this daye euery one of you before the Lord your God: both the heades of your tribz, your elders, your officers, & all the men of Israell: your childe, your wyues, and the straunger that are in thine host, \* from the heuwer of thy wod, vnto the drawer of thy water: & thou shouldest come vnder the appoyntment of the Lord, thy God, & vnder his othe, \* whiche the Lord thy God maketh with the this day. For to make the a people vnto hym selfe, and that he maye be vnto the a God, as he hath sayde vnto thee, and as he hath sworn vnto thy fathers, Abraham, Isaac and Jacob.

Also I make not thys bonde & thys othe

Exo. xix. a

Deu. viii. a

Deu. xxi. f. a  
Deut. ii. f. a  
and. iii. a

Deu. xiii. a

Iosua. x. a

Ge. xvi. a



othe with you only: but both with him that standeth here with vs thys day before the Lord our God, and also with him that is not here with vs this day. For ye knowe, howe we haue dwelte in the lande of Egypte, and howe we came thozowe the middes of þ nationes whiche we passed by. And ye haue sene their abhominacions and their ydols: wood and stone, syluer and golde whiche they had.

Left there be amonge you, man or womā, kyured or tribe, þ turneth away in his heart this daye from the Lord our God, to goe & serue þ gods of these nationes: & left there be among you some roote that beareth gall and worme: wood, so that when he heareth þ wordes of thys curse, he blesse him selfe in hys hearte, sayinge: I shall haue peace. I wyll therfore worke after the luste of myne owne hearte, that the <sup>a</sup> droncken maye peryshe with the thyrstye. And so the Lord wyll not be mercyfull vnto hym, but then the wrathe of the Lord and his gelousye, shal smoke against that mā, & al the curses that are wrytten in this boke, light vpon him: & the Lord doe out his name frome vnder heauē, and separate him vnto euell out of al þ tribes of Israel, accordinge vnto all the curses of the appoyntemente, that is wrytten in the boke of thys lawe.

**D** So that the generacion to come of your children, that shall ryle vp after you, and the straunger that shall come from a fere lande, say when they se the plages of þ lande, & the diseases wherewith the Lord hath smitten it, how al the lande is burnt vp with brimstone & salte, & þ it is nether sowed, nor beareth, nor any grasse growe therein, after the ouerthrowyng of \* Sodome, Gomor, Adama and zeboim: whiche the Lord ouerthrew in his wrathe & angre.

And then shall all nationes also saye: \* wherfore hath the Lord done on this facion vnto this lande? & howe feareful is thys greate wrathe. And men shall saye: bycause they left the testament of the Lord God of their fathers, whiche he made with them, when he broughte them oute of the lande of Egypte. And they went & serued straunge goddes, &

worshipped them: goddes which they knewe not and which had geuen them nought. And therfore the wrathe of the Lord waxed whote vpon that land, to bringe vpo it al þ curses þ are wrytten in this boke. And the Lord caste them out of their lande in anger, wrathe, and great furiosnesse, and caste the in to a straunge lande, as it is come to passe thys daye. The secretes of the Lord oure God <sup>b</sup> are opened vnto vs, and oure children for euer, that we do al the wordes of this lawe.

**The notes.**

a. By this is signified, that both the wicked teacher & the disciple which receyueh cruel doctrine shall perishe together. Some reade that þ droncke maye be put to the thyrstie. Some that dronkenesse maye be put to thyrstie.

b. That is the Lord hath opened vnto vs hys wyl before all other people.

**The xxx. Chapter.**

**The** wordes of God is not farre from them that seke for it, but in their mouthes and heartes.



**V**hen al these wordes are come vpon thee, whether it be the \* blesyng or the curse which I haue set before the, yet yt thou turne vnto thine hert amōg all the nationes whether the Lord thy God hath thruste the \* & come agayne vnto the Lord thy God, & herke vnto his voyce accordige to al þ comānde the this daye: bothe thou and thy children w al thyne hearte, & all thy soule. \* Then þ Lord thy God wyll turne thy captiuite & haue compassion vpon the, & go & fet the agayne from al the nationes, amonge which the Lord thy God shall haue scatered thee. Though thou wast caste vnto the extreme partes of heauē: euen fro thence wyll the Lord thy God gather the, & fro thence fet the, and bringe the in to the lande whiche thy fathers possessed, & thou shalt enioye it. And he wyl shewe the kyndnes, and multiplie the aboue thy fathers. \* And the Lord thy God wyll circumsise thyne hearte, and the hearte of thy seed, for to loue the Lord thy God with al thyne heart, & al thy soule, that thou mayste lye. And the Lord thy God wyll put all these curses vpon thyne enemyes, and on them that hate the, and persecute the.

But thou shalt turne & herken vnto the voyce of the Lord, and doe all hys commaunders

Gen. xix. c

Gen. 22. b. c  
iii. 18. c. d

Jer. ml  
ii. mach  
and. d. l

Deut. 10

ii. d  
iii. g

The. xxii. Chapter.

Moses began to speake vnto the people in the tabernacle. This booke Deuteronomie is written and layde in the tabernacle bysde the arke. The Levites are charged to reade it to the people.



And Moses went and spake these wordes vnto all Israell, and sayde vnto them: I am an hundred and .xx. yere this day, & can no more goe out & in. Also the Lord hath sayd vnto me, thou shalt not goe ouer this Iordan. The Lord your God he wyl go ouer before the, & he wyl dystrope these nacions before the, and thou shalt conquere them. \* And Josua, he shall goe ouer before the, as the Lord hath sayde. And the Lord shall goe vnto them, as he dyd to \* Sehon & Og kynges of the Amozites, & vnto their landes, whiche kynges he dystroyed. And when the Lord hath deliuered them to the, see that ye do vnto them accordyng vnto all the commaundementes whiche I commaunded you. Pluck vp your heartes and be ströge, dreade not, nor be afrayde of them: for the Lord thy God hym selfe wyl goe with the, and wyl neither lette the goe nor forsake the.

Rum. xx. b  
Deut. iii. b

nu. xviii. b

Ru. xxi. d.

Deu. vii. a  
Josua. i. b.  
iii. Re. ii. a.

Rum. iii. d

u. Ed. s. a

commaundementes, whiche I commaunde the this day. And the Lord thy God wyl make the plenteous in al the workes of thyn hand, and in the frute of thy bodye, in the frute of thy catell, & frute of thy lade & in riches. \* For the Lord wyl turne agayne and reioyce ouer the to do the good, as he reioysed ouer thy fathers: Vt thou herken vnto the voyce of the Lord thy God, to kepe hys commaundementes & ordinaunces whiche are written in the boke of this lawe, vt thou turne vnto the Lord thy God with al thyn heart, & al thy soule.

\* For the commaundement whiche I commaunde the this day, is not separated from the, neitther farte of. It is not in heauen & thou needest to saye: who shall goe vp for vs to heauen, and sette it vs, that we maye heare it and doe it: Neither is it beyonde the sea, that thou shouldest say: who shall go ouer the sea for vs, & set it vs, that we maye heare it, and doe it. But the worde is very nye vnto the: euen in thy mouth, and in thyn heart, that thou do it.

Beholde I haue set before you this daye lyfe and good, deathe and euell: in that I commaunde the this daye to loue the Lord thy God, & to walke in his wayes, & to kepe his commaundementes, his ordinaunces & his lawes: that thou mayste lyue and multiplie, & that the Lord thy God may blesse the in the lande, whether thou goest to possesse it.

But & vt thyn heart turne awaye, so that thou wylt not heare: but shalt go astraye and worship straunge gods, and serue them, I pronounce vnto you this day, that ye shall surely perishe, and ye shall not prolonge your dayes vpon the lande whether thou passest ouer Iordan to goe and possesse it.

\* I cal to recorde this day vnto you, heauen and earthe, that I haue set before you lyfe & deathe, blessinge & cursyng: therefore chose lyfe, that bothe thou and thy seed may lyue, that thou mayst loue the Lord thy God, be obedyente vnto hys voyce & cleaue vnto hym. For he is thy lyfe, & the length of thy dayes, that thou mayst dwel vpon the earth whiche the Lord sware vnto thy fathers: Abraham, Isaac and Jacob, to geue them.

And Moses called vnto Josua, and sayde vnto him in the sight of al Israell. \* Be ströge and bolde, for thou must go with this people vnto the lande whiche the Lord hath sworn vnto their fathers, to geue them, and thou shalt geue it them to inheryt. And the Lord he shall go before the: and he shall be with the, and wyl not let thee goe nor forsake the, feare not therefore nor be discomforted. And Moses wrote this lawe, and deliuered it vnto the priestes & sönes of Leui (whiche bare the arcke of the testament of the Lord) and vnto all the elders of Israel, and commaunded them, sayinge: \* At the ende of. vii. yere, in the tyme of the feyere, in the feast of the tabernacles, when all Israel is come to appeare before the Lord thy God, in the place whiche he hath chosen: see that thou reade this lawe before all Israell in their eares. Gather the people together: both men, women and children, & the straungers that are in thy cities, that they maye heare, learne & feare the Lord your God, & be diligent to kepe all the wordes of this



# Moses songe. Deuteronomium.

thys lawe, and þ their children whiche knowe nothyng maye heare, and lerne to feare the Lorde your God, as longe as ye lyue in the lande, whether ye goe ouer Jordan to possesse it.

**D** And the Lorde sayde vnto Moses: Behold, thy dayes are come, that thou must die. Cal Iosua and come & stande in the tabernacle of wytnesse, that I maye geue h; in a charge. And Moses and Iosua went and stode in the tabernacle of witnesse. And þ Lorde appeared in the tabernacle: euē in þ pillar of the cloude. And the pillar of the cloud stode ouer þ doze of the tabernacle. And the Lorde sayd vnto Moses: beholde, thou must slepe with thy fathers, and thys people wyl goe a whoorpyng after straunge goddes of þ lande (whether they goe) and wyl forlake me, & breake the appoyntmēt, whiche I haue made with them. And then my wrathe wyl waxe whote agaynst them, and I wyl forlake them, and wyl h; hyde my face frō them, & they shalbe consumed. \* And when much aduersite and tribulacion is come vpon them, then they wyl say: because our God is not amonge vs, these tribulacions are come vpon vs. But I wyl hyde my face that same tyme, for al the euels sake whiche they shal haue wroughte, in that they are turned vnto straunge goddes.

Deu. viii. c  
Deu. xxx. a

Deu. viii. c  
Deu. xxx. a

Nowe therfore write ye this songe, & teache it the children of Israel, & put it in their mouthes, that this sōge may be my witnesse vnto the children of Israel. For when I haue broughte them in to the lande (whiche I sware vnto their fathers) that runneth with milke and honye, then they wyl eate, and fyll them selues, & waxe fat, and turne vnto straunge goddes, and serue them, and rayle on me, and breake my testament. And then when much mischefe & tribulacion is come vpon them, thys song shal answer before them, and be a witnesse. It shal not be forgootten out of þ mouthes of their seed: for I know their imaginacion, whiche they goe aboute euē now, before I haue brought them in to the lande whiche I sware. And Moses wrote this songe the same ceason, and taughte it the chyldren of Israel. And the Lorde gaue Iosua the

sonne of Nun a charge, and sayde: be bolde & stronge, for thou shalt bypnyge þ children of Israel into the lande, whiche I sware vnto them, & I wyl be w; the.

When Moses had made an ende of wrytyng out of the wordes of thys law in a boke vnto the ende of them, he commaunded the Leuites, whiche bare the arcke of the testament of the Lorde, sayinge: take ye the boke of thys lawe, & put it by the side of the arcke of the testament of the Lorde your God, and let it be there for a witnesse vnto the. I for knowe thy stuburnesse, & and thy styffe necke: beholde, whyle I am yet a lyue with you thys daye, ye haue bene disobedient vnto þ Lorde: & how much moze after my death.

Gather vnto me all the eldets of your tribes, and your officers, that I maye speake these wordes in their eares, & call heauen and earth to recorde agaynst the. For I am sure þ after my deathe, they wyl vtterly marre the selues, & turne frō the way which I haue comaunded you, & tribulacio wil come vpon you in þ latter dayes, when ye haue wrought wickednesse in the sight of the Lorde, to prouoke hym with the workes of your handes. And Moses spake in the eares of all the congregacion of Israel: the wordes of this sōge, vnto the ende of them.

## The notes.

- a. To go in & out is to exercise the office of a minister and leader of them: as Christ sayeth of the ministers and pastors. John. f. a.
- b. To hyde hys face is as muche as not to beare to and to take awaye the tokens of his kindness as when he geueth no care to our prayers, nor sheweth vs any token of loue, but setteth before our eyes greuous afflictions, and euen very deare, as Job. xiii. d. Mich. iii. b.

## The xxxii. Chapter.

The songe of Moses. He goeth vp vnto the toppes of Abarim to see the lande of promise.

**H**ear O<sup>a</sup> heauen, what I shal speake, & heare O<sup>a</sup> earth þ wordes of my mouth. \* My doctrine droppe as doeth þ rayne, and my speach flow as doeth the dew, as the myselyng bpō the herbes, and as the droppes vpon the grasse. For I wyl cal on þ name of the Lorde: Magnifie the might of our God.

He is a rocke, and perfect are hys dedes, for all hys wayes are with discretion.

# Moses longe. Deuteronomium. Fol. cxi.

crecion. God is faythfull and without wickednes, both righteous & iust is he.

The frowarde and ouerthwart generation hathe marred them selues to himwarde, and are not his sonnes for their deformities sake. Doeſt thou ſo rewarde the Lorde? O foliſh nacio and vnwiſe. \* Is not he thy father, & thyne owner? \* hath he not made the, & ordeyned the? Remembre the dayes that are paſte: conſider the yerres from tyme to tyme. \* Alke thy father, & he wyl ſhewe the, thyne elders, and they wyl tel the. \* When the moſt hygheſt gaue the nacions an inheritaunce, and deuided the ſonnes of Adam, he put the borders of þe nacions, faſt by the multitude of the chyldren of Iſrael.

**B** \* for þe Lordes part is his folcke, & Jacob is þe porciõ of his inheritaunce.

He founde him in a deſert lande, in a horde grounde, & a roypnge wylde- neſſe. He led him about, and gaue him vnderſtandynge, and kepte hym, as the aple of his eye.

As an Eggle that ſittrith vp her neſt, and ſtetereth ouer her younge, he ſtretched out hye \* wynges, and toke hym vp, & bare him on his ſhoulders. The Lorde alone was his guyde, and there was no ſtraunge God with him.

He let hym vp vpon an hye lande, and he ate the increaſe of the feldeſ.

\* And he gaue him honye to ſucke oute of the rocke, and oyle oute of the harde ſtone. With butter of kine & milke of the ſhepe, with fatte of the lambes and fat rammes and he gootes, with fatte kidnetes & w wheate. And of þe bloude of grapes thou dzonkeſt wyne.

And Iſrael waxed fatte and kicked. Thou waſt fatte, thicke & ſmothe. And he let God goe that made him & diſpiſed the rocke that ſaued hym. They angered him with ſtraunge goddes, and with abhominacions prouoked hym.

\* They offered vnto ſelbe deuels & not to God, & to goddes which they knewe not & to newe goddes that came newe: lye vp, which their fathers feared not. Of the rocke that begat the, thou arte vnmynndful, & haſt forgotten God that made the. And when the Lorde ſawe it, he was angre bycauſe of the prouocynge of his ſonnes and doughters.

And he ſayde: I wyl \* hyde my face from them, & wyl ſee what their ende ſhalbe. For they are a froward generation, and chylzen in whom is no fayth. They haue angered me with that which is no God, & prouoked me with their vanities. \* And I agayne wyl angre them with them whiche are no people, and wyl prouoke them with a folpthe nacpon. \* For fyre is kyndled in my wrathe, and ſhall burne vnto the botome of hell. And ſhal consume the erth with her increaſe, and ſette a fyre the botoms of the mountaynes. I wyl heape miſcheues vpon them, and wyl ſpende al myne arrowes at them.

Burnt with hungre, & consumed w heate and with bitter peſtilence. \* I wyl alſo ſende the teethe of beaſtes vpon them, and poyſon ſerpentes. Without forth, the ſwerde ſhall robbe them of their chylde: and within, in the chamber, feare: bothe younge men and younge women, and the ſuckelynges with the men of gray heades. I haue determined to ſkater them thorowout the worlde: and to make awaye the remembraunce of them fro amonge men. Were it not that I feared the raplyng of their enemies, leſt their aduerſaries woulde be proude, and ſaye: oure hye hande hath done all theſe worckes and not the Lorde.

For it is a nacio that hath an vn- happye forcaſt, and hath no vnderſtanding in them: I wolde they were wyſe and vnderſtoode this and wolde conſyder theyr latter ende.

Howe it cometh that one ſhal chaſe a thouſande, and two put ten thouſande of them to flyghte: excepte their rocke had ſolde them, and bycauſe the Lord had deliuered them.

\* for oure rocke is not as their rocke, of thys our enemies them ſelues be iudges. But their vines are of the vines of Sodome, and of the feldeſ of Gomorra. Theyr grapes are grapes of gal, and their cluſters be bitter.

Their wine is the poyſon of dragõs, and the cruel gal of aſpes. Are not ſuche thynges layde in ſtoze with me, and ſealed amonge my treasures? \* When geaunce is myne, and I wyl rewarde: their feete ſhall ſlyde, when the tyme cometh

Loke as  
foze in þ  
1771. d.

Roma. 9. d

Ier. 25. d

Ierem. 5. d  
Joel. 1. a.

Exo. 22. d  
1. 2. d. d.

Eccle. 12. d  
Rom. 12. d  
Eccl. 1. d



# Moses longe. Deuteronomium.

cometh. for the tyme of their distruc-  
tion is at hande, & the tyme that shall  
come vpon them maketh haste.

4. mac. 7. b

\* For the Lorde wyl do iustice vnto  
hys people, and haue compassion on  
his seruantes. for it shalbe sene that  
their power shal fayle, and at the laste  
they shalbe prisoned and forsaken.

Jerme. 4. b

And it shall be sayde: \* Where are  
their goddes and their rocke wherein  
they trusted.

The fat of whose sacrifices they ate,  
and dranke the wyne, of their drinke  
offerings, let the ryle vp & helpe you,  
and be your protection.

Deut. 33. 7

1. M. 2. 11. b

Job. 7. b

See nowe howe that I, \* I am he,  
and that there is no God but I. \* I  
can kyll and make alpye, and what I  
haue smitten that can I heale: \* nether  
is there that can deliuer any man oute  
of my hande.

For I wyl lyfte vp myne hande to  
heauen, and wyl saye: I lyue euer.

Yf I whette the edge of my swerde,  
and myne hande take in hande to doe  
iustyce, I wyl shewe vengeaunce on  
myne enemies, and wyl rewarde them  
that hate me.

I wyl make myne arrows broncke  
with bloude, and my swerde shal cate  
fleshe of the bloude of the slayne, and  
of the captiue and of the bare heade of  
the enemye.

Rom. 9. b

\* Praise ye hethen his people, for  
he wyl auenge the bloude of his ser-  
uantes, & wyl auenge him of his ad-  
uersaries, and wyl be merciful vnto  
lande of hys people.

And Moses wente and spake al the  
wordes of this song in the eares of the  
people, bothe he and Iosua the sonne  
of Nun. And when Moses had spoken  
all these woordes vnto the ende to all  
Israel, then he sayd vnto them. \* Set  
your heartes vnto all þ woordes which  
I testify vnto you this daye: that ye  
commaunde them vnto your chylde,  
to obserue and do al the woordes of this  
lawe. for it is not a bayne worde vnto  
you; but it is your lyfe, and thorowe  
this woorde ye shall prolonge your  
daies in the land whither you go ouer  
Jordan to conquere it.

Deut. 32. 1  
2. 1. 1.

And the Lorde spake vnto Moses  
& selve same daye, saying: get the vp in

to this mountayne Abarim vnto mou-  
nt Abo, whyche is in the lande of Mo-  
ab ouer agaynst Iericho. And behold  
the lande of Canaan, whiche I geue  
vnto the chylde of Israel to possesse.  
And dye in the mounte which thou go-  
est vpo, and be gathered vnto thy peo-  
ple. \* As Aaron thy brother dyed in  
mounte Hor & was gathered vnto hys  
people, for ye trespassed agaynst me: a-  
monge þ chylde of Israel: at þ waters  
of strife, at Cades in þ wilderness of zin:  
because ye sanctified me not amonge þ  
chylde of Israel. Thou shalt see the  
lande before the, but shalt not goe thy-  
ther, vnto the lande which I geue the  
chylde of Israel.

The notes.

a. The prophetes customably, whē they speake  
with a feruent affection, do speake vnto thynges  
þ haue no lyfe, euen as they speake vnto men, as  
in Esai. 1. a. And here Moses thinking that the  
chylde of Israel wold not earnestly heare him,  
& that he should lose his labour willerly yet hea-  
uen & earth to heare him & to be his witness: þ  
he recited this song vnto them.

b. Rocke. God is called a rocke, because he & his  
woorde lasteth for euer, he is sure to trust to, and a  
perfect comfort to belouers, and their singuler  
defence at all tymes. 11. Reg. 19. a.

c. Duelye the saythfull whiche are, signified by  
Jacob, are Goddes portion: the vnbelyuers be-  
longe not vnto him.

d. To beare them on his shoulers is to save and  
kepe them from euil, & let them haue fruition of  
his goodnes, as in Rume. 11. c.

e. By these thynges named are signified abun-  
dauce of all good thynges as it is sayde in the  
psalme. 121. b.

f. Here recited be. 111. places of the swerde, that  
many shal be slayne, & they shal be leade captiue  
& brought in to bondage, and þ their heades shuld  
become bare, that is their kingdome and priu-  
hede shoulde be taken awaye from them.

g. To testify the worde is to preache the worde  
and therfore is the worde called a testimony or  
witness. psalme. 119. b.

The xxxiii. Chapter.

Moses bringe blesseth all the trybes of Israel.

**B**ys is the blessinge wherby  
Moses Goddes man blessed  
the chylde of Israel be-  
fore hys deathe, sayinge:

\* The Lorde came from Sinat & he  
wed his beames from Seir vnto the  
appeared gloriously fro mount phara,  
and he came with thousandes of sanc-  
tes, and in hys ryght hande a lawe of  
fyr for the. Howe laud he the people

\* All his sayntes are in his hade. They  
ioyned them selues vnto thy soote and  
receaued thy woordes: Moses gaue þ  
a lawe

# The blessinges. Deuteronomiū. Fol. cxii.

a lawe whiche is the inheritance of the congregatio of Jacob. And he was in Israell hyng when he gathered the heades of the people, and the tribes of Israell together.

Ruben shall lyue, and shall not dye: but his people shall be fewe in nombre. This is the blessing of Iuda. And he sayde: heare Lorde, the voyce of Iuda, and bynging hym vnto his people: lette his handes light for hym: but be thou hys helpe agaynst his enemies.

And vnto Leui he sayde: thy perfectnes and thy light be after thy merciful man who thou tēptedest at Massah with whom thou stryuedest at the waters of strife. He sayeth vnto his father a mother: I sawe hym not, and vnto his brethren I knew not, and to his sone I wote not: for they haue obscured the wordes, and kept thy testamente. They shall teache Jacob thy iudgemētes, & Israell thy lawes. They shall putte cens before thy nose, and whole sacrificies vpon thyne altare. Blesse Lorde their first frutes, & accept þe worckes of their handes: smyte the backes of them that tyle agaynst the, and of them that hate them: that they tyle not agayne.

Vnto Beniamin he sayde. The Lordes dwelling shall dwel in safetye by him, and kepe him selfe in the haue by hym contynuallye, and shall dwell betwene his shoulders.

And vnto Ioseph he sayde: blessed of the Lorde is his lande, with the goodly frutes of heauen, with dewe and with spraynges that lye beneth: & with frutes of the encrease of the sonne, and with ripe frute of the moone, and with the toppes of the mountaynes þe were frome the begynninge and with the dayntes of hylls that laste euer and with goodly frute of the earthe and of the fulnesse thereof.

And þe good wil of him that dwelleth in the bush, shall come vpon the head of Ioseph and vpon the toppe of the head of hym that was separated frome amonge his brethren, his bewtie is as a first borne oxe, and hys hornes as the hornes of an vnicorne. And with them he shall pushe the nations together, euē vnto the endes of the world. These are

the manye thousandes of Ephraim, & the thousandes of Manasse.

And vnto Zabulon he sayde: Reioyce Zabulon in thy goinge out, and thou Issachar in thy tentes. They that call the people vnto the hyll, and there they shall offer offerings of righteousness. For they shall sucke of the aboundaunce of the sea, and of treasure hyde in the sande.

And vnto Gad he sayde: blessed is þe rowmemaker Gad. He dwelleth as a lyon, and caught the arme and also the toppe of the head. He sawe hys begynnyng, that a part of the teacher was hydde there and came with the heades of the people, and executed the righteousness of the Lorde, and his iudgemētes with Israell.

And vnto Dan he sayde: Dan is a strong whelpe, he shall flow from Balan.

And vnto Asephthal, he sayde: Asephthal he shall haue aboundaunce of pleasure, and shall be fylled with the blessing of the Lorde, & shall haue his possessions in the south west.

And of Aser he sayde: Aser shall be blessed with children, he shall be acceptable vnto his brethren, and shall dippe his fote in oyle: Zion and brasle shall hang on thy howes, & thyne age shall be as thy yowth.

There is none like vnto the God of Israell: he that sitteth vpon heauē, shall be thyne helpe, whose glorie is in the cloudes, that is the dwelling place of God from the begynnyng and from vnder the armes of the worlde: he hath caste oute thyne enemies before the, and sayde: dystroie. And Israell shall dwell in safetye alone. And the eyes of Jacob shall loke vpon a lande of corne and wyne, more ouer hys heauen shall droppe wyth dewe. Happy art thou Israell, who is like vnto the people that arte saued by the Lorde thy hynde, and helper, and swerde of thy glorie. And thyne enemyes shall hyde them selues frome thee, and thou shalt walke vpon their hye hylls.

## The notes.

a. That is, let thy priestes office be happye & fortunate before God and men, by prayer, teaching and good ensample geuynge, as it was in Moses. This is the light and perfectnesse, whiche Moses put in the breast lappe of iudgemente.

Exod.

Dr (as  
som tyme)  
lawgeure

Why  
St  
mean is  
left oute  
there ap-  
pearer  
no cause  
þ is cū-  
dent and  
worthye  
to be bel-  
ued.



Exod. xxi. e. and Num. xxi. d.

The Chald. interpic. readerth, with perfect-  
ness and light induceth thou the man that was  
founde holpe.

b. That is they shall haue abondance of riches,  
what of marchaundise compunge by sea, and of  
metalles of the earth.

c. Motoms maker, because with warre he made  
rotome, for he was a valiant warrioure:

d. The Chald. interpic. was buried there

e. In safetie alone, loke Num. xxi. d. vpon this  
worde. To dwell by him selfe.

The. xxxiii. Chapter.

Moses dyeth, Israel wepeth. Josua succeedeth in  
Moses rowne.

Num. xxi. c.

Deut. iii. d  
s. War. ii. a



And Moses went from  
the felde of Moab vp  
into mount Abarim, which  
is the toppe of \* Phari-  
sah is ouer agaynste  
Jericho. And the Lorde  
shewed him al the lande of Gilead euen  
vnto Dan, and all Nephtali and the  
lande of Ephraim and Manasse, and  
al the land of Iuda: euen vnto the vt-  
most sea, and the south, and the region  
of the playne of Jericho the citie of  
palmetrees euen vnto zoar. And the  
Lorde sayde vnto hym. \* This is the  
lande which I swate vnto Abraham,  
Isaac and Jacob, sayinge: I wyl geue  
it vnto thy seed. I haue shewed it thee  
before thine eyes: but thou shalt not  
goe ouer thither.

So Moses the seruaunte of the

Lorde dyed there in the lande of Mo-  
ab, at the commaundement of the Lorde,  
And he buryed hym in a valey in the  
land of Moab besyde Beth Phoez: but  
no man wist of his sepulchre vnto this  
day. And Moses was an hundred and  
xx. yere olde when he dyed, and yet his  
eyes were not dymme, nor hys chekes  
abated. And p children of Israel wept  
for Moses in the felde of Moab, xxx.  
dayes. And the dayes of wepyng and  
mournynge for Moses, were ended.

And Josua the sonne of Nun was  
ful of the spirite of wisdom: for Mo-  
ses had put his hande vpon him. And  
all p childre of Israell herkened vnto  
him & did as p Lorde comaunded Moses.  
But there arose not a prophete sence  
in Israell lyke vnto Moses, whom the  
Lorde knewe face to face, in all the  
myracles and wonders whiche the  
Lorde sente hym to doe in the lande of  
Egypte, vnto Pharaon and all his ser-  
uauntes, and vnto all hys lande: and  
in all the myghtye dedes and greate  
terrible thynges whiche Moses dyd in  
the syghte of all Israell.

The ende of the fyfth boke  
of Moses.

*[Faint, illegible text from the reverse side of the page, likely bleed-through from the next page.]*



**The seconde**  
parte of the Byble con-  
taynyng these  
boke.

**The booke of Iosua.**  
**The booke of Iudges.**  
**The boke of Ruth.**  
**The first boke of Samuel.**  
**The seconde boke of Samuel.**  
**The.iii.boke of kynges.**  
**The.iiii.boke of kynges.**  
**The.i.boke of the chronicles.**  
**The.ii.boke of the chronicles.**  
**The first boke of Esdras.**  
**The.ii.boke of Esdras.**  
**The boke of hester.**  
**The boke of Ijob.**





11. 10. 11

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# The booke of

Josua.

## The. i. Chapter.

The Lord encourageth Josua to invade the land of promysse, and commaundeth him continually to recorde Deuteronomium.



After the death of Moyses the seruat of the LORD: the LORD spake vnto Josua the sonne of Nun. \* Moyses minister, sayinge: Moyses my seruāt is dead. Howe therfore by a go ouer Jordan, both thou & al this people, vnto the lande the which I geue vnto the children of Israell. \* All the places that the soules of your fete shall treade vpon, haue I geuen you, as I sayd vnto Moyses: from the wyldernesse & thys Libanon vnto the great riuer Euphrates: and all the lande of the Hethites, euen vnto the great sea toward the going downe of the sunne, shall be youre coastes. There shall not a man be able to withstande the all the dayes of thy lyfe. \* For as I was with Moyses, so wyl I be with the. \* I will nether leaue the, nor forsake the. \* Be strong & bold: for vnto this people shalt thou deuyde the lande which I swate vnto their fathers to geue them.

I boue all thyng be stronge and harden thy self, to obserue and to do, accordyng to all the lawes, whiche Moyses my seruauant commaunded the. \* Tourne there fro nether to þ right hand, nor to the lefte: that thou mayest haue vnderstanding in all thou takest in hand: let not the boke of this lawe depart out of thy mouth: But recorde therein day and nyght that thou mayest be circumspect to do accordyng to all that is wyrtten therein. For then shalt thou make thy waye prosperous, and then thou shalt haue vnderstanding. Beholde, I haue sayde vnto the, be strong and bold: neether feare, nor dread: For the Lord thy god is with the, whethersoever þ goest.

Then Josua commaunded the officers of the people, sayinge: Go thorowe the middes of the host, and commaund þ people, sayinge: prepare you vitayles

for after three dayes ye shall passe ouer this Jordan, to go and enioye the land, which the LORD your GOD geueth you, to possesse it.

And vnto the Rubenites, Gadites, and halfe the tribe of Manasses, spake Josua, sayinge: \* Remember that which Moyses the seruauent of the Lord commaunded you, sayinge: the Lord youre GOD hath geuen you rest, and hath geuen you this lande. Let your wyues, your children, and your cattell remaine in the lande whych Moyses gaue you on thys syde Jordan: But go ye before youre brethren armed, all that be men of warre, and helpe theym vntyll the LORD haue geuen your brethren rest, as he hath the you, and vntyll they also haue obtayned, the lande whiche the LORD your GOD geueth theym. And then retouche vnto the land of your possession and enioye it, which lande Moyses the LORDS seruauant gaue you on this syde Jordan, toward the sunne risinge. And they answered Josua, sayinge: \* All that thou byddest vs, we wyl do, and whether so euer thou sendest vs, we wyl go. Accordyng as we obeyed Moyses in all thynges, so we wyl obey the, onely the Lord thy God be with thee as he was with Moyses. And whosoever disobey thy mouth, and wyl not hearken vnto thy wordes in all that thou commaundest him, let him dye: Onely be stronge and of good courage.

## The. ii. Chapter.

Josua sendeth searchers of spies to Jericho, which were hydes of Rahab and so shapen the hartes of the pursuers. Rahab beleueth and confesseth þ god of Israell.

When Josua the sonne of Nun sent out of Settim two spies secretly, sayinge: go and be the lande and also Jericho. And they wente, and came into a harlots house, named Rahab, and lodged there. And it was tolde the kynge of Jericho, sayinge: Beholde there came men in hither to night, of the children of Israell, to spie out þ countrey. And the kynge of Jericho sent vnto Rahab, sayinge: big forth the me þ are come to the, which are entred into thy house: for they

Num. 13.

Deute. 1. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

After the Booke of the commens traus lacion. Some reade, the uernach house.

a. ii. be.



Jericho, Joshua.

Jericho, Joshua.

be come to searche out all the lande.

And the woman toke the two men & hyd them. And sayd: in dede there came men vnto me, but I wote not whence they were. And about the tyme of þe churche of the gate when it was darcke, they wente oute, whether they wente I wote not: but folowe after them quickly, & ye shal take them. But she brought them hy vpon the rofe of the houle, and \*hyd them vnder flate (yet in the stalkes) which she had lying abroade vpon the rofe. And the men pursued after the, the waye to Iordan euen vnto the \*pal sage, and as sone as they whiche pursued after the were gone out, they shut the gates immediatly.

And oz euer they were a slepe, he came  
vp vnto them vpon the rooſe, and ſaid  
vnto the men. I knowe that the Lorde  
hath geuen you the lande, both becauſe  
that theſe feare of you is fallen vpon vs,  
and becauſe that the inhabitants of the  
lande ſaynt at your coming. for we  
haue hearde howe the Lorde dyed by  
the water of the red ſea before you, whe  
you came out of Egypt, and what you  
dyd to the two kynges of the Amozites  
in the other ſide Jordan. Schon, and  
Og, whiche he bitterlye deſtroyed. And  
as ſone as we had heard theſe thinges,  
our hertes dyd ſaynte. And there re-  
mained no more courage in any manne  
for feare of youre coming. for the  
LORDE youre GOD, he is the  
GOD in heauen about: and on the erth  
beneath.

And we therefore sweare vnto me ⁊ by  
the Lorde because I haue shewed you  
mercy, that ye shall also shewe mercy  
vnto my fathers house, and geue me a  
true token. And that ye shall saue a liue,  
both my father, and my mother, my bre-  
thren, and my sisters, and all that par-  
tayne vnto them. And that ye shall deli-  
uer out soules from death.

And the men answered her, our lyes  
for you to dye, yf ye better not this our  
communication. And so when the Lord  
hath geuen vs the lande, \* we will  
deale mercifullye and truly with thee.

\* And then she lette theym downe with  
a coarde throughe a wylidowe. for her  
house stode in the towne wall. And she  
dwelt in the town wal. And she said vn:

to them, get you into the mountaines,  
tell the folowiers unto you, and haue  
your selues there thre daies, untill the  
purfuars be returned, and then may ye  
go your wayes.

And the men sayde vnto her, we will be blamelesse of thy othe, whiche thou haste made vs swears. And holde, when we come into the lande, thou shalt bind this purple thar den coarbe in the windowe which thou lartell vs to come by. And thou shalt be-ynge thy father, thy mother, thy bretheren, and all thy fathers householde, euen into the house to thee. And then whoso euer go oute at the doores of thy house, into the streete, his blonde shall be vpon his plume head, and we will liue. And whoso euer shall be wth the in the house, his blonde be on oure heades, yf any mannes hande be vpon hym: And euen so yf thou utter these oure woordes, we will be quyte of the othe whiche thou haste made vs sweare. And the sayde: accordynge vnto your woordes so be it: and so sente them a waye, and they departed: And the wound y purple coarbe in the windowe.

And they departed and got them in  
to the mountaynes, and there abode thre  
dayes, buttill the pursuars were retur-  
ned. And the pursuars sought thozowe  
oute all the waye, and founde them not.  
And the two meine returned, and de-  
scended from the mountayne, and pas-  
sed ouer, and came to Josua the sonne  
of Nun, and tolde him all that hadde  
chaunced them. And they sayde vnto  
Josua the LORD hath deliuered  
into our handes all the lande, for al the  
inhabytors of the countrey fygite for  
feare of vs.

### The Notes.

b. What is he called because of his own death. Some  
say that the blood doeth here signify sinne as  
in Psal. lii. And in the second of the things. i. e.

The.iiij.Chapter.

☞ The water of Jordan dyeth up, and Jesus with the people pass over.

**A**d Josua rose early, and they removed from Seppin, and came to Jordan, bothe he and all the childre of Israel, & sojourned there because they wet ouer. And after .iii. daies,

# Passage ouer Iosua, Jordan Iosua.

the officers went thorow out the host, and commaunded the people, saying: when ye se the arcke of the testament of the Lorde your God, and the priestes that are Leuites bearynge it: then departe ye from your places and folowe after it. So yet that there be a space betwene you and it, about a two thousand cubites by measure. And come not nye vnto it, that ye maye know the way, by whiche ye must go: for ye haue not gone by it in tymes paste (and beware, that ye appoche not nye vnto the arcke.) And Iosua sayd vnto þ people: \*purify your selues, for to morowe the Lord shall shewe wonders among you. Then Iosua spake vnto the priestes, saying: Take vp the arcke of the testament, and go before þ people. And they toke vp the arcke of the testament, and went before the people.

And the Lorde sayde vnto Iosua: this day wyl I beginne to magnifye the, in þ syghte of all Israell, that they may knowe how þ as I was with Moses, so wyl I be with thee. And commaund thou the priestes that beare the arcke of the testament, saying: when ye are entered a lytel into þ water of Jordan, then stande still in it.

Then spake Iosua to the children of Israell, saying: come hyther and heare the wordes of the Lorde your God. And Iosua sayd: Herbye ye shal know, that the lpyunge God is amonge you, and that he wyl without fayle caste out before you, the Cananites, the Hethites, the Hittites, the Pherezites, the Gergesites, the Amozites, and the Jebusites. Beholde, the arcke of the appoyntment of the Lorde of al the world shal go before you into Jordā. And now take you twelue men of the children of Israel, of euery trybe a man. And as sone as the sooles of the fete of the priestes þ beare the arcke of Jehouah (the Lorde of all the worlde) treade in the water of Jordan, the water of Jordan shal deuyde it selfe: and the waters that commeth fro aboue, shal stande still vpon an heape. And when the people were departed fro their tentes to go ouer Jordan (\* the priestes bearyng þ arcke of þ appoyntment before þ people) as sone as they þ bare the arcke came vnto Jordan, and

the fete of the priestes that bare þ arcke were dipped in the brim of the water. \* Jordan beyng full ouer al his bankes all the tyme of haruest: the water þ came down from aboue dyd stoppe and stode vpon an heape, a great way (round about) a cite besyde Zartan. And the water that went downe banished into the sea of the wyldernes, called the salt sea as sone as it was deuided: & the people went right ouer agaynst Jericho. And þ priestes þ bare the arcke of the appoyntment of the Lorde, stode still vpon drye lande, vntyll all the people were cleane ouer Jordan.

## The Notes.

a. To magnifye properly is to auallie & set forth exceedingly, and to bypughe in estimacion, as it is said. Gene. xii. 9. and often in the psalmes.

## The. iiii. Chapter.

Twelue stones are reared vp for a remembrance that Jordan was dyed, & it returneth agayne his course.



As sone as the people were all gone ouer Jordan, \* the Lorde spake vnto Iosua, saying: Take you twelue men out of the people, of euery trybe a man. And commaunde you the, saying: take you hence oute of the myddes of Jordan (even out of the place where the priestes stode in a redynes) twelue stones. And take ye them a way with you, & put them in the place where you lodge at nyght. And Iosua called vnto the twelue men whiche he had prepared of þ chyldre of Israell, of euery trybe a mā, & sayd vnto the: get you before the arcke of the Lorde your God, euē into þ myddes of Jordā, and take vp euerye man a stone vpon his shoulder, accordyng vnto the nombre of the trybes of the children of Israell, that this may be a signe amonge you. And when your children aske theyr fathers in tyme to come, saying: what meane ye with these stones: the shal say vnto them, how that þ water of Jordā, deuyded at þ presence of þ arcke of the appoyntment of the Lorde: even while it wet ouer Jordā, þ water of Jordā deuyded. And these stones shal be a memorial vnto the children of Israel for ever.

And the chyldre of Israel dyd euē so as Iosua commaunded, and toke vp a. iiii. twelue



3. Reg. 2. 7.

twelve stones out of the myddes of Jordan, as the Lorde said vnto Josua: according vnto the nombre of the tribes of the children of Israel, and caried the away with the vnto place where they lodged, and layed them doune there. And therto Josua set vp .xii. stones in the myddes of Jordan in place where the sete of the priestes whiche bare the arcke of the testament stode.

Deut. 27. 8.

And there they be euē vnto this day. for the priestes whiche bare the arcke stode in the myddes of Jordan, buttill all was fynished that the Lorde commaunded Josua to saye vnto the people, according to al that Moses charged Josua. And the people hastened & wet ouer. when al the people were cleane ouer, then went ouer the arcke of the Lorde, & also the priestes before the people. And the childre of Rubē, and the childre of Gad, & halfe the tribe of Manasses went before the children of Israel armed, as Moses charged the. vnto a. xl. armed for warre, went before the Lorde vnto battel, euen vnto the wyldes fieldes of Jericho. That day the Lorde magnified Josua in the syghte of all Israel, and they feared him, as they feared Moses all the dayes of his lyfe.

Exod. 32. 2.

Josua. 11. 6.

And the Lorde spake vnto Josua, saying: commaund the priestes that beare the arcke of witnesse, to come vp out of Jordan. And Josua commaunded the priestes, saying: Ascende vp oute of Jordan. And when the priestes that bare the arcke of the appoyntments of the Lorde were ascended out of Jordan: as soone as the sooles of the priestes sete were brought to drye land, the water of Jordan retourned againe vnto his place and went ouer all his bankes as he dyd before. And the people came vp out of Jordan the tenth daye of the first moneth, and pitched in Galgal euen in the east borders of Jericho.

Exod. 21. 6.

And the .xii. stones whiche they toke out of Jordan, Josua pitched in Galgal. And he spake vnto the children of Israel, saying: when your chyldren aske you in tyme to come, saying: what meane these stones, shewe your chyldre and saye: Israel came ouer thys Jordan on drye lande. for the Lorde dyed by the water of Jor-

dan before you, buttill ye were ouer, as the Lorde poure GOD dyd vnto the red sea, whiche he dyed by before vs, till we were ouer, that al the people of the world may knowe the hande of the Lorde, howe myghtie it is, and that ye might feare the Lorde your god for euer.

The Notes.

- a. These maners of speche, vnto thys daye, vnto this present day, and suche lyke, be therefore sayd because the thynges were so done that they were not after chaunged by hym that dyd the, not in his tyme that wrote the bystorye of them. iij. c. f. Act. xxiij. a.
- b. To feare here is, reuerently to obey him and to knowe the Lorde God workynge in hym, and to do that he biddeth.
- c. Galgal is betwene Jordan and Jericho of the east ende of the citie. The word signifieth by interpretation, takinge away because the Lorde there toke away the reproche & shame of Egyptes them as in the next Cha. c. Josephus de Antiqui. lib. 7. Cha. 5. saith that it signifieth lybertye.

The. v. Chapter.

The Canaanites are afraide. The seconde circumcysion vnder Josua.

And when all the kynges of the Amorites whiche are on thys syde of Jordan to the seawarde, and all the kynges of the Canaanites whiche lye on the sea heard, howe the Lorde had dyed by the water of Jordan before the children of Israel, buttill they were ouer, their heartes faunted in theym. And there was no spete in them anye more, for feare of the comynge of the chyldren of Israel.

That same tyme the Lorde sayd vnto Josua: Make thee knyues of stone, and go to againe and circumcise the children of Israel the second tyme. And Josua made hym knyues of stone and circumcised the children of Israel in the hyll of foreskynnes. And this is the cause why Josua circumcised. All the people that came out of Egypt that were males, al that were men of warre, dyed in the wyldernes by the waye, after they came oute of Egypt. Howe all the people that came oute were circumcised. But all the people that were borne in the wyldernes by the way after they came out of Egypt, they circumcised not. For the children of Israel walked fourtye yeares in the wyldernes, till all the people of men of warre that came oute of Egypt were consumed, which harkened not vnto the voyce

hope of God, so that the Lorde sware, that he would not shewe them the lade  
 Josua. 14. f. which the Lorde sware vnto theyr fa-  
 thers, p he wold geue vs, euē a land + p  
 C floweth with mylke & honye. And their  
 children he set vp in their steade: theym  
 Josua circumcised: for they were + un-  
 circumcised, because they circumcised  
 them not by the waye.

And when all the people were ful cir-  
 cumcised, they abode styll in their plac-  
 ces in the host tyl they were whole. And  
 the LORDE sayde vnto Josua: this  
 daye I haue taken awaye the a shame  
 of Egypte from you: and called the na-  
 me of the same place Balgal vnto this  
 daye. And the chyldren of Israell pyt-  
 ched their tentes in Balgal, \* and helde  
 the feast of passeouer the fourtene daye  
 of the moneth at euē in the felde of Je-  
 richo. And they ate of the corne of the  
 lands on the morowe after passeouer,  
 swete cakes and parched corne in the  
 selfe same daye. And \* Hanna ceased  
 on the morowe, after they had eaten of  
 the corne of the lande, nether hadde the  
 chyldren of Israell Hanna anye more,  
 but dyd eate of the frutes of the lande  
 of Canaan that yete.

And when Josua was come to Je-  
 richo, he lyfte vp his eyes and looked: &  
 beholde, there stode a man before hym  
 with his swerde drawn in hys hande.  
 And Josua wente vnto him, and sayed  
 vnto him, art thou on our side or on our  
 aduersaries? And he answered. Naye,  
 but I am p captayne of the hoste of the  
 Lord and am now come. And Josua fel  
 on his face to the earthe, and dyd reue-  
 rence, and sayde vnto hym: what sayeth  
 my Lord vnto hys seruaunt. And the  
 captayne of the Lordes host sayd vnto  
 Josua: \* do thy shoes of thy feate, for  
 the place wheronthou standest, is holy.  
 And Josua dyd so.

**The Notes.**  
 a. Shame here signifieth mysery, wretchednes,  
 Egypte cōtempt & dispise, vilenes & bondage. Esa. iiii. a

**The vi. Chapter.**

**The wales of Jericho fall, and it is taken.**

**A**nd Jericho shut in her  
 people, and was shut for  
 feare of the chyldren of  
 Israell, so that no man  
 went out or in. And the  
 Lorde sayd vnto Josua:

behold, I haue geueit into thyne hand,  
 Jericho & her king, & the men of warre.  
 And ye shall compass the citie, al that be  
 men of warre, ago round about it once:  
 and so shall you do syxe dayes. And  
 seven priestes shall beare seven trom-  
 pettes of \* rammes hoznes before the  
 Arcke.

And the seuenth day, ye shall compass  
 the citie seven tymes, and the priestes  
 shall blowe with their trompettes. And  
 when there is a longe blaste blowne  
 wyth the Rammes hozne, as sone as ye  
 heare the sounge of the hozne, let al the  
 people shoute a myghtie shoute. And  
 then shall the walles of the citty fall  
 downe, and the people shall ascende vp,  
 euery mā streight before him. And Jo-  
 sua the sonne of Nun, called vnto the  
 priestes, and said vnto them: take vp p  
 arcke of the pointment, & let seven prie-  
 stes beare seven trompettes of rāmes  
 hoznes before the arcke of p Lord. And  
 he sayd vnto p people, go & compass the  
 citie: & let the men of armes go before  
 the arcke of the Lorde. And when Josua  
 had spoken vnto the people, the seven  
 priestes that bare the seven trompettes  
 of rammes hoznes before the arcke of  
 the LORDE, wente forth and blew  
 with the hoznes, and the arcke of the tes-  
 tamente of the LORDE folowed after  
 theym. And the men of armes went be-  
 fore the priestes, that blew wyth hoz-  
 nes, and the comē people came after the  
 arcke: and as they wēt, they blew wyth  
 the hoznes. And Josua commaunded  
 the people, sayinge: shoute not noz let  
 your voyce be heard, or any worde pro-  
 ceade oute of your mouthes, vntyll the  
 daye I bydde you shoute: and then  
 shoute.

And so the arcke of the Lorde com-  
 passed the citty and went about it once:  
 and then they returned into the hooſte,  
 and lodged there. And Josua rose erly  
 in the mornynge, and the priestes toke  
 vp the arcke of the LORDE, and seven  
 priestes bare seven trompettes of ram-  
 mes hoznes before the arcke of p Lord,  
 and as they went, blew wyth the hoz-  
 nes. And the men of armes went before  
 them, and the comen people came af-  
 ter the arcke of the LORDE: and as  
 they went, they blew wyth the hoznes.

a. iiii. And

After the  
 Hebrew.  
 The com-  
 men trans-  
 lation of  
 the word of  
 the Lord.





# Jericho.

# Josua.

And the seconde day they compassed the ctyte once, and returned agayne into h host, and so they dōd syre dayes longe.

And the seuenth daye they rose erlye: euen with the dawnyng of the day, and compassed the ctyte after the same maner seuen tymes: onely that they compassed the ctyte seuen times.

And at the seuenth tyme, the prestes blew with the hornes, and Josua sayd vnto the people, shoute for the **LORDE** hath geuen you the ctyte. But the ctyte shall be excommunicate, both it and al that is therein, vnto the **LORDE**: onely Rahab the harlotte shall lyue, both she and al that is with her in the house, because she \* hydde the messengers that we sente. And in anye wyse beware of the excommunicate thynges, lest ye make yowr selves excommunicate. For if thou take of the excommunicate thynges, so shall you make the hoste of Israel excommunicate and shal trouble it. But of the syluer, golde, vesselles of brasse, and yron shall be wholy vnto the **LORDE** and shall go into hys treasure.

And the people cryed, and blew wyth hornes: for whē the people heard the sounde of the hornes, they shouted a greate shoute: and the \* walles fell downe, and the people went vp into the ctyte, euery man steyghte before him, and toke the ctyte. And they utterly destroyed all that was in the ctyte, bothe manne and woman, younge and olde, ore, shepe, and asse, wyth the edge of the swerde.

Then Josua said vnto the two men that went to spie out the countrey: \* go into the harlottes house, and bring out thence, bothe the woman and all that pertaineth to her, \* as ye swate to her. And the younge men that were spyres went in and broughte out Rahab, and her father, and mother, and all her brethren and all that she hadde. And they brought out all her household and put them without the host of Israel.

And they burnt the ctyte with fyre, and all that was therein. Onely the syluer, the golde, and the thynges of brasse and yeron they put vnto the treasure of the house of the **LORDE**. \* And Josua saued Rahab the harlott, & her fa-

thers household and all that pertaineth vnto her, and she dwelt in Israel, euen vnto this day, because she hydd the messengers whiche Josua sent to spie out Jericho.

And Josua cursed at that tyme, saying: cursed be the man before h<sup>e</sup> Lorde, that tyleth vp and byldeth thys ctyte Jericho: so that he laye the foundation with the death of his eldest sonne, and with the deathe, of hys youngest set vp the gates. And the **LORDE** was with Josua: and his fame was hearde, thowrowe out all landes.

## The Notes.

a. That is the bylder of the ctyte shall leade hys childre from the eldest to h<sup>e</sup> yongest: which thing happened to Hiel of Bethel. iii. reg. xvi. d. He p<sup>ro</sup>fereth vp that which the Lorde purerly doth not walde chyldeles & without posterite.

## The. vii. Chapter.

It is spced out. Acan is stoned because he toke of the excommunicate thynges.

**B**ut yet the children of Israel trespassed in the excommunicate thynges: for Acan the sonne of Cami, the sonne of Zabdi, the sonne of Zache of the tribe of Iuda, toke of the excommunicate thynges. And the wrath of the **LORDE** waxed whote agaynst the chylde of Israel.

Then Josua sent men from Jericho to Ai, which is besyde Bethauen, on the east syde of Bethell, and spake vnto them, saying: get you vp, and belewe the countrey. And the men went vp and spied out Ai. And returned vnto Josua, and sayde vnto him: let not all the people go vp, but lette as it were a two or thre thousande men go vp, and destroy Ai, and make not all the people to labour thither, for they are but fewe.

And so there wente vp thither, about a thre thousande men, which fledde before the men of Ai. And the men of Ai smote of them vpon a thyrtye and syre men, and chased theym before the gates euen vnto Gabarim, and smote theym in the goynge downe. And the heartes of the people, were dyscouraged and \* melted lyke water. And Josua rent hys clothes and fell to the earth vpon his face before the arcke of the Lorde vntyll the euen tyme, both he and the elders of Israel, and put erth vpon

Josua. ii. a

With the death.

Dr. W. A. and. xii. d. Josua. ii. d. i. Para. 11. l. 30. 11.

Debie. xi. f

Debie. xi. f

Josua. ii. c

Debie. xi. f

Pal. 111.

hpon their heades.

And Josua sayed. \* Wh, Lorde Jeho-  
uah, wherfore hast thou broughte thys  
people ouer Jordan, to deliuer vs into  
the handes of the Amorites, to destroye  
vs: would to God we had aduentured &  
dwelt on y other syde Jordan. Oh Lord  
what shall I saye, when Israel turneth  
theyr backes before theyr enemyes:  
Moreouer the Canaanites, and all the  
enhabiters of the lande shall heare of it  
and shall come aboute vs, and destroye  
the name of vs oute of the worlde. And  
then what wilt thou do vnto thy migh-  
tie name.

And the Lorde sayd vnto Josua: get  
the vp, wherfore liest thou thus vpon  
thy face: Israel hath sinned, and also  
transgressed mine appoyntment, which  
I commaunded them, and haue taken  
of the excommunicate thynges, & haue  
stolen and hidde the, and also put them  
vnto theyr owne stuffe: And therefore  
the chyldren of Israel can not stand be-  
fore theyr enemyes. They shall turne  
theyr backes before theyr enemyes,  
because they be excommunicate. Nether  
will I bee with you anye more excepte  
ye destroy the excommunicate frome a-  
monge you.

C And vp and sanctifye the people, & byd  
them to sanctifie the selues against the  
morowe: for so sayeth the Lorde God of  
Israel, the excommunication is amonge  
you (Israel) and therefore ye cannot stand  
before your enemyes, vntil ye haue put  
the excommunication frome amonge  
you. To morow morynge ye shall come  
by your tribes. And the tribe whiche  
the Lord shall fynde guilty, shall come by  
kindredes. And y kindred which the Lord  
shall fynde guilty, shall come by househol-  
des. And y household which the lord shall  
fynde faultie, shall come man by manne.  
And he that is founde in the excommu-  
nicacion, shall be burnt with fire, both  
he and all that pertaineth vnto him, be-  
cause he hath transgressed the coue-  
nant of the Lorde, and because he hath  
brought folwe in Israel.

And so Josua rose vp earlye in y mor-  
nyng and brought Israel by theyr tri-  
bes: and the tribe of Juda was caught.  
Then he brought y kindredes of Juda,  
and founde the kindred of the zarahites

guilty. And he broughte the kindred of  
the zarahites by householdes, and zaba-  
di was caught. And he broughte hys  
householde, man by man, and Acan the  
sonne of Carmi, the sonne of zabdi, the  
sonne of zarah in the tribe of Juda was  
caught.

And Josua sayde vnto Acan: \* my  
sonne, geue glory to the Lorde God of  
Israel, and geue him prayse, & shew me  
what thou hast done, & hyde it not from  
me. And Acan answered Josua and  
sayde: of a truth I haue sinned against  
the LORDE God of Israel, and so  
and so haue I done. I saue amonge  
the spoyle a goodlye Babylonische gar-  
mente, and two hundred sicles of syl-  
uer, and a tonge of golde of fyfye sic-  
les weyghte: and I coueted them, and  
I toke them. And beholde they lye hys  
in the ethe in my tente and the syluer  
ther vnder.

D  
1. reg. xlii. c.  
John. ix. i.

After cos-  
me a cob  
or a case  
of golde  
facioned  
like a tog

And then Josua sent messengers,  
which ranne vnto the tent. And behold,  
it was hidde in his tent, and the syluer  
there vnder. And they toke them out of  
the myddest of his tente, and broughte  
them vnto Josua, and vnto al the chyl-  
dren of Israel, and powred them oute  
before the Lord.

And Josua toke Acan the sonne of  
zarah, and the syluer, and the garment,  
and the tonge of golde, and hys sonnes  
and his doughters, hys oxen, asses,  
shepe, his tent, and all that he had, and  
all Israel with him, and broughte the  
vnto the valeye of Acor.

And Josua sayde: In as muche as  
thou hast troubled vs: the LORDE  
shall trouble the this day. \* And all Is-  
rael stoned him with stones, and burnt  
hym wyth fyre, and ouerwhelmed hym  
wyth stones. And they caste vpon hym  
a great heape of stones that remaineth  
vnto this daye. And so the Lorde tur-  
ned frome hys fearch wrath. Wherfore  
the name of the place is called the va-  
leye of Acor vnto this daye.

leui. xxiii. b

Acor or a-  
chor signi-  
fieri by  
in Inces-  
peracion  
trouble or  
troubles  
sonnes.

The notes.

a. Here it appeareth that Bethell and Bethauen  
were. ii. places and not dothe one, althoughe Be-  
thell were after turned into Bethauen, when the  
ryghte scrupce of GOD was turned into lucre  
and Idolatrye. i. Reg. xiii. b. Of. iii. b. Loke  
beneath in the. xii. c

Bethell &  
Bethauen

b. Under the name of burnynge with fyre is here  
a. b.

Burnynge  
wyth fyre.



understande a greivous or cruell kinde of death  
not onely burning: for euen in this same Chapter  
it is seene howe, which yet had committed lyke  
offence. For in the Scripture signifieth anye  
payne or affliction. Jeremi. xv. c. Amos. ii. b.  
c. To geue glory to God is, to knowe him selfe a  
sinner, and God Just and true John. ix. c.

**The. viii. Chapter.**

**The** siege and wynging of Ai. The kynge thereof is  
hanged. Josua setteth vp an alter on whiche is wyrtten  
the boke of Deuteronomie. He blesteth the people.

Deut. vii. c.



**And** the Lorde sayd vnto Josua: \* feare not, nor dreade:  
but take all the men of warre  
with the, and bp: a get thee to  
Ai. Behold, I haue geue into thy hand,  
the king of Ai, and his people, his citie,  
and his lande. And thou shalt do to Ai  
and his kynge, as thou didest vnto Je  
richo and her kynge. Neuerthelesse, the  
spoyle and \* catell thereof, ye shall take  
vnto youre selues: But laye a \* watche  
vnto the towne on the backsyde therof.

Josua. vi. b  
and. vii. c.

Deut. xx. b  
Josua. viii. c.

And then Josua arose, and al the me  
of warre, to go bp vnto Ai. And Josua  
chose out thyrty thousand men of war,  
a sent the by night. And he comaunded  
the, saying: Se ye ly a wayte vnto the  
towne on the backesyde therof. So not  
very farre from the ctye, and se that ye  
be all readye. And I, and all the people  
that are with me, wyll approche vnto the  
ctye. And when they come out agaynst

Josua. vi. a.

**vs,** \* as at the fyrste time, then will we  
flee before them. And they wyl come out  
after vs, vntyll we haue plucked them  
awaye from the ctye. For they wyl say,  
they flee before vs, as at the fyrst tyme:  
for we will flee before them. Then shall  
ye ryse bp from lying awayte a destroy  
the ctye: for the Lorde youre God wil  
delyuer it vnto youre handes. As soone  
therfore as ye haue taken the ctye, se  
that ye set it on fyre. \* Accordynge to the  
commaundement of the Lorde se that ye  
do, beholde, I haue charged you.

Deut. xx. c.

And Josua sent them forth, and they  
went to ly a wayte, and laye betwene  
Bethel & Ai, on the west syde of Ai. But  
Josua lodged the night amonge the peo  
ple. And he rose bp early in the mornynge,  
and nombred the people and wente bp,  
both he and the elders of Israell before  
the people, vnto Ai. And all the men of  
warre that were with him, went bp and  
dreyne, and came before the ctye, and  
pitched on the north syde of Ai a valey

being betwene the and Ai. And he toke  
vpon a fyue thousand men, and put the  
to ly awayte, betwene Bethel and Ai,  
on the west syde of the ctye. And he put  
the people euen al the hoste, on the north  
syde of the ctye, and the lyers awayte on  
the west. And Josua went the same night  
into the myddes of the valey.

And when the kynge of Ai sawe that  
they halted and rose bp early, then the  
people of the ctye went out agaynst Is  
raell, to battell, bothe the king and all  
his people, at a time apoynted, euen be  
fore the playne, and wylt not that there  
were liers awayte on the backsyde of the  
ctye.

And Josua & al Israell sayned the sel  
ues to be put to the worse before them,  
and fled towarde the wilderness. And  
al the people of the towne cried to solow  
after the. And they solowed after Josua  
till they were drawen awaye from the  
ctie: So that there was not a man lefte  
in Ai, or in Bethel, that went not out af  
ter Israell. And they left the citie open &  
solowed after Israell.

Then the Lorde sayde vnto Josua:  
stretch out the bowckelar that is in thine  
hande toward Ai, for I haue geuen the  
it. And Josua stretched out the bowckel  
lar that was in his hande, toward the  
ctie. And the liers awayte rose quickly  
out of theyr places, & came, as soone as  
Josua had stretched out his hand, & they  
entred into the citie, and toke it, and ha  
sted and set it on fire. And when the men  
of Ai looked backe after them and sawe.  
Beholde, the smoke of the ctye ascended  
vp to heuen. And they had no place to  
flee, ether this way or that, for the peo  
ple that fled to the wilderness, turned  
backe againe vpon the solowers.

And when Josua and all Israell saw  
that the lyers awayte had taken the ctye,  
& that the smoke of it ascended. They  
turned agayne and layed on the men of  
Ai. And the other pssued oute of the citie  
agaynst them. And so wer they in the mi  
ddes of Israell, these beinge on the one  
syde of them, and the reste on the other.  
And they layed vpon them, so that they  
let none ether remayne or scape. And  
the kynge of Ai they toke a lyue, and  
brought him to Josua. And when Isra  
ell had made an ende of slaying al the en  
habilers.

habiters of Ai in the feldes and in the  
 wildernesse, by which they chased them,  
 and whē they were al fallen on the Edge  
 of the swerde, vntyll they were wasted.  
 Then all Israell returned vnto Ai and  
 smot it with the edge of the swerde. And  
 all that fell that daye, both of men and  
 women, were twelue thousande, euen all  
 the men of Ai.

for Josua plucked not hys hande  
 backe againe whiche he stretched oute  
 with the bouckelar, vntyll they had be-  
 terlye destroyed all the inhabitours of  
 Ai. \* Only the catell and the spoyle of þ  
 sayde citie, Israell toke vnto them sel-  
 ues, accordynge vnto the worde of the  
 Lord, whiche he commaunded Josua.  
 And Josua set Ai on fyre, and made it  
 an heape for euer, and a wildernesse, e-  
 uen vnto this daye. And the king of Ai  
 he hanged on tree, vntyll euen. And as  
 sone as the sunne was downe, Josua  
 comaunded that they shoulde take the  
 carkas downe of the tree, and caste it in  
 the entrynge of the gate of the cty, and  
 cast theron a greate heape of stones, þ  
 remaineth vnto thys daye.

Then Josua bilt an altare vnto the  
 Lord God of Israell, in mount Eball,  
 as Moses the seruaunt of the Lord to-  
 maunded the chyldren of Israell, accor-  
 dyng as it is wrytten in the boke of  
 the lawe of Moses: an altare of rough  
 stone, ouer which no toole of yron was  
 vsed. And they sacrfyced theron burnt-  
 sacrfyce, and offered peaceoffringes.  
 And he wrote there vpon the stones the  
 \* Seconde lawe of Moses whiche he  
 wrote in the presence of the chyldren of  
 Israell.

And all Israell and the elders therof,  
 and theyr officers, and Iudges stode,  
 parte on thys syde the arcke, and parte  
 on that syde, before the preestes: that  
 were leuites which bare the arcke of the  
 appoyntment of the Lord: as well the  
 straunger, as they that were borne a-  
 monge them: halfe of them on the fore-  
 fronte of the Mounte of Garizim, and  
 halfe of the on þ forefront of mount E-  
 ball: as Moses the seruaunte of the  
 Lord commaunded, fyrste to blesse the  
 people Israell. And after that, he read al  
 the wordes of the lawe, bothe the bles-  
 sing and cursynge, accordyng to al that

is wrytten in the boke of the lawe: so þ  
 there was not one word of all that Mo-  
 ses commaunded, whiche Josua reade  
 not, before all the congregacion of Is-  
 raell, with women and chyldren, and  
 the straungers that were amonge  
 them.

**The ix. Chapter.**

The Gibeonites obtayne peace of Josua by sottis-  
 hye, but are after excommunicate.



And when all the kinges that  
 dwell on this syde Jordan, in  
 the hilles and vales, and a  
 longe by all the coastes of the  
 great sea, euen vnto Libanon, the He-  
 thites, the Amorites, the Cananites, þ  
 Hethites, the Heuites, and the Jebu-  
 sitis hearde: they gathered them selues  
 together, to fyghte agaynst Josua and  
 Israell, with one accorde.

But when the inhabitoures of Gi-  
 beon hearde what Josua had done vn-  
 to Jericho, and Ai, they pladed wyllye,  
 and wente and sent ambasadours, and  
 toke olde sakes vpon theyr asses, and  
 wyne bottelles olde, and rent and knyt  
 together againe, and olde clouted shoes  
 vpon theyr fete, and olde raiment vpon  
 them, and all their prouysyon of breade  
 was dried vp and hoied. And they came  
 vnto Josua into the hoste, to Gilgall  
 and sayde vnto him, and vnto the men  
 of Israell: we be come from a farre coun-  
 trey, now therfore make agrement with  
 vs. And the men of Israell sayd vnto þ  
 Heuites: paraduenture you dwel amōg  
 vs, and then how shoulde we make peace  
 with you.

And they sayde vnto Josua, we are  
 thy seruauntes. And Josua sayde vnto  
 the: what are ye? and whence come ye?  
 And they answered him. From a verpe  
 farre countrey thy seruauntes are come  
 in the name of the Lord thy God: for  
 we haue hearde the fame of hym, and  
 all that he dyd in Egypte, and all that  
 he dyd to the two kynges of the Amo-  
 rites beyonde Jordan, Sehon kinge of  
 Hesbon, and Og kyng of Basan, which  
 dwelte at Ashtaroth. Wherefore oure el-  
 ders and all the inhabitoures of oure  
 countrey spake to vs, saying: take by-  
 tyles with you to serue by the waye, &  
 go agaynst them, and saye vnto them:  
 we are youre seruauntes. Nowe ther-  
 fore



# Josua.

L.T.G. xvii.6

Alt. reg. xi. 6

Deu.xix.b

And they answered Iosua, and sayd: it was tolde thy seruantes, howe that the Lorde thy God had commaunded his seruant Moses, to geue you al the lande, and to destroye all the Inhabitours therof oute of youre sighte, and

## ¶ The .x. Chapter.

The Mooures are overcome of Joshua. They with stones. The sunne standeth still, & the day is lengthened. The four hinges are hanged

304.11

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 Heb. v.  
 Capi.

And Josua ascended from Gilgall,  
both he and all the people of warre with  
him,

him, and all the men of mighte, and the Lord sayd vnto Josua: feare them not, for I haue deliuered them into thyne hand, ther shal not a man of them stand before the. And Josua came vnto them sodenly, and iourneyed from Galgath at nyghte. And the Lorde turmyled them before Israell, and slew of them a great slaughter at Gibeon, and chased them a longe the way that goeth by to Bethoron and slew them tyll they came to Ekah and Makeda. And as they fledde from Israell, euen in the goynge doune to Bethoron, the Lord cast downe great stones froime heauen vpon them, buttill they came vnto Ekah, that they dyed. And there were mo that dyed with haille stones, then the chyldren of Israell slew with swerde.

Then spake Josua vnto the Lord, & saye when the Lord deliuered the Amorites before the chyldren of Israell, and he sayde in the sight of all Israell: \*Sunne stand thou stil vpon, Gibeon, and thou Moone, in the valey of Aialon. And the sunne abode, and the moone stode still, buttill the people hadde aduenged themselves vpon their enemies. Is not this writen in the booke of the \*ryghteous, howe that the sunne abode in the middes of heauen, and halted not to go downe by the space of a whole day. And there was no daye lyke that, before it, or after it, that the Lord obeyed the voise of a man: and al because the Lord fought for Israell.

And Josua returned, and all Israell with him, vnto the hoste to Galgath: but the five kynges fledde, and hid them selves in a caue at Makeda. And it was tolde Josua, sayinge: & five kynges are found hid in a caue at Makeda. And Josua sayde: tobole greates stones vnto the mouth of the caue, and apoynte men thereto, for to kepe them. And stande ye not stille, but folowe after your enemies, and smyte the hardmost of them. And suffer them not to entre into theyr ctyes, for the Lord your God hath deliuered them into your handes. And when Josua and the chyldren of Israell had made an ende of slaying them with agreate slaughter, tyll they were wasted, yet there remaines a certayne of them, whiche entred into walled cities,

and all the people returned to the hoste to Josua at Makeda in peace, for there was no man durste moue his tonge agaynst the chyldren of Israell. Then sayd Josua: open the mouth of the caue, and baynge oute these v. kynges vnto me oute of the caue. And they dyd so, and broughte thole five kynges vnto him, oute of the caue: the kyng of Jericoh, the kyng of Hebron, the kyng of Jarmuth, the kyng of Lachis, & the kyng of Eglon.

And when they had brought out those kynges vnto Josua: Josua called for all the men of Israell, and sayd vnto the capytaynes of the men of warre, which came with him: come nere a & put your fete vpon the neckes of these kynges. And they came nere and put theyr fete vpon the neckes of them. And Josua sayde vnto them: feare not nor dreade: but bee stronge and plucke by your heries, for so shall the Lord your God sette all your enemies agaynst whiche ye fighte.

And then Josua smote them, and slew them, \* and hanged them on treues tyl euen. And at the goinge downe of the sunne, Josua gaue commaundement, and they toke them downe of the \*trees and cast them into a caue (where they hid themselves) and layed greates stones on the caues mouth, whiche remaine vnto this daye.

And that same day Josua toke Makeda and smote it with the edge of the swerde, and the kyng thereof also, and utterly destroyed them and all the soules that were therein, and let noughte remaine. And he dyd to the kyng of Makeda, \*as he dyd to the kyng of Jericho.

Then Josua wente froime Makeda, and all Israell with him vnto Libna, & foughte agaynst Libna. And the Lord deliuered it also into their handes, with the kyng also, and smote it with the edge of the swerde, and all the soules that were therein, and let noughte remaine in it, and dyd vnto the kyng thereof as he dyd vnto the kyng of Jericho.

After that Josua departed from Libna and all Israell with him, vnto Lachis, and beleged it, and assaulted it. And the Lord deliuered into the handes

Josua p. 1.

Deu. xxi. 22.

After the law Deu. xxi. d. 22. su. viii. f.

Josua. vi. 1.



# The conquestes of

# Josua.

of Iſraell Lachis, that they toke it the ſeconde daye, and ſmote it with the edge of the ſwerde, and all the ſoules that were therein, accordynge to all that he dyd to Libna.

Then Hozam kynge of Geſer came vp to helpe Lachis: But Joſua ſmote hym and his people, buttill he leſte hym noughte remainynge.

And from Lachys Joſua departed vnto Eglon, and all Iſraell with hym, and there beſeged it, and aſſaulted it, and toke it the ſame daye, and ſmote it with the edge of the ſwerde, and all the ſoules that were therein: and utterly deſtroyed them the ſame day, accordig to all that he dyd to Lachis.

Then Joſua departed vp from Eglon and all Iſraell with him, vnto Hebron. And they foughte agaynſte it, and toke it, and ſmote it with the edge of the ſwerde, and the kynge therof, and al the towneſ that pertayned to it, and all the ſoules that were therein, ſo that they leſte noughte remainynge: but in all thinges as they did to Eglon, ſo they deſtroyed it utterly, and all the ſoules that were therein.

Then Joſua returned, and all Iſraell with him to Dabit, and they fought agaynſte it, and toke it, and the kynge therof, and all the towneſ that pertayned thereto: And ſmote them wth the edge of the ſwerde, and utterly deſtroyed all the ſoules that were therein, and let noughte remaine. And as he dyd to Hebron, ſo he dyd to Dabit and the kynge therof, and as he dyd to Libna and her kynge.

And Joſua ſmote all the hille countreys, and the ſouthe countreys, and the valeys, and the ſpringes of water, with al their kinges and let noughte remaine, but utterly deſtroyed al that breathed, as the Lorde God of Iſraell commaunded. And Joſua ſmote them from Cades barne vnto Maſ, and al the contrey of Goſan, euen vnto Gibeon. And all thoſe kinges and their lande, Joſua toke at one tyme: becauſe the Lord God of Iſraell foughte for Iſrael. And then Joſua returned & all Iſrael with him, vnto the hoſte of Gilgall.

**The notes.**

**Signes & tokens.** a. That is (after the opinion of many) Moſes

wrytinge of ſuch ſignes and tokens, as God had promiſed. The booke wherein he ſhould write this, remaineth not.

b. This was not done of crueltie, but to confirme and ſtrengthen the principall and the whole booke of Iſraell, which had not, kyled all, but ſuffered ſome to live in to Lyries: that they ſhould here after ſpake no kinges of the Canaanites, whoſe poſſeſſions the L. d. gaue vnto them: in as muche as they were commaunded to ſlaye all. Deut. xx. d.

## The xi. Chapter.

The battell of Joſua with ſeuere kinges, which God ſent vnto him.



Ad when Jabin kynge of Haſor, had heard that: he ſente to Jabbab kinge of Madon, & to the kynge of Simrom, and the kynge of Achſaph. And vnto the kinges that are by northe in the mountaynes, and playnes, on the ſouthſyde of Ceneroth, and in the low countreys: and in the regions of Dor, vpo the ſea, and vnto the Canaanites bothe by Eaſte and weſte: and vnto the Amorites, Hethites, Phereſites, and Jebuſites in the mountaynes: and vnto the Heuites vnder Hermon in the land of Maſſaphah: whiche came oute and all their hoſtes wth them, a multitude of folke, euen as the ſandes of the ſea in number, with horſes and charettes exceeding manye. And al theſe kinges met together & came & pitched together vpo the water of Merom, ſo to fight w Iſrael.

And the Lorde ſayde vnto Joſua: be not afraid of them: ſo to morow about this tyme I wyl deliuer them al ſaine, before all Iſrael: and thou ſhalt hough their horſes, and burne their charettes with fyre. And Joſua came, and all the men of warre wth hym agaynſte them, vnto the water of Merom, ſodenly, and ſelle vpon them. And the Lorde deliuered them into the handes of Iſrael: and they ſmote them, and chaſed them, vnto great Sidon, and vnto the whot waters, and vnto the valeye of Maſſaphad Eaſtwarde, and ſmote them buttill they had none remainynge of them. And Joſua ſerued them as the Lorde had him, houghed their horſes, and burnt their charettes with fyre.

Then Joſua at that tyme turned backe & toke Haſor, and ſmote her king with the ſwerde. ſo Haſor before time was the heade of all thoſe kyngdomes. And

And they smote all the soules that were therein with þe edge of the swerde, bitterlye destroyng them, þe no breath was lette remayne. And burnt Hazer, with tyze, & all the cities of those kynges, with all the kynges of them. Iosua toke and smote them with þe edge of the swerde, and bitterlye destroyed them \* as Moses the seruaunte of the Lorde commaunded.

But Israel burnt none of the cities that stode vpon hylles, saue Hazer only, that Iosua burnt: But al the spoyle of the sayde Cyttes and the catell, the chyldren of Israell caughte vnto them selues: But the men onelye they smote with þe edge of the swerde vntyll they had destroyed them, and had lette no breathe remaynyng. As the Lorde commaunded Iosua, and euen so dyd Iosua \* and minished no worde of all that the Lorde commaunded Moses.

And so Iosua toke al the lande, the hylles and all the south countrey, and al the lande of Golan, and þe lowe countrey, and the playnes, and the mountayne of Israell, in the lowe countrey of the same, euen from mounte Balak that goeth vnto Seir, vnto Baal Gad in the balleye of Libanon, vnder mounte Hermon. And al the kynges of the same, he toke and smote them, & slue them.

Iosua made warre longe tyme wth those kynges: for there was no cytpe that made peace wth the chyldren of Israel, saue those Hethites that inhabited Gibeon: All other they tooke wyth battell: for it came of the Lorde to harden their heartes, þe they shoulde come agaynst Israell in battell: Euen to destroye them bitterlye, that they shoulde haue no mercye, but to byngne them to noughte. As the Lorde commaunded Moses.

And that same ceason Iosua wente and destroyed the Enakites out of the mountaynes, & out of Hebron, Dabir, and Anab, & out of al the mountaynes of Iuda, & out of all the mountaynes of Israell. And Iosua destroyed them bitterlye wth their cities. So þe there was not one Enakite lefte in þe lande of the chyldren of Israel: only in Alah, Beth, & Aiod, there remained of the.

And Iosua toke the whole lande accordyng to all that the Lorde sayde vnto Moses, & gaue it a possession vnto Israel: euery man his part in their tribes: and the lande rested from war.

### The. xii. Chapter.

What kynges Iosua and the chyldren of Israel killed, which were in nombre. xxxi.

**T**hese are the kynges of the lande whiche the chyldren of Israel smote and conquered their landes, on þe other side Jordan estwarde, fro the ryuer Arnon, vnto mounte Hermon, & al þe plaine estwarde: \* Schon kyng of the Amorites þe dwelte in Hesbon, & ruled fro Arroer, whiche lyeth on the byrm of the riuer of Arnon, and to þe myddle of the ryuer, and halfe Gilead vnto þe ryuer Jabock, þe border of the chyldre of Ammon: and in þe playne vnto þe sea of Tengeroth estwarde, & vnto the sea in the playne called the salt sea estwarde, the waye to Beth, Iesimoth and by southe vnder the springes of Phasgah.

And the coastes of Og kyng of Basan whiche was the remnaunte of the Raphaites & dwelte at Altharoth, and Edrai: and raygned in mount Hermon, and in Salecah, & thowowe out al Basan, vnto the borders of the Gesurites, and þe Macathites, & halfe mount Gilead, vnto the borders of Schon kyng of Hesbon. \* Moses þe seruaunte of the Lorde and the chyldren of Israel smote them, and \* Moses the seruaunte of the Lorde, gaue their landes a possession, vnto the Rubenites, Gadites, & halfe the tribe of Manasses.

These are the kynges of þe countrey which Iosua and the chyldren of Israel smote on this syde Iordā, westward, from Baal Gad in the valeye Libanon: Euen vnto mounte Balake that goeth vnto Seir. And Iosua gaue the lande vnto the tribes of Israell to possesse, to euery man his parte: in the vpper lande, & nether lāde, in the playnes, & springes of water, in the wyldernes, and south contrey: the Hethites, the Amorites, the Cananites, þe Pherezites, the Heuites, and þe Jebusites.

\* The kyng of Jericho: \* The kyng of Ai, helyde Bethel: \* The kyng of Jerusalem

Ru. xvi. f.

Ru. xxi. f. Deut. iii. a

Ru. xxi. f. and. g.

Ru. xxi. f. and. 34. c. Deut. iii. a Iosua. xiii. b

Iosua. vi. a Iosua. vi. a \* Iosua. x. g



# The deuision Josua.

Jerusalem. The kynge of Hebron: The kynge of Jerimoth: The kynge of La- chis: The kynge of Eglon: The kynge of Gazer: The kynge of Babil: The kynge of Gader: The kynge of Hozma: The kynge of Ered: The kynge of Lib- na: The kynge of Adolam: The kynge of Makeba: The kynge of Bethel: The kynge of Thaphuah: The kynge of He- pher: The kynge of Aphek: The kynge of Lasharon: The kynge of Madai: The kynge of Habor: The kynge of Simton- meron: The kynge of Aclaph: The king of Thenach: The king of Hagedo: the kynge of Cades: The kynge of Jaka- nam in Carmel: The king of the Con- trey of Dor: The kynge of the nations in Gilgall: And kynge Thertah: All the kynges together thirtie and one.

## The Notes.

a. Bethel is a place famous both for prayse and dispraye. viii. myles from Jerusalem on þe ryght hande as one Jounepeth from Jerusalem to Si- char, or Naples. Because of þe golden calfe which kynge Jeroboam set vp. iii. Reg. xiii. f. & g. the Jewes of contempte called it Berhauen, that is, the house of an ydoll: where as Jacob gaue it the name of the house of God Gene. xxxviii. d

## The. xiii. Chapter.

¶ Josua is commaunded to deuyde the lande to the chyldren of Israel.

**W**hen Josua was waken olde, and strycken in ye- res, the Lorde sayde vn- to hym: thou arte olde & stricken in yeres, & there remayneth yet exceeding muche lande to be possessed: This is the lande that yet remayneth: all the coastes of the Philistines: and al þe Ge- surites: from Nilus in Egypt, vnto the borders of Akaron northwarde, whiche lande was counted to pertaine vnto the Cananites, euen syue Lordes of þe Phi- listines: the Aathites, Adaites, Asca- lonites, Gethites, Akaronites, with the Guites, from the southe. All the lande of the Cananites, and Maara that per- taineth to þe Sidons, eue vnto Aphek, and to the borders of the Amozites. And the land of the Gilites, and all Liba- non towarde the sonne rysynge, from Baal Gad vnder mount Hermon vntyl thou come to Hemath, all the inhabi- toures of the hyl countre, from Liba- non vnto the \* whote waters: euen all

the Sidones. I wyll caste them oute from before the chyldren of Israel, & fe þe thou in any wise deuide it by lot vnto þe chyldren of Israel to enherit, as I haue comaunded the. Nowe therefore deuide this lande to enherite, vnto the nine tribes & the halfe tribe of Manas- ses. For þe other halfe w the Rubenites and þe Gadaites haue receaued their enheritaunce al readye. \* which Moses gaue them beyonde Jordan E. ward: Euen as Moses the seruaunte of the Lorde gaue them: frome Aroer that lyeth on the byrmye of the ryuer Arnon: with the cyrpe in the middes of the ryuer. And all the playne of Mo- ba vnto Dibon: And all the cyrpes of Sehon, kynge of the Amozites whiche raygned in Hesbon, euen vnto the bor- ders of þe chyldren of Ammon: and Gi- lead, & the landes that border vpon the Gesurites and the Machathites, & all mounte Hermon, and all Basan vnto Salekah: eue al the kyngdome of Og, in Basa, whiche raygned in Aitharoth, and Edrai, whiche same raygned of the rest of the \* Raphaites. But Moses smote them and destroyed them.

¶ Neuerthelesse the chyldren of Isra- el expelled not the Gesurites nor the Machathites: but the Gesurites & the Machathites dwell amonge the Is- raelites euen vnto thys daye: Onely vnto the trybe of Leui, he gaue none enheritaunce: \* for the offeringe of the Lorde God of Israel is their enheri- taunce as he sayde vnto them.

And Moses gaue vnto the tribe of the chyldren of Ruben by their kynce- des. And their coastes were from Aroer that lyeth on the bancke of the ryuer Arnon, and the citie that lyeth in the ryuer, and the playne aboute Midba, Hesbon, and all her townes that lye in the playne: Dibon \* Bamothbaal, and Bethbaalmeon: Jahazah, Kedemoth, and Mephath, Kirfathaim, Saba, mah, and zarath, zahar in mounte E- mak: and Bethpheoz and the springes of Phalgah, and Bethiesimoth: & all the cities in the playne. And al þe kyng- dome of Sehon kinge of the Amozites, whiche raygned in Hesbon, whom Mo- ses smote \* w the Lordes of Madian, Eui, Rekem, Zur, Hur, and Reba,

the Lordes of Schon, and the Inhabitantes of the contrey. And Baalam also the sonne of Beor & Ischafayer, the children of Israell slewe wyth the swerde, amonge other that were slayne. And the borders of the chyldren of Ruben was Jordan, with the contrey that lyeth theron. This is the inheritaunce of the chyldren of Ruben in their kynredes, wyth the cyties and villages pertaynyng therto,

**D** And Moses gaue vnto the trybe of Gad, euen vnto the chyldren of Gad, he gaue by kynredes. And their costes were Jazer, and all the cities of Gilead, and halfe the lande of the chyldren of Ammon, vnto Aroer that lyeth befoze Rabbah: And from hesbon vnto Ramoth Gazpah, and Betonim: and fro Mahanaim vnto the borders of Dabir. And in the valeye they had Betharam, Bethnimitra, Socoth, and Zaphon, the rest of the kyngdome of Schon kyng of hesbon, and Jordan and the costes that lye theron, euen vnto the edge of the sea of Ceneroth, on the other syde Jordan Estwarde. This is the inheritaunce of the chyldren of Gad, in their kynredes, & cyties with their villages.

**\* And** Moses gaue vnto the halfe trybe of Manasses. And the halfe tribe of Manasses had their parte by their kynredes. And their costes were fro Mahanaim, euen all Basan, the kyngdome of Og, kyng of Basan, and all the townes of Jair whiche lye in Basan, euen thre skore cities, and halfe Gilead, and Astath, and Edrat, cities of the kyngdome of Og in Basan, which pertainge vnto the chyldren of Machir the sonne of Manasses, and that vnto halfe the chyldren of Machir by their kynredes.

These are they to whiche Moses gaue inheritaunce in þe felde of Moab, on the other syde Jordan by Jericho Estwarde. \* But vnto the trybe of Levi Moses gaue none inheritaunce, for the Lord God of Israell he is their inheritaunce, \* as he sayde vnto them.

**C** Caleb requyeth the heritage that was promysed hym, and Hebron was geuen hym.

**C** The. xliii. Chapter.



And these are the contreyes which the chyldren inherited in the land of Canaan, vnto which Eleazar the prelate, and Iosua the sonne of Nun, and the aunciet heades of the trybes of the chyldren of Israel, gaue them their inheritaunce \* by lotte, as the Lord commaunded by the had of Moses, to geue vnto the nyne trybes, and vnto the halfe trybe of Manasses. for Moses had geuen inheritaunce vnto two tribes and an halfe on the other syde Jordan. But vnto the Leuites he gaue none inheritaunce amonge them. \* for the chyldren of Joseph were two tribes, Manasses and Ephraim. And therfore they gaue no parte vnto the Leuites in the lande, saue cyties to dwelle in and þe suburbes of the same, for their bestes and cattell. \* As the Lord commaunded Moses: euen so the chyldren of Israell did whē they deuyded the lande.

And the chyldren of Juda came vnto Iosua in Gilgall. And Caleb þe sonne of Iephune the Kenesyte sayde vnto him: thou wottest what the Lord sayde vnto Moses the mā of God, aboute me and the in Cades Barne. \* fourtye yere olde was I when Moses the seruaunt of the Lord sent me from Cades Barne to spie oute the lāde. And I brought hym worde agayne euen as I thought in myne herte. Neuerthelesse my brethren that went wyth me dyscouraged the hertes of the people. But I folowed the Lord my God euen vnto the ende.

And Moses sware the same reasoun, saying: \* the land wheron thy fete haue trooden, shalbe thyne inheritaunce and thy chyldren for euer, because thou hast folowed the Lord my God continual-lye. And now beholde, the Lord hath kepte me lusty (as he said) \* this fourtye and syue yeres, euen sence the Lord spake vnto Moses, whyle the chyldren of Israell wanderyd in the wyldernesse. And now se, I am thys day fourescore and syue yeres: and yet am as stronge at this tyme, as I was when Moses sent me: loke how strong I was then, so strong I am now, to watre and to do all maner of thynges.

Howe therfore geue me this mountayne.

b.i. tapne



# The deuision, Iosua.

of the lo-  
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d.

per. vii. d.  
Iosua. xi. c.

Iosua. xv. c.

sayne which the Lord at that time, promysed, for thou herdest at that tyme; how the Canakims were there, & howe the cyties were greate and walled. I trust the Lord wilbe with me, & I shall dypue them oute as the Lord sayde. And Iosua blessed Caleb the sonne of Iephune & gaue him Hebrō to enherit. \* And Hebrō became the enheritaunce of Caleb the sonne of Iephune & kene: site, vnto this daye: because he folowed the Lord God of Israel perpetuallye. And the name of \* Hebrō was called in olde tyme, Kariath arbe, which was a huge man among the Canakims. And the lande ceased from warre.

## The Notes.

a. Hebrō is a proper name of a citie whiche before was called the cyrpe of Arbe, wher the Arbe after the Heb. was a Giauante both myghtye & strong and of a famous name.

## The. xv. Chapter

The lot of the chyldren of Iuda and the names of the cittes and villages of the same.

**A**ND the Lotte of the trybe of the chyldren of Iuda in their kintredes was y wylbernes of syn y stretcheth to the costes of Edom southward, and is the vtmost parte of the southe costes. \* And their southcostes were fro the bynck of the salt sea and from a certen poynte of the sea that leaneth southwarde. And it went out on the south syde of y goyng vp to Acrabim, & went a long to zimma and ascended vp on the southe syde of Cadēs Barne, & went a longe to Hebrō and went vp to Ader, and sette a compassse to Barca and went alonge to Azmon and it wente oute to the riuier of Egypt: so that the ende of that coste is the Sea. And these are their southe costes.

**B** And their easle costes are the salt sea euen vnto the edge of Iordā. And their borders in the northe quarter were fro a nother poynte of the sea where Iordā endeth. And went vp to Bethhagla & went along by y northsyde of Betharabah & went vp to the stone of Bohen the sonne of Ruben. And then went vp to Dabir from the valeye of Acoz, & so northward, turnyng towarde Gilgall that lieth before y going vp to Adonim which is of the southe syde of y Riuier

And then went a longe to the water of Ensemes, & ended at the \* well of Rogell. And then went vp to the valeye of the sonne of Heunō, euen vnto y southe syde of the Jebusites the enhabitours of Ierusalem. And then went vp to the toppe of the hille that lyeth before the valeye of Bennom westwarde, and by the edge of y valeye of Raphaim northwarde: And then it draweth from the sande hille vnto the fountayne of water called Aephthoah, and gothe oute at the cities of mount Ephron: & draweth to Balah, otherwyle called Kariathia: rim: and the it compasseth from Balah westwarde, vnto Eyz, and then goeth alonge vnto the syde of mount Iarim, otherwyle called Chesalon, on y northe side therof. And cometh downe to Beth: lames and gothe to Chamnah, and goeth oute on the syde of Akarō northwarde: And then draweth to Secron and goeth a longe to mounte Balah, and goeth oute at Jabuel: and y ende of the costes is the sea. And the west borders are the great sea and the costes that lye thereon. And these are the costes of the chyldren of Iuda rounde aboute in their kintredes.

\* And vnto Caleb the sōne of Iephune was there a parte geuen amonge the chyldren of Iuda, by the mouthe of the Lord to Iosua, euen the cytie of \* Kariatharbe father of Enack whiche cyrpe is called Hebron. And Caleb droue thence the thre sonnes of Enack, Sesai, Ahman, and Thalmat, the sonnes begotten of Enack. And he went vp thence, to the enhabitours of Dabir, whose name in the olde tyme was Kariath sepher. And Caleb sayde, \* he that smyteth Kariath sepher and taketh it: to hym wyl I geue Acsah my doughter to wyfe. And Othniel, the sonne of Kenes, the brother of Caleb toke it. And he gaue hym Acsah his doughter to wyfe. And as she wēt she moued hym, to aske of her father a felde. And she \* alyghted of her asse. And Caleb sayde vnto her, what ayleth y. And she sayde, geue me a blessing: for thou hast geue me a southwarde & drye lande: geue me also springes of water. The he gaue her spriges of water, bothe aboue & beneth. This is the enheritaunce of the tribe of the

Rum. 34. a

Iud. 1. a

Iosua. 14. a

Iudic. 1. a

Iosua. 14. a

Iosua. 14. a

Iudic. 1. a

Iosua. 14. a

Iosua. 14. a

Iosua. 14. a

the children of Iuda in their kinredes.

And the cities of the tribe of the children of Iuda in all quarters, toward the coastes of Edom southwarde, were: Babel, Eder, and Jagur: Kinah, Dimonah, and Adada: Kedesh Hazor and Jerethnan: Ziph, Telem, and Baloth Hazor, Hadathah, and Karioth, Heston, other wise called Hazor: Eman, Sami and Moladah: Hazargadah, Halmon and Bethpheleth: Hazar Sual, Bersabe, and Baziathiah: Saalah, Iim, and Azen: Eltholad, Cefill, and Bozma: Zikelag, Medemenah and Senienah: Labaoth Selhim, Ain and Remon: all these cities are twentye and nyne with their villages. And in the lowe contrey they had Esthaol, Zareah, and Azenah: Zorah, Enganim, Thaphuah & Enam: Jerimoth, Abulaim, Socoh, & Azkah: Saarem, Adithaim, Gederah, and Gederothaim: fourtene cities with their villages.

Zenan, Hadazah, and Magdalgad: Delean Hazphah, and Jekthcel: Lachis, Bazarath and Eglô: Cabon, Lahamam, and Cethlis Gaderoth, Bethdagon, Maamah and Makedah: Syrtene cities with their villages.

Lebnah, Ether, and Alan: Jephthah, Alnah, and Rezb: Keilah, Kazezip & Harelah: nyne cities with their villages. Akron with her townes and villages. And fro Akron oute to the sea, all that lyeth aboute Adod with their villages. Adod with her townes and villages. Azah with her townes and villages, even vnto the riuer of Egypte: and the greates sea with the coastes that lye thereon.

And in the mountaynes, they had Samir Iathir, and Socoh: Danah: & Kariath Senath, whiche is Babir: Anab, Elthemoh, and Anim: Gozen, Hozion, and Giloh: aleuen cities with their villages. Arab, Dumah, & Elean: Jamin, Beththaphuah and Aphcah: Humatah, and Kariath Arbe: which is Hebron and Zior: nyne cities with their villages. Mas Carmel, Siph, and Jutrah: Jetrall, Jukadan, and Sanoeh: Cam, Gabaath, and Chamnah ten cities with their villages. Halhul Bethzur and Gedor: Maarath, Bethanoth, and Elthecon: Sixe cities w their vil-

lages. Kariath Baal whiche is Kariath Jathir, and Hatabba two cities with their villages.

And in the wilderness they had Beth Arabah, Medbin & Sacacah: Rebio, the citye of salt, and Engadi: Syrtene cities with their villages. \* But the Jebusites that were the inhabitants of Ierusalem: the children of Iuda could not cast oute. Wherefore the Jebusites dwell amonge the children of Iuda vnto this daye.

Judi. l. d.

### The xvi. Chapter.

The lotte of parte of Ephraim.

And the lotte of the children of Joseph selle fro Jordan by Jericho vnto the water of Jericho Eastward, and the wilderness that goeth by from Jericho thowout mount Bethel: and then goeth oute from Bethel to Lus, and runneth alonge vnto the borders of Arciataroth: and goeth doune westwarde, euen to the coastes of Japhlethi, and vnto the coastes of Bethhoron the nether, and so to Gasor, and the endes of their coastes came to the sea. And so the children of Joseph Manasses and Ephraim toke their inheritance.

And the children of Ephraim toke their coastes by kinredes. And the coastes of their inheritance Eastward were, Ataroth, Ador euen vnto Bethhoron the upper, and wente oute westwarde to Machmathah on the North side, and compassed Eastward vnto Chaanath Silo, and paste it on the Eastside vnto Janoah, and went doune fro Janoah to Ataroth and Maarath, and met at Jericho, and went out at Jordan. And their borders went fro Thaphuah westward vnto the ryuer Kanah, & the endes were the sea. This is the inheritance of the tribe of the children of Ephraim in their kinredes, & the bordering cities of the children of Ephraim, lye among the inheritance of the children of Manasses: euen al the cities w their villages. \* Not withstandinge they draue not oute the Cananites that dwelte in Gasor: but the Cananites dwell amonge the Ephraimites vnto this day, and paye tribute.

As scribble  
Judi. l. d.

### The xvii. Chapter.

The lotte of porcion of the halfe tribe of Manasse. The Canaanites become tributaries to the Israelites. Manasses and Ephraim require a greater porcion of heritage.

v. l. f.

And



**A**nd the trybe of Manasses, whiche  
Gen. 48. c was the \* eldest sonne of Joseph,  
 receaued a lotte. And Machir the  
 eldest sonne of Manasses whych was  
 the father of Gilead (and a man of war)  
 hadde Gilead and Basan. And the  
 rest of the chyldren of Manasses recey-  
 ued by theyr kynredde: whych were  
 the chyldren of Abiezer: the chyldren of  
 Helek: the chyldren of Asriel: the chyl-  
 dren of Sicheu, the chyldre of Hepher,  
 the chyldren of Semida. These are the  
 male chyldren of Manasses the sonne  
 of Joseph in theyr kynredde. \* But  
Num. 26. b  
and. xxviii. a  
and. 36. a Zelaphead the sonne of Hepher the  
 sonne of Gilead, the sonne of Machir,  
 the sonne of Manasses, had no sonnes  
 saue doughters. And these are the na-  
 mes of hys doughters: Mahela, Noa,  
**B** Hagla, Melcha and Thirza: whych  
 came before Eleazar the priest, and be-  
 fore Josua the sonne of Nun, and be-  
Num. 27. b  
and. 36. a fore the Lordes, saying: \* the LORD  
 commaunded Moses to geue vs an en-  
 herptauce amonge our brethren. And  
 he gaue them at the mouth of the Lord,  
 an enherptauce amonge the brethren  
 of their fathers. And there fell ten  
 porcyons to Manasses, belyde the land  
 of Gilead and Basan whiche are on the  
 other syde Jordan: because the dought-  
 ers of Manasses dyd enherite amonge  
 his sonnes. And Manasses other son-  
 nes, had the lande of Gilead.

And the coastes of Manasses reached  
 from Aser to Machinathah that lyeth  
 before Sicheu, & wente a lounge on the  
 ryght hande, euen vnto the inhabiteurs  
 of Enthaphuah, and the lande of Tha-  
 phuah belonged to Manasses, whych  
 Thaphuah laye in the borders betwene  
 Manasses and the chyldren of Ephra-  
 im. And the coastes descended vnto the  
 riuer Canah on whole south side Ephra-  
 im hath cities among the cities of Ma-  
**C** nasses. For the coastes of Manasses  
 were on the northsyde of the riuer, & the  
 endes of them was the sea: so the south  
 pertayned to Ephraim, and the north to  
 Manasses, and the sea is hys border.  
 And they mette togyther in Aser north  
 warde, and in Isachar estwarde. \* And  
 Manasses had in Isachar and in Aser,  
 Bethsean, & her towne: Iblean, & her  
 towne: & the inhabitours of Doz, w

the towne pertaynyng to the same: & the  
 inhabitours of Endor with the towne  
 of the same: & the inhabitours of Cha-  
 anath with her towne: & the inhabitours  
 of Hagedo with the towne of the same, e-  
 uen thre contreyes: yet the chyldren of  
 Manasses could not ouercome those ci-  
 ties: But the Cananites began to dwel  
 in the same lande. Neuertheles, asone  
 as the chyldren of Israel were waxed  
 stronge, they put the Cananites to try-  
 bute, but expelled them not.

And the chyldren of Joseph spake vnto  
**J**osua, saying: why hast thou geuen vs  
 but one lot, and one porcion to enherit,  
 seynge we be muche people, and for as  
 muche as the LORD hath blessed vs  
 so, and Josua answered them: yf ye be  
 much people, then get you vp to the wo-  
 contreye, and prepare for your selues  
 there in the lande of the Pheresites and  
 of the Kaphaites, yf mount Ephraim  
 be to narrowe for you. Then the chyldre  
 of Joseph sayde: agayne the hyl wyll  
 not be gotten of vs: for al the Canani-  
 tes that dwel in the lowe contreye haue  
 charettes of yron, and so haue they that  
 inhabite Bethsean, and the towne of  
 the same, and they also that dwel in the  
 valey of Jezreel. And Josua answered  
 the house of Joseph, Ephraim and Ma-  
 nasses, saying: ye be muche people, and  
 haue great power, and shall not there-  
 fore haue one lotte. But the hyl Halbe-  
 youtes, for it is a wodde contreye, & ye  
 shall bynge it to fashon, and it shall  
 be yours eue vnto the endes of it, for ye  
 shall be able to cast out the Cananites for  
 al their yron charettes, & for al they be so  
 stronge.

## The. xliiij. Chapter.

**C**erten are sende to deuide the lande to the other  
 seuen trybes. The lot of the chyldren of Ben Jamin.



**A**nd the whole cōgrega-  
 tion of the chyldre of Isra-  
 ell came together at Si-  
 loh, & set vp the tabernacle  
 of witness there, & the lād  
 was in subiectyō before  
 them. But there remayned amonge the  
 chyldren of Israel seuen trybes, whych  
 had not their enheritaunce deuided out.  
 And Josua sayd vnto the chyldren of Is-  
 raell: how longe are ye so slacke to go &  
 possesse the lād which the Lord god of your  
 fathers

fathers hath geuen you. Bring of euer  
 eue tribe thre men, & I may sende them.  
 And that they may rife, & walke thorow  
 the lande & distrybute it by their enhe-  
 rytaunces, & come agayne to me. De-  
 uide it into seuen partes. For Iuda shal  
 abyde by their coastes in the south, and  
 the house of Ioseph shal stande to their  
 coastes in the north. Describte ye & lād  
 therfore into seuen partes, & byng the  
 descripcyon to me hether, & I maye cast  
 lottes for you here before the LORD  
 our GOD. The Leuites haue no part  
 amonge you, for the priestshyppe of the  
 LORD is their enheritaunce. \* And  
 Gad, Ruben, and halfe the tribe of Ma-  
 nasses haue receaued their enheritaunce  
 beyonde Iordan Estward, which Mo-  
 ses the seruaunt of the Lord gaue the.

Iosua. xii. l.

And the men arose, and wente they  
 way. And Iosua charged them & went  
 to describe the lande, saying: hence, and  
 go thorow the land & describe it, & come  
 agayne to me hether: and I wyll caste  
 lottes for you before the Lorde in Si-  
 loh. And the mē departed, & walked tho-  
 row the lande, and described it by cities  
 into seuen partes in a booke, & returned  
 to Iosua into the host at Siloh. And  
 Iosua cast lottes for them in Siloh be-  
 fore the Lord, and there he deuided the  
 lande vnto the chyldren of Israell, to  
 eche their porcyō. And the lot of & tribe  
 of & chyldre of Ben Jamin came vp ac-  
 cordinge to theyr kynredes. And the  
 coastes of their lotte came out betwene  
 the chyldre of Iuda and the chyldren of  
 Ioseph. And their north coastes were  
 from Iordan, and wente vp to the syde  
 of Jericho on the north syde, and went  
 by thorow the mountaynes westward,  
 and they ended at the wyldernesse of  
 Bethauen: and went from thence to the  
 southsyde of Lus, other wyse called Be-  
 thell: and descended to Ataroth Adar:  
 vpon the hyl that lieth on the southside  
 of the nether Bethhoron. And the west  
 coaste draweth & cōpasseth southward,  
 euen from & hyl that lyeth before Beth-  
 horon, and goeth oute at Kariathbaall  
 whiche is Kariath Jarim, a cytie of the  
 chyldren of Iuda: and thys is the west  
 quarter: and the south coaste goeth frō  
 the edge of Kariath Jarim westwarde, &  
 goeth oute to the waterwelle of Nepht-

thoah, and cometh downe to the edge of  
 the hyl, that lyeth before the valeye of  
 the sonne of Bennon whych is in the  
 balleye of Raphaim northwarde, and  
 descendeth thorow the valeye of Ben-  
 non vnto the side of Jebus southward  
 and goeth down to the well of Rogell.  
 And cōpasseth frō the north, and goeth  
 forth to Enfames, and to & coastes that  
 lyeth before the goynge by vnto Ado-  
 mim: and goeth downe to the stone of  
 Bohan the sonne of Ruben: and then  
 goeth a longe towarde the syde of the  
 playne, northwarde: and goeth downe  
 into the playne: and goeth a longe to  
 the syde of Bethhaglah northwarde,  
 and endeth at the poynte of the salte sea  
 north therfrom, and at the ende of Ior-  
 dan south therfrom. Thys is the south  
 coaste.

Brec. 2  
rabarhai

And Iordan is their east coaste, thys  
 is the enherytaunce of the chyldren of  
 Ben Jamin wyth theyr coastes rounde  
 aboute and by theyr kynredes. And  
 these are the cytyes of the trybes of the  
 chyldren of Ben Jamin in theyr kynre-  
 des: Jericho, Bethhaglah, and the  
 valeye of Haziz: Betharabah, Rama-  
 rim, and Bethel: Aulin, Pharah, and  
 Ophrah: Chepar, Ammonai, Ophni, &  
 Gabai, twelue cytyes wyth theyr bylla-  
 ges. Gibeon, Ramah, and Beroth:  
 Hazphah, Caphairah, & Mozah: Re-  
 kem, Jarephel & Charelah, Zela, Eleph,  
 and the cytye of the Jebusites whych  
 is Jerusalem, Gibeath, and Kariath,  
 fourtene cyties wyth theyr villages.  
 This is the enheritaunce of the chyldre  
 of Ben Jamin in their kynredes.

## The. xij. Chapter.

The lottes or partes of zabulon, Issachar, Aser,  
 Nephtali, Dan, and Iosua.

And the seconde lotte came out vnto  
 to the trybe of the chyldren of Si-  
 meon by theyr kynredes. And  
 theyr enherytaunce fell in the myddes  
 of the enherytaunce of the chyldren of  
 Iuda. \* And theyr enherytaunce was,  
 Bersabe, Sabe, and Moladah, Hazor-  
 sual, Balah, and Azeim, Eltholad Be-  
 thul and Boymah & Kelag, Bethmarca-  
 both and Hazetlulah, Bethlebaath, and  
 Sacubeh thytene cytyes wyth theyr  
 villages. Akin, Remon, Ether, and Alā,  
 foure

(Par. v. a)

b. iii. foure



# The deuilsyon. Josua.

four cyties with their villages: & ther-  
to al the villages that lye round about  
these citie, euē vnto Salafah, Beoz, &  
Ramath, southwarde. This is the en-  
heritaunce of the tribe of the childre of  
Simeon in their kynredes oute of the  
porcyon of the chyldren of Juda, came  
the enheritaunce of the chyldren of Si-  
meon. For the parte of the chyldren of  
Juda was to muche for theym: and  
therfoze the chyldren of Simeon hadde  
theyr enheritaunce in the enherptaunce  
of theym.

**B** And the thyrde lotte came vnto the  
chyldren of zabulon accordynge vnto  
theyr kynredes. And the coastes  
of theyr enherptaunce came to Sarid,  
and wente bp to the Sea, and to Ma-  
trialah, and touched at Dabaleth, and  
mette at the ryuer that lyeth before  
Jokneuen: and tourned frome Sarid  
estwarde towarde the Sunne rplynge  
vnto the border of Chisloth in mounte  
Chabor: and then goeth oute to Dabe-  
reth and goeth bp to Japhia: and from  
thence goeth a long estwarde towarde  
the Sunne rplynge, to Sethah, Nether  
Jchah, & Jazim, and goeth to Reimon,  
Nethoar, and Neah. And compasseth  
it on the northe syde and goeth to Pa-  
than, and endeth in the valeye of Jeph-  
thahel. And Jatath, Nahalol, Seimro,  
Jedalath, and Bethlehem: twelue citie  
wth their byllages. This is the enhe-  
ritaunce of the chyldren of zabulon, in  
theyr kynredes. The sayd citie wth  
their byllages.

And the fourth lot came oute to the  
chyldren of Issachar by their kynredes.  
And their coastes were Jisraelah, Ca-  
suloth, Sunem, Napharaim, Sion, A-  
naharath: Parabith, Bision, and Abey:  
Rameth, Enganim, Enhadah, & Beth-  
phazez. And hys coastes mete at Cha-  
bor Sahazimah and at Bethlames  
and endeth at Jordan, Syrtene cytyes  
wth their byllages. This is the enhe-  
ritaunce of the trybe of the chyldren of  
Issachar by their kynredes & cytyes and  
their byllages.

**C** And the fyfte lotte came oute vnto  
the trybe of the chyldre of Aser by their  
kynredes. And theyr coastes were  
Belkath, Hali, Betem & Achsaph: Ala-  
melech, Amad & Mifseal: and mette at

Carmel on the sea, and at Sthor and  
at Labanath and turneth towarde the  
sunne rplyng to Bethdagon, and mette  
at zabulon and in the valeye of Jeph-  
thahel, and towarde the northsyde of Beth-  
emek & Pegel, and goth out on the left  
syde of Cabul: and Hebron, Rohob, Ha-  
mon, and Kanah euē vnto greate Si-  
don. And then the coast turneth to Ra-  
mah & to the strong citie of Azor & four-  
neth to Hozah and endeth at the sea: by  
the possello of Achzibah: Anah, Aphet,  
and Rohob: Twentye and two cytyes  
wth their byllages. This is the enhe-  
ritaunce of the trybe of the chyldren of  
Aser by their kynredes: These cytyes  
wth their byllages.

And the Syxte lotte came out vnto  
the chyldren of Nephthali by their kin-  
redes. And theyr coastes were frome  
Heleph and from Elō in zaananim, and  
Adami, Nekeb and Jabneel euē to  
Lakum, and go out at Jordan. And the  
coast turneth westward to Asanath  
in mounte Chabor, and then goth oute  
frome thence to Hukokath and meteth  
wth zabulon on the south syde, & wth  
Aser on the weste, and at Juda vpon  
Jordan towarde the Sunne rplynge.  
And their strong cyties are zidim, Bet,  
Hamath, Karath and Cenereth, Ada-  
mah, Hermah & Hazor: Kedesh, Corai,  
and Enhazor: Jeron, Magdelel: Ho-  
rem, Bethanah and Bethlames: nyne-  
tene cyties wth their byllages. This  
is the enherptaunce of the trybe of the  
chyldren of Nephthali by their kynred-  
des: these cyties and their byllages.

And the seuenth lotte fell to the tribe  
of the chyldren of Dan by their kynre-  
des. And the coastes of their enherp-  
taunce was zaraah, Esthalo, Jisames,  
Saelabin, Aialon and Jethlah: Eglon,  
Chemnathah and Akaron: Elthekeh,  
Gibethon and Saalath: Jebud, Bane-  
barak and Gatherron, Heiericon and  
Barcon in the countrey & lyeth before  
Japho. And the coastes of the chyldren  
of Dan went out frome beyonde them.  
For the chyldren of Dan wente bp and  
foughte agaynst Leshan and toke it, and  
smote it wth the edge of the swearde,  
and conquered it, and dwelt therein and  
called it Dan, after the name of Dan  
their father.

This

# Of the lande. Iosua. Sactua. Iol.rit.

This is the enherptaunce of 8 tribe of the children of Dan in their kynteddes: these cyties with their villages. When they had made an ende of deuydunge the lande by her coastes then the children of Israell gaue an enherptaunce vnto Iosua the sonne of Nun amonge them: at the mouthe of the Lorde they gaue hym the cytye whyche he asked, euen \* Chamnath Serah in mount Ephraim. And he bylte the citie and dwelt therein. \* These are the enherptaunces whyche Eleazar the priest & Iosua the sonne of Nun, and the auncient fathers of the trybes of the chyldre of Israell deuyned by lot in Siloh before the Lorde, in the doze of the tabernacle of wytnesse, and so made an ende of deuynge the contrey.

## The.xx. Chapter.

The cyties of refuge or Sanctuaries.

When the LORDE spake vnto Iosua, sayinge: comen wyth the chyldren of Israel, and say: \* Appoynte out fye cyties, of which I spake vnto you by Moses, that the fear that killeth anye parson vnwares and vnwyttynge, maye flee thither. And those cyties shall be your refuge from the auenger of bloude. And the fear shall flee vnto one of those Cyties and shall stande in the entrynge of the gate of the cytye and shall shewe hys cause in the eares of the elders of the sayde cytye. And they shall take hym into the cytie vnto them, and shall geue him a place that he maye dwell amonge them.

And when the auenger of bloude foloweth after him, they shall not deliuer the fear into his hande: because he smote his frende ignorauntlye, and hated hym not before tyme. And he shall dwell in the sayde cytye vntyll he stand before the congregacion in iudgement, and \* vntyll the death of the hye priest that shalbe in those dayes. And then shall the fear retourne, and come vnto hys owne cytye, and vnto hys owne house, and vnto the cytye frome whence he fledde. And they appoynted Redes in Galile, in mount Nephtali, and Sichem in mount Ephraim, & Hebron which is Hebron, in the mountaynes of Iuda. And on the other syde

Jordan ouer against Jericho eastward, they gaue Beroi in the wilderness vpon the plaine, out of 8 tribe of Ruben: Ramoth in Gilead out of 8 trybe of Gad, and Golan in Basan out of the trybe of Manasses. These were the cyties appoynted for all the children of Israell, and to the straungers that sojourned amonge the: that whosoever kyled anye parson ignorauntly, the same might flee thither, and should not dye by the hand of the auenger of bloud, vntyll he stode before the congregacyon.

## The.xxi. Chapter.

The cyties geuen to the Leuites, in nombre. xliiii. The promysse of geuyng the lande of Canaan are fulfilled. The Israelites are at rest.

And then came the principall heades of the Leuites vnto Eleazar the priest, and vnto Iosua 8 sonne of Nun, and vnto the auncient heades of the trybes of the chyldren of Israel, and spake vnto them at Siloh in the lande of Canaan, sayinge: \* the Lorde commaunded by Moses, to geue vs cyties to dwell in, & the felde about the: for our catell. And 8 chyldre of Israell gaue vnto the Leuites, out of their enherptaunces, at the byddyng of 8 Lord, these cyties folowynge with their suburbs.

And the lot came out vnto the kynteddes of the Cahathites: and the chyldren of Aaron the priest, which were of the Leuites had geuen them by lot, out of the trybe of Iuda, out of the trybe of Simeon, and oute of the trybe of Beniamin thirtene cittes. And 8 rest of the children of Cahath had by lotte, out of the kynteddes of the trybe of Ephraim, out of the trybe of Dan, and out of the halfe trybe of Manasses ten cittes. And the chyldren of Gerson had by lot oute of the kynteddes of 8 trybe of Issachar, out of the trybe of Aser, out of the trybe of Nephtali, and oute of the other halfe trybe of Manasses in Basan. xiii. cittes. And 8 chyldren of Merari by their kynteddes, had oute of the trybe of Ruben, out of the trybe of Gad, and oute of the trybe of Zabulon, twelue cittes. And the chyldre of Israell gaue by lot vnto the Leuites, these cittes with their suburbs, as the Lord commaunded by Moses.

And they gaue out of the tribe of the chyldren of Iuda, & out of 8 trybe of the

Num. 35. a  
Deut. 19. b  
Iosua. 21. a

Iosua. 24. f

Num. 34. b

Num. 35. a  
Deut. 19. b  
Iosua. 21. a

Num. 35. c

b

Num. 35. d



# The deuilyon. Joshua.

Arbat was  
the father  
of Enach  
he haue in  
Jud. i. d.

Josh. 14. d  
par. vii. d

children of Simeon, these cities by name: which the children of Aaron beying of the kynredes of p Cahathites, and of the childre of Leui, obtayned: for theirs was the first lot. And they gaue them Karath Arbe of the father of Enach, (whiche is Hebron) in the hyll contrey of Iuda, wyth the Suburbes of the same rounde about it. But the contrey that pertained to the cpye and the villages thereof, they gaue to \* Caleb the sonne of Iephune, to be hys possellon.

And thus they gaue to the children of Aaron the priest, the fraunchysed cpyties of the near, Hebron wyth her Suburbes: Libna wyth her Suburbes, and Jathir wyth her Suburbes, and Ekimoa wyth her Suburbes, and Holon wyth her Suburbes, and Dabir wyth her Suburbes, and Ain wyth her Suburbes, and Jutah wyth her Suburbes, and Bethlames wyth her Suburbes: nyne cpyties oute of those two tribes. And out of p tribe of Ben Jamin they gaue Gibeon wyth her Suburbes: Gaba wyth her Suburbes: Anatoth wyth her Suburbes: Almon wyth her Suburbes: foure cpyties. All these cpyties of the chyldren of Aaron pyestes were thirtene cpyties with their Suburbes. And the kynredes of the children of Cahath that were Leuites: that is to say, the other children of Cahath had the cities of theyr lotte, out of the tribe of Ephraim. And they gaue them the free cpyte of the near: Siché wyth her Suburbes, in mounte Ephraim: and Gazer wyth her Suburbes: and Razim wyth her Suburbes: Bethhoron wyth her Suburbes: foure cpyties.

And out of the trybe of Dan: Eltheke wyth her Suburbes: Gibthon wyth her Suburbes: Atalon wyth her Suburbes, and Gathremon wyth her Suburbes: foure cpyties. And out of the halfe tribe of Manasses, Chanach wyth her Suburbes: Gathremon wyth her Suburbes: two cpyties. So that all the cpyties whiche were gyuen vnto the kynredes of the other chyldren of Cahath, were tenne wyth theyr Suburbes.

And vnto the chyldren of Gerson whych were of the kynredes of the Le

uites, they gaue oute of the other halfe of Manasses, the cpyte of refuge for the near, Golan in Basan wyth her Suburbes: Beestherah wyth her Suburbes: two cpyties. And out of the tribe of Issachar, Kisyon wyth her Suburbes: Daberath wyth her Suburbes: Jari moth wyth her Suburbes: Eganaim wyth her Suburbes: foure cpyties. And oute of the trybe of Aser, Mistall wyth her Suburbes: Abdon wyth her Suburbes: Halakah wyth her Suburbes: Kohob wyth her Suburbes: foure cpyties. And oute of the trybe of Asephthali, the cpyte of refuge of the near, Kedes in Galile, wyth her Suburbes: Hamothdor, wyth her Suburbes: Catthan wyth her Suburbes: thre cpyties. So that all the cpyties of the Gersonytes in their kynredes were thirtene with their Suburbes.

And vnto the kynredes of the children of Merari, the rest of the Leuites, they gaue oute of the tribe of Zabulon: Tecnam wyth her Suburbes: Carthah wyth her Suburbes: Damna wyth her Suburbes, and Nahalal wyth her Suburbes: foure cpyties. And out of the trybe of Ruben, they gaue Bozor wyth her Suburbes: Jabelah wyth her Suburbes: Kedemoth wyth her Suburbes, and Maphaath wyth her Suburbes: foure cpyties. And out of the trybe of Gad, they gaue the fraunchysed city of p near, Ramoth in Gilead wyth her Suburbes, Mahanaim wyth her Suburbes, Hesbo wyth her Suburbes: & Jaser wyth her Suburbes: iiii. cities in al, so p al the cpyties of p chyldre of Merari in their kynredes, which wer p rest of the kynredes of the Leuites, were by their lot, twelue cpyties. And al the cpyties that the Leuites had in the possellon of the chyldren of Israell were. xlviii. wyth their Suburbes. And these cpyties had eche their Suburbes round about her thowrome oute all the sayd cpyties. And the LORD gaue vnto Israell all the lād whiche he sware to geue vnto their fathers. And they coquered it, & dwelte therein. And the Lorde gaue them rest rounde aboute, accordyng to al that he sware vnto their fathers. So p there stode not a mā of all their enemyes before the. But p Lord deliuered all their enemyes

# Of the lande. Josua. x. with Job. viii.

enemies into theyr halides. \* There shapen nothing of al the good thinges, which the Lord had sayd vnto the house of Israel. But all came to passe.

## The. xxi. Chapter.

¶ Ruben, Gad, and the halfe trybe of Manasses see sende agayne to theyr possessions. They byde an altare for a memoriall.

**W**hen Josua called vnto the Rubenites, the Gaddites, and to the halfe tribe of Manasses, and said vnto them: \* ye haue kepte all that Moses the seruaunt of the Lord commaunded you, and haue obeyed my voyce in all that I commaunded you: ye haue not leste youre brethren of a longe season vnto thys daye, but haue kepte the comaundement of the Lord your god. And now the Lord hath geuen reste vnto your brethren as he promysed the. Wherefore retorne a go vnto your tentes, and vnto the lande of youre possession, whiche Moses the seruaunt of the Lord gaue you on the other syde Jordan.

¶ But in any wise take exceeding good hede, that ye do the comaundemente and lawe, which Moses the seruaunt of the Lord charged you: whiche is, that ye loue the Lord your God, and walke in his waies, & kepe his comaundementes, & cleaue vnto him, & serue him with al your hartes, & all your soules. And so Josua blessed them & sent them away. And they went vnto theyr tentes.

**V**nto the one halfe of the trybe of Manasses Moses gaue possession in Basan: and vnto the other halfe therof gaue Josua with their brethren on this syde Jordane westward. And also when Josua sent them away vnto their tentes & blessed them, he said vnto them: retorne with much riches vnto youre tentes, and with very much catel, with silver, golde, brasse, yron, and with raymente aboue measure, and deuide the spoyle of youre enemies with your brethren.

¶ And the chyldren of Ruben, the chyldren of Gad and halfe the trybe of Manasses, returned and departed from the chyldren of Israel out of Siloh (which is in the lande of Canaan) to go vnto the contreye of Gilead, and to the land of theyr possession, wherein they were possessed at the mouth of the Lord by

the hande of Moses. And when they came vnto the collys of Jordan that lie in the lande of Canaan: there the chyldren of Ruben, the chyldren of Gad and the halfe tribe of Manasses, bylt an altare fast by Jordan, and that a great altare to se to. And when the chyldren of Israel hearde saye: beholde, the chyldren of Ruben, the chyldren of Gad, and the halfe tribe of Manasses, haue bylte an altare in the forefront of the lande of Canaan in the borders of Jordan on the syde of the chyldren of Israel: the hole congregacion of the chyldren of Israel gathered them together to Siloh, to go vpon them with batel. And the chyldren of Israel sent vnto the chyldren of Ruben, to the chyldren of Gad, and to the halfe tribe of Manasses into the lande of Gilead, whiche the sonne of Eleazar the preeste, and with him ten lordes, of euery chese house a lord, thorowe out all the trybes of Israel, which were heades of theyr fathers housholdes ouer the thousandes of Israel. And they went vnto the chyldren of Ruben, of Gad and to the halfe trybe of Manasses, vnto the land of Gilead, and speake with them, sayinge:

¶ Thus saye the hole congregacion of the Lord: what transgression is thys that ye haue transgressed agaynst the God of Israel, to turne away this day from after the Lord, and to bylde you an altare for to rebell thys day agaynst the Lord. Is \* the wicked dede of Beor to lytle for vs, wherof we are not cleansed vnto this daye, and there was a plage in the congregacion of the Lord. But that ye also should turne away this daye from folowinge the Lord: ye shall rebelle to day agaynst the Lord, and to morowe he shall be wrathe wth all the congregacion. Not withstandinge if the lande of youre possession bee vncleane, then come ouer vnto the lande of the possession of the Lord, where the Lordes tabernacle dwelleth, and be possessed amonge vs. But rebell not agaynst the Lord, nor agaynst vs, to bylde you anye other aulter saue the aulter of the Lord oure God. \* Dyd not I can the sonne of zarah trespasse in the erromunicate thynges, and wraath fell on all the congregacion of Israel, so he alone

b. b. perishe.



# The aulter of Josua.

**E** perished not for his wickednesse.  
 Then the chyldren of Ruben and of Gad, and halfe the trybe of Manasses answered, and sayde vnto the heades ouer the thousandes of Israell: The myghty God Jehouah he knoweth, and Israell shall know, if it be to rebelle or transgresse agaynste the Lorde, then the Lorde saue vs not thys daye. Or elles if wee haue bylde vs an aulter to turne from folowinge the Lorde, or to offer thereon burntoffringe or meateoffringes, or to offer peaceoffringes thereon: let the Lorde requyre it: And haue not rather done it for feare of thys: least in tyme to come your chyldren shoulde saye vnto oures: what haue ye to do with the Lorde God of Israell, saying: that the Lorde hath made Iordan a bozder betwen vs and you, ye chyldren of Ruben and of Gad: ye haue no parte therfore in the Lorde: so shal your chyldren make our chyldren cease from fearynge the Lorde.

**I** And therfore we sayde: Let vs cause an aulter to be made, not for burntoffringes, nor sacrifices, but it shal be a  
Gen. xxi. 8  
Deu. xxi. 1  
Josu. 24. 1.  
 witnesse betwene vs and you, and our generacions after vs, that we shoulde serue the Lorde, with oure offeringes, sacrifices and peaceoffringes: and that your chyldren shoulde not say to oures in tyme to come, ye haue no parte in the Lorde.

And we thought if they shoulde so say to vs or to oure generacions in tyme to come, that we would saye agayne: Beholde the sacpō of the aulter which our fathers made, nether for burntoffringes nor sacrifices, but that it shoulde bee a witnesse betwene vs and you. God forbydde that ye shoulde rebell agaynste the Lorde, and that we shoulde retorne this daye from after him, and bylde an aulter for burntoffringes or sacrifices, saue the altare of the Lord our God that is before his tabernacle.

**E** And when Phinehes the preest and the Lordes of the congregacion hea- des ouer the thousandes of Israell which were with hym, hearde the wordes that the chyldren of Ruben, the chyldren of Gad, and the chyldren of Manasses spake, they were well contente. And Phinehes the Sonne of Eleazar the

preeste sayde vnto the chyldren of Ruben, of Gad and of Manasses, this day we perceauē, that the Lorde is amonge vs, because ye haue not done this treaspasse agaynste the Lorde. And now ye haue rydde the chyldren of Israell out of the handes of the Lorde.

And Phinehes the sonne of Eleazar the preeste and the lordes returned fro the chyldren of Ruben and of Gad out of the lande of Gilead vnto the lande of Canaan, to the chyldren of Israell, and broughte them worde agayne. And the aunswere pleased the chyldren of Israell well, and they praysted God, and dyd not entende to go agaynste them in batelle, to destroye the lande whiche the chyldren of Ruben and Gad dwelte in. And the chyldren of Ruben and the chyldren of Gad called the aulter \*Ed, because it is a witnesse betwene vs, that the Lorde is God.

## The notes.

a. Blessed them, that is wysed them the fauour of God, and happy returnyng to thei possessions, and a blessed lyfe in the Lorde. So dyd Ioseph bless them also. Leuit. ix. d

b. The wicked dede of Ieor, for the wicked Ieor was an Idolle of the Moabites which was worshipped in an hyl in Moab called Ieor, wher the Israelites not only committed carnal whoredome with the women of the Moabites: but also spirituall whoredome, that is, became Idolaters and worshipped that Idol Ieor as if he abides dyd: for whiche they were plagued, so that there died of them foure and xx. thousand at that tyme, as ye reade. Num. xxi.

## The xxiii. Chapter.

**I** Josua exhorteth the people that they forye not them selues to the Gentyles, and that they traste in none but in God onely, whiche had fulfilled his promyses to them.

**A**d it came to passe a lottige season after that the Lord had geuen rest vnto Israell from all thei enemyes rounde aboute, that Josua waxed olde, and was strycken in yeres. Wherefore he sent for all Israell, and for thei elders, thei heades, thei Judges and officers, and sayd vnto them: I am olde and strycken in yeres. And ye haue sene all that the Lord your God hath done vnto all these nacions before your faces: for the Lord your God he fought for you. \* Behold, I haue appoynted these nacions that remayne, to be the inheritaunce of your tribes: euen from Jordan, and all the nacions that I haue destroyed

stroyed, euen vnto the greate Sea, westwarde. And the **LORDE** your **GOD** he shall expell and caste them oute before you, and ye shall conquere their landes, as the **LORDE** your god hath sayd vnto you.

**B** \*Be therfore exceedinge stronge that ye take hede to do all that is wyrtten in the booke of the lawe of **Moses**, & that ye holue not a syde ther from, to y<sup>e</sup> right hande or to the leste: and that ye go not vnto these nacions; that remaine with you: and y<sup>e</sup> neether make mencyon or sweare by the names of theyr **Goddess**: and that ye neether serue them nor bowe your selues vnto them. But that ye sticke faste vnto the **LORDE** your **GOD**, as ye haue done vnto thys dave. So shall the **LORDE** caste oute before you great nacions and myghtye, as ye se howe no manne hath stande before you hitherto. \*One of you shall chase a thousand: for the **LORDE** your **GOD** he fighteth for you, as he hath saide vnto you. Take good hede therfore vnto your soules, that ye loue the **LORDE** your **GOD**.

But and yf ye shall go backe and cleaue vnto the reste of these nacions that remaine with you, and shall make Mariages with them, & shall go to them and they come to you: bee sure that the **LORDE** your **GOD** will not caste oute all these nacions frome before you. \*But they shall bee snares and trappes vnto you, and scourges for your sydes, and pyckes in your eyes, vntyll ye peryshe from of thys good lande, which y<sup>e</sup> **LORDE** your **GOD** hath geuen you.

**B** Beholde, I walke this dave, by the way of all the worlde: call ye to mynde in al your hertes and in al your soules, that nothyng hath sayled of al the good thynges whiche the **LORDE** your **GOD** promysed you. All are come to passe, and nothyng hath sayled thereof. And as al good thynges are come vpon you, whiche the **LORDE** your **GOD** promysed you: so shall the **LORDE** byrnyng vpon you al euell vntyll he haue destroyed you fro offhys good lande, whiche the **LORDE** your **GOD** hath geue you, when ye haue traungressed the apoyntmente of the **LORDE** your **GOD**, whiche he commaunded you: and haue gone & serued

straunge **Goddess**, and bowed your selues to them. Then shall the wrath of the **LORDE** waxe whote vpon you, and ye shall peryshe quyklye, frome of the good lande, which he hath geuen you.

**The .xxliii. Chapter.**

**Iosua** exhorte the people to the heppynge of the lawe. He dyeth. The bones of **Ioseph** are buried. Clear day dyeth.

**A**ND **Iosua** gathered all the tribes of **Israell** to **Sichem**, & called for the elders of **Israel**, & for theyr heades, **Judges** and officers which presented them selues before **GOD**. And **Iosua** sayd vnto all the people, thus sayeth the **LORDE** **GOD** of **Israel**, \*your fathers dwelt on the other syde of the floude in olde time: euen **Thareh** the father of **Abraham** and **Nachor**, and serued straunge **Goddess**. \*But I toke your father **Abraham** fro the other syde of the floud, and brought hym into the lande of **Canaan**, and multiplied hys sede, and \*gaue hym **Isaac**. And I gaue vnto \***Isaac**, **Jacob** and **Esau**. And I gaue vnto \***Esau** mount **Seir**, to possesse it. But \***Jacob** and his chyldren wente downe into **Egypte**.

\*Then I sent **Moses** and **Aaron**. And I plagued **Egypte**, after the maner as I byd amonge them, and after that I brought you out, and I broughte your fathers out of **Egypt**. And ye came vnto the sea: and the **Egyptians** folowed after your fathers with charrettes and horsemen, vnto the red sea. And they cried vnto y<sup>e</sup> **LORDE**. And he put darcknesse betwene you and the **Egyptians**, and brought the sea vpon them, and couered them. And your eyes haue sene what I haue done in **Egypte**. And ye dwelt in the wildernesse a longe ceason. \*And I broughte you into the lande of the **Amorites**, whiche dwelt on y<sup>e</sup> other syde **Jordan**. And they fought with you, and I gaue the into your handes. And ye conquered their contre. And I destroyed them in your sight.

Then **Salac** the sone of **ziphor**, kinge of **Moab** arose and warred agaynst **Israel**, and sent and \*called **Balaam** y<sup>e</sup> sonne of **Beor** for to curse you. But I would not agre to herke vnto **Balaam** and therfore he blessed you: And so I deliuered

Gen. xi. a.

Gen. xii. a.

Gen. xxi. a.  
Gen. xxi. a.  
Gen. xxx. a.  
\*Gen. 24. a.  
Ige. xlii. a.

Ezo. vii. a.  
I Ezo. vii. a.  
viii. it. and  
x. and. xlii.

Num. xxi. b.

Num. xxi. b.  
Deu. xxi. a.



deliuered you out of his hande. And when ye went ouer Jordan, and came vnto Jericho, the cytizens of Jericho foughte agaynst you: the Amozites, pheresytes, Canaanyles, Hethytes, Girgosites, Heuites, Jebusites, which I deliuered into your handes.

**C** And I sent <sup>a</sup> hornettes before you, & ye cast out before you: euē <sup>h</sup> two kinges of the Amozites: but not in your owne swerde, or with your owne bowe. And I gaue you a lande in which ye dyd not labour, and cities which you bylt not, & ye dwelt in them. And bynes, & Oliue trees which ye platted not, & ye ate of the

reg. vii. a.  
Eob. xiii. c.

**D** \*And now feare <sup>h</sup> the Lord, & serue him in purenesse & trueth: and put away the Goddes, which your fathers serued on the other syde of the floode, & in Egypt, & serue <sup>h</sup> the Lord. But if it seme euell vnto you to serue the Lord, then chose you this day whom you wil serue, whether the Goddes which your fathers serued (<sup>h</sup> were on the other syde of the floode) ether the Goddes of the Amozites, in whose land, ye dwelt, and I am my house will serue the Lord.

And the people answered and sayde: Godforbyd that we shoulde forsake the Lord our God, he it is that brought vs and oure fathers out of the lande of Egypte, the house of bondage, & whiche did those great miracles in our sight, & pserued vs in all the waye we wente and amonge all the nations whiche we came thorowe. And the Lord dyd caste out before vs all the nations, with the Amozites which dwelt in <sup>h</sup> land, wherefore we wyll serue the Lord, for he is oure God.

But Josua sayde vnto the people, ye can not serue the Lord: for he is an ho-  
lye God, and cannot beare your transgression and synne. But when ye haue forsaken <sup>h</sup> the Lord, & haue serued straunge Goddes, \* he wyll turne and do you euell and consume you, after that he hath done you good. And the people aunsw-  
ered Josua: naye, but we wyll serue the Lord.

Josua. 3. b.

Then Josua sayde vnto the folke, ye are wytnesses vnto your selues, that ye haue chosen you the Lord, to serue hym: and they sayde: we are wytnesses.

Then put away, sayde he, the straunge Goddes whiche are amonge you, and bowe your heries vnto the Lord God of Israel. And the people answered Jo-  
sua: the Lord our God we wyll serue, and his voyce we wyll obeye. And so Josua made a couenante with the people the same day, and set ordinaunces & lawes before them in Sichem.

And Josua wrote these wordes in <sup>h</sup> booke of the lawe of God, \* and toke a greate stone, and pitched it on ende in the sayde place, euē vnder an ocke that stode in the sanctuary of the Lord. And Josua sayde vnto all the people: be-  
holde, this stone shalbe a witnesse vnto vs, for <sup>h</sup> it hath heard all the wordes of the Lord whiche he spake with vs. It shalbe therfore a witnesse vnto you, lest ye lye vnto your God. And so Josua let the people departe euery manne vnto his enheritaunce.

And after these thynges the tyme came that Josua the sonne of Nun, and the seruaunte of the Lord died, beinge an hundred and ten yeres olde. Whom they buried in the contrey of his enheritaunce, euē in Chamuath Sarch which is in mount Ephraim, on the north side of the hyll of Gaas.

And Israel serued the Lord \* all the dayes of Josua, and all the dayes of <sup>h</sup> elders that ouerliued Josua, and which had sene al the workes of the Lord that he had done to Israel. \* And the bones of Joseph, which the chyldren of Israel brought out of Egypte, they buried in <sup>h</sup> Sichem, in a parcell of grounde whiche Jacob boughte of the sonnes of Hemor the father of Sichem, for an hundred peces of syluer, which parcell became the enheritaunce of the chyldren of Joseph. And Eleazar <sup>h</sup> sonne of Aaron dyed, whome they buried in Gaba-  
ath <sup>h</sup> pertayned to Phinehes his sonne & was geuen him in mount Ephraim.

## The notes.

a. I sent hornettes before you, <sup>h</sup> is, I sent suche stinges of feare & dreade in to the heries of your enemies, and so discouraged dased, and assaumped them that they were ready to fall or euer ye came at them. Deu. xii. c. Josu. ii. b. d. e. b. a. And. ix. d. Jud. vii. b. c. Of hornettes ye reade Ru. xxxiii. g. Exod. xxiii. d. Deut. vii. c.  
b. It hath heard &c. that is, it signifyeth that

ye haue heard. It leste not to be a stone, nor was  
so transformed that it had eares or the sense  
of hearing. But should put the in remembrance  
what couenaunt they had made there, and tyre  
them to the performauce thereof. Suche phra-  
ses are samplar to the Hebrews.

The ende of the booke  
of Iosua.

## The booke of the Judges.

### The firste Chapter.

After Iosua was dead, Iuda was constitute Lord o-  
uer the army when Jerusalem was besieged. The people  
that were not destroyed became tributaries.

**A**fter the deathe of  
Iosua the chyldre  
of Israel asked the  
Lord, saying: who  
shall go vp fyrste  
vnto the Cana-  
nites, to fight agaynst  
them: And the Lord  
saide: \* Iuda shal go vp: behold I haue  
deliuered the lande into hys handes.  
Then Iuda sayde vnto \* Simeon hys  
brother: come with me into my lotte, &  
let vs fyghte agaynst the Cananites:  
And I lyke wyse wyll go wyth the into  
thy lotte. And so Simeon wente with  
hym.

And Iuda went vp, and the Lord  
deliuered the Cananites and pheresi-  
tes into theyr handes. And they slewe of  
them in Bezek ten thousande men. And  
they found \* Adoni bezek in Bezek. And  
they fought agaynst hym, and slewe the  
Cananites and pheresites. But Ado-  
ni bezek fled & they folowed after hym,  
and caught hym, & cut of his thombes  
and his greate toes. Then Adoni bezek  
sayde: thre skore and ten kinges hauing  
theyr thombes and greate toes cutte of  
gathered theyr meate vnder my table:  
wherefore as I haue done so god hath  
done to me agayne. And they broughte  
him to Jerusalem, and there he dyed.

The chyldre of Iuda fought agaynst  
Jerusalem, and toke it, and \* smote it  
with the edge of the sword, & set the cite  
on fyre. And after that the chyldren of

Iuda went euen to fighte agaynst the  
Cananites that dwelte in the moun-  
taine, in the southe, and in the low con-  
tre. \* And Iuda went vnto the Cana-  
nites & dwelt in Hebron, whiche before  
time was called Kariath Arbe. And slew  
Sesai, Ahiman and Chalmiai. And fro  
thence they wente to the inhabitants of  
Dabir, whose name in olde tyme was  
called Kariathsepher.

And Caleb sayde: he that smyteth  
\* Kariathsepher, and taketh it, to him  
wil I geue Achah my doughter to wyfe.  
And Othoniel sonne of Kenz Calebs  
younge brother toke it: to whome he  
gaue Achah his daughter to wyfe, and  
as they went, he counceled him to aske  
of her father a felde. And then the ligh-  
ted of her asse: and Caleb said vnto her:  
what ayleth the? She sayde vnto him:  
geue me a blessing: for thou haste ge-  
uen me a Southwarde and drye lande,  
geue me also springes of water. And  
Caleb gaue her springes bothe aboue  
and beneth. And the chyldren of the ke-  
nite Moses father in lawe went vp out  
of the cite of \* palme trees, with the  
chyldren of Iuda into the wilbernesse of  
Iuda, that lyeth in the southe of Arab,  
and dwelt amonge the people.

And Iuda went and Simeon wyth  
him, and they slew the Cananites & en-  
habited zephath, & utterly destroyed it,  
& \* called the name of y cite Hormath.  
And Iuda toke Azah with the costes  
therof, & Alkalon with the costes therof,  
and Akaron with the costes thereof.  
And the Lord was with Iuda, that he  
conquered the mountaynes, but they  
could not dryue out the enhabitors of y  
valeyes, because they had charettes of y  
yron. And they gaue \* Hebron vnto Ca-  
leb, as Moses sayde: And he expelled  
thence the thre sonnes \* of \* Erack.

\* And the chyldren of Ben Jamin did  
not cast out the Jebusites, that enhabi-  
ted Jerusalem, but the Jebusites dwel  
with y chyldren of Ben Jamin in Jeru-  
salem, vnto this daye.

\* And in like maner the house of Jo-  
seph went vp to Bethel, & the Lord was  
with them, and the house of Joseph ser-  
ched out Bethel which before time was  
called Lus. And the spyes sawe a man  
come oute of the cite, and they sayde  
vnto

Ios. xv. b.

C  
Iudi. xv. b.  
i. par. xii. a.  
i. Re. xvii. c.

Dru. 34. a

Ru. xii. a.

Ios. 14. b

Ru. xiii. c.

Ios. xv. b

Ios. xvi. a



unto him: Hew by the way into the city.  
 \* And we will shewe the mercy. And he  
 shewed them the waye into the ctyte,  
 and they smote it with the edge of the  
 swerde, but let the man and al his hous-  
 holde goo free. And the manne wente  
 into the lande of the Bethites, and bylde  
 a ctyte and called the name thereof  
 Lus, whiche is the name thereof vnto  
 this day.

\* Nether dyd Manasses expelle Beth-  
 Sean w her townes, nether Chaanach  
 with her townes, nether the inhabitants  
 of Doz w her townes, nether p inhabi-  
 ters of Jeblla with her townes, nether  
 the inhabytours of Hagedo with her  
 townes, and so the Cananites wente to  
 and dwelte in the sayde lande. But as  
 sone as Israel was wared mighty, they  
 put the Cananites to tribute: But ex-  
 pelled them not.

\* In like maner Ephraim expelled not  
 the Cananites that dwelte in Gazer,  
 but the Cananites dwelt styll in Gazer  
 among them.

Nether dyd Zabulon expelle the en-  
 habitours of Betron, nether the inhabi-  
 tours of Nahalol: But the Cananites  
 dwelt among the, & became tributaries.

\* Nether dyd Aser caste out the inhabi-  
 tours of Acho, nether the inhabytours  
 of Sidon, of Thalah, Azib, Halbath, A-  
 phek, nor of Rohob, but the Aserites  
 dwelt amonge the Cananites the enha-  
 bytours of the lande, and draue them  
 not out.

Nether dyd Nephtalim drie out  
 the inhabytours of Bethlames, nor the  
 inhabytours of Bethanath, but dwell  
 amonge the Cananites p inhabytours  
 of the lande. Neuerthelesse the enha-  
 bytours of Bethlames, and of Bethanath  
 became tributaries vnto them.

And the Amozites kepte the chyld-  
 ren of Dan in the mountaynes, and  
 suffred them not to come downe to the  
 valeys. And so the Amozites wente to  
 and dwelled in mount Heres in Hailon  
 and in Galabim. Neuerthelater the  
 bande of Joseph waxed heuie vpon  
 them, so that they became tributaries.  
 And the costes of the Amozites was fro  
 the goinge by to Acrabim, and frome  
 the rocke upwarde

The notes.

a. Adonibezek was the king of Bezek. The word  
 significth as muche as Lorde of Bezek he was a  
 wicked and cruell tyrant.

b. Wee note that the Scythes had the knowledge  
 of God, as saierth Paulus Roma. i. And that they  
 knew the law & rightousnes natural, of whiche  
 Moses Deute. xxi. d. and Exod. xxi. c. But in the  
 punishment of Adonibezek is this chesely to be  
 obserued, that God not only avenge the wrong  
 that p wicked do to the good: but also that which  
 the wicked do to p wicked. The xx. kinges whose  
 thombes and great toes he cut of were wicked  
 men, yet is he punished for the intyry and cruel-  
 ty done vnto them. Suche an example haue ye  
 also Amos. ii. What punishment shall they haue  
 then that cruellly slaye the good? Not small de-  
 ye sure.

c. By this kente is vnderstande Hobab as ye shal  
 perceiue in the fourth chap. of this selfe booke, of  
 whome ye reade also, Rume. x. d.

d. Enack a kind of giannes, so called, haplye be-  
 cause they warr cheynes about theyr neckes: for  
 Enack significth suche a chayne, as men were a-  
 bout theyr neckes Deu. ii. c. Rume. xiii. d.

### The. ii. Chapter.

The Angell rebuketh the people because they had  
 made peace with the Cananites. Idolaters are puni-  
 shed, but yet leaue not theyr inuencions. God sendeth  
 them iudges to deliuer them.

And the aungell of the Lorde  
 came by from Gilgal to Bo-  
 cim and sayd, I brought you  
 out of Egypt & haue brought  
 you vnto the lande which I swate vn-  
 to your fathers. \* And I sayde that I  
 woulde neuer breake myne appoynt-  
 ment with you, but ye should haue made  
 no couenaunt with the inhabytours of  
 thys lande, ye shoulde haue broken  
 doune theyr altars: But ye haue not  
 obeyed my voice, whi haue ye this done?  
 wherfore I haue lykewise determynd,  
 that I will not caste them oute before  
 you: but they shalbe thornes in the sy-  
 des of you, and theyr Goddes shalbe  
 snares vnto you. And when the angell  
 of the Lorde had spoken these wordes  
 vnto all the chyldren of Israel, the peo-  
 ple cryed out and wepte. And called the  
 name of the sayd place, Bocim and offer-  
 red there vnto the Lorde.

And when Josua had sent the people  
 away, the chyldren of Israel went eu-  
 ery man into his enheritaunce, to possesse  
 the lande. \* And the people serued the  
 Lorde all the dayes of Josua, and all  
 the dayes of the elders that outliued  
 Josua, and had sene all the great wo-  
 kes of the Lorde that he dyd to Israel.  
 And Josua the sonne of Nun the ser-  
 uaunt of the Lorde dyed, when he was  
 an hundred and ten yeres olde: whom  
 they

they buried in the costes of his enheri-  
taunce: euen in Chamath hares in  
mount Ephraim on the northsyde of the  
hill Gaas. And euen so al that genera-  
cion were put vnto theyr fathers, and  
there arose another generacion after  
them which nether knew the Lorde, nor  
yet the workes which he dyd vnto Is-  
raell.

**A**nd then the chyldren of Israel dyd  
wickedlye in the syghte of the Lorde, &  
serued Baalim, and forsoke the Lord  
God of theyr fathers, whiche broughte  
them out of the lande of Egypt, and fol-  
lowed straunge Goddes, euen of the  
Goddes of the nations that were rounde  
about them, and bowed them selues  
vnto them, and angered the Lorde. And  
so they forsoke the Lorde and serued  
Baal and Ashtaroth. Wherefore the  
Lord waxed angry with Israel, and de-  
liuered them into the handes of rau-  
ners, to spoile them and solde them into  
the handes of their enemyes rounde a-  
bout them, so that they had no power  
anye longer to stande before their ene-  
mies. But vnto what soeuer thiges they  
wente, the hand of the Lorde was vpon  
them with euell lucke, euen as the Lord  
promised the, & as he sware vnto them.  
And they were sore vexed.

Neuerthelesse the Lorde raysed vp  
Judges, which deliuered them oute of  
the handes of their oppressers, & yet for  
all þ they woulde not harken vnto theyr  
Judges: but wente a whoyringe after  
straunge Goddes, and bowed them sel-  
ues vnto them, and turned quickly out  
of the way which their fathers walked,  
in obeyinge the commaundementes of  
the Lord, and dyd not so.

And when the Lorde raysed them vp  
Judges, he was with the Judge, & and  
deliuered the out of the handes of their  
enemyes all the dayes of the Judge:  
for the Lorde had compassion ouer their  
sorowinges whiche they had, by the  
reason of them that oppressed them and  
vexed them: yet for all that, as sone as  
the iudge was deade, they turned & dyd  
worke then theyr fathers, in folowinge  
straunge Goddes, and in seruinge the,  
and ceased not frome theyr inuencions,  
nor frome theyr malycouse wayes.

Wherefore the Lorde was angrie

with Israel, and sayde: because that hye  
people hath transgressed myne ap-  
pointment which I commaunded their  
fathers, and haue not obeyed my voyce,  
therefore henceforth I will not cast out  
one man before the of þ nations, which  
Josua leste when he dyed, and that to  
proue Israel thorough them whe-  
ther they wyll kepe the waye of the lord  
to walke therein, as their fathers dyd or  
not. And so the Lorde leste those naci-  
ons alone, and dyd them not out im-  
medyatelye, nether deliuered them in to  
the handes of Josua.

#### The notes.

a. Euell neighbours, no smal plage, are shetted  
vnto Israel for theyr transgression, which shold  
be euer at hand to chaunce the m. Num. xxxiii. g.  
Deu. vii. c. xxi. d.

b. To forsake the Lorde God of theyr fathers is,  
to despise and forsake the word of God, not to be-  
leue his promesses nor to walke in his comma-  
ndementes: but to ymagine another seruice of him  
then he him selfe assigne th in his worde.

c. To serue Baal and Ashtaroth is, to truste in  
fained holines, and to perswade them selues that  
they haue remission of synnes and lyfe euerylastyng  
by the working of theyr holpe workes, whiche  
whosoeuer doth, denieth the true God and the  
seede of Abraham, by whome the blessing was  
promised that is Iesus Christ our Lord Gene-  
rr. d. Gala. iii. b.

#### The. iij. Chapter.

Certain nations are leste amonge the Israelites to  
thynke, to vere and afflict them. Othoniell deliuereth  
Israel. Abud helieth King Goli. Samgar helieth the  
Philistines.

**T**hese are the nations whiche the  
Lorde leste to tempte Israel: es-  
uen as manye of Israel as had  
not knowen all the warres of Canaan:  
Onlye for the lernynge of the genera-  
cion of the chyldren of Israel: whiche  
before knewe nothyng of warre he  
leste the syue Lordes of the Philisti-  
nes, and all the Cananites, the Sido-  
nites, the Heuites that dwelt in mount  
Libanon: euen from mount Baal Her-  
mon vnto Hemath. Those remayned to  
proue Israel by, to wete whether they  
woulde hearken vnto the commaunde-  
mentes of þ Lorde, which he comaunded  
their fathers by þ hand of Moses.

And as the chyldren of Israel dwelt a-  
mong þ Cananites, Hethites, Amorites,  
Phereites, Heuites, & Jebusites, & they  
toke the daughters of them to be theyr  
wyues, and gaue theyr owne dought-  
ers to their sonnes, and serued theyr  
Goddes. And so the chyldren of Isra-  
ell dyd wickedlye in the syghte of the  
Lorde

Deu. xlii. a.

Blage.

Baal.

A

Deu. vii. a.  
and. xii. a.



# Othniel. Judges. Ahud, Samgar

Lord, and forgot the Lord they? God and serued Baalim, and Aseroth. Therfore the Lord was angrie with Israell, and deliuered them into the handes of Chusan Rasathaim King of Mesopotamia. So that the chyldren of Israell serued Chusan Rasathaim .viii. peres.

And then the chyldren of Israel cryed vnto the Lord. And the Lord spured them by a sauer and saued them: one Othniel the sonne of Kenes, Calebs yonger brother. And the spirite of the Lord came vpon him. And he iudged Israell, and wente oute to warre. And the Lord solde Chusan Rasathaim Kinge of Mesopotamia into his hand. So that hys hande was mightie ouer Chusan Rasathaim. And the lande had rest fourtye peres. And Othniel the son of Kenes died. And then the chyldren of Israel went to agayne, and comytted wyckednesse in the syght of the Lord. And then the Lord hardened Eglon the King of Moabites, agaiſt the chyldren of Israell, because they had comytted wyckednesse befoze the Lord. And thys Eglon gathered vnto hym the chyldren of Ammon, and the Amalekites, and went and smote the chyldren of Israel, and conquered the ctyte of Paulme trees. And the chyldren of Israel serued Eglon the King of the Moabites .xviii. peres. And then they cryed vnto the Lord. And the Lord spured them by a sauer, Ahud the sonne of Gera the sonne of Iemini, a man that coulde do nothyng handsonlye with hys righte hande.

By whom the chyldren of Israel sent a present vnto Eglon the kynge of the Moabites: whiche Ahud made hym a dagger with two edges, of a cubyte lengthe, and he byd gyde it vnder hys cote vpon his right thyghe, and caried the present vnto Eglon the king of the Moabites, whiche Eglon was a verie fatte man. And when he had presented the present, he sent the people that bare it away: but he hym selfe turned agayne from the Idols by Gilgal, and sayde: I haue a secret vnto the King: and the kynge commaunded hym to holde his peace vntill al that stode about hi, wer gone out from hym.

And Ahud came in vnto him, into a somer parler, which he had seueral vnto hym selfe alone, and sayde: I haue a message vnto the Lord God. And he arose out of his seate. And Ahud put forth his lefte hand a toke the dagger frome his right thighe, and thrust it into his bely, so that the haffe wente in after the blade. And the haffe stopped in the fat, for he dize not the dagger out of his bely. And the dyte came oute. But Ahud gat hym out at a posterne doze, and shut the dozes of the parler vpon hym and locked them.

When he was gone out, his seruantes came and looked. And beholde, the dozes of the parler were locked. And they sayde: He is a doyng of his easement in his somer chamber. And when they had tarped tyll they were ashamed, for no man byd the dozes of the parler open: then they toke a key, and opened them. And beholde, they lord was fallen downe deade, vnto the erthe. But Ahud escaped (whyle they tarped) and was gone beyonde the Idolles, and escaped into Setrah.

And when he was come he blew a trompet in mounte Ephraim. And the chyldren of Israel wente doune with hym of the hylle & he befoze them. And he sayd vnto the, folow me: for the Lord hath deliuered your enemies, the Moabites into youre handes. And they descended after him and toke the passages of Jordan frome the Moabites, and suffred not a manne to passe ouer. And they slew of the Moabites, the same tyme vpon a ten thousand men, al fat, & men of myghte: that there shaped not a man, & so the Moabites were subdued that dape, vnder the handes of Israel: & the land had rest .lxxx. peres.

And after hym came Samgar the sonne of Anath, which slew of the Philistines .vi. hundred men with an oxe gode, and deliuered Israel also.

## The notes.

a. By these sautes are vnderstanden iudges: which in Luke .xxi. are called tractours. Judges. ii. Esdr. ix. c.

b. Gilgal, the place where the people were circumcised and where they had renewed their countenance with God had kynge Eglon despoiled with Idolles.

c. As do this seate was Ahud appointed of God, & therefore had a message to the Lord God. Eglon was fat and

Deut. 32. 17.

Josh. 1. 1. 2.

That is be: lincro.

Alas. xv. 2.

Deut. 32. 17.

and stronge, and had his garbe at hande. Abud  
left hande and vnapt for fightinge. But per  
goeth boldly into his chaire to him, knowynge  
perfectly that God woulde strengthen him and  
helpe him, and performe his worde vnto him.

### The.iiiij. Chapter.

Israel is commytted into the handes of Jabin, be-  
cause they were returned to Idolatrye. Deboza and  
Barak deliuer them: Sisara is kyled of Jael.

**A**nd the childre of Israel be-  
gan agayne to do wickedly  
in the syght of the Lord, whē  
Abud was deade. And the lord  
solde them into the handes of Jabin  
kyng of Canaan, that reygued in Ha-  
zor, whose captayne of warre was Si-  
sara, whiche dwelte in Haroseth of the  
gentyles. And the children of Israel  
cryed vnto the Lord: for he had nyne  
hundred charettes of yron, he oppressed  
the children of Israel with power. xx.  
yeres.

And Deboza a prophetesse, the wyfe  
of Lapidoth iudged Israel the same  
tyme, and dwelte vnder the paulme tre  
of Deboza, betwene Ramath and Be-  
thell, in mounte Ephraim.

And the children of Israel came to  
her for iudgement. And she sent & called  
Barak the sonne of Abinoam, oute of  
Kedes Nephtholim, & sayde vnto him.

The Lord God of Israel commaū-  
deth the, that thou go and drawe to moũte  
Thabor, and take with the ten thou-  
sande men, of the children of Nephtha-  
lim and of the children of Zabulon.

And I wyl bringe vnto the ryuer Ki-  
son Sisara, the Caprayne of warre vnto  
Jabin, with his charettes, and hys  
people, and wyl deliuer the into thyne  
handes. And Barak sayde vnto her, yf  
thou wylte go with me, I wil go: But  
yf thou wylt not go w me, then I wil  
not go. And she answered, I wyl suerly  
go with the, but the prayse shal not  
be thyne, in the waye which thou goest,  
for the Lord shall deliuer Sisara in-  
to the handes of a womā. And she arose  
and went with Barak to Kedes. And  
Barak called Zabulō and Nephtholim  
to Kedes. And he wente vp a foote with  
ten thousande men: and Deboza wente  
with him.

But Haber the Kenite was remoued  
oute of Kin, whiche was of the children

of Hobab the father in law of Moses, \* of Ho-  
and pitched hys tente vntill he was bab.  
come to the Ocke of Zaanaim, by Ke- sum. x. a.  
des.

And then it was shewed vnto Sisa-  
ra how that Barak the sonne of Abino-  
am was gone vp to mounte Thabor.  
And Sisara called for al his charettes,  
euen. ix. hundred charettes of yron, and  
for all the people that he had, from Ha-  
roseth of the gentyles vnto the ryuer  
of Kison. Then sayde Deboza vnto  
Barak: vp, for this is the day in which  
the Lord hath deliuered Sisara into  
thyne handes: for the Lord is gone  
oute before the. And so Barak wente  
downe from mounte Thabor, and ten  
thousande men after him.

But the Lord trounsed \* Sisara  
and all his charettes, and all hys hoste  
with the edge of the swerde, before Ba-  
rak. And Sisara lyghted doune of  
his charet, and fled a fote. But Ba-  
rak folowed after the charettes, and  
after the hoste, euen vnto Haroseth of  
the gentyles. And all the hoste of Sisa-  
ra fell vpon the edge of the swerde, that  
there was not a man leaste. Howe be  
it Sisara fled a fote to the tente of  
Jael the wyfe of Haber the Kenite:  
for there was peace betwene Ja-  
bin the kyng of Hazor, and the hou-  
sholde of Haber the Kenite.

And Jael wente oute agaynste Si-  
sara, and sayde vnto him: turne in my  
lorde, turne in to me and feare not. And  
he turned into her tente: and she coue-  
red hym with a mantell. And he sayde  
vnto her, geue me a lyttel water to  
dryncke, for I am thristye. And she ope-  
ned \* a bottell of mylke, and gaue hym  
drynke and couered him. And he sayde  
vnto her: stande in the doore of thy  
tente, and yf any man come and aske  
the, or enquire of the whether there be  
any man here, saye naye.

Then Jael Habers wyfe toke a  
naple of the tente, and an haimer in her  
hande, and wente softly vnto him, and  
smote the napele thorowe the temples of  
his heade in to the grounde, as he  
slembred beyng weye: And so he  
died.

And beholde as Barak folowed after  
Sisara, Jael came oute agaynst hym;

c. i. and



# Deboza.

# Judges.

and sayde vnto him: come, and I wyl  
shewe thee the man whom thou sekest.  
And when he came in to her tente: Be-  
holde, Sisara laye deade, and the naille  
thorow his tēpels. And so god brought  
Jabin the kynge of Canaan into sub-  
jection y day, before the children of Is-  
rael: And the hande of y children of Is-  
rael prospered, and was sore vpon Ja-  
bin the kynge of Canaan, vntyll they  
had brought him to nought.

**C**he. v. Chapter.

She reche  
because  
he hathe  
auēged y  
vgeance  
done to y  
Israel.  
y people  
offrig the  
selles wil  
lynglye,  
praysc y  
the Lord.

The sonne and thanches geuyng of Deboza & Barack after the victorie.

**W**hen Deboza and Barack the  
sonne of Abinoam, sange the  
same daye, sayinge: \* Praise  
the Lorde in them that were  
wyllyng whyle other sat styll in Isra-  
el. Heare kyniges and herken Lordes, y  
wyllyng, and geue prayse vnto the  
Lorde God of Israel.

Exod. xix. c  
Deu. xiii. b

\* Lorde when thou departedest oute  
of Seir, & camest from the feldes of E-  
dom, the erthe trembled, and the heuen  
rained, & the cloudes dropped water: y  
mountaynes mealed before the Lord,  
euen mount Sinai before the Lord god  
of Israel.

Pla. xcvi. a

Jud. 5. d

Jud. iii. c

In the dayes of \* Samgar y sonne  
Anath and in the dayes of \* Jael, y hie  
wayes were vnoccupied. And a they y  
walked by pathes, wete by wayes that  
set compasses aboute. The byllages  
were vnenhabytēd in Israel, were vn-  
enhabytēd: vntyl y Deboza arose, vn-  
tyll y arose a mother in Israel.

25

God chose new facions of warre, for  
when they had warre at their gates:  
there was not sene amōg fourtie thou-  
sande, ether shyde oz spere in Israell.  
Myne hert loueth the mayntēers of y  
lawe in Israel, that are wyllyng amōg  
the people. Blesse the Lord y that ryde  
on goodly Mses, and sytte in iudge-  
mente. And y that walcke by the way-  
es make dityes.

Justice  
for good-  
nes, as in  
y psalm.  
xxi. g.

How the archers dyd crye, where mē  
drawe water, there shall they tell of the  
iustyce of the Lorde, and of the iustyce  
of his vplandishe folcke in Israel. And  
then the people of the Lorde wēt downe  
vnto the gates.

Jud. 4. a

Up by Deboza, by by and syngc a  
longe by \* Barak, and take thy praye,

thou sonne of Abinoam. The they that  
had escaped, raygned ouer the proudest  
of the people. The Lorde rayneth ouer  
the stronge.

\* Ephraim was the fyrste agaynst  
Amaleck. And after them Ben Jamin,  
amonge the people.

Of Machir came lertied men in the  
lawe, and of Zabulon y wel coude dya-  
with the penne of a scribe.

The Lordes of Isakar were with  
Deboza. And as Barak, eue so was y Is-  
sakar sent into the valeye a fote, but in  
the diuisions of Ruben, were great y  
maginacions of herte.

Wherfore abodest thou amonge the  
shepe foldes, to heare the bleatynge of  
the flockes. In the deuisions of Ruben,  
great were the ymaginacions of herte.  
Gilead abode on the other syde Jorda,  
and why tarped Dan in Hyppes. And  
Aser sate in the hauens of the sea, and  
abode styll in his owne costes. But za-  
bulon is a people that put their lyues  
in iopardye of death, and Asephthalim  
in lyke maner, euen vnto the toppe of  
the feldes. \* Kyniges came and fought.  
Then fought the kynge of Canaan at  
Chanach, vpon the water of Magedo.  
But the syluer that they coueted, they  
carped not awaye.

From heauen came battel: for y ster-  
res beyngc in theyr course, foughte as  
gaynst Sisara. The ryuer of Kison  
caught them awaye: that aunient ry-  
uer the ryuer Kison.

My soule: treade thou the myghtie  
vnderfote. The they malled the hoxles  
legges, that their myghtye courtiers  
leste praunsyngc.

Curse Meroz had the angell of the  
Lorde: Curse the enhabitours ther-  
of, because they came not forth to helpe  
the Lorde, to helpe the Lorde amonge  
the myghtye.

Blessed be Jael the wyfe of Haber y  
Kenite, aboue other womē: aboue other  
weimen blessed be she in the tente.

\* He asked water, but she gaue hym  
mylke, and brought butter in a good-  
ly dyshe. \* She caught a nape in her  
lefte hande, and a workyngc hammer in  
her ryght, and naped Sisara & wound-  
ded his heade & pearced and went thro-  
rowe his temples. Betwene her fete he  
bowed

bowed himselfe, fell downe a lay still: Wellwene her, se he bowed him selfe: fel. And whether he bowed himselfe, this ther he felle and brought to nought.

Thozowe a windowe looked Silaras mother and howled thozowe a lattesse, why abydeh his charet so longe, that it cometh not, why tarpe the wheles of his waggans. The wyfeste of her ladies answered her: yea, and she answered her owne wordes her selfe: haplie they haue soude, and deuyde the spoile: A mayde, pe two maides for a pecer: a spoyle of diuers coloures for Silara, a spoyle of dyuerse coloures w browdered workes, dyuerse coloured browdered workes for the necke for a praye. So perythe all thynne enemyes. Lorde: but they that loue the, let them be as þ sunne risinge in his myghte.

And the laude had rest fourtye yeres.

*The notes.*

a. The meaninge is, þ Silara had done so great iniuries vnto the Israelites, that þ wayes were not occupied: that neither husbande mā nor chylzen might safely passe to exercise marchandise or other thinge, nor wayfaringe man iourney, nor plothe mā till þ felde. Whof ower dyd once peepe out of his cite towne or byllage, was streyght waye snatched vp of the theues that belonged to Silara.

b. The pryde of the Israhelites is here noted because they refused to go w Debora to overcome the oppressour of Israel.

c. By these wordes signifieth Debora þ the Kinges hostes of the Canaanites came to Thānach & Magdo thynkinge verely, because of the multitude of the hoste, that they came not to fight: but to take a praye, but they were sore deceayved, for it so chaunced that they were rather a praye to Israel than Israel to them.

**¶ The vi. Chapter.**

Israel is oppressed of the Adianites, because he returned agayne into Idolatrie. Gedeon is set of God to be thez deliuerer. The altar of Baal is ouerthrowen.

**A**D the children of Israel \*commytted wyckednes in þ syght of the Lorde. \* And the Lorde deliuered them into the handes of the Adianites leue yeres. And when the hande of the Adianites was sore vpon Israel, the childe of Israel made them demies in the mountaynes and caues and stronge holdes. For when Israel had sowne then came the Adianites the Amalechites and they of the East contreye vpon them, a pytched thez tentes agaynste them, and destroyed the increase of the erthe, euen vnto Azah, and lefte no sustynance in Israel, nether shepe, ore, or asse, for they

came with their castell, and householdes euen as grethoppers in multitude: so þ bothe they and also thez cammels were withoute numbze. And they entered the lāde to destroye it. And so was Israel exceedinglye impoueryshed by the Adianites, and cryed vnto the Lorde. And when the chylzen of Israel cryed vnto the Lorde because of the Adianites, the Lorde sent a prophete vnto them, and sayde vnto them: Thus sayeth the Lorde God of Israel: I sette you from Egypte and brought you out of the house of bondage, and I rydde you out of the hande of the Egipcians, and out of þ handes of all that oppresed you, and caste them out before you, and gaue you their landes. And I said vnto you: I am the Lorde your God, and therfore feare not the Goddes of þ Amozites in whose lande you dwel. But you haue not obeyed my voyce. And the Angell of the Lorde came, and sate byrder an Ocke in Ephrah, that pertayned vnto Joas þ father of þ Elerites. And his sonne Gedeon pressed oute wheate oute of the eares in a presse, for to flee from the Adianites: And the angel of the Lorde appeared vnto him, and said: the Lorde is with the, thou mā of might, And Gedeon answered him: Oh my lord, yf the Lorde be with vs, why is all this come vpon vs: yea, and where be al his myracles whiche our fathers tolde vs of, and sayde: the Lorde brought vs out of Egypte. But now the Lorde hathe forsaken vs, and deliuered vs into the handes of the Adianites. And þ Lorde looked vpon him, and sayde: So hence in this thy might, and deliuer Israel out of þ hādes of þ Adianites: Beholde, I haue sent the: And he answered him: Oh Lorde where with shoulde I saue Israel: Beholde my kynred is the poorest in Manasses, & I am the least in my fathers house. But then the Lorde said vnto him: I wyll be with the, and thou shalt subyte the Adianites, as they were but one mā. And he answered him, yf I haue founde grace in thy sight, thet thou arte the Lorde that talketh with me. Depart not hēce, vntil I come agayne vnto þ, & I g in þne offrig, & haue set it before þ. And he sayde: I wyll tarpe vntyll

6.11.

thou



thou come agayne. And Gedeon wence  
 and made redye a kybbe, and swete ha-  
 kes of an Ephra of slowre, and put the  
 fleshe in a basket, and the brothe in a  
 pottle, and brought it out vnto him vnder  
 the pike, and presented it. And the  
 angell of God said vnto him: \* take the  
 fleshe & the swete hakes, and put them  
 vpon this rocke, & poynte out the broth.  
 And he did so. Then the angel of the Lord  
 put forth the ende of the staffe he was in  
 his hande, and touched the fleshe & the  
 hakes. \* And there arose vpon fyre out of  
 the rocke, and consumed the fleshe & the  
 hakes. And the angel of the Lord van-  
 ished out of his sight. And when Ge-  
 deon perceaued he it was an Angel, he  
 sayde: Alas, my Lord Jehouah, that I  
 haue \* sene an angel of the Lord face to  
 face that I shoulde dye. And the Lord  
 said vnto him, peace be vnto thee, & feare  
 not, for thou shalt not dye. Then Gedeon  
 made an altare there vnto the Lord,  
 and called it: Jehouah Salom, which  
 vnto this day is yet in Ephraim, & per-  
 tapneth vnto the father of the Ezerites. And  
 the same nyght the Lord said vnto hym,  
 take an ore of thy fathers, and another  
 of thine, & destroye the altare of Baal  
 he belongeth vnto thy father, & cut  
 downe the groue he is aboute it, & make  
 an altare vnto the Lord thy god, vpon  
 the toppe of this rocke & turne the it. And  
 take the seconde ore & offer burnt sa-  
 crifice wth the wood of the groue, which  
 he hath cutte downe. The Gedeon toke  
 ten men of his seruantes, & did as the  
 Lord bad him. But because he durste  
 not do it by day for feare of his fathers  
 & the men of the cite, he dyd it by nyght.

When the men of the cite were by  
 eue in the moynge: Beholde, the al-  
 tare of Baal was broke, & the groue  
 he was aboute it cutte downe. And the  
 seconde ore offered vpon the altare  
 he was made. And they said one to  
 another: who hath done this thing, and  
 they required and asked. And it was  
 tolde them that Gedeon the sonne of  
 Joas had done it. The men of the cite  
 sayde vnto Joas, bynyge out the sonne,  
 for he may dye, because he hath broke  
 the altare of Baal, & cutte downe the  
 groue he was aboute it. And Joas said  
 vnto all the men of the cite, by him,

will ye fight for Baal, or will ye be his  
 defenders: he that shal fight for him  
 shall dye this moynge. If he bea God  
 let him fight wth him & cast downe his  
 altare. And he called Gedeon Jerobaal  
 the same time, saying: let Baal fight  
 wth him, because he hath broke downe his  
 altare.

When all the Madianites, the Am-  
 lekites and they of the East, were ga-  
 thered together and had gone and pre-  
 ched in the vale of Israel: the spirit  
 of the Lord entred into Gedeon.

\* And he blew a trompet, and called  
 his brether to folowe him, and sente mes-  
 sengers thorow out all Manasses, and  
 called them: vpon to folowe him also. And  
 he sent messengers vnto Aser, Zabulon  
 and Nephtalim, whiche came alio to  
 mete him.

And Gedeon sayde vnto God: if thou  
 wilt saue Israel by my hande, as thou  
 hast sayde: Beholde, I will put a fleece  
 of wolfe in the threshynge place. And  
 if the dewe be on the fleece onely, and  
 drye vpon all the erthe besyde: then I  
 will be sure that thou wilt saue Israel  
 by my hande, as thou saydest. And it  
 came so to passe. And he rose by ety-  
 e on the morowe, and he thurst the  
 fleece together, and wronge the dewe  
 therout, and fylled a boole of water.  
 And Gedeon said vnto God, be not  
 angry wth me, that I speake once  
 more, let me proue onely once agayne  
 wth the fleece. Let it be drye onely  
 vpon the fleece, and dewe vpon all the  
 ground aboute. And God did so  
 that same nyght: so that it was drye  
 vpon the fleece onely, and on all the  
 ground aboute, dewe.

### The vii. Chapter.

The sounde that shal goe with Gedeon to  
 the men of the cite, are proued by takinge  
 them by water. Gedeon with his  
 hundred men outcometh the Madianites.  
 And they are slayne.

The \* Jerobaal otherwyse called  
 Gedeon rose ety e and al the peo-  
 ple that were wth him, and pre-  
 ched besyde the well of Harad, so  
 the hoste of the Madianites were in a  
 valley on the northsyde of the hill  
 Hamath. And the Lord sayde vnto  
 Gedeon: the people that are wth thee  
 are to manye for me to geue the  
 Madianites into thy handes, lest  
 Israel make theyr vaunte to my  
 dishonour, and

Jud. xii. d

iii. Re. 18. f

exo. xxi. d  
Jud. xii. dThat is,  
the Lord  
of peace.

and saye our owne hande hath saued  
vs. Nowe therfore make a proclama-  
cion in the Eares of the people and say:  
\* If any mā dreade oꝛ be aferde, let him  
returne and get him sone from mounte  
Gilead. And there departed and retur-  
ned of the people. xxi. thousande, & there  
abode ten thousande.

**B** And the Lord sayde vnto Gedeon: the people are yet to manye, byynge them downe vnto the water, and I wyl tye them vnto the there. And of whome I saye vnto the, this shal go with the, the same shal go with the. And whosoener I saye vnto the, this shall not go with the, the same shal not go. And when he had brought downe the people vnto the water. The Lord sayde vnto Gedeon: as many as lappe the water with their tonges, as dogges do, them put by the selues, and so do them that knele downe vpon their knees to dryncke. And the numbze of them that put their handes to theyr mouthes and lapped, were. iiii. hundred men. And all the remnaunte of the people kneled downe vpo their knees to dryncke water. And the Lord sayd vnto Gedeon, with the thze hundred mē that lapped wyl I saue you, and deliuer the Madianites into thyne hande. And all the other people shall go euery man vnto his owne home.

**C** And they toke vytales with them  
for the folke, and their trompettes. And  
he sent all the rest of Israel, euery man  
vnto his tente, and kepte the thre hun-  
dred with him. And the host of Midian  
was benethe him in a valeye. And the  
same nyghte the Lord sayde vnto hym,  
vp and go doune vnto the hoste, for I  
haue deliuered it into thyne hāde. But  
and yf thou feare to go doune, then go  
thou doune vnto the hoste, and wharā  
thy ladde, and heken what they saye, &  
so shal thyne handes be stronge, & then  
thou shalt go doune vnto the hoste.

Then he wente downe with Pharah his ladde, euem harde vnto the men of armes that were in the hoste. And the Madianites, the Amaleckites, and all they of the East, laye alonge in the bayle, lyke vnto greeshoppers in multitude, and their camels were wout nombre, euem as the sande by the sea syde in multitude. And whē Gedeō was come:

Beholde, there was a man that tolde a dreame vnto his felowe, and sayde: Beholde, I dreamed a dreame and me thought that a broyled looffe of barley breade tumbled in the hoste of Madian, and came vnto a tente and smote it & it fel, & ouerturned it, that the tente laye a longe. And his felowe answered, & said: this is nothyng elles saue the swerde of Bedeon the sonne of Joas a man of Israel, into whose hande the Lord hath delpyuered Madian and all the hoste.

When Gedeon hearde the tellynge of the dreame and the interpretaciō of the same, he bowed hym selfe to the erthe & he returned vnto the hoste of Israel, & sayde: bp, for the Lorde hath deliuered into youre handes the hoste of the Madianites. And he deuyned the thre hundred men into thre companies, & gaue to euery man a trompet in his hande, & an emptye pitcher, and lampes therein, and sayde vnto them: loke on me and do lykwysse: and beholde, when I come to the syde of the hoste, euen as I do, to do you. And when I blowe with a trompet and all that are with me, blowe ye with trompettes also on euery syde of the host, and saye: here is the sword of the Lord and of Gedeon.

And so Gedeon and the thre hundred men that were with him, came vnto the side of the host in the beginnyng of the middel watche, and reyled bp þ watchmen. And they blew with their trompettes, and brake the pitchers þ were in their handes. And all thre companyes blew with trôpettes and brake þ pitchers, and helde þ lampes in theyr lefte handes, & the trompettes in their right, to blowe wial. And they cryed: þ swerde of the Lorde and of Gedeon. And they stode styl, euery man in his place rounde about þ host. And al þ host ranne & cryed, & fled. And as þ thre hundred blew with trôpettes, þ Lord set euery mannes swerde vpon his neyghboure, thorow out al the hoste. And þ hoste fled vntyll they came to Bethsitah, to zere-rath, & to þ edge of Abelmeholah besyde Tabath. And þ mē of Israel gathered together of the trybe of Nephtalim, of Isser, and of all Manasses, and folowed after the Madianites. for Gedeon had sent messēgers thorow out al mount

C. III.

**Ephraim.**



Ephraim, sayinge: come downe agais̄t the Madianites and take from the waters both of Bethbarath and also of Jordan. Then al the men of Ephraim gathered together and came downe and toke þ waters bothe of Bethbarath, & also of Jordan. And they toke two captaines of the Madianites, Oreb & Zeb, and slew Oreb vpon the rocke Oreb, & Zeb at the presse Zeb, and folowed after Madian. And broughte the heades of Oreb and Zeb to Gedeon on the other syde Jordan.

**The viii. Chapter.**

**E**phraim maketh insurrection agaynst Gedeon, but is sone pacified. The inhabitants of Socoth refuse to geue Gedeon and his armye breade. The towne Phaul is destroyed. Gedeon is constituted ruler ouer the Israelites. He hathc. lxx. donnes. He dyeth.

**A**nd the mē of Ephraim sayd vnto him: \* Why haste thou serued vs thus, þ þ calledst vs not, when thou wentest to fyght with the Madianites. And they chode with him a good. And he sayde vnto them: What dede haue I done lyke vnto youres: are \* not þ a clusters of Ephraim better, then the wyne heruel of Abiezer? God hath deliuered us to your handes the Lordes of Madiā, Oreb and Zeb. And what was I able to do lyke as you haue done. And then their spirites abated from of him, whē he had sayde that. And then Gedeon came to Jordan and passed ouer, bothe he and the thre hundred men that were with him, verpe saynte and yet folowed the chace. And he sayde vnto the mē of

Socoth: geue \* I praye you bakes of breade vnto the people that folowe me: for they be sayntie, that I maye folowe after Zebah & Zalmona kynges of Madian. And the Lordes of Socoth sayde: are the handes of Zebah and Zalmona now in thyne handes, that we shoulde geue breade vnto thy compaigne. And Gedeon sayde, therfore when the Lorde hath deliuered Zebah and Zalmona in to myne hande, I wyll teare the fleche of you with the thornes of the wylder-nes and with breeers. And he wēt thēce to Phaul, and spake vnto them lyke wyse. And the men of Phaul answered hym, as dyd the men of Socoth.

And he sayde also vnto the men of Phaul, whē I come agayne in peace,

I wyll breake doune this towne: Zebah and Zalmona were in Tabarn and they hostes with them, vpo a. x. thousande, whiche were all that were left of all the hostes of them of the East. And they that were sayne were a hundred and twenty thousande men that dyde swerdes.

And Gedeon went thorow the that dwelte in tabernacles on the east syde of Robah and Zebah, and smote the hoste: for the hoste dyd cast no percedes, Zebah and Zalmona fledde. But he folowed after them, and toke the two kynges, of the Madianites, Zebah and Zalmona and dyscomforted al the hoste.

And Gedeon the sonne of Joas returned from battel, þ sunne beynge yet by, and caught a ladde of the men of Socoth, and enquired of him. And he wote him out of the Lordes and Elders of Socoth. lxxvii. men. Then he came vnto the mē of Socoth and said: Behold, Zebah and Zalmona with which ye calme me in the tethe, sayinge: are the handes of Zebah and Zalmona al redde in thyn hande, that we shoulde geue breade vnto thy sayntie mē. And he toke þ elders of the cytie, and thornes of the wylder-nesse & breeers, and al to tare them there with. And he brake doune the toure of \* Phaul, & slewe the men of the cytie.

And then said vnto Zebah and Zalmona, what maner mē were they which ye slew at Chabor: and they answered, the lykenesse of the and them is all one, euen after the facyon of the chyldren of a kyng. And he sayde: they were my brethren, euen my mothers chyldren, as trulpe as the Lord lyueth, þe had saued they lyues, I woulde not slewe you. And he sayde vnto Jethir his eldest sonne, by and slee them: But the lad dyde not his swerde, for he feared, because he was yet younge. Then Zebah and Zalmona sayde. Kysse thou, and fall vpo vs, for as þ mā is, so is his strength. And Gedeon arose and slewe them: and he toke awaye the Chapnes that were on their camels neckes.

Then the men of Israel said vnto Gedeon. Raygne ouer vs, bothe thou, thy sonne and thy sonnes sonne, for þ hast deliuered vs out of the handes of the Madianites. And Gedeon said vnto the

3. i. vii. a

3. i. vii. b

4. i. xxi. a  
and. xxi. b

I wyl not raygne ouer you, neither shal my chyldren raygne ouer you, but the Lorde shall raygne ouer you.

¶ Neuerthelate Gedeon sayde vnto the: I woulde desyre a certayne request of you, euen that you woulde geue me euery man the earynges of his praye. ¶ For they had golden earynges, because they were Ismaelittes. And they sayde: we wyl do it. And they spreed a matel, and dyd cast there into euery man the earynges of his praye. And þ weight of the golden earynges was a thoulande and seuen hundred cycles of golde, besydes brouches, ouches and garmentes of skarlet that were of the kynges of Syadian, and besyde the chaynes, that were aboute their camels neckes. And Gedeon made an Ephod therof, and put it in his cytie Ephrah. And all Israel wēt a whoringe after him there, which thyng was þ rupne of Gedeons house. Thus were the Syadianites broughte lowe befoze the chyldren of Israel, so þ they lifte vp their heades no moze. And the contrepe was in quietnesse fourtye yeres in the dayes of Gedeon.

¶ And Jerobaal the sonne of Joas, wente and dwelte in his owne house. And Gedeon had, lxx. sonnes of his bodye begotten, for he had many wyues. And his concubynne that dwelte in Sichem, bare him a sonne also, whose name he called Abimelech. And Gedeon the sonne of Joas dyed, when he was of a good age, and was buryed in þ burypall of Joas his father, euen in Ephrah that pertayned vnto the father of the Gyrites.

¶ But as sone as Gedeon was dead, the chyldren of Israel turned awaye, & went a whoringe after Baal, & made Baal Berith their God, and thoughte not on the Lorde their God, which had deliuered them out of the handes of all their enemyes on euery syde. Nether shewed they mercye on the house of Jerobaal, otherwyle called Gedeon, accordyng to al the goodnesse which he had shewed them.

#### The notes.

4. In Clusters he signifieth the takinge of the two cheafe captaynes Oreb and Zeb which feare the Ephraimites by daye & by nyght in the ende of þ chapter goryng beate. In the wyne heareth þ daughter

ter of the other common sort of soldiers: whiche with his companye. And by Abimelech understood the stroke of Abimelech, of whome Gedeon came.

#### The .ix. Chapter.

¶ Abimelech is ordeined a kynge after he had kyllen his brether. He hym selfe was after helpe of a woman when he deliuened Sichem. The parables of Joatham concerninge his brother Abimelech.



¶ Abimelech the sonne of Jerobaal went to Sichem, vnto his mothers brethren, and communed with them, & with all his mothers fathers kynred, sayig: saye I praye you, in the eares of all the enhabytoutes of Sichem: whether is better for you, that all the sonnes of Jerobaal which are lxx. personnes raygne ouer you, ether þ one raygne ouer you. And remember therto, that I am youre bones, & youre fleshe. And his mothers brethren reherced of him in the audyence of all the Citezens of Sichem, all these wordes, and moued their heartes to folowe Abimelech, in that they sayd: how he was their brother. And they gaue hym lxx. peces of syluer out of þ house of Baal Berith, with which Abimelech hyred Jhehel and light personnes which went with him. And they wēt vnto his fathers house at Ephrah, and slew al his brethren, the sonnes of Jerobaal, euen lxx. personnes with one stone. Notwithstandyng, yet Joatham the yongest sonne of Jerobaal escaped, for he hyd him selfe. And al the citezens of Sichem gathered together with all the house of Mello, and went and made Abimelech kynge at a certē ocke that was by Sichem.

¶ And when it was tolde Joatham, he wēt and stode in the toppe of mount Garizim, and lifte vp his voyce, and called, and said vnto the: Herken vnto me ye cytezens of Sichem, that God maye herke vnto you. ¶ The trees wēt to anoynt a kynge ouer them, and sayde vnto the olyue tree, raygne ouer vs. But þ olyue tree sayde vnto them: Shoulde I leaue my fattenesse, whiche both God & man prayseth in me, and go to be promoted ouer the trees. Then sayde the trees to the fygge tree: come thou and be kynge ouer vs. And the fygge tree answered the: shoulde I forsake my swetnes & my good frute, & shoulde go to be promoted

¶ Pa. 1. 1. 1.

The greke reade vpon.

Some say þ playne.

¶ Pa. 1. 1. 1. 4. Cl. 1. 1. 1.

c. liii. ouer



ouer the trees. Then sayde the trees vnto the vyne, come thou and be kyng ouer vs. And the vyne answered: should I leaue my vyne, that cheareth bothe God and man, and go to be promoted ouer the trees. Then sayde all þe trees vnto the \* fyxe bushe: come thou and ragne ouer vs. And the fyxe bushe sayde vnto þe trees: yf it be true that ye wyll anoynt me kyng ouer you, then come, and put your trust vnder my shadowe. Yf no, the fyxe come oute of the fyxe bushe and waste the Cyder trees of Libanon.

**C** And euen so now, yf ye haue done trulpe and vncorruptlye to make Abimelech kyng. And yf ye haue dealte wel with Jerobaal and his house, and haue done vnto him accordyng to the deservynge of his handes, for as muche as my father foughte for you, and aduentured his lyfe. And rydde you out of the handes of the Madianites. And ye are risen vp agaynst my fathers house this daye. And haue slayne his chyldre, euen lxx. persones \* with one stone, and haue made Abimelech þe sonne of his mayde seruaunte kyng ouer the cytyzens of Sichem, because he is your brother: yf then ye haue dealte purelye and trulpe with Jerobaal and in his house this day: then reioyse ye in Abimelech, & let him also reioyse in you. But yf you haue not dealt trulpe, then I pray God a fyxe maye come oute of Abimelech, and consume the cytyzens of Sichem & the house of Bello. And that there come a fire out of þe cytyzens of Sichem, and out of the house of Bello and consume Abimelech. And Joathan ranne awaye, and fledde, and went to Beer and dwelt there, for feare of Abimelech his brother. Whē Abimelech had ragened thre yere \* God sent an hate betwene Abimelech and the cytyzens of Sichem. And the cytyzens of Sichem rayled vpon Abimelech, and wyshed that the wyc kednes done to the lxx. sonnes of Jerobaal myght come on hym, and þe God woulde laye the bloude of them vnto Abimelech their brother whiche slewe them, and vnto þe other cytyzens of Sichem which ayded him in the kyllinge of his brethren. And the cytyzens of Sichem set men to laye awayte for him in

the toppe of the mountaynes: which he robbed all that came a longe the waye by them. And it was tolde Abimelech.

And Gaal the sonne of Abed and his brethren went and gat them to Sichem. And the men of Sichem, put their confidence in him. And they wente out in to the felde, and gathered in their grapes, & troade them, and made merye: and went in to the house of their God, & dyne & drynke & cursed Abimelech. And Gaal the sonne of Abed sayde: what is Abimelech: and what is Sichem: that we shoulde serue him, is he not þe sonne of Jerobaal: and zebul is his officer: serue suche as come of \* Heinoz the father of Sichem, for what reason is it þe we shoulde serue him: would God this people were vnder my hande, then I woulde take Abimelech out of þe waye. And one sayde vnto Abimelech, make thyne hoste greater: & go out. And whē zebul the ruler of the citie hearde the wordes of Gaal þe sonne of Abed, he was wroth and sente messengers vnto Abimelech priuelye, saying: Behold Gaal the sonne of Abed & his brethren be come to Sichem: and beholde, they set þe citie agaynst the. Now therfore vp by night, both þe & al the people þe is in the, & lay in wayte in the felde. And ryse earlye in the mornynge as soone as the sunne is vp, & come vpon the citie. And whē he & the people that is w him, come oute agaynst the, do to him what thyne handes shalbe able. And Abimelech rose vp, & al the people þe were w him, by night. And they layde awayte to the citie in foure companyes. And Gaal the sonne of Abed went out, & stode in the entrynge of the gate of þe cytie. And Abimelech rose vp, and the folcke þe were with him, fro layinge awayte. And when Gaal sawe the people, he sayde to zebul: Beholde, there come people downe from the toppe of the mountaynes. And zebul sayde vnto him: the shadowe of the hylls seme me vnto the. And Gaal answered agayne, and sayde: se there come folcke downe by the mydle of the lande, and another companie come a longe by þe charmaris Dcke. Thē said zebul vnto him: where is now thy mouth þe said, what felow is Abimelech, that we shoulde serue hym. These are the people þe so despyfdest.

In some places it is called gourd.

Rec. bp on.

Elc. 17. 2

Go out nowe a feloushipe and fyght w<sup>th</sup> them. And Gaal went out before  $\beta$  cittizing of Sichem, & fought with Abimelech. And Abimelech chased hym, that he fled before him, and many were ouerthrowen and slayne, euen vntyll they came vnto the entrynge of the gate. And then Abimelech wente & dwelt at Arunah. And the zebul thrust out Gaal & his brethren, & wolde not suffer the to dwell in Sichem. And on  $\beta$  morowe the people went out in to  $\beta$  felde. And it was tolde Abimelech. And he toke his people and deuoyded the in to .iii. companies, & laye wayte in the felde. And when he sawe that the people were come out of the citie, he rane vpon the, and layde vpon them.

And Abimelech &  $\beta$  cōpanies  $\beta$  were w<sup>th</sup> him, ranne & stode in the entrynge of the gate of the citie. And  $\beta$  two other companies ranne vpon al the people  $\beta$  were in the felds, & slue them. And then Abimelech fought agaynst the citie all  $\beta$  daye, & toke it, & slue the people that was therein, & dystroyed the citie, and sowed salt in the place. And when al  $\beta$  men of the towze of Sichem hearde  $\beta$ , they entered in to a stronge holde of the house of their God Baal Berith. And whē it was tolde Abimelech, that all the men of the towze of Sichem were gathered together, he gat him to mount zelson, bothe he & all  $\beta$  were w<sup>th</sup> him, & toke axes with him & cut downe an arme of a tree, & toke it vp, & put on hys shoulder, and sayde vnto the folke that were with him, \*whatsoeuer ye seme doe: spede your selues, and do lyke wyse. And all the people cutte downe also euery man a bough, and folowed Abimelech, & put them in to the holde, and sette the holde a fyze vpo them: so that all the men of  $\beta$  towze of Sichem were slayne, vpon a thousande persons what of men and women together.

Then went Abimelech to Thebez, & beseged it, & toke it. But there was a stronge towze in the middes of the citie, & thither ranne all the men & wemē, & al the cittizing of the citie, & shut it to them, and gor them vp vpon the toppe of  $\beta$  towze. Then came Abimelech vnto the towze & fought agaynst it, & wet harde vnto the entrynge of the gate, to

set it on fyze. But a woman caste a pece of a mylstone vpon hys heade, & all to brake his brayne paine.

Then Abimelech called hastelye vnto the younge man that bare hys harness, and sayde vnto hym: \*drawe thy swerde and see me, that men say not of me, a woman slue hym. And hys ladde thrust him thozowe & he dyed.

And when the men of Israel sawe  $\beta$  Abimelech was deed, they departed, euery mā vnto his own house. And thus \*all the wyckednesse of Abimelech whych he dyd vnto hys father, in slayinge hys .lxx. brethren, & therto all the wickednesse of the mē of Sichem, God dyd byng vpon their heades: And vpon them came the curse of Joathan  $\beta$  sonne of Jerobaal.

#### The notes.

a. He sowed salt there to make it barren for euer: for salt maketh the grounde vnapt to bring forth any thyng as Capeth  $\beta$  lin. in his .xiii. booke the .vii. chap. of this is spoken. Soph. ii. c.

#### The .x. Chapter.

Thola and Jair iudges of Israel. Israel synneth & after repeth on God for remitt ion.



After Abimelech there arose, to defende Israel, one Thola, the sonne of Phuah, the sonne of Dodo, a mā of Issachar, whiche dwelt in Samir in mount Ephraim. And he iudged Israel .xxiii. yere, & then dyed, & was buryed in Samir. And after him arose Jair a Gileadite, whiche iudged Israel .xxii. yere. And he had .xxx. sonnes that rode on xxx. asse colts, & had .xxx. citties for the, which are called  $\beta$  townes of Jair vnto thys day, & are in the lāde of Gilead. And Jair died, & was buryed in Ramō.

\* And the children of Israel wrought wyckednesse yet agayne, in the sight of the Lorde, & serued Baalim and Astartoth, & the goddes of Siria, & the goddes of Sidon, the goddes of Moab, & goddes of the children of Ammon, and the goddes of the Philistines, & forsoke the Lorde & serued him not. And  $\beta$  Lorde was wrothe with Israel, and so lde the into  $\beta$  hand of  $\beta$  Philistines, & in to  $\beta$  hādes of the childre of Ammō. whiche pylled and oppressed the childre of Israel in thole dayes. .xxiii. yere, al that were on the other syde Jordan in the lāde of the Amorites in Gilead.

c. b.

Moze



Moreover the children of Ammon wet  
ouer Jordan to fight agaynst Ju-  
da, Ben Jamin, & the house of Ephra-  
im: so that Israel was sore combred. The  
children of Israel cryed vnto the  
Lorde, sayinge: we haue sinned a-  
gaynst the: for we haue forsaken oure  
owne God, & haue serued Baalim. And  
the Lorde sayde vnto the children of Is-  
rael: yd not ye Egyptians, ye Amorites,  
the children of Ammon, the Philistines,  
the Sidonites, the Amaleckites, & the  
Moabites oppresse you? And ye cryed  
to me and I deliuered you out of their  
handes. And for all that ye haue forsa-  
ken me, and serue straunge goddes,  
wherfore I wil helpe you nomore. But  
goe and crye vnto the goddes whiche  
ye haue chosen, & let them saue you in  
the tyme of your tribulation.

Deut. 32. c  
Jerem. 11. c

But the children of Israel sayd vn-  
to the Lorde, we haue sinned: do thou vnto  
vs whatsoeuer please the, and deliuer  
vs onely at this tyme. And they put  
awaye the straunge goddes from the,  
and serued the Lorde. And the miserie  
of Israel greued his soule.

Then the children of Ammon gather-  
ed together, & pitched in Gilead. And  
the children of Israel gathered them  
together & pitched in Hazphah. And the  
companye of the Lordes of Gilead sayde  
eche to other, whosoever wyll begynne  
the battell agaynst the children of  
Ammon, the same shalbe heade ouer al  
the inhabitants of Gilead.

### The. xi. Chapter.

Jephthah the sonne of a harlot deliuereth Israel  
from the Ammonites after they had asked forgiuenes.

**A**nd there was one Jeph-  
thah a Gileadite, a stronge  
man, which was the sonne of  
an harlot: howe be it Gilead  
begat Jephthah. But Gileades wyfe  
bare hym sonnes, whiche when they  
were come to age, thruste oute Jeph-  
thah, and sayde vnto hym: \* Thou  
shalt not inherite in our fathers house,  
for thou art the sonne of a straunge wo-  
ma. Then Jephthah fled fro his bre-  
thren, & dwelt in the lande of Tob. And  
there gathered \* Idle people to Jeph-  
thah, & wet out with him. But it chaun-  
ced in proceesse of tyme, that the children of  
Ammon made warre agaynst Israel.

Gen. xxi. b

1. Re. xxi. a

And when the children of Ammon fought  
thus agaynst Israel, the elders of  
Gilead went & sette Jephthah out of the  
lande of Tob, & sayde vnto him: come  
be our captayne, & let vs go fight w<sup>th</sup> the  
children of Ammon. And Jephthah sayd  
vnto the elders of Gilead: I yd not re-  
hate me & expelle me out of my fathers  
house: howe happeneth it then that you  
come vnto me nowe in tyme of your  
tribulation? and the elders of Gilead  
answered Jephthah. Therfore we tur-  
ne agayne to the nowe, that thou goe  
with vs, & fight agaynst the children of  
Ammon, & be our heed ouer al the inhabi-  
tants of Gilead. And Jephthah sayd vn-  
to the elders of Gilead: If ye bypunge me  
home agayne, to fight with the childre  
of Ammon, then ys the Lorde deliuer the  
before me, I shalbe your head. And the el-  
ders of Gilead sayde to Jephthah: the  
Lorde be witnes betwene vs ys if we doe  
not accordynge to thy wordes. Then  
Jephthah went with the elders of Gi-  
lead. And the people made hym head, &  
ruler ouer them. And Jephthah reher-  
sed all his wordes before the Lorde  
in Hazphah.

The Jephthah sent messengers vn-  
to the kynge of the children of Ammon,  
sayinge: what ayleth the with me that  
thou comest vpon me, to fight agaynst  
my lande? And the kynge of the childre of  
Ammon answered vnto the messengers of  
Jephthah, because Israel toke awaye  
my land, whē they came out of Egypt:  
euē fro Arnon vnto Iabok, & fro thence  
vnto Jordan. Nowe therefore restore  
those lads agayne w<sup>th</sup> saye meanys. And  
Jephthah sent messengers agayne vn-  
to the kynge of the children of Ammon, &  
sayde vnto hym: \* thus sayeth Jeph-  
thah. Israel toke not awaye the land of  
Moab, nor the lande of the children of  
Ammon. But when Israel came out of  
Egypt, they walked thowme the wyl-  
dernesse, euen vnto the reed sea, & came  
to Cadis, & sente messengers vnto the  
kynge of Edom, saying: let vs we praye  
the go thowme thy lande. But the kynge  
of Edom wolde not agre thereto. And in  
lyke maner they sent vnto the kynge of  
Moab, but he wolde not consent. And  
so Israel abode styl in Cadis. And then  
they went a longe thowme the wylde-  
nesse.

Deut.

Num.

ness, and compassed the lande of Edō,  
and the lande of Moab, & came a longe  
by the east syde of the lande of Moab,  
and pitched on the other syde of the river  
of Arnon, and came not within the  
borderes of Moabites: for Arnon was  
their utmost border. And then Israel  
sent messengers vnto Sihon, kynge  
of the Amozites, & kynge of Hesbon, &  
sayde vnto hym: let vs passe thorow  
thy lande vnto oure owne contreye.  
But Sihon trusted not Israel to goe  
thorow his coostes: but gathered all  
his people together and pitched in Ja-  
zah, & fought with Israel. But the Lord  
God of Israel deliuered Sihon & all  
his folke in to the handes of Israel.  
And so Israel smote the and conque-  
red all the lande of the Amozites, the  
inhabiters of the sayde contreye. And  
they conquered all the coostes of the A-  
mozites, from Arnon vnto Iabok, and  
from the wyldernesse vnto Jordan.  
So now, saynge the Lord God of Isra-  
el hath cast out the Amozites before his  
people of Israel, shouldest thou possesse  
the lande? Aye, but what people Ca-  
mos thy God dyueth oute that lande  
possest thou. But whatsoeuer nations  
the Lord oure God expelleth, that  
lande oughte we to enioye. And thereto  
arte thou better than Balack the sonne  
of Zephor king of Moab: dyd he stryue  
with Israel or fight agaynst them?  
all the whyle Israel dwelte in Hesbon,  
and her townes, and in Aroer, and her  
townes, & in all the cities he be a longe  
by the coostes of Arnon. iii. hundred  
peres: why dydest thou not recouer  
them in all that space, wherfore, I haue  
not shamed agaynst the. But thou doest  
me wronge, to warre agaynst me. The  
Lord therefore be iudge thy daye,  
betwene the chyldren of Israel, and  
the chyldren of Ammon. Now be it, the  
kynge of the chyldren of Ammon herke-  
ned not vnto the wordes of Jephthah,  
whiche he sent hym.

Then the spirite of the Lord came  
vpon Jephthah. And he passed ouer Gi-  
lead & Manasses, & came to Mazphah  
that lyeth in Gilead, and from thence  
vnto the chyldren of Ammon. And Jeph-  
thah bowed a bowe vnto the Lord, &  
sayd: if thou shalt deliuer the chyldren

of Ammon in to my handes, then that  
thyng that cometh out of the doores of  
my house agaynst me, when I come  
home in peace, from the chyldren of Am-  
mon, shalbe the Lordes, and I will of-  
fer it vpon a burnt offering. And so Jeph-  
thah went vnto the chyldren of Ammon  
to fight with them. And the Lord de-  
liuered them in to his handes. And he  
smote them from Aroer vnto Menith,  
xx. cities. And so forth to the plaine of  
the vineyardes, & made an exceeding  
great slaughter. And thus the chyldren  
of Ammon were brought vnder, before  
the chyldren of Israel.

Then Jephthah came to Mazphah  
vnto his house. And se, his daughter  
came out agaynst hym, w<sup>th</sup> tymberelles  
and daunces, which was his only child:  
so he besyde her he had nether sonne nor  
daughter. And when he sawe her, he  
rent his clothe, & sayd: alas my dought-  
er, thou hast made me stoupe & arte  
one of them that trouble me. For I haue  
opened my mouth vnto the Lord, and  
can not goe backe. And she sayde vnto  
him: my father, if thou haue opened thy  
mouth vnto the Lord, then doe with  
me accordyng to that proceeded oute  
of thy mouth, for as muche as the Lord  
hathe auenged the of thyne enemyes  
the chyldren of Ammon. And she sayde  
vnto her father, doe thus much for me:  
let me alone two monethes, that I may  
goe downe to the mountaynes, and be-  
wyle my virginite with my felowes.  
And he sayde: goe, and so he sente her  
awaye two monethes. And she wente  
with her companions, and lamented her  
mayden head vpon the mountaynes. And  
after the two monethes, she turned a-  
gayne vnto her father, which dyd with  
her accordyng vnto his bowe which he  
had bowed, and so she knewe no man.  
And it became an ordinaunce in Isra-  
ell yere by yere, that the daughters of  
Israel shulde go and lament the dought-  
er of Jephthah the Gileadite, foure  
dayes in a yere.

#### ¶ The. xii. Chapter.

¶ The battell of Jephthah agaynst Ephraim. After  
the deathe of Jephthah succeeded Eliu. After Eliu  
Abdon.

And the men of Ephraim gathered  
themselves together, and wente  
northwarde, and sayde vnto Jeph-  
thah

Rum. vi. a

Gen. xlii. b

That is,  
maketh  
me sorrow-  
full.  
That is,  
haue pro-  
myssed &  
bowed.



# Jephthah.

# Judges.

Judg. ix.

thah: \* Wherefore wentest thou to fight  
w<sup>th</sup> the children of Ammon, & dydest not  
cal vs to go with the: we wyl therfore  
burne thyne house vpon the, with fyre:  
And Jephthah sayde vnto them: I and  
my people were at a great striffe with  
þ childre of Ammon. And I called you.  
But ye deliuered me not oute of thez  
handes. And when I sawe that ye deli-  
uered me not, I put my life in my han-  
des, and went vpo the children of Am-  
mon. And the Lorde deliuered them in  
to my handz. Wherefore the are ye come  
vpon me, to fight with me.

That is,  
I put my  
felice in  
daunger  
& auen-  
red my  
lyfe as it  
is sayde,  
I. cc. xviii  
Job. xiii.

And Jephthah gathered together  
al the mē of Gilead, and fought with þ  
Ephraites. And þ men of Gilead smote  
the Ephraites bycause they sayde: Ye  
Gileadites are but runnagates of E-  
phraim, amonge the Ephraites and þ  
Manassites. Moreover, the men of Gi-  
lead toke the passages of Jordan from  
the Ephraites. And whē those Ephra-  
ites that were escaped, sayde: lette vs  
go ouer. Then the men of Gilead sayde  
vnto them: Ye are Ephraites, & they  
sayde: naye. Then the other answered:  
then saye \* Siboleth. And they sayde  
Siboleth, & coulde not so pronounce,  
where vpon the other tooke them and  
slew thē at the passages of Jordā. And  
there were ouerthrowen at that tyme  
of the Ephraites. xlii. thousande. And  
when Jephthah had iudged Israell  
vi. yere, he dyed, and was buried in one  
of the cittes of Gilead. After thys man  
iudged Israell one Abizan of Bethle-  
hem, and he had. xxx. sonnes and. xxx.  
doughters, & sent also his. xxx. dough-  
ters out, and toke. xxx. other in, for his  
sonnes. And when Abizan had iudged  
Israel. vii. yere, he dyed, and was bu-  
ried at Bethlehem.

The  
wyde  
signifieth  
flouringe  
or repecte  
of wa-  
ters.

And after him, Elon a zabulonite  
iudged Israell ten yere, and he dyed &  
was buried in Aialon, in the contreye  
of zabulon.

And after hym Abdon the sonne of  
Hellel a pharathonite iudged Isra-  
el. And he had fourtie sonnes, & thirtie  
newewes, that rode on. lxx. asse coltes.  
And when Abdon the sonne of Hellel  
the pharathonite had iudged Israell  
biii. yere, he dyed, and was buried in  
pharthon, in the lande of Ephraim in

Judg. x. n.

the mount of the Amaleckites.

## The xiii. Chapter.

Israel began an Idolatrye in the dayes of the  
sons of Barak.



As the chyl dren of Israell  
beganne agayne to commit  
wickednesse in the syght of þ  
Lorde. \* And the Lorde deli-  
uered them in to þ handes of the phi-  
listines fourtie yere. And there was a  
man in zarah of the kynred of þ Dan-  
nites, named Manoah, whose wyfe was  
barren & bare not. And the angell of þ  
Lorde appeared vnto hys wyfe, & sayde  
vnto her: Beholde, thou arte barren &  
bearest not: But thou shalt conceaue &  
beare a sonne. And nowe beware, & and  
dryncke no wyne, nor stronge drynke,  
nether eate any vncleane thinge for is,  
thou shalt conceaue and beare a sonne.  
And there maye no \* rasor or sheres  
come on hys head: for the ladde shalbe  
an abstayner vnto God, euen from the  
tyme of his birth. And he shal begyne  
to delpue Israel out of the handes of  
the philistines.

Then the wyfe wente and tolde her  
husbande, sayinge: a man of God came  
vnto me, and the facion of hym was  
lyke the facion of an angell of God, ex-  
cedynge fearefull. But I asked hym  
not whēce he was, nether told he me his  
name. And he sayde vnto me: \* behold,  
thou shalt be with chylde and beare a  
sonne, and nowe dryncke no wyne, nor  
stronge dryncke, nether eate anye vn-  
cleane thyng: for the ladde shalbe an  
abstayner to God, euen fro hys birth,  
to the day of hys death.

Then Manoah made intercession  
vnto the Lorde, and sayde: I praye the  
my Lorde, let the man of God whych  
thou sendest come once more vnto vs,  
and teache vs what we shall do vnto þ  
lad, when he is bozne. And God heard  
the voyce of Manoah, and the angel of  
God came agayne vnto the wyfe as  
he satte in the felde: but Manoah her  
husbande was not with her. Then the  
wyfe made haste, and ranne, and  
shewed her husbande, and sayde vnto  
him: beholde, the mā appeared vnto me,  
that came the other day vnto me.

And Manoah arose and went after  
his

hys wyfe, and came to the man, & sayd vnto him: arte thou the man that spakkest vnto my wyfe? And he sayde, yea.

**C** Then Manoah sayde: now when thy sayinge is come to passe: what shalbe þe manner of the chyld, and what shall he doe? And the angel of the Lorde sayde vnto Manoah: thy wife must abstayne fro all that I sayde vnto her: she maye eate of nothyng that cometh of the vyne tree, nor of vyne wyne or stronge vyne, nor eate any vncleane thyng: But muste obserue all that I bad her. Then sayde Manoah vnto the angell of the Lorde, graunte vs to tarpe vntill we haue made redy a kydde, & haue sette it before the. And the angel of the Lorde sayde vnto Manoah: thoughe thou make me abyde. \* I wyll not eate of thy meate. And mozeouer if thou wylte prepare a burnt offeringe that thou muste offer vnto the Lorde. For Manoah wist not, that it was an angel of the Lorde. And Manoah sayde vnto the angell of the Lorde: what is thy name, that when thy sayinge is come to passe, we may doe the some wortheppes? And the angell of the Lorde sayde vnto hym: \* Why askest thou after my name: when it is maruelouse.

And Manoah toke a kydde with a meate offeringe, and offered it vpon a rocke vnto þe Lorde. And the angel did wonderfylly. Manoah and hys wyfe lokynge vpon. For when the flame came vp oute of the aulter, the angell of the Lorde ascended vp in the flame of the aulter. And Manoah and his wyfe looked vpon, and fel flat on their faces vnto the ground: But the angell of the Lorde dyd no moze appeare vnto Manoah and his wyfe. And then Manoah knewe þe it was an angel of the Lorde: and sayde vnto his wyfe: \* we shall surely dye, bycause we haue sene God. But hys wyfe sayde vnto hym: Yf the Lorde wolde kyl vs, he wolde not haue receaued a burnt offeringe & a meate offeringe of oure handes, nether wolde he haue shewed vs all these thyngs, nor wolde haue told vs as he hath of thynges to come. And the wyfe bare a sone, and called hys name Samson. And þe ladde grewe, and the Lorde blessed hym. And the spirite of the Lord bega

firste to be with the house of Dan, betwene Zarah and Eschahol.

### The xiiij. Chapter.

**C** The marriage of Samson. He killeth a Lyon. He propoundeth a ryle. He killeth xxx. men. His wyfe forsaketh hym and taketh another.

**S** Amson went downe to Thamnath, and saue a woman in Thamnath of þe daughters of the philistynes, and came vp and tolde hys father and hys mother, and sayde: I haue sene a woman in Thamnath of the daughters of the philistynes. And nowe geue her me to wyfe. Then hys father and mother sayde vnto hym: \* is there neuer a womā of the daughters of thy brethren, amonge al my people: but that thou muste goe, and sette a wyfe of the vncircumcised philistynes? And Samson sayde vnto hys father: geue me this woman, for she pleaseth me well. But hys father and mother wyfte not that it was the Lordes doyng, & that he sought an occasion of the philistynes, whiche at that tyme raygned ouer Israell.

Then went Samson and his father and hys mother downe to Thamnath. And when they came to the bynepardes of Thamnath: beholde, a younge Lyon rozed vpon him. And the spirite of the Lorde came vpon hym. \* And he tare hym, as a man wolde rente a kydd, and yet had nothyng in hys hande. Neuerthelatter he tolde not his father and mother what he had done. And he wente downe and talked with the woman, whiche semed well fauoured in þe syghte of Samson.

And within a shorte space after, as he went thither agayne to take her to wyfe, he turned out of the waye, to se þe carcasse of the Lyon. And behold, there was a swarme of bees in þe carcasse of the Lyon and honye. And he toke of the honye in hys handes & wente eatynge, and came vnto hys father and mother, and gaue them also. And they dyd eate. But he tolde not them, that he had taken the honye oute of the carcasse of the Lyon.

And when his father was come vnto the woman, Samson made there a feast, for so vsed the younge men to do.

And



And when her frendes sawe hym, they broughte .xxx. companions to beate hym telowshyppe. And Samson sayde vnto them: I wyl put forth a ryddle vnto you. And yf you can declare it within .viij. dayes of the feast, and find it out, I wyl geue you thirtie shyrtes, and thirtie chaunge of garmentes: But and yf you can not declare it me, then shal you geue me thirtie shyrtes & thirtie chaunge of garmentes. And they answered him, put forth the thy ryddle, and let vs heare it. And he sayd vnto them oute of the eater came meate: and out of the stronge came swetnes. And they coulde not in thye dayes expounde the riddle. And when the seuenth day was come, they sayde vnto Samsons wyfe. Flatter with thyne husband, that he maye declare vs the ryddle, or els we wyl burne the and thy fathers house with fyre, haue ye called vs to make vs beggers or not? Then Samsons wyfe wept vnto hym, and sayde: it can not be but that thou hatest me and louest me not: for thou hast put forth a ryddle vnto the children of my folke & wylt not tell me what it meaneth. And he sayde: Beholde, \* I haue not tolde it my father nor my mother, and shulde I tel it the?

And. 14. v

And she wepte vnto him. .viij. dayes whyle the feast lasted. And the seuenth daye he tolde her, because she laye so sore vpon hym. And she tolde it the children of her folke. And the men of the cite sayde vnto him the seuenth daye, before the sunne went downe. What is sweter then honye, and what is stronger then a Lyon. Then sayde he vnto them: Yf ye had not plowed with my cause, ye had not founde out my ryddle. Then the spirite of the Lord came vpon him. And he wet doune to Askalon, & sette thyrtye men of them, and spoyled them, and gaue their garmentes vnto them whiche expounded the ryddle. And he was wrothe and went vpon to his fathers house. \* But Samsons wyfe was geuen to one of his companions, that bare hym compayne.

That is, yf ye had not taken helpe of my wyfe, as in. D. sec. r.

See. xviii. e

## XV. Chapter.

Of Samson with fyrebrandes to foxe tayles, and letteth them come into the corne and burne it, to be auenged of them that toke his wyfe from hym. With the Jawe

boner fan. He he. helkth a thousande men. Out of a great toth: in the Jawe God geueth hym water, to satisfye hys thurst.

**B**ut it chaunced within a whyle after, euen in the tyme of whete haruest, that Samson visited his wyfe with a kydde. And when he suppoled to haue gone in vnto his wyfe, in to the chambze, her father woulde not suffer hym to goe in: But sayde. I thought that thou haddest hated her, & therfore gaue I her vnto one of thy companions. Howe be it, her younger sister is sayet the she. Take her in steade of the other. Then sayde Samson vnto them: Nowe I am blamelesse concerninge the Philistines, though I doe them euell.

And Samson wente oute, & caught thye hundred foxes, and toke fyrebrandes, and fastened taylor to taylor, and put a fyrebrande in the myddes, betwene two tayles. And he set the fyrebrandes on fyre, and put them in to the corne of the Philistines, and burnte vp bothe the reped corne and also the standynge, with vines & olpues. Then the Philistines asked, who had done that? And it was tolde the that Samson the sone in lawe of the Chanmite, because he hadde taken his wyfe, and geuen her to one of his companions. And the Philistines came and burnte her & her father with fyre.

And Samson sayde vnto them: shoulde ye do so? I wyl surely be auenged of you, and then I wyl cease. And he smote them legges and thyrghes with a myghty plage. And then he wet doune & dwelt in the caue of the rocke Etam.

Then the Philistines came vpon, & pitched agaynst Juda, and laye in Lehi. And the men of Juda sayde: Why are ye come agaynst vs? And they answered to binde Samson are we come, euen to do hym as he hath done to vs. Then thye thousand men of Juda wet doune to the caue of the rocke Etam, & sayde to Samson: wottest thou not that the Philistines are rulers ouer vs? wherefore then haste thou serued vs thus? And he answered them: as they serued me, so haue I serued them.

And they sayde vnto hym, we are come

come to bynde the, and to delpyer the in to the handes of the philistines. And Samson sayde vnto them: swere vnto me, that ye shall not hurte me your selues. And they sayde, we wyl not hurte the, saue onely bynde the and delpyer the vnto their handes: But we wyl not kyll the. And so they bounde hym with two newe cordes, and brought hym vp from the rocke. And when he came to Lehi, the philistines shouted agaynst him. And the spirite of the Lorde came vpon him, and the cordes that were vpon hys armes, became as flaxe & was burnt with fire, and the bandes loused frome of hys handes. And he founde a Jaw bone of a rottē asse, and put forth hys hande and caughte it, and slewe a thousande men therewith.

And Samson sayde: with þe Jawe of an asse, haue I made heapes of the: with the Jaw of an asse haue I slayne a thousande men. And when he had left speakynge: he caste awaye the Jawe oute of hys hande and called the place \* Ramath Lehi. And he was sore a thurst, and called on the Lord, and sayd. Thou Lorde haste geuen thys greate victorie, thorowe the hande of thy seruante. And now I muste dye for thurst and fall in to the handes of the vncircumcised. But God brake a great toth that was in the Jawe, and there came water therout. And whē he had dronke hys spirite came agayne, and he was refreshed, wherefore the name thereof was called, \* the well of the caller on, whiche is in Lehi vnto thys day. And he iudged Israell in þe dayes of þe philistines twentye yeres.

### ¶ The. xxi. Chapter.

¶ Samson lyfeth vp the gates of Gaza and carpeyth the vp in to the mountayns. He was deceaued by Dalilah and made blinde. He pulleth down the house vps the philistines and dyeth with them.

**W**hen wente Samson to Gaza, and saue there an whoze, & went in vnto her. And it was tolde the Gazites, that Samson was come thither. And they went about, and layde a wayt for him al nyghte in the gate of the cite, but were skyll al the nyght, saying: Tarpe tyll the moornyng that it be dape, and then lette vs kyll hym. And

Samson toke hys rest tyll mydnyght, and arose at mydnyght, and toke the doores of the gate of þe citie, and the two syde postes, and rent them of, barres & all, and put them vpon hys shoulders, & carped the vp to the toppe of an hyll that lieth before Hebron.

And after that he loued a woman, vpon the ryuer of Sorek, called Dalilah vnto whome came the Lordes of the philistines, and sayde vnto her: flatter with hym, and see wherein hys great strength lyeth, & by what meane we maye haue power ouer hym, that we maye bynde hym, to brynge hym vnder, and we wyl geue euery man a leuen hundred syluerlynges.

And Dalilah sayde vnto Samson: **B**. Oh, tell me where thy greate strengthe lyeth, and if thou were bounde wherewith men myght constrayne thee. And Samson sayd vnto her: If men boude me with .iii. grene wythes that were neuer dyed, I shuld be weake & as an other man. And then the lordes of the philistines brought her .iiii. wythes that were yet grene and neuer dyed, and they bounde hym therewith. Notwithstandinge she had men lyng in wayte with her in the chambze. And she sayd vnto hym: the philistines be vpo the Samson. And he brake the wythes as a strynge of towne breaketh, when it fealeth fyre. And so hys strengthe was not knowne.

Then sayde Dalilah to Samson: **C** See, thou haste mocked me and tolde me lyes. Nowe yet tell me I praye the, wherewith thou myghtest be bounde. And he sayde: If I were bounde with newe ropes that neuer were occupied, then shoulde I be weake, and as another man. And Dalilah toke newe ropes, and bounde him therewith, & sayde vnto him: the philistines be vpon the Samson. And there were lyers of wayte in þe chambze, and he brake them from of hys armes, as they had bene but a threde. And Dalilah sayde vnto Samson, hitherto þe hast begyled me, & tolde me lyes: I praye the yet tell me wherewith men maye bynde the. And he sayd vnto her: If thou plattedest the seven lockes of my head with an heere lace & fastenedest the with a nayle, I shoulde be weake



be weake. And she sayde vnto hym: the philistines be vpon the Samson. And he awaked out of hys slepe, and plucked and went awaye with the nayle that was in the plattynge and with the heere lace. Then she said vnto him:

**D** Howe canst thou saye that thou louest me, when thyne hearte is not with me: for thou hast mocked me this .iii. tynes and hast not tolde me wherin thy great strength lyeth. And as she lay vpon him wyth her wordes continually verryng of hym, his soule was encombred euen vnto the death. And he tolde her al his heart, and sayd vnto her: \*there neuer came raser nor theres vpon myne head, for I haue bene an abstapner to God, euen frome my mothers wombe. If myne heere were cut of, my strength woulde goe from me, and I shoulde waxe weake and be lyke all other men. And when Dalilah saue that he had tolde her all hys heart, she sente for the philistines, sayig: come yet this once, for he hath shewed me all his heart.

Amn. vi. a  
And. xiii. b.

**E** Then the lordes of the philistines came and broughte the money in their handes. And she made hym slepe vpon her lappe, and sent for a man, and cutte of the seuen lockes of his heed, and he ganne to bere hym. But hys strength was gone from hym. And she sayde: the philistines be vpon the Samson. And he awooke out of his slepe, & thoughte to goe oute as at other tynes befoze & make hym selfe, and wryte not that the Lorde was departed from hym. But the philistines toke hym and put out hys eyes, and brought him doune to Gaza, and bounde hym with fetters. And he was made to grinde in the prisō house, howe be it the heere of hys head began to grow agayne after y he was shorne.

**F** Then the lordes of the philistines gathered them together, for to offer a solempne offeringe vnto Dagon their God, and to reioyce: for they sayde: our god hath deliuered Samson our eney myne in to oure handes. And when the people saue hym, they prayled their god: for they sayd: our god hath deliuered in to oure handes oure eney, y destroyed our contreye and slue manye of vs. And when their heartes were merce, they sayde: sende for Samson,

and let hym playe befoze vs. And they fet Samson out of the prisō house, & he played befoze them, and they sette hym betwene the pylers. And Samson sayde vnto the ladde that lede hym by the hande: set me that I maye touche the pylers that the house stande vpon, and that I may leane to them. And the house was ful of men and wemen. And there was all the lordes of the philistines. And there were vpon the stage a thre thousande men and wemen, that behelde howe Samson played.

And Samson called vnto the Lorde, and sayde: my Lorde Jehouah thynke vpon me, and strengthen me, at this time onely O God, that I maye be auenged of the philistines for my two eyes. And Samson caughte the two myddle pylers on whiche the house stode, and on whiche it was borne bp, the one in his right hand, and the other in his lefte, and sayde: my soule bye to the philistines, and bowed them with al his myght. And the house fel vpon y lordes and vpon al the people that were therin. And so the dead whiche he slue at his death, were mo then they which he slue in hys lyfe. And then hys brethren and all the house of hys father came downe and tooke hym bp, and brought him and buryed hym betwene zarah and Esthaol, in y buryng place of Manoah hys father. And he iudged Israel twentye yere.

## The. xvi. Chapter.

Of Michah whose mother made hym an Idol of syluer. Of the yongste pyette of the kynage of Aun of Bethlehem.

**H**ere was a man in moule Ephraim, named Michah which sayde vnto his mother: the leuen hundred syluerlinges that were take from the, aboute whiche thou cursedest and saydest in myne eares: Beholde, the syluer is with me, for I toke it awaye. Then sayde hys mother, blessed be thou my soune, in the Lorde. And so he restored the leuen hundred syluerlinges to hys mother agayne. And his mother sayde: I bowed the syluer vnto the Lorde of myne hande, for thee my sonne: to make a grauen ymage and an ymage of metal. Now therfore I geue it the

# Micah & his Judges. priest. Fol. xxv.

W it the agayne. And he restozed þ money  
again vnto his mother. Then his mo-  
ther toke two hundred syluerlynges,  
and put them to a goldsmith, to make  
therof a grauen ymage, and an ymage  
of metal, whiche remainyd in the house  
of Micah. And the man Micah had a  
chappell of Gods, & made an Ephod and  
ymages, and fylled the hande of one of  
his sonnes whiche became his priest.

\* for in those dayes there was no kyng  
in Israell, but euery man dyd what  
thoughte hym best in his owne eyes.

C And there was a younge mā out of  
Bethlehem Juda, and oute of the kyn-  
redes of Juda: whiche younge mā was  
a Leuite, and sojourned there. And the  
man departed out of the cytie of Beth-  
lehem Juda, to go dwel where he coulde  
fynde a \* place. And he came to mount  
Ephraim, and to þ house of Micah as  
he iourneyed. And Micah sayde vnto  
him, whēce comest thou: and the Leuite  
answered him: I am of Bethlehem Ju-  
da, and go to dwel where I may fynde  
a place. And Micah sayde vnto hym:  
dwel with me, and be vnto me a father  
and a priest. And I will geue the ten  
syluerlynges by yere, and raymente of  
all sortes, and thy meate and dryncke.

And the Leuite went and beganne to  
dwel with the man, and was vnto hym  
as dere as one of his owne sonnes. And  
Micah fylled the hande of the Leuite,  
and the younge man became his priest,  
and continued in the house of Micah.  
Then sayde Micah, now I am suer  
that the Lorde wyll be good vnto me,  
seynge, I haue a Leuite to my priest.

## Cher. xiii. Chapter.

The chyldren of Dan take the Godes and þ priest  
of Micah awaye. They destrye Laish, and after bylde  
it agayne.



\* those dayes there was  
no kyng in Israell. And in  
those dayes þ trybe of Dan  
sought the an enheritaunce  
to dwell in, \* for vnto that  
tyme there fell none enheritaunce vnto  
them amonge the trybe of Israell. And  
the chyldren of Dan sente of their kyn-  
redes fyue men of actyuitie, in feates of  
warre out of their coostes, euen oute of  
Zaraah and Esthaol, to beue the lande,  
and searche it oute, & sayde vnto them:  
go, and searche out the lande. And

they came to mount Ephraim, euen to  
the house of Micah and lodged there.  
And whē they were come vnto þ house  
of Micah, they knewe the voyce of the  
younge man the Leuite, and turned in  
thither, & sayd vnto him: who brought  
the hyther: and what makest þ in this  
place: and what hast thou here: And he  
sayde vnto them: thus and thus dealeth  
Micah with me and hath hired me to  
be his priest. And they sayde vnto him:  
Aske of God I praye the, that we maye  
knowe whether the waye which we go,  
shalbe prosperouse or no. And the priest  
sayd vnto them: go in peace, for þ waye  
whych ye go is before the Lorde.

Then the fyue men departed, and  
came to Laish, and sawe the people that  
were therein, howe they dwelte carelesse,  
and after þ maner of the Sidons, styll,  
and without castynge of pavelles, and  
that no mā made any trouble in þ lāde,  
or vsurped any dominiō, and how they  
were farre from the Sidons, and had  
no busynes with any nacion. And they  
came vnto their bytthre, to Zaraah, and  
Esthaol. And their bytthren sayde vnto  
them: what trydynge byynge you?

And they sayde: byp and let vs go  
vnto them, \* for we haue sene the lande,  
that it is very good. Haste therfore, and  
be not slouthfull to departe, and to go  
and cōquere þ laude. When ye be come,  
ye shal come vnto a people that casteth  
no pavelles, and vnto a large contrey:  
for God hath geuen into youre handes  
a place wherin is no lacke of any thyng  
that is in the worlde.

And there departed thence of the kyn-  
red of the Danites, out of Zaraah and  
Esthaol, fyue hundred men appoynted  
with instrumentes of warre. And they  
went, and pitched in Kartath Jarim in  
Juda. Wherfore the place is called  
Mahannah Dan vnto this daye, which  
is on the backe syde of Kartath Jarim.  
And they wēt thēce vnto mount Ephra-  
im, and came to þ house Micah. Then  
answered the fyue mē that went to spy-  
out the contrey of Laish, and sayde vnto  
their bytthren: wot ye not, that there is  
in these houses an Ephod & Images,  
and a grauen Image, and an Image  
of metal: Now therfore consyder what  
ye haue to do.



# The sinne.

# Judges.

And they turned thitherwarde and came to the house of the young mā the Leuite, in the house of Micah, and saluted him pleasantly. And þe syre hūdered men gyrded wē wepons of warre which were of þe childre of Dan, stode in þe entering of the gate. And the syre mē that went to speye out þe lande, wēt in thither, and toke the kerued Image, & þe Ephod, the kerued Image, & the Image of metal. And the priest stode in þe entring of the gate wē the syre hūdered men þe were armed to battel, whyle þe other went to Michas house, & set þe kerued Image, the Ephod, the kerued Image and the Image of metal. Then sayde the priest vnto the: what do ye? & they answered him, holde thy peace, & put thine hāde vpo thy mouth, & come wē vs, & be vnto vs a father and a priest, whether is it better for þe to be a priest vnto þe house of one man, or to be priest vnto a trybe or a kindred in Israel. And þe priest was glade, & toke the Ephod & the Images, and the grauen Image, & went with the people. And they turned and departed, and put the chyldren, the cattell, and theyr costlye thinges before them.

When they were a good waye from the house of Micah, the men þe were in the houses þe were by Michas house, made an out crye, and folowed after the chyldren of Dan, & called vnto the. And they turned their faces, and sayde vnto Micah, what ayleth the, þe thou makest an out crye: And he said, ye haue taken awaye my Goddes which I made, & also the priest, & go your wayes with the: And what haue I more, how the saye ye vnto me, what ayleth the? And þe chyldre of Dan said vnto him, let not thy voyce be heard amōge vs, lest angry felowes runne vpo the, and thou loose thy lyfe, with the lynes of all thyne housholde to. And so the chyldren of Dan wēt their wayes. And when Micah sawe þe they were to stronge for him, he turned, and went backe vnto his house agayne.

And they toke the thinges whiche Micah had made, and the priest which he had, and wente vnto Laish, euen vnto a people that were at reast and without mistruste, and smote them with the edge of the swerde, and burnt the cite with fyre. And there was no man to

helpe, because it was farre from Sodon, and they had no medelynge with any other nacion. And the ctyte stode in the valeys that lyeth by Bethrehab. And they bylde the ctyte and dwelte therein. \* And called it Dan, after the name of Dan theyr father, whiche was borne vnto Israel. Howe be it, in very dede the name of the ctyte was Laish at the begynnyng.

And the chyldren of Dan set them by the grauen Image. And Jonathan the sonne of Gerson, the sonne of Manasses and his sonnes were the priestes vnto the trybe of the Danites, vntill they were carped awaye out of the land captiue. And they set them by the kerued Image which Micah made, all the whyle that the house of God was in Siloh.

## The .xix. Chapter

Of the Leuite whose wyfe was villanously kept in Siloh. Whiche is deuyded in to .xii. partes and of his sente to emere trybe of Israel a prece.

**I**t chaunced in those dayes, when there was no kynge in Israel, that a certen Leuite dwellinge on the side of mount Ephraim, toke to wyfe a concubynne out of Bethlehem Juda: whiche concubynne played the whoze in his house, & went away from him, vnto her fathers house to Bethlehem Juda, & there continued foure monethes. And her husband arose and wēt after her, to speake freely vnto her, and to byngne her home agayne, and his lad with him, and a couple of asses. And she brought him vnto her fathers house, and when the father of the damosel sawe him, he reioysed of his commynge. And his father in lawe the damoselles father kept him that he abode with him thre dayes, and so they ate and dranke and lodged there.

The fourthe daye they arose earlye in the mornynge, and the man stode vp to departe. But the damoselles father said vnto his sonne in lawe, comforte thyne heart with a morsel of breade, & the go your waye. And they late doune, & dyd eate and drinke both of them together. Then sayde the damoselles father vnto the man, go to I praye the and tarpe all night, & let thine heart be merce. Howe be it the man stode vp to departe: but his

Of this in Job. xxxix. d.

his father in lawe compelled hym to turne agayne, & to tary al nyght there. And he rose vp early the fyfthe daye to departe. Then said y<sup>e</sup> damosels father, cōfōrte thine hert: and so made him tarye vntil after myddaye. And they dyd eate bothe of them together.

And then the man arose to departe C with his concubine and his ladde. But his father in lawe the damoselles father sayde vnto him: beholde, the day goeth fast awaye, and draweth towarde euen, tarye all nyght: at the least wape tarye this day here, and let thynne hert be merrye. And to morowe get you early vpon your wape, and get the to thy tent. Neuerthelater, the man woulde not tarye, but arose & departed, and came as ferre as Jebus, whiche is Jerusalem, & hys two asses laden, and his a concubynne and his lad with him. And when they were faste by Jebus, the daye was fore spent, and the pounge man sayde vnto his master, come I praye the, and let vs turne in, into this citie of the Jebusites, and lodge al night there. But his master said vnto him, we wil not turne in to a straunge citie that are not of the chyldren of Israel: we wyll go forth to Gibeah. And he sayde vnto his lad, go forwarde, & we shall come to one place or other and hal lodge al nyght, in Gibeah or in Ramah. And they wente forwarde vpon theyr wape, and the sunne wente downe vpon them, when they were fast by Gibeah whiche is in Benjamin. And they turned thitherwarde to go and lodge all nyghte in Gibeah. And when they came in, they sat them doune in a streate of the cytie, for there was no man toke them in to lodge.

But beholde, there came an olde man E from his worcke, out of y<sup>e</sup> felde at euē, whiche was also of mounte Ephraim, and but a straunger in Gibeah for the men of the place were of the chyldren of Jemim. And when he had lyfte vp his eyes, and sawe a wayefaringe man in the streates of the citie, he said: whither goest thou? And whence comest thou? And the other answered him, we come from Behlehem Juda, towarde the syde of mounte Ephraim: from thence am I, and went to Behlehem Juda, and go now to the house of the Lord. But there

is no man that receaueth me to house: and yet I haue strawe and prouander for our asses, and breade and wyne for me & thy handmayde, and thy lad that is w<sup>th</sup> thy seruante, and lacke nothing.

The olde man sayde, peace be with the, all that thou lackest shalt thou fynde with me: onely abyde not in the streates al night, and he broughte him in to his house, and gaue fodder vnto his asses. And they washed their fete, and dyd eate and dryncke. And as they were makynge theyr hertes merre, the men of the cytie which were wicked, beset the house rounde aboute, and thrust at the doze, and spake to the man of the house, the olde man, sayinge: brynge forth the man y<sup>e</sup> came into thine house, that we maye knowe him.

\* But the man of the house went out to them and sayde vnto them: Oh, naye my brethren, do not so wickedlye, seyng that this mā is come into my house: do not this folye. Beholde, my doughter, a mayden, and this mannes concubynne, them I wyll brynge oute vnto you, and \*humble them, and do with them what semeth you good: but vnto this mā, do not this folye. But the men woulde not herken to him. Neuerthelesse y<sup>e</sup> mā toke his concubynne, and broughte her oute vnto them, and they had to do with her, and entreated her shamefullye, all the night euē vnto the morning. And when the day begā to spring, they let her go.

And then came the woman in the dawnyng of the daye, and fell downe at the doze of the mannes house, where her Lord was, and there she lay til daie. And her Lord arose vp in the morning & opened y<sup>e</sup> dozes of the house, & wēt out to go his way. And beholde, his concubine lay a lōg befoze y<sup>e</sup> doze of the house, and her hād vpo the thresholde. And he said vnto her: vp, & let vs be going. But she answered not. Then he toke her vp vpon an alle & stode vp & gat him vnto his own home. And whē he was cōe vnto his house, he toke a dresyng knyfe, & caught his cōcubine & deuided her thorow the bones into twelue peces, & sēt her into al quarters of Israel. And al y<sup>e</sup> saw it, said: there was no such dede done or sene sēce y<sup>e</sup> chyldre of Israel cā out of Egypt vnto this day, cōsider y<sup>e</sup> matter,

f  
Dias  
they were  
makynge  
good chere.

Gen. xix. b.

Bible, of  
this lōg  
Themo,  
b. b.

l. 13. r. b.



geue counsell and save youre myndes.

**The .xx. Chapter.**

The battell of al the Iſraelites agaynſte the trybe of Benjamin for the Levites were killed.

**W**hen al the childre of Iſrael went out: & there gathered a congrega-  
cion together: as it had bene but  
one man, even from Dan to Berſeba, &  
out of the lande of Gilead, unto ſlade  
to Harphah and there ſtoode folke out  
of al quarters of al the trybes of Iſrael  
in the congregation of the people of  
God, foure hundred thouſande ſote  
men that drew ſwerdes. And when the  
children of Benjamin hearde ſ the chil-  
dren of Iſrael were gone up to Harphah.

Then ſayde the children of Iſrael,  
tel vs how this wickedneſſe happened.  
And the leuite, the womans huſbande  
that was ſlayne, answered and ſayde: I  
came into Gibeah that is in Benjamin  
with my concubine to lodge all nyght.  
And the ryſtens of Gibeah roſe againſt  
me, and ſet the houſe rounde about vpon  
me by nyght, & thoughte to haue ſlayne  
me: and caught my concubine and for-  
ced her, that ſhe dyed. And I toke my  
concubine, and cut her in peces and ſent  
her thowow out al the landes of the en-  
herptance of Iſrael. For they haue com-  
mitted an abhominacion & folly in Iſrael.  
Beholde, ye are al childre of Iſrael. Se  
therefore & geue your aduſe in the caſe.

Then all the people aroſe, as it had  
ben one man, ſaying: there ſhal not a man  
of vs go to his reute, nether turne in to  
his houſe. And nowe this is it ſ we wyl  
do to Gibeah, and caſt lottes againſt it.

**B** And we wyl take ten men of the hundred  
thowow out al the tribes of Iſrael, and  
an hundred of ſ thouſande, and a thou-  
ſande oute of the ten thouſande, to ſet  
bitayle for the people to make that they  
maye go agaynſte Gibeah Benjamin,  
accordynge to all the folke, ſ they haue  
brought in Iſrael. And ſo al the men of  
Iſrael gathered together, unto Gibe-  
ah, knytte together as it had ben but  
one man. And the trybes of Iſrael ſent  
men thowow al the trybe of Benjamin,  
ſaying: what wickedneſſe is this that  
is happened among you. Now therefore  
deſpuet vs the men, thoſe wycked wret-  
ches of Gibeah that we maye ſley them,  
and put awaye euil from Iſrael.

That is  
all of one  
eſſent, or  
generally  
as beneth  
in this  
Chap. 6.

Not. xxii. 6

And ſo thereafter, the children of Ben-  
jamin woulde not hearken vnto ſ hope  
of their brethren the children of Iſrael:  
but gathered them ſelues together out  
of the cityes, unto Gibeah, to come out  
in battayle agaynſte the children of Iſ-  
rael. And ſ children of Benjamin were  
nombred at that tyme, out of the cityes  
xxvi. thouſande men that drew ſwer-  
des beſyde the inhabitants of Gibeah,  
whiche were nombred ſeven hundred cho-  
ſen men. And among al theſe folke were  
ſeven hundred leſte handed men, which  
euery one could ſling ſtones at an hea-  
breadth, and not myſſe. And ſ children  
of Iſrael beſyde the children of Benia-  
min, were nombred foure hundred thou-  
ſande men that drew ſwerdes, and all  
men of warre.

And the childre of Iſrael aroſe, and  
went up to Bethel, and asked of God,  
who ſhould begynne the battell againſt  
the children of Benjamin, and the Lord  
ſayde Juda ſhal begynne. And ſ childre  
of Iſrael ſtoode by etye and beleged  
Gibeah. And the men of Iſrael went out  
to battell agaynſte Benjamin, and put  
them ſelues in aray agaynſte them, to  
fycht agaynſt Gibeah. And the childre  
of Benjamin came out of Gibeah, and  
deſtroyed in Iſrael that day, xxii. thou-  
ſande men, & broughte the to the etye.

And the folke of the children of Iſ-  
rael plucked by their heartes, and went  
to agayne, and made battell in the ſame  
place where they did the fyrſte day: but  
they went fyrſte by and wept before the  
Lorde vnto euē, and asked of the Lord,  
ſayinge: ſhall we go agayne to battell  
againſte the children of Benjamin our  
brethren. And the Lorde ſaid: go by  
to them, and whē the children of Iſrael  
were come to the children of Benjamin  
the ſeconde daye, the children of Benia-  
min went agaynſt them out of Gibeah,  
the ſeconde day, and deſtroyed to ſ etty  
of the children of Iſrael once agayne.  
xxviii. thouſande men that drew ſwer-  
des euery man of them.

Then the children of Iſrael and all  
the people went by and came vnto Be-  
thel, and wepte and ſat there before the  
Lorde, & faſted the ſame day vnto euē,  
and offered burnt offeringes & peace  
offeringes before the LORDE.

And

And they asked the Lord: for there was the atke of the appoyntment of God in those dayes. And \* Phinehes the sonne of Eleazar, the sonne of Aaron waiting vpon it at that time: and they said, that we go out any more to battell agaynst the children of Benjamin oure brethren, or that we cease? And the Lord said, go: for to morowe I wil deliuer thee into your handes. And Israel set layes awayte agaynst Gibeah rounde aboute. And the children of Israel went agaynst the children of Benjamin the thirde time, & put them selues in aray agaynst Gibeah, as twise before. Then came the children of Benjamin agaynst the people, tyll they were drawen a great way from the citie. And they began to smyte of the people deade (as twise before, by two hye wayes of whiche one goeth vnto Bethel, & the other to Gibeah thorow the felde) vpon a thirtie men of Israel. For the children of Benjamin thought that the other had ben beaten before them, as at the fyrste tyme. But the children of Israel sayde: let vs flee and plucke them awaye from the citty, vnto the hye wayes.

And then all the men of Israel rose vp out of their standynge, and put the selues in aray at Baal Thamar. And lykewyse the layes in wayte of Israel came forth out of their places, euen out of the medowes of Gibeah, & came before Gibeah: ten thousande chosen men out of all Israel, & there was soze battel. But the other wist not that euyl was so nye them. And the Lord plagued Benjamin before Israel, so that the children of Israel destroyed in Benjamin the same daye, xxv. thousande, and a hundred men, that drue swerdes euerye one of them. It seemed the children of Benjamin, that the other had ben put to the worse. For the men of Israel gaue counseil to Benjamin, because they trusted vnto the layes in wayte whiche they had layde agaynst Gibeah. And the layes in wayte halted, and ranne vpon Gibeah, & went and smote al the citty with the edge of the swerde. And the appoyntment of the men of Israel with the layes in wayte to runne vpon Benjamin with the swerde, was when they should make the smoke to ryse vp out of the citty. And the men of

Israel fled in the battell. And Benjamin began to smyte deade of the children of Israel, aboute a thirtie parsonnes, for they supposed the other had bene put to the worse before them, as in the fyrst battell. Then began to aryse out of the citty, a pyller of smoke. And the Beniamites looked backe: and beholde, the waynginge of the hole citty began to ascende vnto heauen.

When the men of Israel turned agayne, the men of Benjamin were abashed: for they sawe the euyl approached them. And they turned before the men of Israel vnto the waye that leadech to the wyldernesse, the other folowynge them at the harde heles. And besyde the citty destroyed them in the myddle of them. And they compassed Benjamin aboute, and chased them to Menah, and ouer ranne them before Gibeah on the east syde: and there were slayne of Benjamin, xviii. thousande, and all men of myghte. And they turned & fled to the wyldernesse warde, and vnto the rocke of pomegranettes. And the other flue by the waye of the rest of them, foure thousande men, and sticke vnto them vntill they came to Gibeah, and flue two thousande more of them. So the all that were slayne the same daye of Benjamin were, xxv. thousande men that drue swerdes, and al men of myght: & onely, vi. hundred men turned and fled to the wyldernesse, vnto the Rocke of pomegranettes and abode there, till monethes. And then the men of Israel turned backe agayne vnto the children of Benjamin, and smote them with the edge of the swerde in the cities, bothe man and beast, and al that came to hande, and more ouer set al the ctyes they coule come by, on fyre.

#### The. xxi. Chapter.

The tribe of Benjamin beyng utterly destroyed for theyr fornication with the Hemytes wyfe: is restored agayne.



And the men of Israel sware in Hazyphah, sayynge: there shall none of vs geue his daughter vnto any of Benjamin to wyfe. And the people came to Bethel & abode there till eue, before god, & lift vp their voices & wept sore, & said: O lord god of Israel, why is this chaunce

d. iii. ced in

Debr. xxi. mon.

Of al the trybe of Benjamin there escaped but vi. hundred.



red in Israel, & there should be this day one tribe lacking in Israel. And on & moze the people roie by betpme, & made there an altare and offered burnt offerpnges, and peace offerpnges.

And the childre of Israel asked, who are they amonge al the trybes of Israel, that came not with the congregatio vnto the Lorde: for they had made a great othe concernyng the that came not vp to the Lorde to Hazp hab, sayinge: that they shoulde surely dye. And the children of Israel had pytie on Benjamin their brethren, and said: there is one tribe cut of from Israel this daye: what shal we do vnto the remnaunte of them, for to get them wyues, for as muche as we haue sworne by & Lorde, that we wil not geue the of our daughters to wyues. Then they sayde, what are they of the tribes of Israel & came not vp to Hazp hab to & Lorde. And beholde there came none of & inhabitoures of Jabes Gilead vnto the congregacion. And when the people were bewed: beholde, there were none of the inhabitants of Jabes Gilead there. And & congregacion sent thether. xii. thousande men of the strongest of the, & comaunded them, sayinge: go & smyte & inhabitants of Jabes Gilead w<sup>th</sup> & edge of & swerde, both wemen & children. \* And this is & ye shal do: utterly destroye al the males & al the wemen & haue lien by men. And they foude among & inhabitants of Jabes Gilead foure hundred damoselles vergins, & had knowen no m<sup>a</sup> by lying with any male. And they brought them vnto the host to Siloh, which is in the lande of Canaan.

And the hole congregacion sente and spake with the childre of Benjamin. \* & were in the Rocke of pomegranettes, & called peaceably vnto them: & Benjamin came agayne at that tyme, & they gaue them the wemen which they had saued a lye of the wemen of Jabes Gilead. But they so suffised the not. And & people had copassion on Benjamin, because & God had made a gap in & trybes of Israel. And the elders of the congregacio, said: what shal we do to the remnaunte of them, to get them wyues, seynge al the wyues of Benjamin are destroyed. And they said: there must be an

inheritaunce for them & be escaped. & Benjamin & a tribe be not destroyed out of Israel: howe be it, we may not geue them wyues of oure daughters. For the children of Israel had made an o<sup>u</sup>rturacion, sayinge: \* cursed be he that geueth a wyfe to Benjamin.

Then they said: beholde, there is a feast of & Lorde perlye in Siloh, which is on the north syde of Bethel, & on the east syde of the waye, that goeth from Bethel to Sichem, and southe from Libanon. And they commaunded & children of Benjamin, sayinge: go and lye in wayte in the bynepardes. And when ye se that & daughters of Siloh come oute to daunce in a rowe, then come ye out of the bynepardes, and catche you euery man a wyfe of the daughters of Siloh, and get you vnto the lande of Benjamin. And yf they fathers or brethren come vnto vs to complayne, we wyl saye vnto them, haue pytie on them, because we reserued not to eche man his wyfe in tyme of warre, & thereto because that ye gaue them none in due tyme, ye were to blame.

And the children of Benjamin dyd enen so: and toke them wyues accordyng to the nombze of them of the dauncers whiche they caught. And then they w<sup>er</sup> and retozned vnto their inheritaunce, and bylt their cittes and dwelt in the.

And the children of Israel departed thence at that tyme, and went euery m<sup>a</sup> to his trybe, and to his kynned, & wente out from thence euery man to his inheritaunce. \* In those daies there was no kynge in Israel: but euery man dyd what semed hym ryghte in hys owne eyes.

The notes.

a. This curse properly was the same that we call excommunicacion, as in the Gal. i. 2

The ende of the booke of Judges.

## The booke of Ruth.

The firste Chapter.

Elimelech went with his wyfe and children into the lande of Moab. After his death his wyfe Booz returneth agayne in to her country, & with her Booz her daughter in lawe.

Ps. xxi. 1

Jud. x. 8

That is, had kylled a trybe of Israel.

**I**n the tyme whē Jūdges iudged, there tell a deaſth in þe lāde. Wherefore a certē mā of Bethlehem Jūda went for to iourne in þe countrey of Moab: with his wyfe and two ſonnes. The name of the mā was Elimelec, and his wyfe Noemi, and the names of hys two ſonnes were Mahalon and Chilion, & they were Ephraites, out of Bethlehem Jūda. And when they came in to the lāde of Moab, they continued there. And Elimelec Noemies huſbāde died, and he remayned with her two ſonnes whiche toke them wyues of the naciōs of the Moabites: the ones name was Orpah, and the others Ruth. And whē they had dwelled there about a tē yere, Mahalon and Chilion dyed alſo euen bothe two of them, ſo that the wiſe was left deſolate of her two ſonnes, & of her huſbande thereto. Thē ſhe ſtoode vp with her doughters in law, and returned frō the countrey of Moab: for ſhe had herde ſape, beyng in the cōtre of Moab: how that the Lorde had blyſſed his people, and geuen them fode. Wherefore ſhe departed out of the place where ſhe was, and her two doughters with her. And as they wente by the waye returnyng vnto the lāde of Jūda, Noemi ſaid vnto her two doughters in lawe: go & retorne eche of you vnto youre mothers houſe: the Lorde deale as kyndly with you, as ye haue dealte with the deade & with me. And the Lorde geue you, that you maye fynde reſte, ether of you in the houſe of her huſbande: & ſo ſhe kyled them.

Then they cryed and wepte, & ſayde vnto her: we wyll go with the vnto thy folke. But Noemi ſayde: turne agayne my doughters: for what cauſe woulde you go with me: thynke you that there be any more childre in my bowelles, to be youre huſbandes? Turne agayne my doughters, and go: for I am to olde to haue an huſbande. If I ſaid, I haue hope, alſo yf I toke a man this nyght: yea, and thoughte I had al readye borne ſonnes: woulde ye ſape after them, till they were of age: or woulde ye for them ſo longe reſcapne from takyng of huſbandes? Not ſo my doughters:

for it greent me much for your ſakes, that the hande of the Lorde is gone out agaynſt me.

Wherwith they cryed and wepte agayne, howe he it. Orpah kyſſed her mother in lawe, but Ruth abode ſtil by her, then ſhe ſayde: ſe, thy ſyſter in lawe is gone backe agayne vnto her people and vnto her God: retorne thou after her. But Ruth ſayde: entreate me not to leaue the, and to retorne from after the: for \* whether thou goeſt, I wyll go, and where thou dwelleſt, there I wyll dwell: thy people are my people, and thy God is my God. Where thou dyeſt, I wyll dye, & there wil be buryed. The Lorde do ſo and ſo to me, excepte that deathe onely departe the and me a ſondre.

When ſhe ſawe that ſhe woulde needes go with her, ſhe leſte ſpeakyng vnto her. And ſo they wente bothe together vntill they came to Bethlehe. And when they were come to Bethlehem, it was noyſed thowowe all the cite, and þe women ſayde: is not this Noemi? But ſhe ſayde vnto them, cal me not \* Noemi: call me \* Mara, for the all myghtye hath made me verpe bitter. I wete out full: but the Lorde hath broughte me home emptye. Why ſhoulde ye then cal me Noemi: ſeynge the Lorde hath humbled me, & þe almighty hath broughte me vnto aduerſyte. And the tyme when Noemi with Ruth the Moabiteſſe her doughter in lawe returned oute of the countrey of Moab and came to Bethlehem, was in the begynnyng of barley harueſt.

**The notes.**

a. The Lorde do ſo and ſo. &c. is a maner of ſwearynge amongſt the Hebrewes. As we noyde ſay ſo God be my healpe. iii Reg. xx. d. ſuche ſaynges are properly called proteſtacions.

The lord do ſo and ſo. &c.

**The. ii. Chapter.**

Ruth leaſeth corne in the felde of Booz and findeth fauour in hys ſyghte.



And Noemi had a kynſeman of her huſbandes, a man of myghte, of the kynred of Elimelec, named Booz. And Ruth the Moabiteſſe ſayde vnto Noemi, let me go to þe felde, & leaſe & gather eares, after whoſoever I ſide grace in his ſyght. And ſhe ſaid vnto her: go my doughter. And ſhe wet & caſt gather

D. lili.

red



red after the harvest men, & her chaunce was, that parte of the felde pertayned vnto Booz, which was of the kynred of Elimelec. And beholde, Booz came fro Bethlehem, and sayde vnto the harvest men, the Lorde be with you. And they answered him: the Lorde blesse thee:

Then sayde Booz vnto the pounge mā that had the ouer syght of the heruest men: whose damosell is this? And the pounge man that was set to ouer se the heruest men answered and sayde: it is the Moabitish damosell, that came with Naomi oute of the countrey of Moab, and she sayde: let me I praye the, lease & gather after the heruest men, & eares that remaine: and so she came, & hath contynued euen from the mornynge vnto now, & tarped not lōge in þ house.

Then sayde Booz vnto Ruth: hearest thou my daughter: go to no nother felde to geather, nether go from hence: but abyde by my maydens. Thine eyes are on a felde that shalbe reaped: go after the maydens therfore, for I haue charged the pounge men, þ they touche the not. Moreover, when thou arte a thyrist, go vnto the vessels and dryncke of that which the laddes haue drawen. Ge. xxxiii. 8 Then he fel on her face and bowed her selfe to the grounde, and said vnto him: howe is it that I haue founde grace in thyne eyes, to knowe me, seyng I am an almaynte.

And Booz answered & said vnto her: al is tolde me that thou hast done vnto thy mother in lawe, sece þ death of thine husbāde, how thou hast left thy father and thy mother, & the lāde where þ wast borne, and art come vnto a nacio which thou knewest not in tyme passed. The Lorde quyte thy worcke, and a full reward be geuen the of the Lord God of Israel: vnto whō þ arte come, to trust vnder his winges. Then she sayde vnto him: let me fynde fauour in thy sight my Lorde for thou hast comforted me, and hast spokē hartely vnto thy maide, whiche yet can not be lyke vnto one of thy maydens. And Booz whē the tyme of refection was come, said vnto her: cōe hither & eate of þ bread, & dip thy sop in the binager. And she sat doune by þ reapers, & he taughte her parched corne. And so she did eate & was suffised & left

parte. And whē she was risen vp together, Booz said to þ youg mē, saying: let her gather & eares & remaine & do her no despote. And thereto pull out of þ sheues for her & let it lye, þ she may gather it vp, and rebuke her not. And so she gathered vntylt euen & the thershed þ she had gathered, & it was vpon an Ephā of barley. And she toke it vp and wente to þ cite, & shewed hir mother in lawe what she had gathered. And thereto she plucked out, & gaue to her þ she had reserved, whē she had eaten ynough. The said her mother in law vnto her, where gatheredst þ to daye? & where wroughtest thou: blessed be he that knewe thee. And she shewed her mother in law with whō she had wrought, & said: þ mannes name is whō I wrought to daye is Booz. Then sayde Naomi vnto her daughter in law: blessed be he of the Lord, for he ceaseth not to do the same goodnesse to the deade, þ he dyd to þ luyng. And Naomi said vnto her: þ mā is nye vnto vs, euen of our nexte kynne. And Ruth þ Moabite said: he bad me also, that I should continue with his pounge men, vntil they had ended all the heruest he hath. Then said Naomi vnto Ruth her daughter in law, it is best my daughter that thou go out to his maydens, and that no man mete þ in any other felde. And so she kept her by the maydens of Booz, to gather vnto the ende of barley harvest & of wheate harvest also: and dwelte with her inoher in lawe.

### ¶ The.iii. Chapter.

¶ Ruth sleepeth at Boozs feet, and is knowen his bond woman.

**AS** Naomi her mother in law sayde vnto her: my daughter I wyl seke rest for the, that thou mayst be in better case. For nowe this Booz our kynsman is whose maydens thou wast, wenoeth his barleye to nyght in the threshing floure: washe thy selfe therfore, & anointe the, and put thy raymente vpon the, & get the to þ threshing floure. But let not þ man beware of the, vntyl he haue leaft eatynge and drynckynge. And whē he goeth to slepe, marcke the place where he layeth him doune, and then go and lyfte vp the clothes, that are on his feete, and laye the downe and

so shal he tell the what thou shalt doe.  
 And she answered her al that thou biddest me, I wyl doe. And so she went vnto the flour, and byd accordinge to all þæt her mother in law bad her. And whē Booz had eaten and droncken & made hym merre, he wente and lapyd downe by the syde of the heape corne. And she came softly & lifte vp the clothes of his fete, and layde her doune. And at mydnyght the man was astrappe and gropped. And beholde, a woman laye at his fete. Then he sayd: what arte thou, and she answered: I am Ruth thyne handmayde, spede thy mantell ouer thyne handmayde, for thou arte the nexte of the kynne. And then he sayde: blessed be thou in þe Lorde my doughter, for thou hast shewed more goodnesse in the latter ende, then at the begynnynge, in as muche as thou folowedest not yonge men, whether they were poze or ryche. And nowe my doughter feare not, I wyl doe to the all that thou requirdest, for all the gates of my people knowe, that thou art a woman of vertue. And it is true that I am of thy next kynne: Howe be it, there is one nyet then I. Carry al nyght. And when the morning is come yf he wil marie the, it is good, so let hym doe. But and yf he wyl not haue the, as sure as the Lorde lyueth I wyl haue the: Ipe styl vntyl the morninge. And so she lay at his fete vntyl þæt morning. And she arose vp before one coulde knowe another. And he said: let no mā beware, that there came any woman in to the threshynge flour. And he sayde: bynge thy matell yf thou haste byd the, & holde it vp. And she helde it vp. And he met in, vi. measures of barley, & layed it on her. And she gat her in to the cite: & she came in to her mother in lawe, whiche sayd: what tydnges my doughter. And she tolde her al that the mā had done to her. And sayd thereto, these syxe measures of barley gaue he me, and sayde: Thou shalt not go emptie vnto thy mother in law. Then sayde she: my doughter, syt styl, vntyll thou knowe howe the matter wyl chaunce. For the man wyl not be in tēd, vntyll he haue finished the matter this same daye.

The notes.

a. As sure as þæt Lord liueth, was a maner of swearing amonge the Hebrewes, to shewe a difference of the gentyles, whiche sware by their Idolles, that lyued not. i. ixc. p. llii. b. & p. lvi. b. & p. lvi. b.

## The. iiii. Chapter.

Booz taketh Ruth to wyfe, of whome he beggetteth Obed.

Then went Booz vnto the gate, and satte hym downe there: and beholde the kynsman of whiche Booz spake came by. vnto whome he sayde: come and sytte downe here, and called hym by hys name. And he turned in and satte downe. Then he toke ten men of the elders of the cite, and sayde: sit ye downe here. And they satte downe. Then he sayd vnto the kynsman: Noemi that is come agayne out of the countrey of Moab, & wyl sell a parcell of lande, which was oure brother Elimelecs. And I thoughte to do the to wete, and bidde the bye it before the inhabitants and elders of my people, yf thou be disposed to calenge it doe: but yf þæt wylt not purchase it, then tell me, yf I maye wete it. For there is none to calenge it saue thou, & I nexte the. And þæt other answered, I wyl purchase it.

Then sayde Booz, what daye thou birst the selde of þæt hāde of Noemi, thou must take also Ruth þæt Moabite þæt wyfe of the deed, to styre vp the name of the deed vpon hys enheritaunce. Then sayde the kynsman, I can not purchase it, for marryng of myne owne enheritaunce: take thou my ryght to the, for I can not purchase it. Howe thys was þæt maner of olde tyme in Israell concernynge purches & chaungynge, for to establishe al thynge: yf a mā must pluck of his shew & geue it his neyghbour, & this was a sure witness in Israell.

And the kynsman sayde vnto Booz: bye it thou: and so dūe of hys shewe. Then sayde Booz vnto the elders and vnto al þæt people: ye are witnesses this daye, yf I haue bought all that was Elimelecs, and all that was Chilion, and Mahelons, of the hand of Noemi. And moreouer Ruth the Moabite the wyfe of Mahelon, doe I take vnto my wyfe to styre vp the name of the deed vpon hys enheritaunce, that his name be not put out from amonge hys brethren, and from the gate of hys ctyte: ye are witnesses this daye.

b. b.

And



# Eli Hannah i. Samuel.

Gen. xxi.  
and. xxi.

That is,  
the may  
lyue well  
and ho-  
nealye.  
Gene. 38. c

D

And all the people that were in the gate, & the elders sayde: we are witnes-  
ses: *p* Lorde make the womā *p* is come  
in to thynne house, like *Rahel* and *Lea*,  
whych the twayne dyd bylde the house of  
Israel: that she may do vertuous in  
Ephrathah, and be famouse in Beth-  
lehem, & that thynne house be lyke the  
house of *Pharez*, whō *Thamar* bare  
vnto *Juda*, euen of the seed whiche the  
Lorde shall geue the of thys younge  
woman.

And so *Booz* tooke *Ruth*, and she  
was hys wyfe. And he wēt in vnto her,  
& the Lorde gaue that she conceaued,  
and bare a sonne. And the women sayd  
vnto *Boemi*: blessed be the Lorde, the  
whiche hath not left the without an  
heire thys day: that shal haue a name  
in Israel, & that shal byynge thy lyfe  
agayne, and cheryshe thynne olde age.  
For thy doughter in law which loueth  
the, hath borne hym *p* is better to thee  
then seue sonnes. *Boemi* toke *p* childe,  
and layed it in her lappe, and became  
nourse vnto it. And her neyghbours  
gaue it a name, saying: there is a childe  
borne to *Boemi*, and called it *Obed*: he  
is the father of *Isai*, the father of *Da-  
uid*. This is the generation of *Pha-  
rez*, *Pharez* begat *Hezron*: *Hezron* be-  
gat *Ram*, *Ram* begat *Aminadab*, *A-  
minadab* begat *Rahason*, *Rahason*  
begat *Salmon*, *Salmon* begat *Booz*,  
*Booz* begat *Obed*, *Obed* begat *Isai*,  
*Isai* begat *Dauid*.

That is,  
whose na-  
me shal re-  
mayne in  
Israel.

1. Sam. ii. a  
Gen. i. a

The notes.

Gates.

a. The gates in the Scripture do oft tymes sig-  
nify the places where the people dyd commonly  
assemble, and where iudgements were geuen &  
causes determinyd: for in olde tyme there suche  
thynges done in the gates. ii. Reg. xv. a

Thus endeth the booke  
of Ruth.

The fyrst booke  
of Samuel called the fyrst  
booke of the kynges.

The i. Chapter.

*Elkanah* had ii. wyues, *Hannah* & *Phenennah*. *Phen-  
ennah* byparyed *Hannah* because she was childlesse. *Elka-  
nah* after prayer made to God, byyngeth forth *Samuel*.



Here was a man  
of Ramathaim, of  
phim, of mount *Eph-  
raim* named *El-  
kanah*, the sonne of  
*Jeroham*, the sonne  
of *Eliu*, the sonne  
of *Tobhu*, the son  
of *zuph* an *Ephrathite*: whiche had ii.  
wyues, the one called *Hannah* and the  
other *Phenennah*. And *Phenennah* had  
childe, but *Hannah* had none. \* And *p*  
sayd mā wēt out of his cite euery sabbath  
ful daye, to praye and to offer vnto the  
Lorde of hostes in *Silo*: where the  
two sonnes of *Eli* (*Hophni* & *Phinehes*)  
were *p* Lordes priestes. And it fel on a  
day as *Elkanah* had offered, *p* he gaue  
to *Phenennah* hys wyfe and to all her  
sonnes & doughters porcions. But vnto  
*Hannah* he gaue a \* porcion with a  
heupe chere, for he loued her, neuerthe-  
lesse *p* Lorde had made her barre. And  
thereto her enemye *Phenennah* vexed  
her a good in castynge her in the sette-  
how *p* Lorde had made her barren. And  
so did she pere by pere as oft as she wēt  
by to the house of *p* Lorde. And so she  
fed her, wherefore *Hannah* wepte & ate  
not. Then sayde *Elkanah* her husbāde  
to her: *Hannah* why wepest thou? and  
why eatest thou not, and why is thynne  
hearte so troubled? am not I better to  
the, the ten sonnes, then *Hannah* arose  
by after *p* they had eaten & droncke in  
*Silo*. And *Eli* the prieste sate vpon a  
stole by one of *p* syde postes of *p* temple  
of *p* Lorde. And she was troubled in  
her spirittes, & prayed vnto *p* Lorde, &  
wept sore, & bowed a bowe, & sayde: O  
Lord of hostes, if thou wilt loke on the  
wretchednesse of thine handmayde and  
shalt remembre me and not forget thynne  
hādmayde, and shalt geue vnto thynne  
hādmayde a maychilde: I wil geue hym  
vnto *p* Lorde, & *p* dayes of his lyfethere  
shall neither raser oz heres come  
by his heed. And as she continued pray-  
nge before the Lorde, *Eli* marked her  
mouth, for *Hannah* she spake i her heart,  
and her lippes dyd but moue only, but  
her voyce was not hearde. And there-  
fore *Eli* toke her for droncke, & sayd vn-  
to her: howe longe wilt *p* be droncke?  
put away fro the, the wyne *p* thou hast.

Hannah

Hannah answered & sayde: not so my Lord, I am a woman sorrowful in myne herte, & haue droncke neither wyne nor any stronge dryncke, but I haue poured oute my soule before the Lorde. Count not thyne handmayde to be lyke a doughter of vnchristines, for out of the haboundance of my meditacion and greife haue I spoken bytherto.

Eli answered & sayde: goe in peace: the God of Israel shal graunt the thyng that thou haste asked of hym. Then she sayde: let thyne handmayde finde grace in thy sight. And so the woman wente her waye, and dyd eate, & labored no more so sadde. And they rose by etye, and bowed themselves before the Lorde, & then returned, and went to their house to Ramath. And Elkanah lay by his wife Hannah, and the Lord remembred her. And in processe of tyme she conceaued, and bare a sonne, and called hys name \* Samuël: because she had asked hym of the Lorde. And Elkanah & al his house went vp to offer vnto the Lorde, bothe the offerynge due for the feast, and also his vowes: but Hannah wente not vp, for she sayde vnto her husband: I wyl tarpe until I haue ben wened, & then I wil bring him, & he may appeare before the Lorde & there abide for euer. And Elkanah her husband, said to her: do what semeth the best: tarpe but I haue wened him, onely the Lorde make good hys sayinge. And so the woman abode, & gaue her sone sucke, until she wened him. And then she toke him w her, when she had wened hym, w thre bullockes & an Ephra of flour, & a borte of wyne, & brought him vnto the house of the Lord in Siloh, how he shoulde be wened. And they slue the bullockes & broughte in the lad to Eli, & then she sayde: Oh my Lord: as truly as thy soule lyueth my Lord: I am the woman I stode by the here, prayinge vnto the Lorde, & for this ladde I prayed, & the Lorde hath geue me my desire, which I asked of him: & therefore I also sende him to the Lorde, as long as he may be lent the Lorde. And so they prayed there vnto the Lorde.

The Notes.

Do poure out her soule is, to shewe al her hert affection & declare her mynde, effectuallye, to the Lorde: & instantelye & to breke her whole

entent and thought. Psalm. cx. a.

The .ii. Chapter.

The songe of Hannah. The offering of the sonnes of Eli. Eli is rebuked for the vnmeasurable sufferance of hys chylde.

And Hannah prayed & sayde: mine heart reioyleth in the Lorde, myne horn is hie in the Lorde, and my mouth is wide open ouer myne enemies, for I reioyse in thy sayings. There is none so holy as the Lorde: no, there is none saue thou. Neither is there anye strength lyke vnto our God. Take not to much proudly: let olde thynges depart out of your mouthes, for the Lorde is a God of knowledge, and Iudgeth thoughtes. The bowes of the strong are broken: and the weake, are endued with strengthe. They that were full, haue hired out themselves for bread, & they that were hōgtie, cease so to be: in so much that the barren hath borne seuen, & she that had many chylde, is waxed feble.

The Lorde \* kylleth, & maketh a lyue, byngeth doune to hell & fetcheth vp agayne. The Lorde maketh poore, and maketh ryche: byngeth lowe, and heueth vp an hie. \* He repleth vp the poore out of the dust, and lifteth vp the begger from the donge hyl: to set them amonge princes, and to enherit them w the seat of gloire. For the pylers of the erth are the Lordes, and he hath set the rounde worlde vpon the. He wyl kepe the fete of his sainctes, but the wicked shal kepe silence in darkenes. \* For in his own might shal no mā be strong. The Lordes aduersaries shalbe made to feare him: and out of heauen he shal thunder vpon them. The Lorde shall iudge the endes of the worlde, and shall geue myght vnto hys kynge, and exalte the horne of hys anoynted. And Elkanah wēt to Ramath to his house, and the ladde dyd minister vnto the Lorde before Eli the prieste.

But the sonnes of Eli \* were vnchristle chylde, and knew not the Lorde. For the maner of the priestes with the people was, whensoever anye man offered anye offerynge, the priestes lad came, whyle the fleathe was in seching, and a fleshooke with, iiii. teth in his hande, and thrust it in to the pane, & kelle,

B  
Deut. 32. f  
Sap. xvi. c  
Job. xlii. a

psa. cxlii. a  
Luce. i. a

Den. viii. b

The .ii. worde is Belial which is as muche in englysh as vnchristlye & wicked.



ketle, caldren, or pottle. And al that the fleshoke broughte vp, the prieste toke awaye. And so they dyd vnto all Israel that came thither to Siloh. Yea: & therto before they had offered the fat, the priestes ladde came and sayd to the mā that offered: geue flesh to rost for þe priest, for he wyl not haue sodden flesh of the, but rawe. And yf any man sayde vnto hym: let the fatte be offered according to the day, & then take as much as thyne heart desireth. The lad wolde answer hym, thou shalt geue it me now, or els I wyl take it with violence. And the sinne of the younginē was verye greate before the Lorde. for they despyled the people and also the offeringe of the Lorde.

But the ladde Samuell ministred before the Lorde, girded about with a linnen Ephod. Moreover his mother made hym a lytell coote, and brought it to hym from feast to feast, when he came vp with her husband, to offer the offering of þe sayd feast. And Eli blessed Elkanah and his wyfe, and sayde: the Lorde geue the seed of thys woman, for that she hath lente the Lorde. And they went vnto their owne home. And þe Lorde visited Hannah, so that she conceived, and bare thre sonnes, and two daughters. But þe boye Samuel grew dwellynge styll with the Lorde.

Eli was very olde and hearde all þe hys sonnes dyd vnto al Israel, & howe they slept with the women that wayted in the doore of the tabernacle of witnessse, & sayde vnto them: why do ye suche thynges? for I heare your wicked deades of all these people. Oh, naye my sonnes: for it is no good reposte þe I heare howe that ye make the Lordes people to trespasse. If one man synne agaynste another, \* dayemen maye make hys peace: but yf a man synne agaynst þe Lorde, who can be hys dayseman? Not wythstandynge they herkened not vnto the voyce of their father, because the Lorde woulde slaye them. The childe Samuel profited & grewe, and was in fauoure bothe wyth the Lorde, and also wyth men.

And there came a mā of God vnto Eli, and sayd vnto him: thus sayth the Lorde. I appeared vnto the house of thy

father, when they were in Egypte, in Pharaos house. And I chose thy father oute of all þe trybes of Israel to be my priest, for to offer vpon myne altare, & to burne incense, & to be an Ephod before me. And I gaue vnto þe house of thy father al the offeringes of the chyldren of Israel. wherfore kydde ye agaynste my sacrifice and agaynste myne offeringe whiche I comaunde in the tabernacle, and honourest the chyldren aboute me, and make youe fatte of the fyrste frutes of all the offeringes of Israel my people? the Lorde God of Israel sayth: that thyne house, and the house of thy father shoulde haue walked before me for euer. But now the Lorde sayth: þe be fatte fro me: for the that wylt me, I wyl worshyp, & they that despise me, shall be despised. Beholde, þe dayes wyl come that I wyl cut of thyne arme, and the arme of thy fathers house, that there shall not be an elder in thyne house. And thou shalt se thyne enemye in the tabernacle, in al that shall please Israel, and there shall not be an elder in thyne house whyle the worlde standeth. Neuerthelesse, I wyl not destroy al thy males that come of the from my altare, to dase thy syght with al, and to make thyne hert melt. And al þe multitude of thyne house shall dye pouge.

And this shall be a sygne vnto the, that shall come vnto thy. ii. sonnes, \* Hopht & Phineches: euen in one daye they shall dye bothe of the. And I wyl styte me vp a faythful priest, þe shall do as it is in myne hearte & in my mynde. And I wyl bylde hym a sure house. And he shall walke before myne anoynted for euer. And they that are lefte in thyne house, shall come & crouche to hym for a lytell pecce of syluer, & a cake of breade, & shall saye: put me I praye the in one office or other amāge the priestes, þe maye eate a morsel of breade.

THE notes.

a. Of these bootmes is spoken. 19 salme. p. a. b. That is, he correcteth the punyther in his wrath, and after comforteth. 19 salme. p. v. c. Those that we call saintes the Hebrewes call mably cal good, þis, those þe haue readye hartes to do good to al men, yea, eue vnto their enemies, as ye haue. 19. iii. a. & in many other.

THE. i. Chapter.

After the Lorde had lefte to appeare by open vision

Some  
reade  
came to.

Gre.  
they shall  
prayer to  
God for  
hym.  
The  
child. in  
etern. read  
deth. Let  
him pray  
to hym &  
it shall be  
forguen  
hym.

# The arcke is i. Kynges taken Fol. xxxi.

*in Siloh for a longe season: he yet called Samuel the thirde tyme: & sheweth hym what should befall on Eli.*

**A**nd p̄ chyld Samuel ministred vnto p̄ Lord before Eli: & the worde of the Lord was precious in those dayes: for there was none open vision. And it chaunced at p̄ tyme, p̄ Eli lay in hye place, & his eyes begā to waxe dyme, p̄ he could not se. And yet p̄ lāpe of God went out, Samuel layde him doune to slepe, in p̄ temple of p̄ Lord, where the arcke of God was. And p̄ Lord called Samuel: & he sayde: here am I, and he ran vnto Eli, and sayde: here am I, for thou calledest me. And he sayde: I called the not: goe agayne, & slepe. And he went & layde him doune to slepe. And p̄ Lord called once agayne: Samuel, & Samuel arose & went to Eli, & sayde: I am here thou dydest call me. And he answered: I called the not my sonne. Goe agayne & take thy rest: but it was yet Samuel knewe the Lord, & yet p̄ worde of the Lord was opened vnto him. And p̄ Lord wēt to & called Samuel the thirde tyme. And he arose, and wēt to Eli, & sayde: I am here, for p̄ hast called me. The Eli perceaued that the Lord had called the lad. And sayd vnto him, goe and lye doune: & p̄ he call the agayne, then say: speake on Lord, for thy seruante heareth. And Samuel wēt, & layd him down in his place. And the Lord came, & stode & called as before, Samuel Samuel. And Samuel said: speake on, for thy seruāth heareth the. And p̄ Lord sayd to Samuel: behold, I wyl do a thinge in Israel, that the eares of as many as heareth it, shall tingle. In that daye I wyl performe to Eli, al p̄ I haue spoken concerning his house: I wyl begynne it, & ende it. For I haue tolde him p̄ I wyl iudge hys house for ever, for the wickednes whiche he knoweth, howe hys sonnes are vngacious, & he was not wroth therewith. And therefore I haue sworn vnto the house of Eli, p̄ the wickednes of Elies house shall not be poureged with sacrifice nor offeringe, while p̄ worlde standeth. And Samuel lay til the morning, and then opened the doores of the house of the Lord.

But Samuel feared, to shewe Eli the vision. Then Eli called Samuel,

& sayde: Samuel my sonne. And he answered: Here I am. And he said: what is p̄ Lord hath sayd vnto the? se p̄ hide it not fro me. The Lord do so, & so to the, p̄ thou hide any thing fro me, of al that he sayde vnto thee. And Samuel tolde him euerye whit, & hide it not fro him. And he answered: it is p̄ Lord, let him do what semeth hym best.

And Samuel grewe, and the Lord was with him, & leste none of his wordes vnpurformed. And all Israel from Dan to Bersabe wiste that Samuel was trulye made p̄ Lordes prophete. And the Lord appeared agayne in Siloh: for p̄ Lord opened him selfe to Samuel i Siloh, thozow p̄ word of p̄ Lord.

## The. iiii. Chapter.

*The battell of the Philistines. Israel fleeth. The Arcke of the Lord is taken. Elies chyldren dye. The hym selfe also.*

**A**nd Samuel spake vnto all Israel. And Israel wente oute agaynst the Philistines to battell, and pitched beyde the helpe stone. And the Philistines pitched in Aphek, and put the selues in aray against Israel. And in p̄ ende of the battell Israel was put to the worse before the Philistines. And the Philistines due in aray alonge by the feldes, aboute a foure thousande men.

And when the people were come into their tētes, p̄ elders of Israel sayde: wherfore hath the Lord beaten vs this daye before p̄ Philistines: let vs fetch p̄ arcke of p̄ apoyntmēt of p̄ Lord, out of Siloh vnto vs, & let it come amonge vs, & saue vs out of the handes of oure enemies. And the people sent to Siloh, & fet fro thence p̄ arcke of p̄ apoyntmēt of p̄ Lord of hostes, which dwelleth betwene the Cherubins. And there were the two sōnes of Eli, Hophni, & Phinehes w p̄ arcke of p̄ apoyntmēt of God. And whē the arcke of the apoyntmēt of the Lord came into the host, al Israel shewed a mightie howte, so that the earth range agayne.

When the Philistines hearde p̄ noyse of the howte, they sayde: what meaneth the soude of this mightie howte in the hoste of the Chyres? And they vnderstode, how p̄ the arcke of the Lord was come into the host. And the Philistines were asfayde, when it was tolde how p̄ God

*Math. 1. 1.*

*Hebr. Es  
ben ezer.  
1. 1. 1. 1. 1.*



# Dagon falleth i. Samuel.

God was come into the hoste, & sayde: wo vnto vs, for it was neuer so before this. wo vnto vs, who shal deliuer vs out of the hande of this mightie God: this is the God y<sup>e</sup> smote the Egyp<sup>t</sup>as w<sup>th</sup> al maner of plagues in y<sup>e</sup> wyldernes. Be ströge & quite your selues like me, ye Philistines, y<sup>e</sup> ye be not seruantes vnto the Egiptians as they haue ben to you. Be men therefore & fight. And the Philistines foughte, and Israell was put to the worlke and fledde, euery man into his tente. And ther was a mighty greate slaughter, so y<sup>e</sup> ther were ouerthrowen of Israell. xxx. thousande sote men. And the arcke of God was taken, and the two sönes of Eli, Hophni, and a phinehes were dead. And there cam a man of Beniamin out of the arape, & came to Siloh the same daye, with his clothes rente, and erth vpon his heed. And whē the mā came in, Eli late vpo a stole by the way side lokyng: for his heart feared for the arcke of God. And the man came in and tolde it in the citie. And all the citie cryed.

When Eli hearde the nopsle of the cryng, he asked what y<sup>e</sup> nopsle of y<sup>e</sup> ruymorment. And the man halted, & came & tolde Eli. Eli was foure score & eigh<sup>t</sup> tene yere olde, & his sight fayled him, that he could not se. And y<sup>e</sup> mā sayd vnto Eli: I am he y<sup>e</sup> came out of y<sup>e</sup> aray, & fled oute of the hoste this daye. And he sayd: how is it fortunied my sonne: and the messenger answered, & sayde: Israell is fled before the Philistines, & there is a great slaughter chaunised amöge the people, and thy two sonnes, Hophni, & phinehes are dead, & therto the arcke of God is take. And whē he made mencion of the arcke of God, Eli fel from of hys stole backwarde toward the gate, and hys necke brake, and he died: for he was olde & binweldye and he had iudged Israell fourtye yeres.

And his daughter in lawe phinehes wyfe was w<sup>th</sup> childe & nye the byrth. And when she hearde the tidinges of the takinge of the arcke of God, and that her father in lawe, and her hulbande were deed, she bowed her selfe, & trauayled, for her paynes came vpon her. And about y<sup>e</sup> tyme of her death, y<sup>e</sup> womē that stode about her, said vnto her: fear not,

for thou hast borne a sone. But she answered not nor regarded it. And she named y<sup>e</sup> childe Ichabod, sayng: honor is departed fro Israell. Because y<sup>e</sup> arcke of God was take, & her father in lawe & her hulbande were deed. And therefore she sayde: honor is gone fro Israell, because the arcke of God was taken.

The notes.

a. Of another phinehes, whiche was the sonne of Eleazar ye reade. Rume. xxi.

## The .v. Chapter.

Dagon the god of the Philistines is called that he toke the arcke. The Philistines are placed in the lower places. The inhabitants of Aharon refuse to receive the arcke.

And the Philistines toke the arcke of God & caried it from the helpe stone, vnto Asdod, & brought it in to y<sup>e</sup> house of Dago, & set it by Dagon. And whē they of Asdod were vp i<sup>n</sup> y<sup>e</sup> morninge: beholde, Dago lay grouelinge vpon the earth before the arcke of the Lord. And they toke Dagon & set hym in his place againe. And whē they were vp erlye en the next morninge, behold, Dago lay grouelinge vpo the groude before y<sup>e</sup> arck of the Lorde, & his head & his two hādes cut of vpo y<sup>e</sup> thresholde, that the body onely was left on hym. wherfore nether the priestes of Dago nether any mā y<sup>e</sup> cometh into Dagon's house might treade on the thresholde of Dagon in Asdod, vnto this daye.

But the hand of the Lord was heuy vpon thē of Asdod, & he destroyed thē, & smote thē w<sup>th</sup> emerodes, both Asdod, & al y<sup>e</sup> costes therof. And whē y<sup>e</sup> mē of Asdod saw y<sup>e</sup> it was so, they sayd: the arcke of the God of Israell shall not abyde here w<sup>th</sup> vs, for hys hande is soze vpon vs & vpo Dagon our god. And so they sent and gathered al the Lordes of the Philistins vnto thē, & sayde: what shal we do w<sup>th</sup> the arck of the God of Israell? Thē sayde they of Geth let the arcke of the god of Israell be caried about. And they caried y<sup>e</sup> arcke of y<sup>e</sup> God of Israell about. And whē they had caried it about, y<sup>e</sup> hāde of the Lord was in the citie w<sup>th</sup> a mightie great plage, & he smote the mē of y<sup>e</sup> citie bothe smale & greate: & they were smittē in their secret places, with the emerodes. Then they sente the arcke of God vnto Aharō. And as sone as y<sup>e</sup> arck of God came to Aharon, the Aharonites cryed out, sayng: they haue brought

C  
Jud. xiii. a

1. Reg. iii. a

D

# the arcke is i. Kynges. restored Fol. xxxii.

brought the arcke of the God of Israell to vs: to slee vs and oure people.

Then they sent and fette al the Lordes of the Philistines vnto them, and sayde: sende a way the arcke of the God of Israel, and let it goe home agayne, vnto his owne place, that it slee vs not with oure people. for there was a plague of death thorow out al the cittle, and the hande of God was excedynge sore there, in so muche þ they whiche dyed not, were smyten w the Emerodes: so þ the crye of the cittle went vp to heauen.

## The notes.

a. At the presence of the arcke falleth the Adoll, when þ gospel of the lordes rageth thorowe the gentiles, then is al supersticiõ vnto the ouerthrowne. wher þ word of god is preached are heresies, þ fautes of mannes, & errours of fapth destroyed.

## The. vi. Chapter.

The hefters byynge home the arcke with the rewarde. The Bethsamites were plagued after they had sene the arcke.



And so when the arcke of the Lord had bene in the cōtreye of the Philistines seuen monethes, þ Philistines called for þ priestes, and the sothsayers, saying: what shal we do w the arcke of the Lord: tell vs wherewith we shal send it home agayne. They answered: pf you sende the arcke of the God of Israell home agayne, sende it not emptye: But rewarde it w a trespase offering: & the þe shalbe hole, & it shalbe knowe to you, why hys hande departeth not frõ you.

Then sayde they: what shal be the trespase offeringe whiche we shal rewarde him w. And they answered: siue golden artles with Emerodes, & syue golden myce, accordynge to the nõbre of the Lordes of the Philistines. for it was one maner of plage þ was on you all, & on poure Lordes to. wherfore ye shal make images lyke to your artles w Emerodes, and images like to your mice þ destroyed poure land, & shal geue gloppe vnto the God of Israel: that he maye take his hande frome of you, and from poure Goddes, and from of your land. wherfore shuld you harden your heartes as the Egyptians & Pharaõ hardened their heartes: whiche for all that (when he had playde hys pages aunes with them) were sayne to let the people goe and departe.

Nowe therfore make a netwe cart, & take two mealche kyne, on whose necke

neuer came yocke. And tye the kyne in the carte, and byynge the calues home from the. Then take þ arck of the Lord & put it in the carte, & put the Juelles of golde (whiche ye rewarde hym with for a trespase offeringe) in a forcer by the syde therof, & sende it awaye & let it go. And marke pf he go vp by the waye þ leadeth vnto hys own coste, to Bethsames, the it is he þ dyd vs this great euell. But and pf he doe not, then it is not his hande þ smote vs, but it was a chaunce þ happened vs. And the men dyd euen so: they toke two kyne þ gaue milcke, & tyed them in the carte, & kept the calues at home, & they layde the arcke of the Lord vpon the carte, & the forcer w the mice of golde, & the images of the artles with Emerodes. And the kyne toke the straight way to Bethsames, both one waye, & as they went, lowed, turning nether to the right had ner to the lefte. And the Lordes of the Philistines wet after them, vntyl they came to the borders of Bethsames.

And they of Bethsames were reping their wheate haruest in þ baleye. And they lift vp their eyes, & spied the arck. And reioysed when they saw it. And the carte came into þ groue of one Jeholus a Bethsamite, and stode stil there. Ther was there also a greate stone. And they claue the wodde of the carte and offered the kyne a burnt offeringe vnto the Lord. And the Leuites toke doune the arcke of the Lord & the forcer þ was thereby, wherin the Juelles of golde were: & put them on the greate stone. And the mē of Bethsames sacrificed burnt sacrifice, & offered offering þ same day vnto þ Lord. And whē þ. v. Lordes of the Philistines had sene it, they returned to Akaron the same day. These are the goldē artles with Emerodes which the Philistines gaue to amendes for a trespase offeringe, to the Lord: for Adod one: for Gaza one: for Ashkalon one: for Geth one: & for Akarō one. And the goldē mice were accordig to the nõbre of al the citties of the Philistines, thorowe the syue lordshippes: both of walled townes & of townes vnwalled: euen vnto the greate stone of lametaciō, wherō they set doune þ arck of the Lord: whiche stone remaineth vnto



# Israel requireth i. Samuel. a kynge

unto this daye in the felde of Jhohua the Bethsamite. And he placed the me of Bethsames, because they had sene the arcke of the Lord. And he slue of the people fiftie thousande & thre score & x. persons. And the people lamented, because the Lord had slayne so great a slaughter of the. And the men of Bethsames sayde: who is able to stande before the Lord so holy a God: & to whom shal he goe frome vs? And they sente messengers to the inhabitants of Cariath Jazrim, sayinge: The Philistines haue brought home agayne the arcke of the Lord: come downe & set it vp to you.

## The. vii. Chapter.

The arcke is brought to Cariathiazrim. The people wepe, for whiche Samuel maketh intercession to the Lord. The Prophesies are written.

**A**ND the men of Cariathiazrim came, & set vp the arcke of the Lord, & brought it into the house of Aminadab in Gibeon & sanctified Eleazar his sonne, to waite vpon the arcke of the Lord. And while the arcke abode in Cariathiazrim, the dayes multiplied & it was. xx. yeres, & al Israel lamented after the Lord.

And Samuel spake vnto all Israel, saying: yf ye be come agayne vnto the Lord w<sup>al</sup> your hertes, the put away the straunge goddes fro amonge you, & Ashtaroth, & prepare your heartes vnto the Lord, & serue hym alone, & so shal he rydde you oute of the handes of the Philistines. And the children of Israel dyd put away Baalim & Ashtaroth, & serued the Lord only.

**T**hen sayd Samuel: gather all Israel to Mizpah, & I maye praye for you vnto the Lord. And they gathered together to Mizpah, & drew water: powred it out before the Lord & fasted the same day, and sayd there: we haue sinned agaynst the Lord. And Samuel iudged the causes of the children of Israel in Mizpah. And the Philistines heard, & the children of Israel were gathered together to Mizpah, & lordes of the Philistines went vp agaynst Israel. And when the children of Israel heard, they were afrayde of the Philistines, & sayde to Samuel: cease not to crie vnto the Lord our God for vs, & he may saue vs out of the handes of the Philistines. And Samuel toke a suckynge lambe, & offered it al

together for a burnt offeringe, vnto the Lord, & a cryed vnto the Lord for Israel: & the Lord heard him. And as Samuel offered the burnt offeringe, the Philistines came to fyght agaynst Israel. But the Lord thundred a great thunder that same day vpon the Philistines, & turnoyled them, that they were beaten before Israel. And the me of Israel issued oute of Mizpah, & pursued the Philistines, & slue them, vntyl they came vnder Bathear. And the Samuel toke a stone & pitched it betwene Mizpah & Sen, & called the name thereof the stone of helpe, sayinge: thus farre hath the Lord holpe vs. And so the Philistines were broughte vnder, & they came no more into the costes of Israel: for the hande of the Lord was vpon the Philistines all the dayes of Samuel. Therto the cities whiche the Philistines had taken fro Israel, came agayne to Israel, euen from Akaron to Geth, w<sup>th</sup> the costes of the same, whiche Israel plucked out of the handes of the Philistines. For ther was peace betwene Israel & the Amorites. And Samuel iudged Israel al the dayes of hys lyfe, and went about pere by pere, to Bethel, Gylgal, and Mizpah, & iudged Israel in al those places, & came agayne to Ramath: for there was his house, & there he iudged Israel, & ther he bilt an altare vnto the Lord.

## The notes.

a. To crie here signifyeth not to make a loud noise but to pray effectuously & with al bisshopp and mynde. God. xiiii. d

## The. viii. Chapter.

Because Samuels sons did minister vnto the Lord, & people required a kynge: & so the is described the facion of a kynge.

**W**HEN Samuel was olde, he made hys sonnes iudges ouer Israel. The name of his eldest sonne was Joel, and the name of the second Abiath, which were iudges in Bersabe. Neuerthelesse hys sonnes folowed not his steppes: but turned a syde after lucre, & toke rewardes, & peruerthed the right. Then al the elders of Israel gathered them together, & came to Samuel vnto Ramath, & said vnto him: behold, thou art old, & thy sonnes folow not thy wayes. Now therefore make vs a kinge to iudge vs, as all other nations haue. But the thinge displeased Samuel, wher they said, geue vs a king to iudge vs. And Samuel

U. Re. vi. a

1. Par. 14. a

Jos. 24. c.  
Eob. xiiii. c

Of thys  
ye haue  
Judi. ii. e

Sec. xvi. b

# Israel requireth a Kynge. Fol. xxxii

**B**el prayed vnto þ lord. And the lord said vnto Samuel, heare þ voyce of þ people in all that they saye vnto the. \* For they haue not cast the awaye, but me: þ I should not raigne ouer them. And as they haue euer done (sence I brought the out of Egypt vnto this daye, & haue forsake me, & serued other Goddes) eue so do they vnto the. Now therfore herke vnto their voyce: howe be it yet, testifie vnto the & shew the the dutie of þ king that shal raigne ouer the. And Samuel tolde all þ wordes of the Lord vnto the people þ asked a king of him, & he said: this shalbe the \* dutie of the king that shal raigne ouer you: he wil take your sonnes, & put the to his charettes, & make his horsemen of the & they must rüne before his charet, & wyl make hym captaynes of the ouer thousandes & ouer fifties, & will let the to eate his groundes, & to gather in his heruest, & to make instruments of warre, & apparell for his charettes. And he wil take your daughters and make them the dzessers of his oymntes, & his cookes & bakers. And he shal take the best of your felde, & of your bynepardes, & of your oliue trees, & geue the to his seruantes. And he shal take the tenth of your seed, & of your vines, & geue it to his lordes, & to his seruantes. And he shal take the best of your menseruantes, & mayde seruantes, & young men, and of your asses, & do his worke with them. And he shal take the tenth of your shepe, & ye shalbe his seruantes. And when ye crye out at that tyme vpon your king, which ye shal haue chosen you, the Lord will not heare you at that daye.

Neuerthelesse, the people wolde not heare þ voyce of Samuel, but dyd saye: naye, not so: But ther shalbe a kynge ouer vs, & we wyl be like al other naciōs. And our kynge shal iudge vs, & go out before vs, & fight our battelles. And Samuel hearde all the wordes of the people, & rehersted them in the eares of the Lord. And the lord sayd to Samuel: herken vnto their voyce, & make them a king: Then saide Samuel vnto the me of Israel, go euery man vnto his citie.

## ¶ The. ix. Chapter.

¶ Saul the sonne of Cis leaeth his father's Altar and is chosen kynge.

**N**ow there was a mā of Benjamin named, \* Cis the sonne of Abiel, the sonne of Zeror, the sonne of Berchorath, the sonne of Aphiah, the sonne of a mā that was a Leminite, a mā of myght: þ same had a sonne called Saul, a goodly young mā, so that among the childre of Israel, ther was none goodlyer then he, & was therto fro the shouldders vwarde hyer then al the other people. And it chauced that þ Altes of this Cis Sauls father, were lost: Then saide Cis to Saul his sonne: take one of the laddes with the & by and go seke the Altes. And they wēt thorow mouint Ephraim, & thorow the land of Salisa: & founde the not. Then they went thorow the lade of Salim, & there they were not. Then they wēt also thorow the land of Jemini, & they founde the not. Then when they were come to the lād of Iuph, Saul sayde to the young mā that was with him: come let vs teturne, lest my father leue caring for the Altes, & take thought for vs. And he answered him: behold, ther is in this citie a worshipfull man of God, & all that he sayth, cometh to passe. Now then let vs go thither: peradventure he shal shew vs what waye we may go. Then saide Saul to his lad: yf we go, what shal we bring the mā: for our bread is al spent out of our hampers, and there is no nother present to byng the mā of god: what haue we? And the young man answered Saul agayne, and sayde: I haue sold about me the fourth part of a siccle, that wyl we geue the man of God to tell vs our waye.

Before tyme in Israel when a man went to seke an answer of God, thus wyl he spake: come, & let vs go to the sear. For he that is now called a prophet, was in þ olde tyme called a sear. Then sayde Saul to his young man: well sayd of the: come, let vs go. And so they went vnto the citie where the man of God was. And as they were goig by into the cite, they met with damofelles þ came out to draw water, & sayd vnto them: is there here a sear. And the maydes answered the: yea, behold, he goeth there before you. Make hast now, for he came this day to the citie, for þ people must offer this day in þ hill. where he

s. i.

come



come into the citie, so shall you finde hi, per he go bp to the hill to eate: for the people will not eate vntill he come, because he must blesse the offeringe. And the eate they that be biddē to the feast. Now therfore get you bp, for euē now shall ye fynde him. And they wēt bp into the citie. And whē they were come into the middes of the citie: behold, Samuel came out against thē, for to go bp to the hill.

**C** \* But the lord had tolde Samuel (i his eares a daye before Saul came) saying: to morow this tyme I will sende the a mā out of the lāde of Bējamin, hi shalt thou anoynte to be captaine ouer my people Israel, & he maye saue my people out of the hande of the Philistines: for I haue looked vpon my people, and their crye is come vnto me. When Samuel saw Saul, the lord answered hi: se, this is the mā whō I spake to & of. This same shall raigne ouer my people.

Then went Saul to Samuel in the middle of the gate, and sayde: tell me I praye the, where about the sears house is, & Samuel answered Saul, & sayd: I am & sear, go bp before me vnto the hill, for ye shall eate with me to daye. And to morow I will let the go erlye, & wyll tell the al that is in thine hert, and as for thine asses & were lost this daye thre dayes, care not for thē, for they are found. And mozeouer whose shall the bewtiful thinges of Israel be-belong they not to the, and vnto all thy fathers houer. But Saul answered and sayde: am not I the sonne of a Jeminite, \* of the smallest trybe of Israel, & my kynred the least of all the kynredes of the trybe of Benjamin, wherfore then speakest thou so to me?

And Samuel toke Saul & his lad, & brought them into the parter, & made thē sūt in the chiefe place amonge thē that were biddē: which were vpo a thirtie persones. Thē sayde Samuel vnto the cooke: byng forth the porciō which I gaue the, & of which I sayde kepe it with the. And the cooke toke bp & shoulder & brought it, & set it before Saul. And Samuel saide: behold, that which is left: put it before the and eate, for I kept it for the of purpose, whē I called the people. And so Saul byd eate with Samuel that daye. And whē they were

come downe from the hill into the citie, Samuel comuned with Saul vpo the toppes of the house: & they arose erlye. And about the spryng of the daye Samuel called Saul vpon the toppes of the house, saying: bp, that I maye send the awaye. And Saul arose. And they wēt out at the doores both of them, both he and Samuel. And when they were come almost out of the towne, Samuel sayde to Saul: byd the lad go before vs, and he went, but stande thou still a whyle euē now, that I maye shewe the what God sayeth.

**The notes.**

a. Detrof cometh it that a prophesye is called a vision. Eay. i. a.

b. The hyll or bye place was ordered to do sacrifice and to praye in, but with oute the commandment of God. iii. Reg. iii. a.

**The .x. Chapter.**

Saul is anoynted kynge, and propheseth. Samuel declareth the people their faulte, in that they asked a kynge. God sende the kynge lyte.



And thē Samuel toke a bore of oyle & powred it vpon his heed and kissed him, & sayde: the Lorde hath anoynted the to be a captayne ouer his enheritaunce. And now when thou art departed from me, thou shalt mete two mē by \* Rahels sepulchre in the borders of Benjamin euē at zalezah. And they wyll saye vnto the, the asses which thou wētest to seke, are founde: se, thy father hath left the care of the asses, and soroweth for you, saying: what shall I do for my sonne. Then thou shalt go forth fro thēce, and shalt come to the ocke of Chabor. And there shalt thou mete thre mē going to God to Bethel: one carpyenge thre kiddes: and another carpyeng thre loues of bzeed: & a thrid carpyng a botell of wine. And they will salute the, & geue the two loues of bzeed: which thou shalt receaue of their handes. After that thou shalt come to the hill of God, \* where the Philistines kepe their wathe. And when thou art come thither to the cytie, thou shalt mete a cōpanye of prophetes comyng doune fro the hill, with a psalter, a timbrell, a pipe, & a harpe before thē, and they prophesying. And the spryte of the Lorde will come vpon the, and thou shalt prophesie with thē, & shalt be turned into another mā. And whē these signes are chauced the, thē do what thou shalt

hast to do, for god is with the. And thou shalt also go before me to Gilgal. And behold, I will come vnto the, to sacrifice burnt sacrifice, & peace offeriges. \* Take for me seuen dayes, till I come to the, & shewe the what thou shalt do. And as sone as he had turned his shoulde to go from Samuel, God gaue him another maner of herte, & all those tokens came to passe that same daye. Whē thei came to the hill: beholde, the cōpanye of prophetes met him, & the spryte of god cam vpon him, & he prophesied among the. And all that knew him before, whē they saw that he prophesied among the prophetes, they sayde eche to other: what is happened vnto þ sonne of Cis? \* Is Saul also among the prophetes? And one of þ same place answered and sayde: who is their father? And therof sprang a prouerbe: what is Saul also among the prophetes? And whē he had made an end of prophesying, he cam to the hill. Saules fathers brother sayde vnto him, & his lad: whether went ye? And he answered: to seke the asses, and whē we saw that they were no where, we wēt to Samuel. Thē sayd Saules vnclē: tell me what Samuel sayde vnto you? And Saul answered his vnclē: he tolde vs that the asses were founde. But of þ kyngdome wherof Samuel spake, tolde he him not. After þ Samuel called the people together vnto the Lorde to Mizpah, & sayde vnto the children of Israel: thus sayth the Lord God of Israel, I brought you out of Egypt, & deliuered you out of þ hād of the Egyptians, & out of the hādes of all kyngdomes þ oppressed you. And ye haue this daye cast awaye youre God, that holpe you out of al your aduersities & tribulations. And ye haue sayde vnto him: \* make a kinge ouer vs. Now therfore stāde before the Lord by your tribes & youre thousandes. And when Samuel had brought al þ tribes of Israel, þ tribe of Benjamin was caught. When he had brought the tribe of Benjamin by their kindredes, þ kinrede of Manasse was caught: & Saul the sonne of Cis was caught. And they sought him: but he could not be found. Thē they asked the lord further: whither þ m<sup>a</sup> shulde come thither. And þ Lord answered: beholde,

he hath hid him selfe among the stufte. And they came & fet hi thēse. And whē he stode among the people, he was hēt the any of the people, frō the shoulde bywarde. And Samuel sayd to all þ people: there se ye whō þ Lord hath chosen: & how there is none like him, among all the cōpanye. And all þ people howted and sayde: \* God lend the kyng lyfe.

Then Samuel tolde the people the dutie of the kyngdome, & wrote it in a booke, & layde it by before the Lord, & so sent all the people awaye, euery man to his house. And Saul also wēt home to Gibeah. And there went with him an hoste, suche as God had touched their hartes. But þ childre of vntyrstynesse sayde: how shall he saue vs? & despised him, & brought him not presentes. And he made as though he had not heard it.

#### ¶ The. xi. Chapter.

¶ The people deliuered from the tyranye of Nabal, & smyth the kyngdome of Saul.

**W**hen Nabal the Ammonite came, and beseged Jabes in Gilead. And all the people of Jabes sayde vnto Nabal: make a couenaunt wth vs, & we wilbe thy seruantes. And Nabal þ Ammonite sayde: herto wyl I make a couenaunt with you, euen to thrust out all youre right eyes, that I may bring that shame vpon al Israel. Then saide the elders of Jabes: geue vs seuen dayes respit: that we maye send messengers vnto all the costes of Israel. And then yf there come no man to helpe vs, we wyl come out to the. Thē came the messengers to Gibeah where Saul dwelt, and tolde this tidings in the eares of the people. And all the people lifte by their voyces and wept. And beholde, Saul cam followinge his oxen out of the felde, and asked what ayled the people to wepe. And they tolde him the tidings of the men of Jabes. \* Then cam the spryte of God vpo Saul, whē he herde those tidings, & he was excedyng angrie. And toke a pouke of ore, & hewed thē in peces, & sent thē thorow out all the costes of Israel by the handes of messengers, saying: whosoever cometh forth after Saul & after Samuel, so shall his ore be serued. Thē the feare of þ Lord fell on þ people, and they cam out as it

iii. Reg. i. b

Deut. 17. b

Jud. viii. b

Jud. x. b.

B

i. Reg. x. c.

Jud. xiv. s.

C



**1** had bene but one man. \* And whē they were nobbed in Bezek, the childre of Israel were thre hundred thousand: & the men of Iuda thirtie thousand. And they sayd vnto the messengers that came, so saye vnto the men of Iabes in Gilead: to morow by that tyme, & sunne be hote, ye shall haue helpe. And the messengers said: & shewed the men of Iabes, & they were glad. And then the men of Iabes sayd: to morowe we wyl come out vnto you, that ye maye do with vs all & please you. And on the morowe Saul put the people in thre partes. And they cam in vnto the host in the morning watche, & slue the Ammonites, vntill the heat of the daye. And they & remayned, skattered: so & two of the were not leste together. The sayde the people to Samuel: what are they & said: that Saul craigne ouer vs: bring them that we may slay them. But Saul sayd: there shall no mā die this daye, for to daye the lord hath saued Israel.

The sayde Samuel vnto the people: come, & let vs go to Gilgal, and renewe the kyngdome there. And & people wēt to Gilgal, and made Saul kyng there, before the Lord in Gilgal. And there they offered peace offeriges before the Lord. And there Saul and all the people of Israel reioysed exceedingly.

## The notes.

feare.

a. Ther are .ii. maners of feare spoken of in the scripture one, for he as childre haue to their fathers, which euen of loue obeye them: of whiche ecclesiastes. xii. d. The other, for he as seruantes cometh haue to their masters, which cometh for feare of payne, of this is spoken here & Mo. viii. c.

## The. xii. Chapter.

Samuel being an innocent Judge (the people them selues to witness) requeth the people of vniuersall becaue they demanded a kyng. When that repenteth he becometh good forgereth, because of his promise.

**1** He said Samuel vnto all Israel: beholde, I haue obeyed your voyce in all & ye sayde vnto me, & haue made you a kyng. And se your kyng walketh before you. But I am olde & graye headed: beholde, my sonnes are with you and I haue walked before you fro my childhede vnto this daye. Behold here I am: answer me before the Lord and before his anoynted, \* whose ore haue I taken: or whose alle haue I taken: whom haue I done wrong to: or whom

haue I pilled: And of whose hand haue I receiued any brybe, to blynde myne eyes therewith: and I will restore it you agayne. And they sayde: thou hast done vs no wrong, nor pilled vs, neither hast thou taken ought of any mannes hande. Then sayde he to the: the Lord is witness vnto you, & his anoynted is witness this daye, & ye haue founde nought in my handes. And they answered: we are witnesses. Then sayde Samuel vnto the people: it is the Lord \* that made Moyses and Aaron, and which brought your fathers out of Egypt. Now therfore stande still, and let me reason with you before the Lord, of all the ryghte witnessses of the Lord which he shewed both you and your fathers.

\* After that Jacob was come into Egypte, your fathers cryed vnto the Lord, \* and the Lord sent Moyses and Aaron, whiche brought your fathers out of Egypte, and made them dwell in this place. \* Neuerthelater they forgoat the Lord their God. And he solde them into the hande of Sisara chefe captayne of Iabin kyng of Hazor, \* and into the handes of the philistines: and \* into the handes of the kyng of Moab, whiche fought agaynst them. Then they cryed vnto the Lord, and sayde: we haue synned, because we haue forsake the Lord, and haue serued Baalim and Ashtaroth. But now deliuer vs out of the handes of our enemyes, and we will serue the. And the Lord sent Jerobaal \* Badan. \* Jephthah, and \* Samuel, and deliuered you out of the handes of your enemyes on every syde, so that ye dwelled without feare. And for all that, when you sawe that Ahas the kyng of the children of Ammon came agaynst you, ye sayde vnto me: \* not so, a kyng shall craigne ouer vs, when yet the Lord your God was your kyng. Howe therfore beholde, the kyng whom ye haue chosen and whome ye haue desired: se, the Lord hath geuen you a kyng, Oh that ye wolde feare the Lord and serue him and heare his voyce, and not disobey the mouth of the Lord: and that both ye & the kyng that reigneth ouer you, wolde folow the Lord your God. For ye shall not hearken vnto the voyce of the Lord, but shall disobeye

disobeye the Lordes mouth: the shall  
the hâde of the Lord be vpon you, & on  
poure fathers. Now also stâde & se this  
great thing which the Lord will do be-  
foze poure eyes: is it not now wheather-  
uest. And yet for all that, I will call vn-  
to the Lord, & he shall sende thunder &  
rayne. Wherbye perceaue & vnderstâd:  
howe that poure wyckednes is great,  
whiche ye haue done in the syght of the  
Lord, in asking you a kyng. \* And whē  
Samuel called vnto the lord, the Lord  
sent thunder and rayne the same daye.  
And all the people feared the Lord &  
Samuel excedynglye. Then sayde all  
the people vnto Samuel: praye for  
thy seruantes vnto the Lord thy God,  
that we dye not: for we haue synned in  
asking vs a kyng, besyde all the synnes  
that euer we dyd.

Then sayd Samuel vnto the people:  
feare not. And though ye haue done all  
this wyckednesse, yet departe not from  
the Lord in any case. But serue hym  
with all poure hertes. Neither turne ye  
after bayne thynges which cannot de-  
liuer you, for they are but vanities.

\* But the Lord wyll not forsake his  
people, because of his great names sa-  
ker: because \* the Lord hath begone to  
make you his people. Whereouer, God  
forbydde that I shulde synne agaynst  
the Lord in leyrnge prayinge for you  
and to helpe you the good and ryght  
waye. Onlye feare you the Lord and  
serue him truly w all poure hertes: for  
he hath done great thynges for you.  
But & yf ye shall do wyckedlye: the shall  
bothe ye and poure king therto perishe.

### The. xiii. Chapter.

The Philistines are smytē of Saul and Jonathan.  
Saul being disobedient to Goddes commaundemēt is  
beweyed of Samuel that he shall not reigne.

**S**aul was as a childe of a pere  
solde, when he began to ray-  
gne. And when he had ray-  
gned two yerres ouer Israel,  
he chose hym thre thousand men out of  
Israel. Two thousand were with Saul  
in Bachmas, and mount Bethel, and  
a thousande with Jonathan in Gibeath  
Beniamin. And the rest of the people he  
sent euery man to his owne house. And  
Jonathan sue the philistines in au-  
holde they had in Gibeath, and it came

to the philistines eares. And Saul  
caused the trompet to be blowen tho-  
row out all the lande, sayinge: let the  
Cherues heare. And all Israel hearde  
saye, how that Saul had destroyed an  
holde of the philistines, and how that  
Israel stauke vnto the philistines.  
And all the people cryed after Saul to  
Gilgal.

Then the philistines gathered thē  
selues together to fyght with Israel;  
thirtie thousande charretes, and sixe  
thousande horse men, with other people  
lyke the \* land by the seas sid e in mul-  
titude and came by, & pitched in Bach-  
mas eastwarde from Bethauen. And  
when the men of Israel saw thē selues  
in a strapte, & that the people were ac-  
combed, they hyd thē selues in caues,  
in prey holes, in rockes, denues & pit-  
tes. And the Cherues went ouer Jordan  
vnto the land of Gad and Gilead. But  
Saul was yet in Gilgal, & all the peo-  
ple that folowed him were astonied. And  
he tarped seuen dayes, as Samuel had  
appoynted. But Samuel came not to  
Gilgal, & the people skatered fro him.  
Wherefore Saul sayde: bring burnt sa-  
crifice to me and peace offerings. And  
he offered burnt sacrifice. And as sone  
as he had made an ende of offerig burnt  
offerings: behold, Samuel came. And  
Saul wēt against him, to salute him.  
Thē saide Samuel to Saul: what hast  
thou done? And Saul sayd, because I  
saw that the people skatered fro me, & that  
thou camest not \* w in that dayes appoy-  
nted, & that the philistines gathered thē  
selues together to Bachmas: thē saide  
I, the philistines shall come doune vpo  
me to Gilgal, yet I haue made suppli-  
catiō vnto the Lord. And therfore I toke  
a courage with me & offered burnt of-  
ferings. Thē sayde Samuel to Saul:  
\* thou hast done folylye and hast not  
kept the commaundemēt of the Lord thy  
God which he comaunded the. For at this  
tyme wold the Lord haue stablissed thy  
kyngdome vpon Israel for euer. But  
now, thy kyngdome shall not cōtinew.  
\* The Lord hath sought him a mā af-  
ter his own hart, & hath comaunded him  
to be a captaine ouer his people: becau-  
se thou hast not kept that which the Lord co-  
maunded the. And Samuel arose, & gat hē  
e.iii. from

Est. s. 8.  
B

1. Reg. s. 6.

That is,  
win. vii.  
dayes.

1. Reg. s. 6.

Gen. xxi. 1.  
2. Par. 16. c

1. Reg. 16. c



# Jonathas i. Samuel.

fro Gilgal to Gibeah Benjamin. And Saul nombred the people þ were found with him, about a fixe hūdred mē. And Saul & Jonathas his sonne, & the people that were found with thē, had their abyding in Gibeah Benjamin. But þ Philistines had pitched in Machmas. And there came out of the host of the Philistines thre cōpanies, to destroye: one cōpanye turned vnto the waye that leadeth to Ephrah, vnto þ lād of Saul. And another cōpanye turned the waye to Bethōron. And the thyrde cōpany turned to the waye of the coast that turned to the valey of Iebolim toward the wil der nesse. But there was no smith thow row out all the lande of Israel. for the Philistines thought, þ then the Chyues might make the swerdes oz speres. And therefore must all Israel go downe to þ Philistines, to mende euerye man his share, his mattock, his axe, oz his cycle: as ofte as the edges of þ cyckles mat tockes, doung forckes, and axes were blunt, and also to mende their goades. And so in tyme of battell there was neither swerde nor spere founde in the hādes of any of the people that were with Saul & Jonathas: saue for Saul & Jonathas his sonne was there somewhat founde. And the Garison of the Philistines came out, and stode on the other syde before Machmas.

**The notes.**

**The lord.**

a. The Lord is counted to seke for him selfe, not because he knoweth not any thing or any man: but he speaketh after the maner of mē, as though a mā spake to his neyghboure: & this is to shewe his myll upon thē which he hath euerla styngly chosen as it is sayde in Act. xiii. b.

**The. xiiii. Chapter.**

Jonathas cōpanied with his harnessebearer putteth the Philistines to flight. He raketh the honye whiche his father, unknowing to him, had forbidden the whole host. He shalbe therefore haue deare sayne but the people deliquit hym.

**A**d it fell on a daye, that Jonathas þ sonne of Saul sayd vnto his yong man þ bare his harnes: come, & let vs go ouer to the watche men of the Philistines that are poulder on the other syde, and tolde not his father. But Saul tarried in þ vtmost parte of Gibeah vnder a pomegranet trees, that was i Magro, and the people that were with him were bpō a fixe hundred mē. And Abiah the sonne of Abitob Iehabodes brother,

the sonne of Abinches, the sonne of Eli, was the Lordes priest in Siloh & bare an Ephod. But the people wist not that Jonathas was gone.

And in the waye ouer by whiche Jonathas sought to go ouer vnto the garison of the Philistines, were there two sharpe rockes, euē one on the one side, & the other on þ other side: the one called Bozez, & the other Seneh. And the one leaneth northward toward Machmas, and the other southwarde toward Gibeah. Thē said Jonathas to the yong mā that bare his harnesse: come & let vs go ouer vnto the stāding of these vncircūcised, paraduēture þ Lord wil worke with vs: for the Lord is free to saue many oz with fewe. And his harnessebearer sayd vnto him: do all that is i thine hert: set þ forwarde: & se I am with thē, as thine hert lusteth. Then saide Jonathas: beholde, whē we go ouer vnto the mē, & shew oure selues vnto thē: if they saye on this wise, to vs: tarpe vntill we come to you, thē we will stād still where we be & not go bp vnto thē. But if they so say vnto vs: come bp vnto vs, thē we will go bp, for þ \* Lord hath deliuered thē into oure handes. And this shalbe a signe vnto vs. And whē they had bothe shewed thē selues vnto þ garison of the Philistines, the Philistines sayd: se, the \* Chyues come out of the holes where they had hidd thē selues in. And the mē of þ garison answered Jonathas & his harnessebearer, & sayd: come bp to vs, & we wil shew you a thing. Thē sayd Jonathas vnto his harnessebearer: come bp after me, for þ Lord hath deliuered thē into the hādes of Israel. And Jonathas clame bpō hādes & fete, & his harnessebearer after him. Thē they fell before Jonathas: & his harnessebearer stue thē after him. And þ first slaughte which Jonathas & his harnessebearer made was vpon a twētie mē, wīn the cōpasse as it were about an halfe aker of lande. And there was a feare in the host þ was in þ selde, & amōg all the people: in so moche that they þ kept þ holde, & they þ were gone to robbe, were afraid also: & the erth trembled, & there was a feare set of god. And þ watche men of Saul in Gibeah Benjamin, saw. And behold, the people (of þ Philistines) were skattered & rāne hither

hither & thither. Theſaide Saul vnto the people that was w<sup>th</sup> him: nōbz & ſe who is gone awaye from vs. And when they had tolde: behold, Jonathas & his harnesbearer were not there. And then Saul ſaid vnto Ahia: bring hither the arcke of God. For ſ<sup>r</sup> arcke of God was at ſ<sup>r</sup> tyme w<sup>th</sup> the childzē of Iſrael. And while Saul talked vnto ſ<sup>r</sup> preaſte, the people ſ<sup>r</sup> were in the hoſt of the philiftines, came more & more. And Saul ſayde vnto ſ<sup>r</sup> preaſte: withdrawe thine hāde. And Saul cryed & all the people ſ<sup>r</sup> were w<sup>th</sup> h<sup>i</sup>, & wēt to battel. And behold, euery

\* mannes ſwerde was agaynſt his fellowe, w<sup>th</sup> a mightie great ſlaughter. No reouer ſ<sup>r</sup> Chreues ſ<sup>r</sup> were with the philiftines befoze ſ<sup>r</sup> tyme, & were come with thē in all partes of the hoſte, they turned to Iſrael that was with Saul and Jonathas. And they alſo whiche had hydde them ſelues in mouſte Ephraim, as ſone as they hearde how ſ<sup>r</sup> the philiftines were ſledde, they folowed after them in battell. And ſo God holpe Iſrael that daye. And the battell cōtinued vntyll they came to Bethauen.

D And the men of Iſrael toynded thē ſelues togeather that daye: & Saul aduised the people ſaying: Curſed be he that eateth anye fode vntyll nyghte, that I maye be aduenged of myne enemyes. And ſo there was none of the people ſ<sup>r</sup> taſted any ſuſtinaūce. And \* all the lāde came to a wood where honye laye vpon the ground. And when the people were come into the wood: Beholde, the honye dropped. Howe be it there was no man that moued his hand to his mouth, becauſe that the people feared the curſe. But Jonathas heard not when his father adured ſ<sup>r</sup> people, wherfoze he put forth the ende of the ſtaffe ſ<sup>r</sup> was i his hād, & dypte it in an honye combe, & put his hande to his mouth, & his eyes receaued ſight. Theſpake one of ſ<sup>r</sup> people, & ſayde: thy father adured the people, ſaying: Curſed be the man ſ<sup>r</sup> eateth any ſuſtinaūce this daye, & yet the people were ſaintye. Theſayd Jonathas: my father hath troubled ſ<sup>r</sup> lāde: for ſe, myne eyes hath receaued ſight, becauſe I taſted a litle of this honye: how then yf all the people had eaten of the ſpoyle of theyz enemyes whiche they founde:

had there not bene then a moche greater ſlaughter among the philiftines? And they layed on the philiftines that daye, fro Machinas to Bialon. And the people were excedyng ſapintie.

Theſe the people gat thē to the ſpoyle, & toke ſhepe oxen & calues, & ſue thē on the ground, & dyd eate \* with the bloude. Theſe men tolde Saul, ſaying: Behold, the people ſynne agaynſt the Lorde, in that they eate with the bloude. And he ſayde: ye haue treſpased. But rowle a great ſtone vnto me now, & go abroade among the people and byd them byng euery mā his oxe, & euery mā his ſhepe, and ſlay them here, & ſynne not agaynſt the Lorde in eatyng with the bloud. And the people brought euery man his oxe in his hand by nyght and ſue thē there. And Saul made an altare vnto ſ<sup>r</sup> lord. And ſ<sup>r</sup> was the firſt altare that he made vnto the Lorde. And Saul ſayde: let vs go downe after the philiftines by nyght, and let vs make hauoke among them vntill it be daye in the moynyng, and let vs not leaue one of thē. And the people answered, do whatſoever thou thinkeſt beſt. Then ſayde the preaſte: let vs come hither vnto God. And Saul asked of God: Shall I go downe after the philiftines, and wiſt thou deliuer them into myne handes? But he answered him not at that tyme. Then ſayde Saul: let the people come hither out of all quarters, & know & ſe, in whom this ſynne is chaūced this daye: for as truly as the Lorde lyueth whiche hath ſaued Iſrael, though it be in Jonathas my ſonne, he ſhall dye for it. But no man answered him of all the people.

Then he ſayde vnto all Iſrael: be ye on one ſyde, & I & Jonathas my ſonne wil be on another. And the people ſayde vnto Saul: what thou thynekeſt beſt, ſ<sup>r</sup> do. And Saul ſayd vnto the Lord God of Iſrael: geue a perfect knowledge. And Saul and Jonathas were caught, and the people ſkaped free. Then ſayde Saul: caſt lottes betwene me and Jonathas my ſonne. And Jonathas was caught. Theſaul ſayde to Jonathas: tell me what thou haſt done. And Jonathas tolde him, & ſayde: I taſted a litle honye vpon the ende of my ſtaffe that was in myne hande, and ſe, I muſt dye.

e. liii. Then

Leui. vii. c.  
and. xii. c.  
Deu. xii. c.

ad. vii. f.  
par. x. d.

all the  
lāde, for  
all ſ<sup>r</sup> peo-  
ple of the  
lāde.



1. Sam. i. c.

1. Reg. 14. c.

1. Reg. xv. c.

1. Reg. 17. c.  
1. Reg. 18. d.

1. Reg. 18. d.

1. Reg. 18. d.

1. Reg. 18. d.

1. Reg. 17. c.

Then sayd Saul: God do so and so to me, except that thou dye Jonathas. But the people sayde vnto Saul: shall Jonathas dye whiche hath so myghte: yee holpe Israell: God forbid. As truly as the Lorde lyueth, there shall not one heere of his heed fall to the ground: for he hath wrought w God this daye. And so the people deliuered Jonathas, that he dyed not. And then Saul departed fro solowynge the philistines. And the philistines wet to their owne place. And so Saul toke the kyngdome ouer Israell, and fought against all his enemyes on euery syde: agaynst the Moabites: agaynst the children of Ammon: agaynst the Edomites: agaynst the kyniges of zobah, and agaynst the philistines. And whether so euer he turned him selfe, there he wanne: and played the mā and slue the Amaleckites, and rydde Israell out of the handes of the that spoiled the. The sonnes of Saul were, Jonathas, Iesui, and Melchisua. And his two daughters were thus named: the elder was called Merob, and the younger Michol. And the name of Saules wife was Ahinoam the daughter of Ahimaaz. And the name of his cheafe captayne was Abner the sonne of Ner, Saules vncle. And Cis was Saules father. And Ner the father of Abner was the sone of Abiel. And there was soze warre with the philistines, all the dayes of Saul. for where soeuer Saul sawe a strong man, and an actiue, he toke hym vnto hym.

## The notes.

- a. Thus speake the Hebrewes for that we saye. He recovered bys strength, & was more chearfull.  
b. Troubled the land, is a manner of speache vsed amongst the Hebrewes for that we saye: he troubled the people or the hoste, as aboue.

## The .xv. Chapter.

Saul is commaunded to sle Amaleck. He is disobedient to the voyce of God, and sancti the people to offer it vnto the Lorde: for whiche the Lorde reiecteth and saith him awaye. Samuel moueneth for Saul.



Then sayde Samuel vnto Saul: the Lorde sent me to anoynt the kyng ouer his people Israell. Now therfore obeye thou the voyce of the wordes of the Lorde. Thus sayth the Lorde of hostes: I haue called to remembraunce that whiche Amalech did to Israell, howe they laye in wayte for the in the waye,

as they came out of Egypt. Now therfore go, and slaye the Amaleckites, and only destrope ye all that pertaineth vnto the, and se thou haue no compassion on the. But say bothe mā & womā, mēt & sucklyng, & oxe, shepe, camell & ass.

And Saul tolde it to people, & nobred the in. Telam two hundred thousand foote men, & ten thousand me of Iuda. And Saul came vnto a citie of the Amaleckites, & fought in a vale. But Saul sayd vnto the Kenites: go, & departe, & get ye doune fro among the Amaleckites, lest I destrope you with the: for ye shewed mercy with Israell when they came out of Egypt. And the Kenites departed fro among the Amaleckites.

And Saul slue the Amaleckites fro Heula to Sur the lyeth before Egypt, & toke Agag the king of the Amaleckites aloue, & bitterly destroyed all the people in the edge of the swerde. But Saul & the people spared Agag, & they left of the shepe & of the oxe and fat thinges, & the labes & all that was good, & wolde not destrope the. But all that was nought worth and flaggie, they destroyed bitterly. The came the worde of the Lorde vnto Samuel, saying: it is repeth me that I haue made Saul kyng. for he is turned fro me, & hath not performed my commaudemētes, wherfore Samuel was euell apaide, and cryed vnto the Lorde all nyght. And Samuel rose earlye, to mete Saul in the mornynge. And it was tolde Samuel that Saul was come to Carmel: and had set him by a pillar of triuphe. And was turned and departed and gone to Gilgall.

And whē Samuel was com to Saul, Saul sayde vnto him: Blessed be thou in the Lorde. I haue done the commaudemēt of the lord. And Samuel answered: what meaneth the bleatinge of the shepe in myne eares, & the noyse of the oxe whiche I heare? And Saul sayde: they haue brought the from the Amaleckites. for the people spared the best of the shepe & of the oxe, to sacrifice the vnto the Lorde thy god. And the remnant we haue destroyed.

But Samuel sayde to Saul: cease and let me tell the what the Lorde hath sayde to me this nyght. And he sayde vnto him: saye on. And Samuel sayde: when thou wast byle in thine owne

lyght,

fyghte, wast thou not made the head of the trybes of Israell. And the Lorde anoynted the kynge ouer Israell. And then the Lorde sent the on a iournepe, and sayde vnto the: se that thou vttterly destroye those synners, the Amaleckites and fyghte againste them, vntyll ye haue vttterly destroyed the. And wherfore hast thou now not obeyed the voice of the Lorde: But dyddest turne to the praye and hast wrought wickednesse in the syght of the Lorde.

And Saul sayd vnto Samuel: yea, I haue obeyed the voyce of the Lorde, and went the way which the Lorde sente me, and haue broughte Agag the kynge of the Amaleckites. And haue vttterly destroyed the Amaleckites. And the people toke of the spoyle, shepe, oxen, and the chiefest of the thynges whiche shoulde haue bene destroyed, to offer vnto the Lorde thy God in Gilgall. Then sayde Samuel: hath the Lorde as great pleasure in burnt sacrifices and offeringes as he hath that thou shouldest obeye his voyce. Beholde, to obeye is better then offrynge, and to geue hede is better then the fat of rammes. For rebelyousnesse is as the sinne of witchcraft, and stubbornnesse is wickednesse and Idolatrye. Because therefore thou hast cast away the worde of the Lorde, therefore hath the Lorde cast away the also, frome being kynge.

Then sayde Saul to Samuel: I haue synned, for I haue trespassed the mouth of the Lorde, and thy wordes, because I feared the people, and obeyed theyr voyce. But nowe take awaye my synne, and turne agayne with me, that I maye worshippe the Lorde. Then said Samuel vnto Saul: I wil not retorne with the: for thou hast cast awaye the byddynge of God & therefore the Lorde hath cast awaye the also, that thou shalt not be kynge ouer Israell. And as Samuel turned to go away, he caught the lappe of his coote, and it rente. Then Samuel sayde: the Lorde hath rent the kingdome of Israell from the this daye, and hath geuen it to a neyghbour of thyne, that is better then thou. And therto he that geueth victorie to Israell, will not begyle nor repent: for he is not a man, that can repent.

Then he sayde: I haue synned. But yet honoure me before the elders of my people, and before Israell, and turne agayne with me, that I maye praye vnto the Lorde thy God. And Samuel turned agayne and folowed Saul. And Saul prayed vnto the Lorde. Then sayd Samuel: Synge ye hither to me Agag the kyng of the Amaleckites. And Agag came vnto him: delicatlye. And Agag sayde: trulpe the bitternesse of deathe cometh on. And Samuel sayde: As thy sword hath made women childlesse, so shall thy mother be childlesse amonge other women. And so Samuel hewed Agag in peces before the Lorde in Gilgall. And then Samuel departed to Ramath. And Saul went home to hys house to Gibeah Saul. But Samuel came no more to se Saul vntyll the daye of hys deathe. Neuertheless Samuel mourned for Saul, because the Lorde repented that he had made him kynge ouer Israell.

Thenotes.

a. The repentance of god, is onely the charyng of the deade. And as the affection of mercy and of fatherly loue is attribut to God: euen so dothe the scripture attribut to god after his maner of speache the affliction of anger and of fure and of repentance also: for mannet cannot otherwise speake of God gene. vi. a.

b. To be lyttel, in his owne sight is to set nought by hym selfe.

c. To obeye. what: mannes inuencions: mannes dreames or tradicions? Nay verely: but Goddes holy word & his blessed commandmentes: yea & to obeye the is better the to offer sacrifice which yet was ordeined & appoynted of god hym selfe. How much better then is it the our offeringes which are inuencit without anye Goddes word, or anye incenyon therof made the whole scripture thorowe. Joseph. de. Antiq. lib. vi. capt. ix. expreth Samuels saying in lyke maner. But his wordes are to long to rehearse.

d. To be cast awaye from the Lorde is, to be blinded and to dyspayre of the goodnes of God ps. l. c

The. xvi. Chapter.

Saul is annoynted king: and receaureth the holpe of doct. An euell spyrte cometh vpon Saul which departeth when Dauid playeth.

And then the Lorde sayd vnto Samuel: how longe wilt thou mourne for Saul, seing I haue cast him away fro ragning ouer Israell: fyll an horne with oynment, and come: I wyll sende the to Ithai the Bethlehemite, for I haue spied me a kynge amonge his sonnes. But Samuel answered: howe shall I

e. b. goor

6

Or points poult, as one that feared not

Exo. xviii. 2. Ru. xiii. 6.

1. Reg. vii. 10

1. reg. 28. 2.

Acceptance

Lyttel.

To obey.

cast away



goo. for Saul shall heare it, & will kill me. And the Lord sayd: Take an heyl with thee, and say: thou goest to offer to the Lord. And calle Iſai to the offering, and I wyll ſhewe thee, what thou ſhalte do: And thou ſhalt anoynt him whom I ſay vnto thee. And Samuel dyd as the lord bad him. And whē he came to Beth lehem, the elders of the towne wer aſſembled at hys commynge, and ſayde: \* Be tokeneth thy commynge peace? and he ſayde: yea, for I am come to offer vnto the Lord. \* Cleſe \* poure ſelues and come with me to the offering. And he purified Iſai and his ſonnes, and bad them to the offering. And when they wer come, he looked on Eliab, & ſayd: ſurely, the Lords anoynted is before him. But the Lord ſayde vnto Samuel: loke not on his ſarcon, nor on the heygth of his ſtature, for I haue reſuſed him. For God ſeyth not as man ſeyth. For man loketh on outward apperaunce: but the Lord beholdeth the harte. Then Iſai called Abinadab & made him come before Samuel. And he ſayde: neither hath the Lord choſen this. Then Iſai made Samah come, & he ſayde: nether yet hath the Lord him choſen. Then made Iſai ſeuē of hys ſonnes come before Samuell. And Samuell ſayde vnto Iſai: the Lord hath choſen none of theſe.

Then ſayd Samuel to Iſai: are here all thy chyldren? & he ſayde: the yongest is yet behynde: Beholde, he kepeth the ſhepe. Then Samuell ſayde vnto Iſai: ſende and let hym, for we wyll not ſyt downe, tyll he be come hyther. And he ſent & broughte him in. And he was browne, with goodlye eyes, and wel fauored in ſight. And then the Lord ſayd: bp \* and anoynte him: for this is he. And Samuell toke the \* horne with the oylment and anoynted hym in the preſens of his brethern. And the ſpīte of the Lord came vpon Dauid, frome that daye forwarde. And Samuell tole bp, and went to Ramath.

But the ſpīte of the Lord departed from Saul, and an euell ſpīte ſent of the Lord, vexed him. Then ſayde his ſeruautes vnto hi: Behold, an euell ſpīte ſent of God vexeth the, let oure Lord therfore commaunde his ſeruaun-

tes, to ſeke a manne that is a conynge player with an harpe. And then when an euell ſpīte ſente of God, cometh vpon the, that he may playe with his hande, and thou ſhalte bee eaſed. And Saul ſayde vnto his ſeruautes: ſeke me a man that can playe well, and bynge him to me. Then answered one of hys ſeruautes, and ſayd: Beholde, I haue ſene a ſonne of Iſai the Bethlehemite, that can play vpon instrumentes, and is an actyue ſelow, and a man of warre and prudente and well made, and the Lord is with him, wherevpon Saul ſent meſſengers vnto Iſai, and ſayde: ſende me Dauid thy ſonne whiche is with the ſhepe. And Iſai toke an aſſe laden with breade, & a ſackat of wine, and a kyddē, and ſente them by Dauid his ſonne vnto Saul. And Dauid wente to Saul, and came before him, and he loued him verpe well, ſo that he was made his harnesbearer. And Saul ſente to Iſai, ſayinge: let Dauid remaine with me, for he hath founde fauour in my ſyghte. And when the euell ſpīte ſente of God came vpon Saul, Dauid toke an harpe and played with his hande, ſo Saul was reſreſhed, and did ameide, and the euell ſpīte departed from him.

#### The notes.

a. To behold the herte is, to loke vpon the thought circuite and wyll. Iſai. vii. & prouer. xvi. a  
b. This euell ſpīte (as ſome wyll) was the ſpīrit of enuy and of Ambicion or deſire of honour, wherewith he enuyed Dauid and againſt Gods wyll deſyred to ſtablyſhe the kyngdome to him ſelfe: which thinge becauſe he coulde not bringe to paſſe, he was filled with anger & vexed with woodneſſe, beneeth. ruii. c. God ſuffered hit thus to be vexed, becauſe he had forſaken the Lords and tranſgreſſed his commaundements.

#### The .xviij. Chapter.

The battell of the Philistines agaynſt Iſrael. And tell Dauid ouercoweth great Goliath.

The Philistines gathered theyr hoſte to battell, and came together to Socoh in Iuda, and pitched betwene Socoh and Azekah, in the ende of Dainin. And Saul and the menne of Iſrael came and pitched in Ockedale, and put them ſelues in aray, to fyght againſt the Philistines. And the Philistines ſtode on an hyll on the one ſyde, and Iſrael ſtode on an hyll on the other ſyde, and a valeye betwene them.

III. reg. ii. c.

B  
The chal  
interpre.  
prepart.

Rum. xi. b.  
Ioh. iiii. b.  
and. vii. c.

pl. lxxviii. g

Act. xlii. b.

I. re. xlviii. c.  
and. xli. b.

them. And then came a man and stode in the myddes, oute of the tentes of the Philistines named Goliath, of Geth sye cubites and an hand bredeth long, and had an helmet of brasse vpon hys heade, and a coote of maple about him. And the weyghte of his coote of maple was syue thousande Cykles of brasse. And he had bootes of brasse vpon his legges, and a shyld of brasse vpon hys shoulders. And the sharpe of his speare was lyke a weuers beame. And hys speare heade weyed. vi. hundred sykles of yron. And one beaung a shyld went beioze him.

And he stode & called vnto the hoste of Israell, and sayde vnto them: what nedeth that ye should come out in aray to battell? am not I a Philistine, and you seruauntes to Saul? chose you a man, and let him come downe to me, yf he be able to fyght with me and to beate me then we wyll be youre seruauntes. But yf I can ouercome hym and beate him: then ye shalbe our seruauntes and serue vs. And the Philistine sayde: I haue defyed the hoooste of Israell this daye, geue me a man and let vs fighte together. When Saule and al Israell hearde those wordes of the Philistine, they were discouraged and greatlye afrayed. \* And this David was the son of an Ephrathite of Bethlehem Juda, named Isai, whiche Isai had eighte sonnes. And was an olde manne in the dayes of Saul among the people. And the thre eldest sonnes of Isai, went and folowed Saul to battell. And the names of his thre sonnes that went to battell, were: Eliab the eldest, and the next to him Abinadab, and the thyrde Samah, and David was y<sup>e</sup> youngest. And when the thre eldest were gone after Saul, David wente & departed from Saul, to seke his fathers shepe at Bethlehem. And the Philistine came forth the euerye moornyng, and eueryng, and contynued forthye dayes.

And Isai sayde vnto David hys sonne: take for thy brethren this Epha of parched corne, and these ten loues, and runne to the hooste, to thy brethren. And carrie these ten freshe cheles vnto the captaine, and loke howe thy brethren fare, and set out theyr pledges. And

Saul and they and al the men of Israell were in Oche valey fpyhtynge with the Philistines. And David rose vp earlye in the moornyng, and lefte the shepe with a keeper, and toke & wente, as Isai had commaunded him, and came where the host laye. And the host was goinge out in aray, and shewted in the battell: for Israell and the Philistines had put them selues in aray, the one agaynste the other. Then David put the panper from him, vnto the handes of the keeper of the vessels, and ranne into the hoste, and came & saluted hys brethren. And as he talked with them: Beholde, there stode a man in the myddes, Goliath the Philistine by name, of Geth, whiche came out of the aray of the Philistines, & spake after y<sup>e</sup> maner aboue reherfed, that David hearde it. And all the men of Israell, when they sawe the manne, ranne awaye from him, and were soze afrayed. And euery man of Israell sayd: Se ye thys man that is come forth: euen to reuple Israell is he come. \* And to him that beatech hym wyl the kyng geue great ryches, and wyl geue hym hys daughter therto: yea, and make his fathers house fre in Israell.

Then spake David to the men that stode by, and sayde: what shalbe done to the mā that beatech this Philistine, and taketh awaye the shame from Israell? for what is this vncyrcumcised Philistine, that he should reuple y<sup>e</sup> hoste of y<sup>e</sup> liuing God? And the people answered as it is reherfed, sayynge: so shal it be done to the man that beatech hym. D And Eliab his eldest brother hearde when he spake vnto the men, and was angere with David, and sayde: why camest thou awaye, and with who hast thou lefte those few shepe in the wilderness? I know thy pride and the malyce of thyne herte, that thou arte come to se the battell. And David answered, what haue I nowe done: is there anye more saue a worde? And departed from by him into another fronte, and spake of the same maner, and the people answered him agayne, as before.

And they y<sup>e</sup> hearde the wordes which David spake, reherfed them before Saul, which caused him to be fet. And David sayde to Saul: Let no mannes heart

It is the maner of soudyars whē they lacke money, to borrow vpon a pledge, therefore is David commaunded to redeme hys brethrens pledges.

Isaiah. xlv.



2 Sam. xlii. b  
1 Sam. xli. f.

heart sape him because of hi. Thy seruaunt wyl go, and fyght w this philistine. And Saul said to David againe, thou arte not able to go vnto this philistine, to fyght with him. for thou arte but a lad, & he hath bene a man of warre euen from his youth. Then sayde David vnto Saul, as thy seruaunt keppe his fathers shepe, there came a \* Lyon, and lyke wyse a Beare, and toke a shepe out of the flocke. And I wente oute after hym & smot him, & toke it out of his mouthe. And when he arose agaynst me, I caughte him by the bearde, and smot him, and slue hym. for bothe a Lyon & also a Beare hath thy seruaunte slaine. And this vncircumcysed philistine shalbe as one of them, for hys rapynge on the hoste of the lpyng God. And David spake moreouer, the Lorde that deliuered me oute of the handes of the **A**lio, & out of p hādes of p Beate, he shal deliuer me also out of the handes of the philistine.

Then sayd Saule to David go, and the Lorde be with the. And Saul put his rayment vpon David, and put an helmet of brasse vpon hys heade, and put a cote of mayle vpon him, and girde David with his owne swerde vpon his tapment. And he assayed to go, for he neuer proued it. Then sayde David vnto Saul: I cannot go in these, for I haue not bene bled thereto, and put them of him, and toke hys staffe in his hande, & chose him fyue smothe stones oute of a broke, and put them in a shepardes bagge whiche he had, & in a poke, & his sling in hys hād, & went to p philistine.

And the philistine came and dreme to David, with the man that bare a shylde before him. And when the philistine looked about and sawe David: he dysdained him, for he was but a ladde, rounde and goodlye to loke vpon. And the philistine sayde vnto David: am I a dogge, that thou comest to me with a staffe: and he cursed David in the name of his goddes. And he saide to David: come to me and I wyl gyue thy fleshe vnto the fowles of the ayre, and to the beastes of the felde. Then sayd David to the philistine: thou comest to me w a swerde, a speare and a shylde: But I come to the in the name of the Lorde of

hostes, the God of the hoste of Israel whome thou haste rayled vpon. This daye shall the Lorde deliuer the into my hande, and I shal smite the and take thyne heade from the, and I wyl geue the karcaises of the host of p philistines this daye vnto the fowles of the ayre, & to the beastes of the earth, & al p worlde shal know p ther is a god in Israel. And al this congregacion shal know: that p Lorde saueth not with the swerde and speare. for the battell is the Lordes, and he shal geue you into our handes.

And when the philistine arose and came and dreme vnto David. David hastened and ranne in aray euen agaynst the philistine. And David put his hād in his poke, and toke oute a stone and slange it, and smote the philistine in hys forheade that the stone soycke into hys forheade, & he felle grouelyng to the erthe. And so David ouercame p philistine w a sling & a stone, & smot p philistine & slue him. And because David had no swerd in his hande, he ran & stode vpon the philistine, and toke hys swerde and dreme it out of his sheath, and slue him, and cutte of his head therewith. And whē the philistines saw that their champion was deade, they fled. And the men of Israel and of Iuda arose, and howled, & folowed after the philistines vntyll they came to the valeye and vnto the gates of Akaron. And the philistines fel downe dead by the way, euen vnto Geth and Akaron. And then the chyldren of Israel returned frome chaslinge after the philistines, and toke their tentes. And David toke the heade of the philistine, and brought it to Ierusalem: But he put his armour in his tente.

When Saul saw David go forth agaynst the philistine, he sayde vnto \* Abner the captaine of his host: Abner, whose sonne is this lad? And Abner answered, as trulpe as thy soule liueth, O kyng, I cannot tel. Then sayd p kyng: Enquyre thou, whose sonne the younglynge is. And so when David was returned fro p slaughter of p philistine. Abner toke him, & brought him before Saul, w the head of p philistine in hys hande. And Saul sayed to hym: whose sonne arte thou, thou ladde? And David

# David & i. Kinges Jonathas. Fol. xxxix

uid answered, the sonne of thy seruau  
nt the Bethlehemite.

## The. xviij. Chapter.

The bond between David and Jonathas. Saul  
north aboute to see Dauid. Dauid marryth Michol  
daughter of Saul.



And whē he had made an  
ende of speakynge vnto  
Saul, & souie of Jona-  
thas was knyt with the  
soule of Dauid. In so  
much that he loued him  
as hys owne soule. And Saul took  
him that daye, and wolde let him go no  
more home to his fathers house. And  
Jonathas and Dauid bound them sel-  
ues the one to the other, for Jonathas  
loued him as hys owne soule. And Jo-  
nathas put of his owne coote that was  
vpon him, and gaue it Dauid, and ther-  
to hys mantel, his swerde, his boowe &  
his gyrdle. And Dauid wente oute to  
all that Saul sente him, and behaued  
hym selfe wyselye. And when Saul  
had set him ouer his menne of warre, he  
pleased all the people, and Sauls ser-  
uautes thereto.

And it happened as they went, when  
Dauid was returned from the slaugh-  
ter of the Philistines, that women cam  
out of al cyties of Israel, syngyng and  
dauncyng, agaynste Saul, with tym-  
brelles, with ioye, and with fyddis. And  
the women that sange thereto, and sayd:

\*Saul hath slayne his thousande, and  
Dauid his ten thousande. Then was  
Saul excedyng wroth, and the sayng  
displeased him, and he sayde: they haue  
ascribed vnto Dauid ten thousande, &  
to me but a thousande, and what can he  
more haue saue, the kingdome? where-  
fore Saul looked on syde of Dauid fro  
that daye forthward.

And it happened on  
the morowe that the euell spirite sent  
of God came vpon Saul, so that he pro-  
phesied in the myddes of the house. And  
Dauid played on the instrumente with  
his hande as he was daylye wont. And  
Saul had a speare in his hand, a houre  
lyd it entendinge to haue nayled Da-  
uid to the walls. But Dauid auoyded  
out of hys presence two tymes. For  
Saul was afearde of Dauid, because  
the Lorde was with hym, and was de-  
parted from Saul. And then Saul put  
Dauid from him, and made him a cap-

tayne ouer a thousande, and he wente  
oute and in before the people. And Da-  
uid was wise in al & he took in hande,  
and the Lorde was with hym. Wherefore  
when Saul sawe that he was so exce-  
dyng wise, he was afearde of hym. But  
all Israel and Juda loued Dauid, be-  
cause he went out and in before them.  
Then sayde Saul to Dauid. Beholde,  
my eldest daughter Merob, her I will  
geue the to wyfe: Only play the manne  
and fyghte the Lordes battelles. For  
Saul thought myne hand shall not be  
vpon hym, but the hande of the Philis-  
tines. And Dauid answered Saul:  
what? what am I? and what is my life,  
or the kyndred of my father in Israel, &  
I shoulde be sonne in lawe to the king?  
Howe bee it when the tyme was come  
that Merob Sauls daughter shoulde  
haue bene geuen to Dauid, he was ge-  
uen vnto Abiel a Gheolothit, to wife,  
Howe bee it, Michol Sauls daughter  
loued Dauid. And when it was shewed  
Saul: the thyng pleased him wel. And  
he sayde: I will geue hym her that she  
may be a snare to him, to bring the had  
of the Philistines vpon him. And Saul  
sayde to Dauid: thou shalt thys day be  
my sonne in lawe agayne. And Saul  
commaunded his seruantes, to come  
with Dauid secretlye, and saye: Behold  
the kynge hathe a fauour to the, and al  
hys seruantes loue the, be therfore the  
kinges soure in lawe.

And Sauls seruantes spake those  
wordes i the eares of Dauid. But Da-  
uid answered: semeth it to you a lyghte  
thyng to be the kynes sonne in lawe,  
when I am a pooze man and of smalle  
reputation? And Sauls seruantes  
tolde him agayne, sayinge: of thys ma-  
ner answered Dauid. The sayd Saul:  
this wise saye to Dauid: the kynge ca-  
reth for no nother dowry, but for an hu-  
dred foreskynnes of the Philistines, to  
be aduenged of the kynes enemyes.  
For Saul thought to make Dauid fall  
into the handes of the Philistines. The  
his seruantes tolde Dauid these wo-  
des, and it pleased Dauid wel to be the  
kinges sonne in lawe. And shortly af-  
ter Dauid arose with his men, and went,  
& slue of the Philistines, two hundred  
men, and broughte theyr foreskynnes,  
and



and satisfied the King thereof to be his sonne in lawe. \* And so Saul gaue him Michol his daughter to wife. And when Saul sawe and vnderstode, howe that the Lorde was with David, and that Michol his daughter loued hym, he was the more afrayed of David, & became Davids enemy for euer. And when the Philistines went out to warre, David behaued him selfe wylsely then all the seruantes of Saul: so that his name was much set by.

**The notes.**

S. Augu-  
stine.

a. The common trans. The euil spirit of  $\phi$  Lord, which S. Augustine expoundeth thus. Euell (sayth he) for his vice: of God, for his seruice: eueninge (as the truth is) that euil spiritus do also the  $\phi$  seruice to God, in disquietinge and vexinge the wicked. In the third Tome.  $\phi$ . cccc. xlii. side. a. b.

In  $\phi$  oute

b. Among the Hebrewes to go in and out before  $\phi$  people is, to order, and rule the comen busines of a realme, both in warre and peace.

**The .xix. Chapter.**

Saul commaundeth to see David. Michol his wife saith hym by a pyppe sente, and deceaureth her father. Saul is also among the prophetes.

**W**hen Saul communed with Jonathanas his sonne, and with all his seruantes, that they should kyll David. \* But Jonathanas Sauls sonne had a greates fauoure to David, and tolde David, saying: Saul my father goeth about to see the. Now therefore, take hede to thy selfe betimes, and abyde in some secret place and hyd thy selfe. And I wyl go out and stand by my father in the felde where thou art, & wil comen wth my father of the, and yf I can perceaue ought I wyl tell the.

See xviii. a

And Jonathanas spake the beste of David vnto Saul his father, and said vnto him: let not  $\phi$  kyng synne agaynst his seruante David, for he hath not synned agaynst the, and his workes are to the warde very good. for he dyd put his lyfe in his hand and slue the Philistine, and the Lord gaue a great victory to all Israel. And thou sawest it, & thou reioysedest: wherefore then shouldst thou sinne against innocent blood, and see David for nought? And Saul harkened vnto the voyce of Jonathanas, and sware: as truly as the Lord liueth, he shall not dye. Then Jonathanas called David, and shewed hym all those wordes, and brought hym to Saul. And he was in his presens as in times past.

That is,  
in daunger

I. 2nd. xlii. a  
I. Re. xviii. a  
plal. cxi. b.

B

And the warre began agayne, and David wente out and fought with the Philistines, and slue a great slaughter, and put them to flight. And the euil spryte of the Lorde was vpon Saul as he sat in his house hauinge a Jauelyng in his hande, and David played with his hande. And Saul entended to naye David to the walle with the Jauelyng: But David rydde hym selfe out of Sauls presens, and he smote  $\phi$  speare into the walle. But David fled, and saved him selfe that same nyght. Then Saul sent messengers vnto Davids house, to wathe him, and to slep hym in the moynyng. But Michol his wife tolde it hym, saying: If thou saue not thy selfe this nyght, to morow thou arte a deade manne. And so Michol let David downe thowow a window, and he wente and fled, and saved him selfe. And then he toke an Image and layed it in the bed, and put a pylowe stuffed with goates heere vnder the heade of it, and couered it with a cloth. And when Saul sent messengers to fetch David, he sayd: that he was sycke: The Saul sent the messengers to se David, saying: bypnyng him to me, bed and al, that he may be slayne. And when the messengers were come in: Beholbe, there laye an Image in the bed, with a pylowe of goates heere vnder the heade of it. Then sayde Saul to Michol: why hast thou mocked me so, and sent away mine enemy, that he is escaped? And Michol answered Saul: he sayde vnto me, let me go, or elles I wyl kyll thee. And so David fled, and escaped, and wente to Samuel to Ramath and tolde hym all that Saul had done to hym. And he, and Samuel went and dwelt in Batoth.

And it was tolde Saul, saying: beholbe, David is at Batoth in Ramath, then Saul sent messengers to set David. And when they sawe a companye of prophetes  $\phi$  prophesying, and Samuel standynge faste by them, the spryte of God fel vpon  $\phi$  messengers of Saul, & they prophesied to. And when it was tolde Saul, he sente other messengers, & they prophesied lyke wise. And Saul sent messengers yet agayne the thyrde tyme, which prophesied also. The wente

he him selfe to Ramath, and when he came to a greete wel that is in Socoh, he asked and sayde: where are Samu- el & Dauid? And they sayd: se they be at Batoth in Ramath, and as he went thither, to Batoth in Ramath the spirit of God came vpon him also, and he wente prophesying, vntill he came to Batoth in Ramath. And he scrypte of hys clothes, and prophesied before Samu- ell in lyke maner, and <sup>b</sup> fell naked all that daye and all that nyghte, wherfoze it is a comen sayinge: is\* Saul also among the prophetes?

*Thenotes.*

a. To prophesy here signifieth to declare a pro- pherye worde for worde, or to syng psalmes or wordes taught of the spirit of God, as it is said of Ichuthim, i. Bar. xxi. a.

b. That is, he prayed with them, and when they fell on the erth he fell with them.

**The .xx. chapter.**

David beynge in Treopardy of his lyfe complayneth to Jonathas. Jonathas loueth him euen as him selfe, & dyspurereth him. A proper policy deuised betwixt them by which David should know the entent of Saul, and yet Jonathas be blamelesse.

**A**ND David fled from Batoth in Ramath, and went & sayde before Jonathas: what haue I done: wherin am I faulty? what is the synne that I haue commit- ted before thy father, that he seketh my lyfe? And Jonathas answered hym: God forbyd, thou shalt not dye. For se my father wyll do nothing ether great or small, but that he wyll shewe it me. For why shoulde my father hyde this thyng frome me: there shalbe no suche thyng. And David sware agayne and sayde: thy father knoweth that I haue found a grace in thyne eyes, & therefore he thiketh, Jonathas shal not know it, lest he be sorry. For in very dede, euen as truly as <sup>p</sup> Lord liueth, and as truly as thy soule liueth, there is but a step be- twene me and death. Then sayd Jona- thas vnto David: whatsoeuer thy soule desireth that I will do vnto the. And David sayde vnto Jonathas: behold, to morow is the first daye of the mo- neth, and I should syt with the king at meate. But let me go that I maye hyde my selfe in <sup>p</sup> felde vnto this daye thre dales at euē. If thy father misse me, the- n saye: David asked leaue of me, that he might go to Bethlehem to his owne cy- tie: for ther is holde a yerele feast for al

his kinne. And if thy father say thus: it is wel done, then thy seruaut shal haue peace. But & if he be angry: then be sure <sup>p</sup> wickednesse is vterlye concluded of him. And then thou shalt shew mercye vnto thy seruaut, & for thou hast made with me thy seruaut a bonde in <sup>p</sup> Lord. Notwithstandyng, yf there be in me any trespase, then slep me thy selfe, for what nedeth the to brynge me to thy father.

And Jonathas answered: God kepe that frome the, that I shoulde knowe, that wickednesse were concluded of my father, to come vpon the: & shoulde not tel it the. Then sayd David, who shalt tell me, if thy father aunswere cruelly? then sayd Jonathas to David, come, & let vs go oute into the felde. And they went out both of them into the felde.

And Jonathas sayde vnto David: the Lord god of Israel, loke on it, whē I haue groped my fathers mynde, one tyme or other within thys thre dayes, that it stande well with David: and I then sende not vnto the and shew it the, the Lord do so and so vnto Jonathas. But yf my father haue any pleasure to do the euell, I wyll shewe the also, and sende the awaye, that thou mayst go in peace. And the Lord be with the as he hath bene with my father. And thou shalt perforce vnto me <sup>p</sup> mercy of the Lord, not only whyle I lyue, but euen whē I am dead, & plucke not thy mercy away from my house for euer: so not when the Lord hath destroyed the ene- myes of David euerie one from the face of the erthe.

And so Jonathas made a bond with the house of David, desyringe that the Lord shoulde seke it out of the handes of Dauids enemyes theyr wickednesse. And with other wordes Jonathas ad- iured David, because he loued hym. For as his owne soule he loued hym.

Then sayde Jonathas to David: to morow shalbe the first day of the mone. And thou shalt bee mysse, because thy place shal appere emptie. But this day thre dayes: come in anye wise vnto the place where thou shalt hide thy selfe, when it is worckedaye: euen by the stone Csell. And I wyll shote thre a- rowes by the one side therof, as though I shotte at a mark, and wyll sende af- ter

i. re. xlii. a. and. xlii. b.

That is, frome my posterite or offsprig



ter a ladde, and bydde hym go seke the the arrowes. If I saye vnto the ladde: se, þ arrowes are on this syde the, byng them: then come thou: for it is peace & nothyng to do, as sure as the Lord lyueth. But and yf I saye thus vnto the younge felow, beholde, the arrowes are beyond the, then go, for the Lord hath sente the awayne.\* And of thys which þ

(1. Reg. xx. f.)

and I haue spoken: behold the Lord is witnesse betwene the & me for euer. And so Dauid byd him selfe in the feld. And when þ new mone was come, þ king sat him downe at meat, for to eate. And the kyng sat him downe after the olde maner, in his seate by the wall. And Jonathas arose, & Abner sat by Sauls side, & Dauids place was emptie. Neuer thelesse, yet Saul sayde nothyng at all that day. For he thought: some thyng had chauced him that he is not cleane. But on the morow which was þ second daye of the mone, when Dauids place appered emptie. Saul sayde vnto Jonathas hys sonne: wherfore cometh not the sonne of Isai to meat, nether yester daye nor to day. And Jonathas aunswere red vnto Saul. Dauid asked licence of me to go to Bethlehem, sayinge: let me go, I pray the, for our kynred holde an offryng in the cytpe, and my brother hath sent for me. Nowe therefore yf I haue found fauour in thine eyes, let me go, and se my brethren. And therfore he cometh not vnto the table of the kinge.

Then was Saul angrie with Jonathas, & sayde vnto him: O froward and rebellious, thynekst thou I know not, how thou hast chosen the sonne of Isai vnto thine owne rebuke, and vnto the rebuke and shame of thy mother: for as long as the sonne of Isai lyueth by on the erthe, thou shalt not be stablyshed, nor yet thy kyngdome, wherfore now sende & fet him vnto me,\* for he is the chyld of death.

(1. reg. xxvi. c.  
4. reg. xii. a)

But Jonathas answered Saul his father, and said to him: wherfore should he dye: what hath he done. Then Saul cast a speare at him to hye him, wherby Jonathas wist well, that it was vtterlye determined of his father, to sleie Dauid. And so Jonathas arose frome the table in a great anger, and dyd eate no meate the seconde daye of the monethe,

for he was sorie for Dauid, because hys father had done him shame. On þ next morynge Jonathas went out into the feld, at the time apointed with Dauid, and a lytle ladde with him. And he sayd vnto the boye: runne and fynde oute myne arrowes whiche I shote. And as þ boye ran, he shot an arrowe beyond him. And whē the lad was come to the place whether Jonathas had shot the arrow, Jonathas cryed after hym, and sayde: the arrow is beyonde the. And he cryed after the lad: hast, make speede and stand not still. And Jonathas lad gathered by the arrowe and came to his master. But the lad wist nothyng of the matter: Onlye Jonathas and Dauid wiste it. Then Jonathas gaue hys wepons vnto the lad, & sayde vnto him: go & carie them to the towne. And as sone as the lad was gone, Dauid arose out of a place that was towarde the southe, and fel on his face to the ground, and bowed him selfe thre tymes. And they kyssed eyther other and wepte together, but Dauid moze abundantly. And Jonathas sayde to Dauid: go in peace, what foeuer we haue sworne bothe of vs in the name of the Lord, sayinge: the Lord be betwene the and me, and betwene thy seide & myne for euer. And he arose and departed. And Jonathas went in to the towne.

(The notes.

a. Grace for fauour and beniuolence. As Gen. xii. c. and. xvi. a.

b. To shew mercy, for to shewe a singular benyfyte or pleasure, or to declare his good wyl especially. And singularly to helpe him.

(The. xxi. Chapter.

Dauid fleeth into Nob to Ahimelech the preeft and getteth of him shew breade to satisfye his hunger: and that with a cleane conserued lye. After he spech to king Achis, and there sayarth him selfe to be mad.

**T**hen came Dauid to Nob, to Ahimelech the preeft: And Ahimelech was a stoned at hym: why comest þ thy selfe alone, and no man with the. And Dauid sayde to Ahimelech the preeft: the kyng hath commaunded me to do a certē thing, and sayde vnto me, let no man know where about I sende thee, & what I haue commaunded the to do. And therfore I haue appointed my seruauntes to suche and suche places. And now what hast thou byder

under thine hande: \* geue me five lo-  
ues of bread, or what cometh to haue.

And the priest answered Dauid, and  
said: there is no comē bred vnder myne  
hande, but there is halowed bred, of the  
pounge men haue kept the selues from  
uncleane thinges, especiall ye women.

And Dauid answered the priest, & said  
vnto him: of a trueth weimen hath bene  
locked vp from vs about a thre dayes,  
whē I came out: and the \* vessels of the  
pounge mē were holy. Howe be it, \* this  
waye is vnpure, but it shalbe halowed  
in the vessel. \* And so the priest gaue  
him halowed bred, for there was no no-  
ther bred there saue these breads þ were  
taken from before the Lorde, to put  
frethe bread there, the daye that it was  
taken awaye.

And there was there the same daye a  
certain man of the seruauntes of Saul  
abydyng before the Lord, named Do-  
eg an Edomite, the cheifest of Sauls  
hearde men. And Dauid sayde vnto A-  
himelch: is not here vnder thine hande  
other speare or swerde? for I haue ne-  
ther broughte my swerde nor myne  
harnes with me, because the kynges  
bushnes requyred haste. Then the priest  
answered: the swerde of Goliath þ whi-  
lisme whome thou sluest in þ Ockdale,  
that is here wrapte in a clothe behynde  
the Ephod. If thou wilt take that, take  
it: for there is no nother saue that here.  
And Dauid sayd: there is none to that,  
geue it me.

And Dauid arose and fled the same  
daye from the presence of Saul, & went  
to Achis the kyng of Geth. And þ ser-  
uauntes of Achis sayde of him: is not  
this Dauid the kyng of the lande? did  
they not singe vnto this felow in daun-  
ces, sayinge: \* Saul hathe slayne his  
thousande, & Dauid his ten thousande.  
And Dauid put those wordes into hys  
heart and was soze astrapde of Achis the  
kyng of Geth. And he chaunged hys  
countenance before them, and taued in  
their handes, and scabbed on the dores  
of the gate, & let his spittel fall downe  
vpon hys bearde. Then sayde Achis  
vnto his seruaunte: Loo, ye sawe that  
this man was besyde hym selfe, wher-  
fore then haue ye broughte hym to me?  
lacke I madde men, þ ye haue brought

this felowe to playe the madde man in  
my presence: he shall not come into my  
house.

### The Notes.

a. This waye is vnpure &c. That is, in the waye  
we toke muche vncleane (As ye woulde saye)  
with pollutions in the nyghte or other thynges,  
whiche are fylthy by Moyses lawe, so þ perfectly  
cleane are we not: but that is a smal matter and  
wyl sone be cleaused, because we haue obtained  
oure bodys from oure wyues and kepte the holy  
and cleane. This example of Dauid teacheth that  
neade hath no lawe: and that man ought not to  
be a seruaunte to ceremonies, but ceremonies  
ought to serue the vse of mā. This to prouedoth  
Christ sende the pharisees byther. Math. xii. a

This  
waye is  
vnpure  
&c.

### The xxii. Chapter

Dauid fleeth in to þ caue of Adollam. After þ in to  
Masphah to the kyng of Moab. And thence in to Ma-  
reth. Doeg betrayeth Dauid. Ahimelch is accused of  
treason and slayne, and xxxiii. prestes mo with him: be-  
cause they receaued Dauid. Rob is destroyed of Dauid.  
Abiathar fleeth to Dauid.



And Dauid departed thence  
and escaped, & came vnto the  
caue Adollam. Whē his bre-  
thre and al his fathers house  
hearde it they wēt thither to him. \* And  
there gathered vnto him al men þ were  
in combraunce, and in det and troubled  
in their heartes, and he became a cap-  
taine ouer them. And there were w him  
vpon a \* foure hundred mē. And Dauid  
went thence to Masphah in the lande of  
Moab, and said vnto the kyng of Mo-  
ab: Let my father and mother I praye  
the, haue they abydyng with you, tyll  
I knowe what God wyl do w me. And  
he leste them with the kyng of Moab,  
and they dwelte with him all the whyle  
that Dauid keppe him selfe in holdes.  
And þ prophet Gad sayd vnto Dauid:  
Abide not in castelles, but departe, & go  
to the lande of Iuda. Then Dauid de-  
parted and came in to the forest of Ma-  
reth. And Saul hearde of it: for Dauid  
was knowen and also the men that were  
with him. And as Saul sat in Gibeon  
vnder a groue vpon a hye bancke with  
his speare in his hande and all his men  
aboute hym: he said vnto his seruaun-  
tes that stode about him. Heare I prae  
you, you sonnes of Bemini: wyl þ sonne  
of Isai also geue euery one of you fel-  
des and vineyardes, and make you all  
captaynes ouer thousandes and ouer  
hundredes? that ye haue all conspyred  
agaynst me, so that there is none  
of you that \* openeth it in myne eare,

Job. xi. a

1. Re. xxv. a

This is,  
betwixt  
me and  
thyngs

f. i. in so



# Doeg killeth lxxxv. i. Samuel. Prieſtes

1. re. xliii. a  
ex. v. xliii. b

in ſo much that my ſonne hath made a bonde with the ſonne of Hlai, nether is there any of you that mourneth for me, or ſheweth it in myne eare: becauſe my ſonne hath ſet by my ſeruaunt to lye a waite agaynſt me, as it appeareth this daye.

Then answered Doeg the Edomite, which had the ouerſight of ſeruautes of Saul, & ſaid: I ſawe the ſonne of Hlai, when he came to Nob, to Ahimelech the ſonne of Ahitob, whiche asked counſel of the Lorde for him, and gaue hym vitayles, and the ſwerde of Goliath the Philistine alſo. Then the kyng ſent to cal Ahimelech the prieſt the ſonne of Ahitob, and all his fathers houſe: that is to ſaye: ſe prieſtes that were in Nob.

**C** And they came al to ſe kyng. And Saul ſaid: heare thou ſonne of Ahitob. And he ſaid: here I am my Lord. Then ſayde Saul to him: why haue ye conſpired agaynſt me, thou and the ſonne of Hlai, in ſo much that thou haſte geuen him byrtaile, and a ſwerde, & haſt asked counſel of God for him, that he ſhould arple agaynſt me, and lye awayte for me as it is come to paſſe this daye. And Ahimelech answered the kyng, and ſayde: who is ſo faithfull among al thy ſeruautes as Dauid, and therto the kinges ſonne in lawe, and goeth at thy byddynge, and is had in honour in thyne houſe: haue I this daye begonne fyrſt to aſke counſel of God for him: that be farre fro me (ye I had knowen it): let not the kyng put ſuche a thinge vnto his ſeruaunte, and on al the houſe of my father. For thy ſeruaunte knoweth nothyng of all this, ether leſſe or more.

**B** But for al that the kyng ſayde: thou ſhalte ſurely dye Ahimelech, bothe thou and al thy fathers houſe. Then ſaid the kyng vnto his ſote men that ſtoode about him: turne, and ſley the prieſtes of the Lorde, bothe becauſe their hande is with Dauid, and becauſe they knewe when Dauid fled, and ſhewed it not to me. But the ſeruautes of ſe kyng would not moue theyr handes, to runne vpon the prieſtes of the Lorde. Then ſayd the kyng to Doeg: turne thou, and ſmyte the prieſtes. And \* Doeg the Edomite turned, and came vpo the prieſtes, and ſlew that ſame daye foure ſcore & fyue

perſones ſe did weate eche man a lynnen Ephod. And Nob the cytie of ſe prieſtes he ſmote w the edge of the ſwerde, both man and woman, chylde and ſucklynge, with ore, aſſe, and ſhepe.

But yet one of the ſonnes of Ahimelech the ſonne of Ahitob, named Abiathar, that, eſcaped and fled to Dauid, & ſhewed Dauid, how that Saul had ſlayne the Lordes prieſtes. And Dauid ſayde vnto Abiathar: I wiſt it the ſame day, that Doeg the Edomite whiche was there woulde tel it Saul. And I am cauſe of the death of all the Soules of thy fathers houſe. Abide with me, and feare not: he that ſeketh thy ſoule, ſhall ſeke mine, and with me thou ſhalt be in ſauegarde.

## **C** The. xliii. Chapter.

**D** Dauid deliuered Keilah. He ſpeth in to the wyl-derneſſe of iſrah. He is comforted of Jonathan. The ſp-ghens woulde haue betrayed hym, but he chaſteth.

**S** Then men tolde Dauid, ſayinge: Beholde, the Philiftines fyghte agaynſt Keilah, and ſpoile ſe barnes. \* Then Dauid asked the Lorde aduylſe, ſayinge: ſhall I goo and ſmyte the Philiftines? And the Lorde ſaid vnto Dauid: go & ſmite the Philiftines, & ſaue Keilah. Then ſayde Dauids men vnto himſe, we be afrayed here in Iuda. What ſhal we the be, when we come to Keilah, to the hoſte of ſe Philiftines. Then Dauid asked the Lorde agayne. And the Lorde answered hym, and ſaid: yep, and go to Keilah, for I wyl deliue the Philiftines in to thyne handes.

And ſo Dauid and his men went to Keilah, and fought with ſe Philiftines and drane awaye their cattel, and ſlew a great ſlaughte of them. And ſo Dauid ſaued the enhabitors of Keilah. And it chaunced when Abiathar the ſonne of Ahimelech fled to Dauid to Keilah, that he brought an Ephod in his hãde.

And it was tolde Saul, that Dauid was come to Keilah. Then ſaid Saul: God hath deliuered hym into myne hande. For he is ſhut in, that he is come into a towne with gates and barres. And Saul called all the people to war, for to go to Keilah, to beſege Dauid and his men. But Dauid had knowledg that Saul imagened myſchete agaynſt hym, & ſaid therfore to Abiathar

1. re. li. g  
li. re. xli. a

# Saul agaynst i. Kinges. David. Fo. xliij

the preast: \* Bynge the Ephod. Then sayde David, O Lorde God of Israel, thy seruaunt heareth, that Saul is about to come to Keilah to destroye the cytle for my sake: wyl the men of Keilah deliuer me into his hande: or wyl Saul come as thy seruaunte heareth saye: Lorde God of Israel tell thy seruaunt. And the Lorde sayd: he wil come. Then sayde David: wyl I men of Keilah deliuer me, and my men into I hande of Saul: and the Lorde sayde: they wyl deliuer you.

Then David and his men whiche were vpon a. vi. hundred, arose, and departed out of Keilah, and wete whether chaunce draue them. And when it was tolde Saul, I David was fled from Keilah, he let the tozney alone. And David abode in the wyldernesse in stronge holdes, and in a mountayne in the wyldernesse of ziph. And Saul sought him all his lyfe, but God deliuered him not into his hande. And David sawe that Saul was come oute, to seke his lyfe, whyle David was in the wyldernesse of ziph in a thicket. And Jonathas Sauls sonne arose & went to David to the thicket, & strengthened him in God, & said vnto him: feare not, for I hande of Saul my father shal not fynde the, and thou shalt be kynge ouer Israel, and I must be nexte vnto the. And Saul my father therto knoweth that it shalbe so. And they made \* a bonde bothe of them together before the Lorde. And David taried stil in the thicket, and Jonathas went to his house.

Then came the ziphites to Saul, to Gibeon, saying: David hydeyth him selfe faste by vs in stronge holdes that are in a thicket in the hyll of Hachilah on the ryght syde of the wyldernesse. Now therfore syz kynge, come downe with all the luste that thy soule hathe to come. And oure parte shalbe to deliuer hym into the handes of the kynge. Then said Saul: Blessed are ye in the Lorde: for ye haue compassion on me. Go I praye you and marke moze dilygentlye, and knowe and se his haute, where his fote hath bene, & who hath sene him there: for it is tolde me that he is very sotel. Se therfore, and know al the loutkyng places where he loutketh, and come a-

gayne to me with the certentye, and I wyl go with you. And then yf he be in the lande, I wyl hunt him out with all the thousandes of Iuda.

And they arose and went to ziph, besyde Saul. But David and his men were in the wyldernesse of Maon, in the wyldes felde, on the ryghte hande of the wyldernesse. For when Saul was gone with his men to seke, it was tolde David. And therfore he wet vnto a Roche, and dwelt in the wyldernesse of Maon. And whē Saul hearde that, he folowed after David into I wyldernesse of Maon. And Saul and his men went on the one syde of the mountayne, and David and his men on the other. And David as a mā amased, made hast to get from Saul. for \* Saul and his mē had compassed David and hys men rounde aboute, to take them.

\* But there came a messenger to Saul, saying: Hast the, & come, for the philistines are come in & roue I lande. Wherfore Saul returned from persecutinge David, and went agaynst the philistines. And therfore the place is called \* Sela Mahalecoth. And then David went thence & dwelt in stronge holdes at Engadi.

## The. xliiii. Chapter.

David dyeth in to Engadi & there hydeyth him in a caue. Saul cometh in thith: & to do his ealemt & David cutteth of I bozzer of his mantel for a toke, but hurtech him not. David goeth oute of the caue after Saul and speaketh to hym.

**W**hen Saul was come agayne fro I philistines, there were I tolde him, saying: beholde, David is in I wyldernesse of Engadi. The Saul toke thre thousande cholen mē out of al Israel, & wet to seke David & his men in I hye Rocks where no thig hauted but \* wilde gootes. And he ca to I flock of shepe by a wayes side where was a caue. And Saul went in \* to couer his feate. And David & hys mē sat a lōg by I syd of I caue. And the mē of David said vnto him: se, I day is cōe, of which I Lorde said vnto the: Beholde, I wyl deliuer thine enemye in to thine hande, & I shalte do w him what it pleaseth the. The David arose & cut of a lap of Sauls cote priuely. And immediately Davids hert smote him, because he had cut of a lap of Sauls cote. And he sayde vnto his men: the Lorde

kepe

Pla. 115. a

Esa. 37. b

That is, the roche of separation

Some read, Rocks.

That is to do his ealemt



# Samuel i. Samuel. Dyeth.

**B**eepe me from doyng þy thyng vnto my  
i. Reg. xx. b \* master that is the Lordes anoynted,  
 to laye myne hande vpon him, seynge  
 he is the Lordes anoynted. And so Da-  
 uid keppe of his seruauntes with those  
 wordes, and suffred them not to go vpon  
 Saul.

And when Saul was by oute of the  
 caue, and gone away, Dauid arose and  
 wente oute of the caue and cryed after  
 Saul, sayinge: My Lord kynge. And  
 Saul looked behynde hym. And Dauid  
 stouped to the erth, & bowed him selfe, &  
 sayde to Saul: wherfore geuest thou  
 an eare to mennes wordes, þy I saye, Da-  
 uid seeketh the euell. Beholde, this daye  
 thyne eyes haue sene, howe þy the Lord  
 had deliuered the this daye, into myne  
 hande in the caue. When they had kyll  
 the, myne eye had compassiō on the: and  
 I sayde: I wyll not laye my handes on  
 my master, for he is the Lordes anoynt-  
 ed. And mozeouer my father, se yet the  
 lap of thy coote in my hande. And in as  
 muche as I kyllled the not to, when I  
 cut of the lap of thy coote, vnderstande  
 and se, that there is nether euell nor re-  
 belliousnesse in me, & that I haue not  
 synned agaynst the. And yet thou hunt-  
 est after my soule to take it. The Lord  
 be iudge betwene the and me, and the  
 Lord aduenge me of the. But myne  
 hande be not vpon the. Accordynge to  
 the olde prouerbe, wickednesse shal pro-  
 ceede out of the wycked: But myne hāde  
 be not vpon the. After whom arte thou  
 come out, thou kynge of Israel? After  
 whome charest thou a euell after a deade  
 dogge, and after a slye. The Lord be  
 iudge, and iudge betwene the and me,  
 and se and pleate my cause, and iudge  
 me fre out of thyne hande. When Da-

**D**uid had made an ende of speakynge all  
 these wordes to Saul, Saul sayde: is  
i. Reg. xx. c \* this thy voyce my sonne Dauid? & he  
 lyfte vp his voyce and wepte, and sayd  
 to Dauid: þou art righteouster then I, for  
 thou hast rewarded me w good, and I  
 haue rewarded the with euell. And thou  
 hast shewed this daye, howe that þy hast  
 deale louynglye with me, for as muche  
 as whē the Lord had locked me in thine  
 hādes, thou quest me not. For who shal  
 fynde his enemye, and let him depart a  
 good way. Wherfore the Lord rewarde

the w good, for that þy haste done vnto  
 me this day. And now, I wot well that  
 thou shalt be kynge, and that the kyn-  
 dōe of Israel shalbe stablyshed in thine  
 hande. Were thetfore vnto me by the  
 Lord, that thou shalt not destroye my  
 leade after me, and that thou shalt  
 not destroye my name oute of my fa-  
 thers house. And Dauid sware vnto  
 Saul, and Saul went home. But Da-  
 uid and his men gat by vnto anholder.

**The notes.**

a. This prouerbe is spoken as contemnyng hym  
 selfe and magnifyng the kynge. About in the  
 xvii. r.

b. To sweare by the Lord is, to call the Lord to  
 wytnesse of that whiche we promyse, so that it  
 maye be stable and sure. ii. Para. xv. c.

**The .xxv. Chapter.**

**S**amuel dyeth. Dauid dyeth in to the wyldernesse  
 of Pharan. He is angrye with Abai: but is pacified  
 by the wysdome of Abigail. Abai dyeth and Dauid  
 marryeth Abigail.



And then Samuel dyed, and  
 al Israel gathered together  
 and lamented hym and bury-  
 ed hym in his owne house at  
 Ramath.

And Dauid arose and gat him to the  
 wyldernesse of Pharan. And there was  
 a man in Maon, whose catel was in  
 Carmel, and the man was exceedinge  
 myghthe, and had thre thousand shepe,  
 and a thousande gootes. And he was  
 hering his shepe in Carmel. The name  
 of the man was Abai, and þy name of  
 his wyfe was Abigail, and was a wo-  
 man of good wysdome and bewtyfull.  
 But þy man was churlyshe, & of greuous  
 condicions, and was a Calebyte. And  
 when Dauid hearde in the wyldernesse,  
 that Abai shate his shepe, he sent out  
 ten of his younge men, and sayde vnto  
 them: get you by to Carmel, and go to  
 Abai and grete him in my name. And  
 thus wyse saye vnto my frende: peace  
 be to the, peace be to thyne house, and  
 peace be vnto al that thou hast. I haue  
 hearde say that thou hast shepers. Now  
 thy sheperdes were with vs, and we did  
 them no spyte, nether was there oughte  
 mysynge vnto them, al the whyle they  
 were in Carmel: aske thy laddes, & they  
 wil shewe the. Wherfore let these younge  
 men fynde fauoure in thyne eyes (for  
 we come in a good cause) & geue I pray  
 the, whatsoeuer cometh to thyne hande  
 vnto

# David. i. Kinges. Nabal. Fo. xliij

vnto thy seruantes & to thi sone David

And Davids younge men came and tolde Nabal al those wordes in þ name of David, and then stopped. And Nabal answered Davids seruantes, and sayd: what is David? and what is the sonne of Iſai: there is plēte of seruantes now & adayes, that breake away euery man from his maſter. I ſhoulde take my breade, my water and my fleſhe that I haue kyllled for my ſerers, and geue it men whiche I wot not whence they be.

And Davids ſeruantes turned their waye and went agayne, and came and tolde him accordyng to all thoſe ſaynges. Then David ſaid vnto his men: gyrd euey mā his ſwerde about him. And they gyrded euey man his ſwerde on, & David therto girde on his ſwerde. And there folowed David vpon a foure hundred men, and two hundred abode by the ſtuffe.

But one of the laddes tolde Abigail Nabals wyfe, ſaying: ſe, David ſente meſſengers vnto oure maſter out of the wylderneſſe to ſalute him, and he railed on thē. And yet the mē were very good vnto vs, and dyd vs no diſpleaſure, ne ther myſſed we any thyng, as long as we were conuerſant with them, when we were in the feldeſ. But they were a wal of defence vnto vs bothe by nyght and alſo by daye, all the whyle we were with them keepyng thepe. Nowe take hede and ſe what thou haſte to do, for it is concluded to do myſchiefe vnto oure maſter and to all his houſholde. And he is vngacious to ſpeake to. \* Then Abigail made haſt and toke two hundred lounes and two botelles of wyne & fyue thepe readye drefſed, and fyue meaſures of parched corne, and an hundred bondelles of reaſyngs, and two hundred trayles of fygges, and laded them on aſſes, and ſayde vnto her younge men: go before me, and ſe, I come after you, and tolde her huſbande Nabal nothing therof. And as ſhe rode on her aſſe, and was commyng downe in a ſlade of the hyl, David and his men came downe agaynſt her, and ſhe met them.

And David ſayde: in bayne haue I kepte all that this ſelow had in the wylderneſſe: ſo that noughte was myſ-

ſed that pertayned vnto hym, for he hath quyte me with euell for good. So and ſo do God vnto þ enemyes of David, as I wyll not leaue of all that pertayne to him, by the dawnyng of the daye, oughte \* that yſſeth agaynſt the walle.

When Abigail ſawe David, ſhe haſted and lpyght of her aſſe and fel before David on her face, and bowed her ſelfe to the grounde, and ſell at his fete, and ſaid: Let this vnhappye dede be counted myne, my Lord, and let thyne hande mayde ſpeake in thyne audienee, and heare the wordes of thine handemayde. Let not my Lord regarde this vnthyſſe man Nabal, for as his name is, ſo is he: \* Nabal is his name and folly is with him. But I thyne handemayde ſawe not the younge men of my Lord whiche thou ſendeſt.

And nowe my Lord, as ſure as the Lord lyueth and as thy ſoule lyueth, the Lord hath withholden the fro commyng to ſhede bloude, and fro adueryng thy ſelfe with thine owne hande. Furthermore I praye God that thyne enemyes and they that entēde to do my Lord euell, may be as Nabal. And now this bleſſyng which thine handemayde hath brought vnto my Lord, let it be geuen vnto the yong men that ſolowe my Lord, for geue the treſpace of thine handemayde, that the Lord maye make my Lord a ſure houſe, becauſe my Lord ſyghteth the battelles of the Lord, and there coulde none euell be founde in the in all thy lyfe. And yf any man ryle to perſecute the, and to ſeke thy ſoule, the ſoule of my Lord be bounde in a bondel of life with the Lord thy God. \* And the ſoules of thy enemyes be ſlonge in the mydle of a ſyng. And mozeouer when the Lord ſhall haue done to my Lord all the good that he hath promyſed the, and ſhall haue made the ruler ouer Iſrael: then ſhal it be no grudge of conſcience vnto the or dyſcouraige of herte vnto my Lord, that thou haſt not ſhedde bloude cauſeleſſe, nor dydeſt aduenge thy ſelfe.

And mozeouer when the Lord ſhall haue dealte well with my Lord, then thyneke on thyne handemayde. Then ſayde David to Abigail: bleſſed be the

f.iii.

Lord

As who ſat not as muche as a dogger: or (as ſcō wyll) nothyng of the males kynde. iii. Reg. xlii. c. iii. Reg. ix. b.

That is, ſole.

The Chald. in terpe. readeth. And the ſoule of thyn enemyes he wil make to ſee cue as they (vnder ſtande, houreſers & ſynges) make a ſtone to ſee out of a ſyng



# David spareth i. Samuel. Sauls lyfe

Lozde God of Israel, which sent þ this  
dave to mete me. And blessed be thy be-  
haueour, and blessed be thou which hast  
kept me this dave from commynge to  
shede bloude, and from aduengnyng my  
selfe w myne owne hande. for in verpe  
dede, as sure as the Lozde God of Is-  
rael lyueth, which hath kepte me backe  
from hurtynge the, except thou haddest  
hasted and met me, there had not bene  
left vnto Abal by the dawnyng of the  
day, a pyller agaynst the wal. And so  
David receaued of her hande that she  
broughte him, and sayde to her: go in  
peace to thyne house. And se, I haue  
obeyed thy voice and haue receaued the  
to grace.

And when Abigail came to Abal:  
beholde, he helde a feast in his house  
lyke the feest of a kynge, and Abals  
hearte was mery within him, & he was  
droncke a good, wherfoze she tolde him  
naught, nether lytle noz moze, vntil the  
morrow day. But in the moynyng, when  
the wyne was gone oute of Abal, hys  
wife tolde him these wordes, & his hart  
dped within him, and he became as a  
stone, and bpō a ten dayes after þ Lozde  
smote Abal, that he dped. And when  
David hearde þ Abal was deade, he  
said: blessed be the Lozde þ hath iudged  
the cause of my rebuke of the hande of  
Abal, & hath kept his seruaunte from  
euel, and hath turned the wickednesse of  
Abal agayne vpon his owne heade.  
And David sent to cominē w Abigail,  
to thynent to take her to his wyfe. And  
when the seruauntes of David were  
come to Abigail to Carmel, they spake  
vnto her, sayinge: David sent vs vnto  
the, to take þ to his wife. And she arose,  
and bowed her selfe on her face to the  
erth, and sayde: Beholde, let thy hande  
mayde be a seruaunt to: washe the fete  
of the seruauntes of my Lozde. And Abi-  
gail hasted, and arose, and gat her bp  
vpon an Asse, with fyue damoselles of  
hers, that went at her fete, and went as-  
ter the messengers of David, and was  
his wyfe. David also toke Ahinoā of  
Jezrahel, & they were bothe his wiues.  
But Saul gaue Michol his doughter  
Dauids wyfe, to Phalti the sonne  
of Laïs of Gallim.

The Pores.

a. Blessynge for rewarde or present, after the ma-  
ner of the Hebrewes.

b. The meanynge is. The lyfe of my Lord David  
shalbe so preferred of the Lozde, as it were in the  
bondel of Gods prouision, in which are al þ haue  
lyfe: And the lyfe of his aduersaries shalbe cast  
in the rowlynge of Gods iudgemente as it were  
with a sponge, and so horryblye whyped, & with-  
out hope of reast that they shall not knowe whe-  
ther to turne them, tyll they be consumed.

c. By this washyng of fete is signified that he  
woulde be so gentel and so seruicable to David, þ  
he woulde not refuse to washe the fete euen of his  
seruauntes Timo. v. b.

## The xxvi. Chapter.

David slepeth in his tent. And David taketh away  
his speare and a cruise of water, that stood at is head.



After þ came the ziphites  
vnto Saul to Gibea,  
sayinge: David hydeth  
him selfe in þ hil of Ba-  
chilah euen before the  
wyldernesse. Then  
Saul arose, and wēt to the wyldernesse  
of ziph, and thre thousande chosen men  
of Israel with him, for to seke David  
in the wyldernesse of ziph. And Saul  
pytched in the hyl of Bachilah whiche  
lyeth before the wyldernesse, by þ waies  
syde. But David dwelte in the wyl-  
dernesse. And when he sawe that Saul  
came after him into the wyldernesse, he  
sent out spyres and vnderstode, þ Saul  
was come of a suertie.

Wherfoze David arose and went to  
the place where Saul had pytched, and  
behelde þ place where Saul laye, with  
\* Abner the sonne of Ner his chefe cap-  
taine. for Saul laye within a rounde  
bäcke, & þ people pytched rounde about  
him. Then answered David, and spake  
to Ahimelech the Bethite, and to Abi-  
sai the sonne of Zeruiah, and bzother to  
Joab, sayinge: who wil go downe with  
me to Saul to þ host: and Abisai said:  
I wyl go downe with the.

And so David and Abisai came to  
the people by night. And beholde, Saul  
laye slepyng with in a rounde bancke,  
and his speare pytched in the grounde  
at his heade, Abner and the people ly-  
inge rounde aboute him. Then sayde  
Abisai to David: God hathe closed in  
thyne enemye vnto thyne hande this  
dave. Nowe therfoze, let me smyte  
hym a felowshyppe with my speare to  
the erthe, euen one stroke, and I wyl  
not smyte hym the seconde tyme.

But

# Saul pursueth i. kinges. David. Fo. xliiii

But David said to Abisai: destroy him not, for who can laye his hande on the Lordes anoynted, and be guiltlesse? And David sayde furthermoze: as sure as the Lord lyueth, the Lord shall smyte him, or his daye shall come to dye, or he shall descende into battel and there perishe: but the Lord kepe me fro laying myne hande vpon the Lordes anoynted. Now then take a felowshipp the speare that is at his heade, and the crewse of water, and let vs go. And David toke the speare and the crewse of water that were at Sauls heade, & they gat the awaye, & no man saw or wist it or awoke. For they were al a slepe, because the Lord had sent a fomber vpon the. Then David went ouer to the other syde, & stode on the top of an hil a farre of (a greete space beyng betwene them) and cryed to the people, and to Abner the sonne of Ner, saying: hearest thou not Abner? & Abner answered, and sayde: what arte thou that cryest to the kyng? & David said to Abner: art not thou a mā, & who is lyke the in Israel? But wherfore hast thou not kept thy Lord the kyng? for there came one of his folke to destroye the kyng thy Lord. It is not good that thou hast done. As truly as the Lord lyueth, ye are worthy to dye, because ye haue no better kepte the Lordes anoynted. And now se where the kynges speare is, and the crewse of water that were at his heade.

Then Saul knew Davids voyce, and said: \* is this thy voyce my sonne David? and David sayde: it is my voyce, my Lord o kyng. And he sayd therto: wherfore doth my Lord persecute hys seruaunt? for what haue I done? or what euell is in myne hāde? Now heare therfore (my Lord the kyng) the wordes of thy seruaunt. If the Lord haue sitted the vp agaynst me, he shall smel the sauoure of sacrifice. But if they be the children of men, cursed be they before the Lord. For they haue cast me out from abydinge in the enheritaunce of the Lord, saying: hence and go serue other Goddes. And yet I hope my bloude shall not fall to the erth before the face of the Lord, though the kyng of Israel be come out to hunt a flee, as men hunt the partridges in the mountaynes.

Then said Saul: I haue synned, come agayne my sonne David, for I wil do thee no more harme, because my soule was precious in thine eyes this daye. Beholde, I haue played thefole, & haue erred exceedinge much. And David answered and sayde: Beholde, the kynges speare, let one of the younge men come ouer, & fet it. The Lord rewarde euery mannes ryghteousnesse and sayth: for the Lord deliuered the into my hande this daye, but I woulde not laye myne hāde vpon the Lordes anoynted. And as thy lyfe was much set by this time in myne eyes: so be my lyfe set by in the eyes of the Lord, that he deliuer me out of all tribulacion. And Saul sayd to David: Blessed art thou my sonne David, for thou shalt be a doer, & also able to byngne to an ende. And so David wēt his way, and Saul turned to his place agayne.

## The xxvii. Chapter.

David fleeth to Achis kyng of Geth, which geueth him zikeleg to dwell in. He killeth the Philistines. And when Achis demanded agaynst whom he had roued, he geueth him a fole answer and deceaureth hym properly.

Then thought David in his hert: I may perishe one daye or other by the handes of Saul. There is no better for me, then to flee into the lande of the Philistines, that Saul of very dyspayre to fynde me, may cease to seke me any more in al the coastes of Israel: for so I may escape his hāde. And David arose, & he & the syxe hundred men that were with him wēt vnto Achis, his sonne of Maach, kyng of Geth. And David dwelt w Achis at Geth, bothe he & his mā, euery mā w his houtholde, & David with his two wiues: Abinoam the Jezrahelyte, and Abigail Nabals wyfe of Carmell. And when it was tolde Saul that David was fled to Geth, he sought no more for him. And David said vnto Achis: If I haue founde grace in thine eyes, let me haue a place in some towne in the felde, that I may dwell there. For what shoulde thy seruaunt dwell in the heade cite of the kyngdome with the. Then Achis gaue him zikeleg the same daye for whiche cause zikeleg pertaineth vnto the kynges of Iuda vnto this day. And the time that David dwelt in the contrey of the Philistines, was a

liiii.

per

Calb.  
Thou  
shalt cat-  
gunc and  
prosper.



# Saul pursueth i. Samuel, David.

The Chald. in  
terpre.  
four mo  
nethes &  
certē da-  
es. Of Da  
uids co-  
tinuance  
in p place  
do p de-  
bues the  
selues di-  
sagree.

**C**\*pere and foure monethes. And Dauid and his men went and ranne vpon the Geshurites, the Gertzites and p Amalekites: which nacions were from the begynnyng the enhabiters of the lande; as men go to Sur, & so forth to Egypt. And Dauid smote the lande, and lefte nether man nor woman a liue, and toke the shepe, the oxen, the asses, camelles, and clothes, and remoued and came to Achis. And Achis sayde: haue ye not bene a rounge this daye. And Dauid answered: yes in the south of Iuda, and in the south of the Iezrahelites, and in the south of the Kenites. And Dauid saued nether man nor woman alpye, to bynge tydynges to Geth, for feare lest they shoulde tel on them, saying: so dyd Dauid, and so is his maner al p whyle he dwelte in the contrey of the Philistines. And Achis beleued Dauid, saying: he hath made him selfe to stinke vnto his people Israel, and therfore he shal be my seruaunt for euer.

That is,  
to be ab-  
horred &  
counted  
abhomini-  
nable.

## The xxviii. Chapter.

The Philistines moue warre agaynst Saul and the Israelites. Saul requireth counsel of God but hath no answer: and then seeketh after an enchanter, whiche rapseth hym vp the spirite of Samuel.

**A**nd it chauced in those daies, that p Philistines gathered their host together to warre, entendynge to fight with Israel. And Achis sayde to Dauid: Be lute, thou shalte goo out w me in the host, and thy men also. And Dauid said agayne to Achis: the thou shalte knowe, what thy seruaunt ca do. And Achis said to Dauid: Then I wyl make p a keper of my heade for euer.

i. Re. xv. a

Exo. xxii. c.

\* Samuel was then deade, and all Israel had lamented him, and buryed him in Ramath his owne citie. \* And Saul had put p women p had spirites of prophesie & the Sorcerats out of the lade. And the Philistines gathered together, and came, and pitched in Sunam. And Saul and al Israel gathered together and pitched in Gelboe: And whē Saul saw the hoste of the Philistines, he was afraied, and his hert was soze astonted. And Saul asked counsel of the Lord: But the Lord answered him not, nether by dreame nor by v Utin, nor \* yet by prophetes.

i. Re. xlii. e

Deu. xxxiii. e

Am. ix. e

Then sayd Saul vnto his seruauntes: \* seke me a womā p is maistres of a

spirite of prophete, p I may go to her, and aske of her. And his seruauntes said to him: se, there is a wyfe p hath a spirite of prophesie in her possessio at Endor. And Saul chaunged his clothes, and put on other rayment, & then went he and two men with him, & they came to the wyfe by nyght. And he said: prophesie vnto me by the spirite, & bynge me him vp whome I shall name vnto the. And p wife said vnto him: Beholde, thou knowest what Saul hath done, how he hath destroyed the women that had prophesyinge spirits, & the Sorcerats out of the lade. Wherefore the\* laiest thou a net for my soule to kyll me. And Saul swoze to her by the Lorde, saying: As suerly as the Lord lyueth, there shal no harime chaunce the for this thing. Then sayde the wyfe: whom shal I fetch vnto the? & he said: Bynge me vp Samuel. When the woman saw Samuel, she cryed with a loude voyce, and spake to Saul, saying: why halte thou mocked me? for thou arte Saul. And the kynge said vnto her, be not a frayde: But what seyst thou. And the wyfe said vnto Saul: I see a God ascending vp out of the erth. And he said: what faciō is he of? And the womā said: there cometh vp an olde man with a mantel vpo him. And Saul perceaued that it was Samuel, & stouped with his face to the groude, and bowed him selfe. And Samuel said to Saul: why hast thou vnuieted me, to make me be brought vp? And Saul answered: I am soze encombred. For the Philistines make war agaynst me, & God is departed from me, and answered me no more, nether by prophets, nether by dreames. And therfore I haue called the, to tel me what I shall do. Then sayde Samuel: wherefore doest thou aske of me? whyle the Lord is gone from the: and is thine enemye, the Lorde wyl do to the as he said by my hande. For the\* Lorde hath rent the kyngdome out of thyne hande, and geue it thy neyghboure Dauid, because thou obeydest not the voyce of the Lorde, nor executedst his fearce wrath vpo p Amalekites. Therfore hath p lord done this vnto p this day. And more ouer, p Lord wil deliuer Israel vnto the, in to p had of p Philistines. \* And to morow

Shal

# Samuel i. Kynges. apeareth Fol. xlv.

halt thou & thy sonnes be w me, & the  
Lorde shal geue the hoste of Israel in-  
to the handes of the philistines. The  
Saul fel streyght way flat on the erth  
as longe as he was, and was sore a-  
dread of the wordes of Samuell.

And therto there was no strength in  
him, for he had not eaten all the daye &  
the night before. And the woman came  
vnto Saul, and sawe y he was sore  
troubled, & sayde vnto him. Se, thyne  
handmayde hath obeyed thy voyce, &  
\*haue put my soule in my hande, and  
haue harkened vnto thy wordes which  
thou saydest vnto me. Nowe therfore  
harken thou also vnto y voyce of thine  
handmayde, and let me set a morsel of  
breaude before the, & eate & get the stren-  
gth to go thy iourneye. But he refused  
it, and sayde: I wyll not eate. But hys  
seruautes & the wyfe together compels-  
led him, y he heard their voyce. And so  
arose fro the earth, & sat him on a bed.  
The woman had a fat calfe in y house,  
& y she halsted & kylled it, & toke flour  
and kneed it, & dyd bake him swete kas-  
kes, & brought the before Saul, & be-  
fore his seruautes. And whē they had  
eaten, they stode vp, and wente awaye  
the same nyghte.

## Thenotes.

- a. Keeper of his head for keeper of his body: which  
they cal kynge for the bodye.  
b. Of Wrim is spoken. Num. xxvii. d. God wold  
not y the hye priest shulde geue Saul answere at  
this tyme, & therefore suffered hym not to se hys  
will in Wrim as he was wont to do: or happily he  
sawe hys will but sawe therewith y he shulde  
not shewe it vnto Saul. Luke. Num. xxvii. d  
c. S. Austen in the childe Tome of his workes.  
the. cccc. and xxiii. fyde affirmeth y it was the  
beuel in the likenesse of Samuel.

## The. xxix. Chapter.

David goynge with kyng Achis to fight agaynst  
Saul is sende agayne by the meanes of the lordes of  
the philistynes.

**T**he philistynes gathered all  
their hostes together vnto A-  
spher. And Israel pitched by a  
fountayne in Jeshahell. And the Lorde  
of y philistines wet forth by hun-  
dredes and by thousandes. But David  
and his mē came behinde with Achis.  
Then sayde y lordes of y philistines:  
what are pouder & chues? and Achis  
sayd vnto y lordes of the philistines: is  
not this David y seruaunt of Saul the  
kyng of Israel, which hath bene w me

dayes or yeres: & I haue found no fault  
in him sence he fled vnto me vnto this  
day. Neuerthelesse y lordes of the philis-  
tines were wrothe w him, & sayde vnto  
him: make this felowe returne, & lette  
him goe agayne to hys place whiche y  
hast appoynted him. For he shal not go  
w vs to batel, lest he be an aduersarye  
to vs in y batel. For wher w coulde he  
better obtayne y fauoure of his may-  
ster, then bpō the heedes of our mē. Is  
this not David, to whō they sange in  
daūses: \*Saul slue his thousande, but  
David hys. x. thousande. Then Achis  
called David, & said vnto him: as sure  
as the Lorde lyueth, thou arte honest,  
& it pleaseeth me wel that y shuldest ac-  
companye me in the hooſte, for I haue  
founde none euell w the sence thou ca-  
mest to me vnto this daye. Neuerthe-  
lesse the lordes of y philistines fauoure  
the not: wherfore returne, & goe in pea-  
ce, that thou displease not the lordes of  
the philistines. And David sayde a-  
gayne to Achis: why, what haue I  
done: and what hast thou founde in thy  
seruaunt as lōge as I haue bene w the  
vnto this daye: y I maye not goe syght  
agaynst y enemies of my lord y kyng.

Achis answered, & said to David: I  
wotte well thou pleasest me, as it were  
an angell of God. Not withstandinge,  
the lordes of the philistines haue sayd,  
that thou shalt not goe with them to  
batel. Wherfore tye vp erly in y morn-  
ynge w thy maisters seruautes y are  
come w the. And whē ye be vp erly (as  
sone as ye haue light) departe. And so  
David and his mē rose erly to depart  
in the mornynge, & to returne in to the  
lande of the philistines. And the phi-  
listines went vp to Jeshahell.

## The. xxx. Chapter.

David retournenge from kyng Achis synneth by  
idles burnt. He pursueth after the burners therof and  
kylleth them and recouereth the praye.

**W**hen David and his men were  
come to zikeleg the thirde day, the  
Amalekites had runne in a run-  
ning bpō the south, & vpon zikeleg, and  
had smittē zikeleg & burnt it w fyre, &  
had taken the women (y were therein)  
prysoners, bothe smale and great: but  
slue not a mā, saue caried them w the,  
& went their wayes. When David &  
his men came to y citie: behold, it was  
f. b. burnt



# David agaynst i. Samuel. Amalek

burnt w<sup>th</sup> fire, & their wiues, their sons & their doughters were taken prisoners. The David & h<sup>is</sup> people h<sup>is</sup> was w<sup>th</sup> him, lyft vp their voyces & wept, vntyl they could wepe no more. And Dauid's two wyues were taken prisoners also. Ahinoā the Jezrahelite, and Abigail the wyfe of Nabal the Carmelite. And David was in a shrowde straye: for the people entended to stone hym, by cause the heartes of al the people were vexed for their sons & their doughters

But David toke a good corage to him in h<sup>is</sup> Lord his God, & said to Abiathar h<sup>is</sup> priest Ahimelechs sōne: bring me h<sup>is</sup> Ephod. And Abiathar brought h<sup>is</sup> Ephod to David. And David asked h<sup>is</sup> Lord, saying: shal I folowe after thys cōpanie: and shal I ouertake thē? And he sayd to hym: folowe, for thou shalt ouertake them, and recouer the praye.

And he wente and the fyre hundred men h<sup>is</sup> were w<sup>th</sup> hym, & they came to the riuer Besor, where a part of thē abode. But David & foure hundred men followed: but two hundred abode behinde, beyng to wery to goe ouer the ryuer Besor. Then they founde an Egyptyan in the felde, & broughte hym to David,

& gaue him breade to eate, & water to dryncke, & gaue him a fewe figgs & ii. clousters of reasinges. And whē he had eatē, his spirites came agayne to him: for he had eatē no bread, nor dryncke no water in .iii. dayes, & .iii. nightes. Thē David sayde vnto hym: to whō belongeth thou, & whēce arte thou: and h<sup>is</sup> lad answered: I am an Egyptyan and ser-

uaunte to an Amalekite: And my maister left me behynde, because it is .iii. dayes agone h<sup>is</sup> I fel sick: we came a rouinge vpo the southe of Crethis, & vpo thē of Juda & on the southe of Caleb. And we burnt zikeleg w<sup>th</sup> fyre. And David sayd to hym: canst thou bringe me to thys cōpanye? And he sayde: I were vnto me by God, h<sup>is</sup> thou wylte neither kyl me, nor deliuer me in to the handes of my maister, & I wyl bringe the vnto them. And when he had broughte hym: see, they lay scatered al abrode vpo the erth, eatynge & drynckynge, & tryumphynge ouer all the great praye h<sup>is</sup> they had carped away out of the land of the Philistines, & out of the lande of Juda.

And David layde vpon thē from the twylight vntyl the euen on the morrow: so h<sup>is</sup> there escaped not a mā, save foure hundred ponge men, whiche rode awaye vpo camels and fledde. And David recouered all h<sup>is</sup> the Amalekites had carryed awaye, & his two wiues: so h<sup>is</sup> there was no person lacking smale or great, sonne or doughter, or of the spoyles of al that they hadde taken awaye, David brought al againe. And David toke al the shepe, and the oxen. And they draue the catel before, and sayde: this is Dauid's praye. And thē David came to the two hundred men h<sup>is</sup> were to wery to folow David, which they made to abyde at the ryuer Besor. And they came to mete David, and the people h<sup>is</sup> were w<sup>th</sup> hym. And when David came to the people, he saluted them. Thē answered all the wycked & the vnthyrftes (of the men h<sup>is</sup> went w<sup>th</sup> David) & sayde: bycause they went not w<sup>th</sup> vs, therefore shal none of the praye that we haue recouered, be geuen vnto them, save to euerye man hys wyfe and hys chyldren: whiche let them carry away and be walkynge.

Then sayd David: ye shall not doe so (my bryethē) w<sup>th</sup> h<sup>is</sup> the Lorde hath geuen vs, & hathe preserued vs, & deliuered the cōpanye h<sup>is</sup> came agaynst vs, in to our handys. For who shulde herke vnto you in this mater? but as his parte is h<sup>is</sup> goeth & lighteth, so good shal hys parte be, that tarteth by the stuffe, they shal parte it a lyke. And so from h<sup>is</sup> day forwarde: was that made a lawe and a custome in Israel, and dureth to thys day. When David came to zikeleg, he sent of his pray vnto the elders of Juda & to hys frends, saying: se, there is a \*blessynge for you, of h<sup>is</sup> spoyles of the enemies of the Lord. He sent to them of Bethel: to thē of south Ramath: to thē of Gether: to thē of Troer: to thē of Sephamoth: to thē of Esthamo: to thē of Rachal: to thē of the cities of h<sup>is</sup> Jerhamelitz: to thē of h<sup>is</sup> cities of h<sup>is</sup> Benitz: to thē of Haramah: to them of Bozala: to them of Athach: to them of Hebron, & to all places where David & hys men were wont to haunte.

## The xxxi. Chapter

The batell betwixt the Philistynes & Israel. Whil hellych hym self, & his chyldren are slayne in the batell.

And

# Saul killeth i. Kinges. him selfe Fol. xlvi

## The second boke of Samuel otherwyle called the seconde boke of the kynges.

### The .i. Chapter.

*David commaundeth to kee p mensinger, that sayd  
he had kyllid Saul. The lamentation of David for  
Saul and Jonathan.*



fter the death of  
Saul, when Da-  
uid was retour-  
ned fro p slaugh-  
ter of the Amale-  
kites, & had bene  
two dayes in zike-  
leg: beholde, there

came a man the thyrd daye oute of the  
host from Saul, w hys clothes rent, &  
earth vpon his head. And whē he came  
to Dauid, he fel to p earth, & dyd obey-  
saunce. To whom Dauid sayd: whence  
comest thou? And the other answered  
hym: Out of the hoste of Israell am I  
escaped. And Dauid sayde to hym a-  
gayne: howe hath it chaunced? tell me.  
And he sayd: p people fled fro p battel:  
& many of the people are ouerthrowen  
and dead: and Saul & Jonathan hys  
sonne are dead therto.

And Dauid sayde vnto the younge  
man p tolde hym: howe knowest thou p  
Saul & Jonathan hys sonne be deede:  
and the younge man that tolde hym,  
sayd: I was by chaunce in mount Gel-  
boe. And see, Saul leaned vpon hys  
speare, and the charettes and horsemen  
folowed hym at the heles. And Saul  
loked backe and called me. And I an-  
swered: here am I. And he sayde vnto  
me: what art thou? and I sayde vnto  
him: I am an Amalekite. And he sayde  
vnto me: come on me and slee me: for  
anguishe is come vpon me, & my life is  
pet al in me. And I wente on him & slue  
him: for I was sure that he coulde not  
lyue, after that he was fallen. And I  
toke the crowne that was vpon hys  
head, & the braselet that was on hys  
arme and haue brought them vnto my  
Lorde hyther.

Then Dauid toke his clothes and  
rent them, & so dyd all the men p were  
with hym. And they mourned, wepte  
and

*11 Reg. iii. c  
and. xii. c*

**A**s p Philistines fought  
agaynst Israell, p men of Is-  
rael fled away from p Phi-  
listines, & fell doune deed in  
mounte Gelboe. And p Philistins folo-  
wed after Saul & his sonnes, and slue  
Jonathan, Aminadab and Melchisua  
Sauls sonnes. And p batel went fore a-  
gaynst Saul, in so muche p shoters w  
bowes had founde hym, & he was fore  
wounded of p shoters. Then said Saul  
vnto his harnesbearer: Drawe out thy  
sword, & thrust me thozow therewith: lest  
these vncircūcised come thrust me thoz-  
rowe, and make a mockynge stocke  
of me. But his harnesbearer wold not,  
for he was soore afrayde. Wherefore  
Saul toke a swerde & fell vpon it. And  
when hys harnesbearer saw that Saul  
was dead, he fell lykewyse vpon hys  
swerde & died w hym. And so Saul di-  
ed & his thre sōs, & his harnesbearer, &  
therto al his men p same day together.

**C**When the men of Israell that were  
on the other syde the valeye, and they  
of the other syde Jordan, heard that p  
men of Israell were put to flyght, and  
that Saul and hys sonnes were dead,  
they lefte the cities, and ranne awaye,  
& the Philistins came & dwelt in them.

**O**n p moztowe when the Philistines  
were come to strippe thē p were slayne,  
they foude Saul & hys thre sonnes ly-  
inge in mount Gelboe. And they cut of  
his heed, & stripped him out of his har-  
nelle, & sent into p lande of the Philisti-  
nes euery where, to publish in p houses  
of their Goddes, and to the people. And  
they hanged vp his harnelle in p house  
of Astharoth, but they hanged vp hys  
carkasse on the walles of Bethsan.

**W**hē p enhabitors of Jabes in Gile-  
ad heard therof, what p Philistins had  
done to Saul, they arose as manye as  
were men of warre & went all nyghte, &  
toke p carkasse of Saul, & the carkas-  
ses of hys sōnes fro p walles of Beth-  
san & broughte thē to Jabes & burnt  
thē there, & toke their bones and buri-  
ed them vnder a tree at Jabes, and fast-  
ed seuen dayes.

**The ende of the first boke of Sa-  
muel, which they comenly cal the  
first of the kynges.**



# David is i. Samuel. annoynted

and fasted vntyll euen, for Saul and Jonathas hys sonne, and for the people of the Lord, and for the house of Israel, because they were ouerthrowen with the swerde.

Then sayd David vnto the younge mā þe brought him tidings. Where arte thou: and he sayde: I am the sonne of an altaute an Amalekite. And David said vnto him: how is it that thou wast not afrayde, to laye thyne hande on the Lordes annoynted, to destroy him: And David called one of his younge men, & sayd: go to, and runne vpon him. And he smote hym þe dyed. Then sayde David vnto hym: þe thy bloude beþp on thyne owne heed. \* for thyne owne mouth hath testified agaynst the, saying: I haue slayne þe Lordes annoynted.

Mat. xii. c.  
Luk. xii. b

Some  
thynke þe  
this boke  
remayn-  
eth not,  
orher sbe  
vnderstand  
by it the  
first boke  
of Moses  
xviii. i. b.

And David sang this soge of inour-  
nyng ouer Saul and ouer Jonathas  
hys sonne, & bad to teache the children  
of Israel the staues therof. And be-  
holde, it is writtē in þe boke of þe righ-  
tuous. The glorie of Israel is slayne  
þp þe hilles: oh how were þe mightie  
ouerthrowen: \* Tel it not i Beth: nor  
publyshe it in the streates of Ascalon:  
lest the daughters of the Philistines  
reioyse, & that þe daughters of the vn-  
cumbered triumph therof. Ye mountai-  
nes of Gelboe, vpon you bee neither  
dew nor rayne, nor felde whence hea-  
ue offeringes come. for there þe childen  
of þe mightie were caste from them: the  
shilde of Saul, as though he had not  
bene annoynted with oyle. \* The bowe  
of Jonathas and the swerde of Saul  
turned neuer backe agayne emptye,  
from the bloude of the wounded, & fro  
the fat of the mightie warriors.

1. Be xiii. a  
and xiii. b.  
1. Be. xv. b.

Saul and Jonathas louely & plea-  
saunt in their lyues, were in their dea-  
thes not deuided, men swifter then E-  
gles, & stronger then Lyons. Ye dou-  
ghters of Israel, wepe ouer Saul,  
which clothed you in purple, & garin-  
tes of pleasure, and \* brodered poure  
raymente with ornantes of golde.  
Howe were þe mightie slayne in battel:  
Jonathas on the hye hilles was wou-  
ded to death. Wo is me for the my bro-  
ther Jonathas: delectable to me was  
thou excedynge. Thy loue to me was  
wonderful, passynge the loue of womē.

That is,  
decead  
you with  
golde or-  
nantes.

How were thy mightie ouerthrowen:  
how were þe weapons of war forloren.

The notes.

a. The rentynge of hys clothes was a sygne of  
great sadnes, and also of great anger for the sle  
of þe lord, as in mat. xxi. g. & beneth. iii. & xlii. f.  
b. This is þe manner of speakinge of the Hebrewes,  
for that we say, thy murtherer shall cause the  
dye: as it is sayde. psalme. vii. d.

The. ii. Chapter.

David is annoynted in Hebron. The battell of the  
seruautes of David and Aboseth.

After thys David \* asked þe Lord, &  
sayinge: shall I goe vp into anye  
of the cytyes of Juda: And the  
Lorde sayde: goe. And David answer-  
ed: whyther shal I goe: he answered:  
but o Hebron, And so David went th-  
ther with his two wyues also, Ahino-  
am the Iesrahelite and Abigail Ga-  
bals wyfe the Carmelite. And the men  
that were with hym, dyd David carpe  
vp also, euerye man with hys house.  
And they dwelte in the townes of He-  
bron. And the men of Juda came, and  
there annoynted David kynge ouer the  
house of Juda. When it was tolde  
David how the men of \* Jabes in Gi-  
lead had buryed Saul, he sent messen-  
gers vnto the, & sayde vnto them: bles-  
sed are ye vnto the Lord, þe ye haue he-  
wed suche kyndenes vnto poure Lorde  
Saul, and haue buryed hym. Wher-  
fore the Lorde shewe you mercye and  
trueth agayne. And I wil do you good  
also, because ye haue done thys thing.  
And now let your handes styre the  
playe ye the men, though ye poure may-  
ster Saul be deed. And finallye vnder-  
stode þe house of Juda haue annoynt-  
ed me kynge ouer them. But Abner þe  
sonne of Ner þe was captayne of Saul  
les host, toke Aboseth þe sone of Saul  
and broughte hym to Mahanaim and  
made hym kynge ouer Gilead and ouer  
the Assurites, & ouer Iesrahel: and ouer  
Ephraim, and Beniamin, and ouer all  
Israel. And Aboseth Sauls sonne  
was fourtye yere olde when he began  
to raygne ouer Israel, and raygned  
two yere. But þe house of Juda only fol-  
lowed David. \* And þe time which Da-  
uid raygned in Hebron ouer the house  
of Juda, was. vii. yere and syxe monethes.  
And Abner the sonne of Ner, and  
the seruautes of Aboseth the sone of  
Saul

# Joab killeth ii. Kinges. Abner foloweth

Saul went out of Mahanaim, to Gibeon. And Joab & sonne of zaruiach & the seruantes of Dauid went out & mette them by the hole of Gibeon. And they satte downe, the one parte on the one syde the hole, and the other on the other syde. And Abner sayde to Joab: let the younge men aryse and playe before vs. And Joab answered: be it. The there arose & went ouer: twelue of Benjamin by nombre, whiche pertayned to Ithobeth the sonne of Saul, and twelue of the seruantes of Dauid. And they caught eche his felowe that came agaynst hym, by the head, and thruste hys swerde in hys syde, and so felle downe all at once. Wherefore the place was called \*helath zutim whiche is in Gibeon. And there beganne an exceedingly cruell battell that same daye. But Abner and the men of Israel were put to the worlde of the seruantes of Dauid.

And there was thye of the sonnes of zaruiach there: Joab, Abisai & Alahel: whiche Alahel was as wyfte of lode as a wyde floo, and folowed after Abner, and \* turned neither to the ryght hand nor to the lefte, from Abner. Then Abner looked behynde hym, and sayde: arte thou Alahel? And he sayde, yea. Then sayde Abner: turne the ether to the ryght hande or to the lefte, & catche one of the younge men and take thee hys spoyl. But Alahel woulde not departe fro him. And Abner sayd agayne to Alahel: tourne from me, for I were loth to smite the to the grounde. For the how shulde I holde by my face before Joab thy brother: howe be it he wolde in no wyse departe.

\* Then Abner with the hynder ende of the speare smote hym vnder the thort rybbes, that the speare came oute behynde hym: that he fell downe in the place, and dyed there. And as manye as came to the place where Alahel fel doune and dyed, stode still. But Joab & Abisai folowed Abner tyll the sunne went downe. And whē they were come to the hyl Amah that lyeth before Giah, in the waye that goeth thowowe the wyldernesse of Gibeon, the children of Benjamin gathered themselues together after Abner on a plape, & stode still on the

top of an hyl. The Abner called to Joab, and sayde: shall the swerde deuoure without ender knowest thou not, bitternesse is wonte to come in the latter ender: how long shal it be, yet thou byd the people retorne fro folowynge their brethren? And Joab answered: as truely as God lyueth, yf thou haddest so sayde, then euen in the morninge had the people departed, eche from folowynge hys brother. And with Joab blew a trompet, and all the people stode still, and pursued after Israel no more, nor fought no more. And Abner and hys men walked all that nyght by the wyde felde, & went ouer Iordā, & past thowowal Bethhorō and came to Mahanaim.

And Joab retourned fro after Abner, & gathered al the people together. And there lacked of Dauid seruantes nyntene persons, and Alahel. But the seruantes of Dauid hadde slayne of Benjamin and of Abners men, thre hundred & thre score mē. And they toke by Alahel, & buryed hym in the sepulchre of hys father in Bethlehem. And Joab and his men went all nyght, and came in the dawninge to Hebron.

## The.iii. Chapter

Abner cometh to Dauid & hyngeth hym hys wyfe Michol. Joab killeth Abner. Dauid bewepeth hys death, and curseth Joab.

Here was longe stryfe betwene the house of Saul, & the house of Dauid. But Dauid waxed stronger and stronger, & the house of Saul waxed weaker & weaker. \* And Dauid had children borne hym in Hebron: his eldest sonne was Amnon of Ahinoam the Jezrahelite: the seconde Chesleab of Abigail the wyfe of Nabal the Carmelite: the thirde Absalom, the sonne of Maachah & daughter of Tholmai the kynge of Gessur: the fourthe Adoniah the sonne of Hagith: the fift, Saphattah the sonne of Abital: the vi. Jethrae by Egla Dauids wyfe: these were borne to Dauid in Hebron. And as longe as there was battell betwene the house of Saul, and the house of Dauid, Abner helde by the house of Saul. And Saul had a concubine named Riphah, the daughter of Aiah. And Ithobeth sayde to Abner: wherefore lyest thou with my fathers concubynes

11. Be. 17. 8

1. Par. 11. 6

Ge. 17. 8

13



1. Re. xvi. 7

Bar. 1. 6

1. Re. 18. 5

1. Re. xvi. 5

2

byner. Then was Abner very wroth for  
p words of Ishboeth, & sayde: am I not  
a dogges head, which agaynst Iuda  
haue shewed mercy this daye vnto the  
house of Saul thy father, and to hys  
brethren & frendes, & haue not deliuered  
them into p hand of Dauid: sayng  
thou syndest a fault in me this day for  
a woman? \* So do God to Abner and  
to therto: except that as the Lord hath  
sworne to Dauid, I so doe to hym, and  
byng the kyngdome from the house  
of Saul, & set vp the throne of Dauid  
ouer Israell, and ouer Iuda, euen fro  
Dan to Berfabe. And he coulde geue  
Abner neuer a woorde to answer, by  
cause he feared hym.

And Abner sent messengers to Dauid  
forthwith, sayinge: whole is the  
lande: and he sayd therto: make a boode  
with me, and see, my hande is with the  
to byng al Israell vnto the. And Dauid  
answered: wel sayde, I will make  
a bonde with the. But one thinge I re-  
quite of the, that thou see not my face,  
except thou first bringe Michol Sauls  
doughter, when p comest to see me.

And Dauid sent messengers to Ish-  
boeth Sauls sonne, sayinge: \* deliuer  
me my wyfe Michol, whiche I married  
wth an hundred foyleynes of the  
Philistines. And Ishboeth sente, and  
toke her fro her husbade \* Phaltiel the  
sonne of Laïs. And her husbade went  
to her, & came wepyng behynde her,  
till they came to Bahurim. Then sayd  
Abner vnto hym: go and returne. And  
he returned. And Abner had communi-  
cation with the elders of Israell, say-  
inge: ye haue longe gone about p Dauid  
shuld be kyng ouer you. Now the  
do it: for p Lord hath sayd of Dauid,  
by p hand of my seruant Dauid, I wil  
saue my people Israell out of the han-  
des of p Philistins, and out of the hand  
of all their enemies. And lyke wordes  
had he with Benjamin, & then wente  
to tell in the eares of Dauid in Hebron  
al that Israell was content with, & the  
whole house of Benjamin. And when  
Abner was come to Dauid to Hebron  
and twenty men wth hym. Dauid  
made him and the men that were wth  
hym a feast. Then Abner sayde vnto  
Dauid: I wil vp and go gather al Is-

raell vnto my Lorde the kyng, & they  
may make an appoyntment with the, &  
thou mayst be kyng ouer al that thyn  
heart desireth. And so Dauid let Ab-  
ner departe, and he went in peace.

And see, the seruantes of Dauid: Joab  
came from chasynge p robbers &  
brought a great praye with them. But  
Abner was not with Dauid in Hebron:  
for he had sente hym awaye to departe  
in peace. When Joab and all the hoste  
that was wth hym were come, men  
tolde Joab, sayng: Abner the sonne of  
Ner came to the kyng, & he hath sente  
hym awaye, that he is gone in peace.  
Then Joab went to the kyng, & sayd:  
what hast thou done? See, Abner came  
vnto the, why hast thou set him awaye,  
that he shoulde scape quyte? Thou  
mightest knowe Abner p sonne of Ner,  
that he came to flatter with the, and to  
know thy conuersacion & behauoure, &  
to knowe all that thou doest. And when  
Joab was come oute from the kyng,  
he sent messengers after Abner, which  
brought hym agayne from the well of  
Sirah vntwepng to Dauid. And whē  
Abner was come agayne to Hebron,  
Joab tooke hym a syde in the gate, to  
speake wth hym gilefullie, and there  
smote him vnder the thort rybbes p he  
died, for p blude of Asahel his brother.  
And when it afterwarde came to Dauid  
eare, he sayde: I and my kyng-  
dom are gillelesse before the Lord for-  
uer, concerninge p bloude of Abner the  
sonne of Ner. It fall therfore on p heed  
of Joab, & on all hys fathers house: p  
the house of Joab be neuer without one  
or other p hath cūning issues, or without  
lepers, & goers on crouches, & that fall  
on the swerde, & that lacke bread. And  
the cause why Joab & Abisai slue Ab-  
ner, was, that Abner had slayne their  
brother \* Asahel at Gibeon in battell.  
And Dauid sayde to Joab, & to all the  
people p were wth hym, rent youre clo-  
thes, & a put on sacke clothe, & mourne  
before Abner. And kyng Dauid hym  
selfe folowed p bere. And whē they had  
buried Abner in Hebron, p kyng left  
bp hys voyce, and wepte ouer the se-  
pulchre of Abner, and so dyd al the peo-  
ple. And p kyng lamented ouer Abner,  
and sayd: Abner dyed not as a wretch  
dyeth

# Whose is ii. Kinges. Nayne Fol. xlviii

dieth. Thy hand were not manacled nor thy fete brought into chelines: but as me fall before wycked children, so feldest þ.

And al þ people wept yet more ouer hi.

And when al the people came to eate & meate wyth Dauid, whyle it was yet daye, Dauid sware, sayinge: to do God to me and so thereto, yf I tast bread, or oughte elles, tyll the sunne be downe. And the people wyte it, and it pleased the, as well as al other good thynges, whiche the kynge dyd in the syght of þ people. And al the people and al Isra- el therto vnderstode that day howe þ it was not the kynges mynde, to seee Ab- ner the sonne of Ner. And þ king sayde vnto hys seruantes: knowe ye not, howe þ there is a Lorde, & that a great fallen thys daye in Israell. And I am thys daye tender, though I be anoynted kynge. And these men the sonnes of Ierubbaal be \* to good for me to rule. But the Lord rewarde the doer of euil accordyng to hys wyckednesse.

The notes.

a. The puttyng on sache clothe was a sygne of great sadnesse, as was also the rentyng of their clothes. Ionas. iii. b. psalme. cxi. d.

The. iiii. Chapter.

Baanah and Rechab slaye Ithobal the sonne of Dauid.

**W**hen Sauls sone heard that Abner was dead in Hebron, hys handes faynted and all Israell was troubled. Nowe thys Sauls sone had. ii. me þ were be- come captaynes ouer þ souldiars, þ one called Baanah, and the other Rechab, the sonnes of Remon a Berothite, and of the chyldre of Benjamin: for Beroth was rekened to pertayne to Benjamin. And these Berothites fled to Gethaim, & sojourned there vntyll þ same tyme.

\* And Ionathas Sauls sone had a son þ was lame on hys fete: spue yere of he was he whē tydynge came of Saul & Ionathas oute of Jezrahell. And hys nourte toke hym vp & fled awaye. And as he made hast to flee, & was amased, the childe fel & became halt & was cal- led Hiphiboseth. And these sonnes of Remon the Berothite, Rechab & Baanah went, & came in the heate of þ daye to the house of Ithobal, as he slept on þ bed at none. And beholde, they came

in to the house as though they wolde haue bought weate, & smote him vn- der þ thort ribbes & fled. For they came into the house as he slept on his bed in hys restinge chamber, and smote hym and slue him, and beheaded him & toke his head & gate them awaye thowre the wyld felde all nyghte. And they brought þ head of Ithobal vnto Dauid, to Hebron & sayd to the kynge: be- holde there the head of Ithobal Sauls sonne thynne enemye, which soughte thy soule. But the Lorde hath aduen- ged my Lorde the kynge thys daye, of Saul and of hys seede.

And Dauid answered Rechab and Baanah hys brother, the sonnes of Re- mon the Berothite and sayd vnto the: \* as surely as the Lorde lyueth, which hath deliuered my soule out of all ad- uerities: \* him that tolde me how that Saul was deed, thynkynge to haue brought me good tydynge, I caught & slue in zikeleg, to geue him a rewarde for hys tydynge bringynge. And how muche more ought I so to deale wyth wicked men that haue slayne a righte- ous person in his owne house vpo his bed. Now therefore thynke you þ I wyll not require his bloude of your handes & take you from the earth. And Dauid commaunded hys younge men, and they slue them, and cut of their handes and their fete and hanged them vp by the pole in Hebron. And they toke the head of Ithobal and buried it in the sepul- chre of \* Abner in Hebron.

The. v. Chapter.

Dauid is put agayne anoynted kynge: and taketh the Ark from Byon. He taketh out the blinde and lame. He marryeth mo wyues and getteth mo chyldren. He styeth the Philistynes.

**W**hen came all the tribes of Israell to Dauid to He- bron, & sayd: see, we are thy bones and thy fleshe. And therto in tyme past when Saul was kynge ouer vs, þ leddest Is- rael in & out. And þ Lord hath sayd to the: þ shalt fede my people Israell, and thou shalt be a captayne ouer Israell. And so al the elders of Israell, came to the \* kynge to Hebron. And kynge Dauid made a couenaunt with the in He- bron before the Lord. And they anoynted Dauid kynge ouer Israell. Dauid was

Let they shoulde haue ben knowne.

1. Reg. 28. b

1. Reg. 2. 10

1. Reg. 2. 10

1. Reg. 2. 10



was thyrtye yere olde when he begā to raygne, & he raygned fourtye yere. In Hebron he raygned ouer Iuda seuē yere & fyre monethes. And in Ierusalem he raygned thyrtye and thre yeres ouer all Israell and Iuda.

Then wente the kynge and his men to Ierusalem, vnto the Jebusites, the enhabiteres of the lande. And they sayd vnto Dauid: excepte thou take awaye the blynde & the lame, thou shalt not come in hither, meaning therby ꝑ Dauid shuld not haue come in thither. Nevertheless, Dauid toke ꝑ stronge hold of Sion, whiche is in the citie of Dauid. Then sayde Dauid the same day. Whosoever smytteth the Jebusites, & wyndeth the walles, and smytteth the lame and the blynde ꝑ hared Dauids soule. \* Wherefore they sayd: ꝑ blinde & ꝑ lame shall not come into ꝑ house. And Dauid dwelte in the towre, and called it the citie of Dauid. And Dauid bylt rounde about it from Billo inwarde.

Understand that be these captaynes as it is read, i. para. xi. a

i. pa. xv. a

And Dauid waxed greete and ꝑ Lorde God of hostes was with him. \* And his sam kynge of Tirc sente messēgers to Dauid, w<sup>th</sup> Cedar trees & carpenters & Masons, to bylde Dauid an house. Whereby Dauid perceaued ꝑ the Lorde had stablyshed him kynge ouer Israell, and had exalted his kyngdome for hys people Israels sake. And Dauid toke hym mo concubines and wyues out of Ierusalem, after he was come frome Hebron, and mo sonnes and doughters were yet borne to Dauid. \* And these be the names of the sonnes that were borne hym in Ierusalem: Samua, Sabab, Nathan, Salomon, Jebahar, Elisua, Repheg, Iaphia, Elisama, Elisada, and Eliphalet.

i. par. iii. b

But when the philistines hearde ꝑ they had anoynted Dauid kynge ouer Israell, they came al vp to seke Dauid. And as soone as Dauid heard of it, he gat hym to anholde. And ꝑ philistins came & layed thē a longe in the valeye of Raphaim. \* And Dauid asked of the Lorde, sayinge: shal I go to the philistins, and wylte thou deliuer them into my handes, and the Lorde sayde vnto Dauid: go, for I wyl deliuer the philistines into thy handes. And Dauid came to \* Baal pharazi & smote them

i. xx. xlii. a  
ii. Reg. ii. a  
and. v. b

Some read, to ꝑ playne of of pherazim,

there, & said: ꝑ Lorde hath deuided myn enemies a sondre befoze me, as a man wolde deuyde water. And therefore he called the name of the said place, Baal pharazim. And there they left their ymagis, and Dauid & hys men toke the vp. And ꝑ philistins came yet againe & layed them in the valeye Raphaim. And Dauid asked the Lorde, and he sayd: goe not. But compasse thē on the backside, & come vpo thē fro the paretrees. And whē thou hearest the noyse of a thyngge goyng in the toppes of ꝑ paretrees, then moue. For thē ꝑ Lorde is gone out befoze the, to smyte the hoste of the philistines. And Dauid byd as the Lorde commaunded hym and smote the philistines from Gibiah to Gezer,

### The. vi. Chapter.

The arche is brought forth of the house of Abinadab. Ozah is strecken and dyeth because he toucheth the arche. The arche is brought in to the house of Abinadab, and fro thence into Ierusalem. Dauid dwelleth befoze it, & is therefore despised of hys wyfe Michol.



After that, Dauid chose oute all the chiefe younge men in Israell to the summe of thyrtye thousande, & arose & went & al the folke ꝑ were with him of ꝑ men of Iuda, to set awaye the arche of God vpon whiche is called the name of the Lorde of hostes that dwelleth betwene the cherubins. And they put the arche of God vpon a newe cart and brought it out of ꝑ house of Abinadab ꝑ dwelte at Gibeah. And Ozah and Ahio the sonnes of Abinadab draue the newe carte. And when they brought it out of the house of Abinadab that dwelte at Gibeah w<sup>th</sup> the arche of God, Ahio went befoze the arche. And Dauid and al the house of Israell played befoze the Lorde with all maner instrumentes of fyre woode, wyth harpes, psalteries, tymbrelles, cyddelles, and tymbals.

And when they came to Bachans threthyngge floure, Ozah put hys hand to the arche of God, and held it, for the oxe stobled. And the Lorde was wrauth w<sup>th</sup> Ozah & God smote hym in ꝑ same place for hys faulte, and there he dyed by the arche of God. And Dauid was displeased, because the Lorde had rent Ozah. And the name of the place was called Perez Ozah vntyll this daye.

and

And Dauid was then afrayed of the Lord, and sayd: how should the Arcke of the lord come to my houser. And so Dauid wolde not bypnyng the Arcke of þe lord with him into the citie of Dauid. But caried it into the house of Obed Edom a Gethite. And the Arcke of the Lord continued in the house of Obed Edom the Gethite, thre monethes, & the Lord blessed Obed Edom and all his housholde. And when it was tolde kyng Dauid how that the Lord had blessed the house of Obed Edom and all þe people, capned vnto him, because of the Arcke of God, he went and brought the Arcke of God from the house of Obed Edom, vnto the cytie of Dauid with gladnes. And euer when they that bare the Arcke of the Lord, had gone syxe passys, he offered an oxe and a fat shepe. And Dauid daunced before the Lord with all his might in a linnen Ephod girde vnto him. And Dauid and all the house of Israel brought the Arcke of the Lord with shewing and trumpet blowing.

And as the Arcke of the Lord came in to the citie of Dauid, Michol Sauls daughter looked thorow a wyndow and saw kyng Dauid spyng & daunce before the Lord, & therfore dyspyled him in her hert. \* And whē they had brought in the Arcke of the Lord, and had set it euen in his place, euē in the tabernacle that Dauid had prepared for it: Dauid offered burntofferings and peaceofferings before þe Lord. And as sone as Dauid had made an ende of offering burntofferings and peaceofferings, he blessed the people in the name of the Lord of hostes, & gaue among all þe folke, euē among the hole multitude of Israel, as well to the wemē as mē, euerie one a Cake of breed, and a pece of fleshe & a flacket of wyne. And so þe people departed euery man to his house.

Then Dauid returned to salute his housholde. And Michol the daughter of Saul came out against him, & sayd: Oh howe glorious was the kyng of Israel to daye, whiche scrifte him selfe to daye before the eyes of the maydens of his seruantes, as a lyght brayned felowe is wont to stripe him selfe. But Dauid sayd againe to Michol, I will make sports before the Lord which

chose me before thy father, & before all his kynne, commaundyng me to be ruler ouer al his people Israel. And therfore will I playe before the Lord. And I wil be yet moze vyle then so, and wil be meke in myne owne syght: and shall for all that of the very same mayde seruantes whiche thou speakest of, be had in honoure. But the sayd Michol doughter to Saul had no childe vnto þe daye of her death.

The. vii. Chapter.

Dauid of a good entent, entredyng to bylde an house vnto the Lord, is forbydden of God. We prayeth that the promyses of God maye be fulfilled.



And in a procelle as the king dwelt in his house after that the Lord had geuen him rest to lide about fro all his enemyes, he sayd vnto Nathan þe prophet: beholde, I dwell in an house of Cedar trees, but þe Arcke of god dwelleth in the myddes of curtaynes. Then sayd Nathan vnto the kyng: go & do all that is in thyne hert, for the Lord is with the.

But that same nyght, the woord of the Lord came vnto Nathan, sayng: go, & tell my seruant Dauid, thus sayth the Lord: shalt þe go bylde me an house to dwell in? for I haue not dwelt in any house sence þe tyme I brought the children of Israel out of Egipte, vnto this daye: but haue walked in a tēt and in a tabernacle. In any waye where I went among all the children of Israel, spake I one worde with any of the tribes of Israel (sence I commaunded the iudges to fede my people Israel) sayng: why bylde ye not me an house of Cedar tree? Now therfore, so saye vnto my seruant Dauid: thus sayth the Lord of hostes. \* I toke the out of a sheperdes cote, from folowynge shepe to be a ruler ouer my people Israel. And I was in the in all that thou wentest to, and haue destroyed all thyne enemyes out of thy syght, & haue made the a great name, lyke vnto the name of the great men of the worlde. And I will appoynt a place for my people Israel, and will plant it and they shall continue in one place and shall moue no moze, nether shall wycked people trouble them any moze as they did at the begynnyng, and

1. par. 18. a

That is, of clothes & bypnynges that were set vp at the makinge of the tabernacle. Ezod. 26. a

B  
1. par. 18. b



# Haue no house ii. Samuel.

Since the tyme I commaunded Judges to be ouer my people Israel, and I wil geue the rest from all thynne enemyes. And the Lorde telleth the, that he wyl bylde the an householde.

And when thy dayes be fulfilled, and thou layd to a rest with thy fathers, the I wyl set by thy seede after the, which shall procede out of thy bodye, and wil stablyshe his kingdome. \* And he shall bylde an house for my name, and I wil stablyshe the seate of his kyngdome for euer: \* I wyl be his father and he shall be my sone: in so muche that \* yf he synne, I wyl but rebuke hym wyth suche a rodde as me be rebuked with, and with suche plage as the chyldren of men be plagued with. But my mercye will I not take awaye from him, as I toke it fro Saul, whom I put downe before the. And thynne house & thy kyngdome shall

endure without ende after the, and \* thy seate shall be stablyshed for euer. And when Batha had tolde Dauid all these woordes and all this vision. Then wet kyng Dauid and set him downe before the Lorde, and sayde: what am I, Lord Jehouah, and what is my kynne: that thou shouldest haue brought me thys farre forth. And is this a small thyng in thy syght Lord Jehouah, but that thou shouldest speake also of thy seruantes house for a great while to come: is this a law amog me Lord Jehouah. And what can Dauid saye moare vnto the, saying: \* thou knowest thy seruaut Lord Jehouah. Euen for thy wordes sake, & accordinge to thine owne b hert hast thou done all these greates thynges to make the knowe vnto thy seruaut.

Wherfore thou art great. O Lorde God: a there is none like the, nether \* is there any God saue thou accordig to al that we haue heard with oure eares. \* And what one people in the erth is like thy people Israel: which god wet & deliuered to be his people, & to make him a name, & to shewe the great & terrible thynges in the erthe, before thy people \* which p redeemedst to p out of Egypt, eue fro the people & from their Gods. And thou hast ordeyned thy people Israel to be thy people for euer. And thou lord art thet God. And now (lord God) the thyng thou hast sayd of thy seruaut

& of his house, make it good for euer, & do as thou hast sayde. And let thy name be great for euer, that men maye saye, the Lord of hostes is the god of Israel: and let the house of thy seruaut Dauid be stablyshed before the. For thou Lorde of hostes, God of Israel, hast tolde in the eare of thy seruaut, saying: I wyl bylde the an house. And therefore hath thy seruaut founde in his harte, to praye this prayer vnto the. \* And now Lord Jehouah thou art the God, and thy wordes must be true: for thou hast tolde this goodnesse vnto thy seruaut. And now go to and blesse p house shoulde of thy seruaut, that it maye contynue for euer before the. For thou Lord Jehouah hast sayde, that of thy blessing the house of thy seruaut shall be blessed for euer.

## The notes.

a. To read or slepe is oft taken for to dye, & that because of the body that must ones agayne be raysed. So dothe S. Saul call the dead, slepers i. Theol. iiii. d.

b. Wret for will as in the Actes. iiii. g. & xii. d.

## The viii. Chapter.

Dauid ouercometh the Philistines and maketh the to be come trybutaries. He openeth and appoynteth his officers.

After that, \* Dauid bette the Philistines, & subdued the, & toke the byddell of bondage out of their handes. \* And he bette the Moabites, and a mealed them wyth a lyne b making them lye a long on the erth, and then meatinge the length of two lynes to saye, & the length of one lyne to saue a lyue. And so became p Moabites Dauids seruantes, and payd trybute. Dauid smote also Adazer the sonne of Rehob kyng of zobah as he wet to make the ende of his coostes at the ryuer Euphrates. And Dauid toke a thousand and seue hundred horseme of his, and twenty thousand fote men, and destroyed all his charettes reseruyng one hundred of them. Then came the Sittians of Damalcon to succoure Adazer kyng of zobah. And Dauid slue of them two and twenty thousand me, and put souldpoures in Sira Damalcon. And the Sittians became seruantes to Dauid, payeng tribute. And thus the lord saued Dauid in all p he wet vnto. And Dauid toke the wildes of gold p were

3. Reg. v. n.  
Psal. 132. b

Heb. i. b.

3. Reg. xi. c  
Psal. 89. a

Jer. 33. c.

That is,  
I haue  
felt thy  
seruant  
among all  
other.

Dea. vii. c.

Dea. xiii. a

Eze. 14. d.

Or from  
p people  
in thier  
Judges.

# David ii. Kynges. Miphiboseh Fo. I.

upon the seruantes of Adabezer, and brought the to Jerusalem. And the to out or Betah and Barathai (cyties of Adabezer) he brought exceeding great aboundance of brasse.

**C** When Chai kyng of Hamath had heard howe David had discoroyed all the hoste of Adabezer, he sent Joza his sonne vnto kyng David to salute him with peace and to blesse him because he had fought against Adabezer & beaten him: for Chai kept warre with Adabezer, which Joza brought vesselles of syluer, golde & of brasse with him. And the also kyng David byd dedicat vnto the Lorde, with the syluer & golde that he consecrated of all nations whiche he subdued: of the Siries, the Moabites, the children of Ammō, the Philistines, the Amalekites, & of the spoyle of Adabezer sonne of Rehob kyng of zobah. And David made him a name after he returned from the slaughter of the Siriens in the valeye of Salt, where he slew. xliiij. thousand men. \* And he put keepers in Edom, euen thowow out all Edom put he souldiours, and all Edom became his seruantes. And the Lorde kept David whatsoeuer he toke in hande. And David raygned ouer all Jscaell, and executed ryght and Justice vnto all his people. And \* Joab p sonne of zaruah was ouer the host, & Jehoshaphat p sonne of Ahilud was recorder. And Sadoch p sonne of Ahitob & Ahimelech the sonne of Abiathar were the preastes, and Saraiash was the Scribe. And Sanaiah the sonne of Jehoiada was ouer the Crethites and the pphelithites and Davids sonnes were chese tuelers.

## The notes.

**a.** To measure with a lyne signifieth, after the manner of a prouerbe, to bringe to perfect subiection as it is sayde. Thren. ii. c.

**b.** Making them ly. ac. that is, destroying and smyting them doune to the grounde.

**c.** The mearynge of. ii. lyces to slep signifieth the kyllyng of. ii. partes of them. And of one to savee lyue, signifieth that David leste but one parte of them lyunge, whiche shoulde paye him tribute. They be maners of speakyng of the he-brynges.

**d.** Some reade, Crouneler. Some. Chaunceler. The Hebrue worde doth properly signifie a monyter and putter in remembraunce: and one that had in torpysing, bothe thynges that were done and that were to do, and as it were the keeper of a booke.

## The ix. Chapter.

**C** David restoreth all the fylde of Saul, to Miphiboseh the sonne of Jonathas.

**A** He sayd David: is there yet any man liste of the house of Saul, that I maye shew him mercye for Jonathas sake. And there was of p household of Saul, a seruauant named \* zibah, which was called vnto David. And the kyng sayd vnto him: art thou zibah. And he sayde: thy seruauant is the man. Then sayd the kyng, remayneth ther yet any man of the kynted of Saul, whō I maye shew the mercye of God vpon. And zibah said vnto the kyng: \* Jonathas hath yet a sonne whiche is lame on both fete. And the kyng sayd vnto him: where is he. And zibah sayd vnto the kyng: behold, he is in the house of Machir: the sonne of Amiel in Lodaber. Then kyng David sent, and fette him out of the house of \* Machir the sonne of Amiel, out of Lodaber. Now when Miphiboseh the sonne of Jonathas the sonne of Saul was come vnto David, he bowed hym self and fell on his face. The sayd David: Miphiboseh. And he answered: Behold thy seruaut. And David sayde: feare not, for I wyl surely shewe the kindnesse, for Jonathas sake, and will \* restore the all the felde of Saul thy father, & thou shalt eate meate on myne owne table all waye. And the other bowed him selfe and sayde: what is thy seruauant that thou shouldest bouche safe to loke vpon suche a deed dogge as I am.

Then the kyng called vnto zibah Sauls young man, sayng vnto him: I geue vnto thy masters sonne all p petyneynd to Saul and to all his kynde.

Se therefore that thou & thy sonnes, & thy seruantes tyll the lande for him, bringe in, that thy masters sonne maye haue fode to eate. For Miphiboseh thy masters sonne shall eate meate all waye vpon my table. For this zibah had fiftene sonnes & twentye seruantes. Then sayd zibah vnto the kyng: all that my Lorde hathe sayde vnto his seruauant, thy seruauant shall do. For (sayde the kyng) Miphiboseh must eate vpon my table, as one of the kynges sonnes. This Miphiboseh

g. ii. had



# David and ii. Samuel. Bethsabe

had a sonne that was younge, named Michah, & all that dwelled in the house of Zibah were seruauntes vnto Michahiboseth. And Michahiboseth dwelt in Jerusalem, for he ate euer at the kynges table: \* and was thereto haelt on bothe legges.

## The .x. Chapter.

The messengers of David are spitefully and byllously entreated of the kyng of Moab: whyche thinge David auengeth.

**I**t happened after this, that the kyng of the chyldren of Ammon died, and Hanō his sonne reigned in his steade. The said David: I wil shew kindnesse vnto Hanō & his sonne of Nahas, \* as his father shewed kindnesse vnto me. And ther vpon David sent to comfort him by the hand of his seruauntes, ouer the death of his father. Now when Davids seruauntes were come in to the land of the chyldren of Ammon, the Lordes of the chyldren of Ammon saide vnto Hanon their Lord: thinkest thou that David dothe honoure thy father, because he hath sent to comfort the? Naye, he hath rather sent his seruauntes vnto the, to searche the cytie and to spie it out, euen to ouerthrowe it.

Wherfore Hanon toke Davids seruauntes, and shaued of the one halfe of euery mannes berd, and cut of their garmetes euē in the myddle, euē harde by the buttockes of them, and sent them away. When it was tolde David, he sent against the (for they were men exceedingly shamed) & said: tarie at Jericho vntill your beardes be growen, & then retorne. And when the chyldren of Ammon saw, that they stancke vnto David, they sent and hired the sonnes of Bethzechob and of the Sirciens of Zobah, xx. thousand fote mē, and of king Maachah a thousand men, and of Itob twelue thousand men. And whē David hearde of it, he sent Joab and all his host of strong men. And the chyldren of Ammon came out, and waged battell before the gate, and the Sirciens of Zobah, of Rehob, Itob and Maarah were by them selues in the felde.

When Joab saw that the front of the battell was before and after, he chose of all the best of Israel, and put them in

arraye against the Sirciens. And the rest of the people he deliuered into the hand of Abisai his brother, whiche put them in arraye agaynst the chyldre of Ammon. And he said: yf the Sirciens ouertome me, then succoure me. But yf the chyldre of Ammon be to good for me, I wil come & succoure the, quyte & like a mā, & let vs fight lustely for our people, & for the cyties of our god. And the lord do what semeth best in his eyes. And forthwith Joab proceeded & the people he was wth hym in to battell agaynst the Sirciens, which fled before him. And whē the chyldre of Ammon saw that the Sirciens were fled, then fled they also before Abisai, & entered into the cytie. And so Joab returned fro the chyldre of Ammon & came to Jerusalem. And whē the Sirciens saw that they were put to the worst before Israel, they gathered together. And Hadadezer set & brought out the Sirciens that were beyonde the ryuer. And the host of them came, and Sobah the captayne of the host of Hadadezer before them.

And when it was shewed David, he gathered all Israel & passed ouer Jordan and came to Helam: where the Sirciens put them selues in arraye agaynst David and fought with hym, how be it the Sirciens fled before Israel. And David destroyed seuen hundred charrettes of them, and fourty thousand horsemen, & smote Sobah the captayne of his host, that he there dyed. And whē all the kynges that were seruauntes to Hadadezer saw that they were put to the worst before Israel, they made peace with them and serued them. And so the Sirciens feared to helpe the chyldren of Ammon any more.

## The .xi. Chapter.

The aduoucyer of David with Bethsabe the wyfe of Urias. Urias is spitefully slayne. After that David taketh Bethsabe to wyfe.

**A**nd it came to passe, in the begynnyng of a new yere, in the times whē kyngs are wont to go forth to battell, that David sent Joab & his seruauntes with him, & all Israel. And they destroyed the chyldre of Ammon, & beleaged Rabah. But David tarped styll at Jerusalem. And it chaunced in an eueninge that David arose fro his cowche & walked vpon the roufe of his kynges palace, & fro the roufe

# Dauid and ii. Kynges. Bethsabe Jo. li.

17. saw a very bewtyfull woman washing  
her selfe. And he sent to enquite what  
woman it shuld be. And it was answered  
again, she was Bethsabe the daughter  
of Eliam, a wife to Urias the Hethite.  
And Dauid sent messengers to sette her,  
and she came vnto him, and he laye with  
her. And she was streyght waye pur-  
fied fro her vnclennesse, and returned vnto  
her house. And when the woman had per-  
ceaued that she had conceaued, she sent  
and tolde Dauid, and saide: I am with  
childe. Then Dauid sent to Joab, to  
sende vnto him Urias the Hethite.

And Joab sent Urias to Dauid. And  
whē Urias was come vnto him, he de-  
maunded how Joab dyd, and how the peo-  
ple fared, and how the warre prospered.  
And Dauid saide moze ouer to Urias:  
go doune to thyne house and washe thy  
fete. And Urias departed out of the  
kynges palace, and there folowed him a  
seruyce fro the kynges table. But Urias  
slept at the doze of the kinges palace: id  
all the seruauntes of his Lorde, and went  
not doune to his house.

19. The they tolde Dauid, saying: Urias  
descendid not into his house. Then saide  
Dauid vnto Urias: Seyng thou art  
come fro iorneying, why doste thou not  
go doune vnto thyne house? And  
Urias sayde vnto Dauid: the arcke and  
Israel and Iuda dwell in pauilions: and my  
Lord Joab and the seruauntes of my Lord  
lye in tentes vpon the flatte erthe: and  
shoulde I then go into myne house, to  
eate and to drynke, and to lye with my wife?  
By thy life and as sure as thy soule ly-  
ueth I will not do this thyng. Then sayd  
Dauid vnto Urias: tarry here this  
daye also, and to morrow I will let the de-  
parte. And so Urias abode in Ierusalem  
that daye, and on the morrow. And Da-  
uid called him, and he ate and dracke before  
hym, and he made hym droncke.

And at euen he wēt out to lye on his  
couche with the seruauntes of his Lord,  
and went not doune to his house.  
Wherefore on the morrow Dauid wrote  
a letter to Joab and sent it by Urias.  
And he wrote in the letter, saying: put  
Urias in the forefront of the battell  
where it is moost strōg, and come back  
from him so he may be smitten to death.  
And as Joab beseged the cite, he as-

signed Urias vnto a place where he  
wist that strong men were. And the men  
of the cite came out and fought wth  
Joab. And there were certen overthro-  
wen of the people and of the seruauntes  
of Dauid, and Urias the Hethite dyed also.

Then Joab sent and tolde Dauid al  
the processe of the warre, and charged  
the messengers, saying: when thou hast  
made an ende of telling the storie of the  
warre vnto the kyng, if he begynne to  
fume and saye vnto the: wherfore ap-  
proched ye so nye vnto the cite to fight?  
wylt ye not that men wolde houre and  
shote from the walles? who smote Abi-  
melech sonne of Jeroboam? did not  
a woman cast a pece of a mylstone vpon  
hym from of the walles, that he dyed in  
Thebes? why then went ye nye the wal-  
les, then saye thou: thy seruaunt Urias  
the Hethite is dead also.

And the messengers went and came  
and shewed Dauid al that Joab had sent  
him with, and saide vnto Dauid: the men  
preuayled agāst vs, and cam out vnto  
vs into the felde, and we flacke vnto the,  
euen vnto the entering of the gate.  
And the shoters shotte from the wal-  
les, and some of the seruauntes of the  
kyng be dead. And thy seruaunt Urias  
the Hethite is dead also. Then sayde  
Dauid vnto the messenger, thus wylle  
saye vnto Joab, let not that thyng trou-  
ble the. For the swerde deuoureth one  
as well as another: make thy battell  
moze stronge agāst the cite and de-  
stroye it, and se thou courage Joab.  
And whē the wyfe of Urias heard that  
her husband was dead, she mourned for  
hym, and as sone as the mourning was  
ended, Dauid sent and sette her to his  
house, and she was his wyfe and bare  
hym a sonne. But the dede that Dauid  
had comitted, displeased the Lorde.

## The xlii. Chapter.

Dauid is reprovēd for the slaughter of Urias, and then  
repenteth. The chyldre conceaued in adoutrye dyeth.  
After it, is Solomon doxer.



And the Lorde sent Nathan  
vnto Dauid. And he cā vnto  
him, and said vnto him: there  
were two men: one cite, a rich  
and a poore. And the riche had exceedinge  
great aboundaunce of shepe and oxen.  
g.iii. But

What is  
Sedeon,  
or hebrēt  
se called  
Jeroboam  
Iacobat  
Iacob. 17. 18



# David is

# ii. Samuel, reposed

But the poore had nothinge, saue one lytle labe whiche he bought & nourished vp. And it grew vp w<sup>th</sup> him and his chyldren, and did eate of his owne meate, & drinke of his owne cuppe, & slept in his bosome, & was as dere vnto him as his doughter. And there ca<sup>m</sup> a straüger vnto the riche man. And he coulde not finde in hys heart to take of his owne shepe, nor of hys beestes to dresse for þ<sup>e</sup> straüger þ<sup>e</sup> was come vnto him. But toke þ<sup>e</sup> poore mannes lambe, and drested it for the mā that was come to him. And Dauid was exceeding wroth with the man, and said to Nathan: as surely as þ<sup>e</sup> Lord liueth, þ<sup>e</sup> felow þ<sup>e</sup> hath done this thing, \* is the childe of death: and shal restore the lambe \* foure folde, because he dyd thys thyng, and because he had no pytye. Then Nathan said to Dauid: thou art the man. Thys saith the Lord God of Israel: I \* annointed the kyng ouer Israel, and rydde the out of the handes of Saul. And I gaue the thy maisters house and thy maisters wiues into thy bosome, & gaue thee þ<sup>e</sup> house of Israel & of Iuda, and wolde (yf that had bene to lytle) haue geuen the twyse somoche moare. Wherefore hast thou despyled the commaundement of the Lord, to do wickednesse in his syght: thou hast kyldeurias the hethite with þ<sup>e</sup> swerde, and hast taken his wyfe to thy wyfe, & hast slaine him with the swerde of the chyldren of Ammon.

Now therfore the swerde shall neuer depart from thyne house, because (saith the Lord) thou hast despyled me and taken the wyfe ofurias the hethite, to be thy wyfe. Thus sayth the Lord: beholde \* I wil styrre vp euell agaynst the, euen of thine owne house, and wyl take thy wiues before thine eyes, and geue them vnto thy neyghboure, which shal reue with the \* in the syght of þ<sup>e</sup> sunne. And thou didest it secretly, yet wil I do this thing before all Israel, and in the open sunne syght.

Then said Dauid vnto Nathan: \* I haue synned against the Lord. And Nathan saide againe to Dauid: the Lord hath put awaie thy synne, thou shalt not dye. Now be it, because I doig this deede, thou hast geuen the enemies of the Lord a cause to rayle, the childe

that is borne the shall dye surely. And Nathan departed vnto his house. And the Lord stroke þ<sup>e</sup> childe &urias wife bare Dauid, and it sickened. And Dauid besought God for the boie, and fasted, & wet in, & laye all nyght vpon þ<sup>e</sup> erthe. And þ<sup>e</sup> elders of his house arose and went to him, to take him vp from þ<sup>e</sup> erth. But he would not, nether yet eate meat with them.

And it happened the seventh day, þ<sup>e</sup> childe dyed. But the seruauntes of Dauid durst not tell him that the childe was dead. For they saide: se, while the childe was yet alpyue, we spake vnto him, and he wolde no herken vnto oure voice. Howe moche moare then will he bere him selfe, yf we tell hym that the childe is deed. But Dauid saw his seruauntes whispering, and therby perceaued that the childe was deed, & saide vnto his seruauntes: is the childe deed, and they said yea. Then Dauid arose fro the erth, and washed and anoynted him self, and chaunged his apparell, & went into the house of the Lord, and prayed, & after cam to his owne house, and bad that they shoulde set meat before him, & he did eate. The said his seruauntes vnto him: what is this that þ<sup>e</sup> hast done. Thou fastedest & wepest for thy childe, while it was a lyue, & as sone as it was dead, þ<sup>e</sup> diddest cyle vp, and dyddest eate meate. And he answered: while the childe was a lyue, I fasted and wepte. For I this thought: who ca<sup>n</sup> tell whether God will haue mercie on me, that þ<sup>e</sup> childe may lyue. \* But now sepyng it is deed, wherefore shuld I fast: can I bypnyng him againe any moare. I shall go to him: but he shall not come agayne to me. And Dauid comforted Bethsabe his wife, and went in vnto her, and laye wyth her, and she bare a sonne, whose name was called \* Salomon, and the Lord loued hym. And he sent by the hand of Nathan the prophete, & called his name \* Jedidiah, of the Lordes behalfe.

And as Joab fought agaynst Bahab the cite of the chyldre of Ammon, he toke the kynges Cour, and sent messengers to Dauid, sayinge: I haue made assawt to Bahab, and also haue taken the castell from wher they had their

That is  
is woul-  
ed pto  
dye.  
Eccl. vii.  
Eccl. vii.  
Eccl. vii.

Dent. xxi.  
Eccl. vii.

That is,  
in þ<sup>e</sup> light  
daye, or  
opculye.

Eccl. vii.  
Eccl. vii.

Eccl. vii.

Eccl. vii.

Eccl. vii.

# Ammon ii. Kynges. Thamar Fo. li

their water. Now therfore gather the rest of the people together, & come & besiege the cite, & take it: lest I take it, the victorie be ascribed to me. And David gathered all the people together, & went to Rabah, & assawted it & gat it. \* And he toke 7 kynges crowne scs of his heed, which wayed an hundred wayght of golde, & was set with pzeypous stones. And David ware it on his head. And he brought out the spoyle of the cite in exceeding great aboundance. And he brought out 7 people that was therein, & sawed the, & drew harowes of yron vpon the, & shred some of them with shredying knyues of yron, & thrust some ito fornares. And so he serued al the cittes of the chyldren of Ammon. And the David & all the people returned vnto Ierusalē.

## The. xlii. Chapter.

*Ammon Dauid's sonne desyleth his syster Thamar. Absalom therfore kylleth Ammon and after flyeth awaye for feare of his father.*

**A**nd it chauced that Absalom Dauid's sonne had a fayre sister named Thamar, whom afterwarde Ammon another sonne of David loued. And this Ammon was so vexed that he fell spyke for the loue of his sister Thamar: for it thought hym harde to come by hys purpose of her, seynge she was yet a virgyn. But Ammon had a companyon called Jonadab, the sonne of Samah the brother of David: which Jonadab was a very wyse man. And he sayd vnto hym: how cometh it that thou beyng the kynges sonne art thus consumed euery morning: mayst thou not tell it me? And Ammon answered him: I loue Thamar my brother Absaloms syster. The said Jonadab vnto him: lye on thy bedde, & sayne thy selfe spyke. And when thy father is come to se the, saye vnto him: Oh, let my syster Thamar come, and geue me meate, and dresse it in my syght, that I maye se it, and eate it of her hande.

And Ammon lape downe and made him selfe sicke. And whē the kyng was come to se him, Ammon said vnto him: Oh let Thamar my sister come, & make me a couple of frytters in my syght, & I maye eate of her had. And David let come to Thamar, saying: go to thy bro-

ther Ammons house and dresse hym meate. When Thamar came to her brother Ammons house he laye. And she toke flour, & made paste, & made frytters in hys syght, & did bake the, & toke a platter & powred the out before hym. And Ammon wolde not eate, but comaunded to haue out al me scs him. And they went all out from him. Then said Ammon vnto Thamar: beyng the meate into the chābre, & I maye eate of thyne hand. And Thamar toke the frytters, which she had made, & brought the into the chābre to Ammon her brother: & set the before hym to eate. And he toke her & saide vnto her: come lye w me my syster. And she answered him: nay, my brother, do not force me, for it ought not to be so in Israel, do not this folly. \* For whither shal I go w my shame? And thou shalt be as one of the soles in Israel. But speake vnto the kyng, and he shal not denye me vnto the.

Howe be it, he wolde not herke vnto her voyce, but was to stronge for her & forced her, & laye w her. And the Ammon hated her exceedingly: so the hate wherwith he hated her, was greater the the loue, w whiche he before loued her. And he said vnto her: vp & awaye. The she said vnto him: I haue no cause. This great cruelnesse I thou puttest me away, passeth I other I thou diddest vnto me. Neuerthelesse, he wolde not heate her, but called his lad I wanted vpon him, & saide: put her out at I dozes scs me, & bolt I doze after her. And she had a kirtell of diuerse coloures vpon her: for w suche were I kynges doughters (I were virgines) appareled, made strait vnto them. Then his seruauant brought her oute at I dozes & locked I dozes after her. And Thamar put ashes on her heed, & rēt her gape kytell that was on her, & put her hand on her heed, and so went: and as she wēt, cried. Then Absalom her brother saide vnto her: hath Ammon thy brother bene with the? Howe then be still my syster: for he is thy brother. And let not this thing greue thine hert. And so Thamar remained discomforted in her brother Absaloms house. And kyng David heard of all these thynges and was very wroth. And Absalom sayde vnto hys brother

1 Reg. 17.2

Gen. 34. 8  
Leui 18. 8

g. iiii.

brother



# Abfalom killeth. ii. Samuel. Ammon

brother Ammon nether good her had. Now he it, Abfalom hated Ammon because he had forced his sister Thamar.

Gen. xxi. c. and. j. R. c.

And it happened two yere after that Abfalom had a shepe sheryng in Baal Hazor, besydes the tribe of Ephraim, & had all the kynges sonnes, & he came to the king and sayd: behold thy seruauit hath a shepesheryng, let þ kyng & his seruauit es come with thy seruante. And the king said vnto Abfalō: Oh naye my sonne, let vs not go euerye one of vs þ we be not chargeable vnto þ. And Abfalom laye soze vpon him: how be it, he wolde not go, but blessed him. Thē said Abfalom: yf thou wilt not come, thē let my brother Ammō go with vs. And the king answered him: what nedeth it that he go with the. But Abfalō made suche instace, that he let Ammō go with him, and all the kynges children.

Then Abfalō comaunded his young men, saying: marke when Ammons hert is mery with wyne, and whē I byd you smyte Ammon, then kill him: feare not, for it is I that byd you, be holde ther: fyre, & playe the lusty blondes. And the young men of Abfalom serued Ammō, eue as Abfalom comaunded them. And all the kynges sonnes arose, & toke eche mā his shule and fled. And whyle they were yet in the waye, tydinges came to Dauid that Abfalom had slayne all the kynges sonnes, so that none was left a lyue. Thē the kyng arose, and rare his garmentes, and laye a long on the erth: and all his seruantes stode by wyth their clothes rent. Then Jonadab the sonne of Samah Dauids brother answered & sayd: let not my Lord suppose that they haue slayne all the young mē the kynges sonnes, saue Ammon only is deed. For that hath bene euer in Abfaloms mouth sence he forced his sister Thamar: Now therfore let not my lord the kyng take the thing so greuouse, to thyncke that all the kynges sonnes were deed, when Ammon only is deed.

2. Reg. iii. f

But Abfalom fled. And the young mā that kept the watche lyfte by his eyes & looked aboute. And behold, ther came moche people by a waye þ was behinde hys backe a longe by an hylles syde. Then sayd Jonadab vnto the kyng: behold, the kynges sonnes are come, and

as thy seruauit sayd, so it is. And sone as he had lesse speaking: behold, the kynges Tonnes came, and lifte up their voyces, and wepte. And therto the kyng and all his seruantes wept exceedingly. But Abfalom escaped and went to Cholmay the sonne of Amihud kyng of Gesur. And the kyng mourned for his sonne continually. And so Abfalom escaped and went to Gesur, & was there thre yeres. And by that tyme the kyng turned his mynde from pursuyng Abfalom. For he had left mournynge for the death of Ammon.

## The. xliii. Chapter.

By the wysdome of the woman of Thekoa Abfalom is slayd. The comelynesse & southe of Abfalom. Abfalom fyreth Joabs coine. His father killeth him.

**W**hen Joab the sonne of Zeruiah perceaueth þ the kynges hert was turned agayn to Abfalom, he sent to Thekoa, and fet thence a wyse woman, and sayde vnto her: sayne thy selfe to be a mourner, and put on mournynge apparell. And anoynt not thy self with oyle. But be as a woman that had longe tyme mourned for the death of some bodye. And go to the kyng, and speake of this maner vnto hym. And so Joab taught her what she shoulde saye.

And when the wyfe of Thekoa was come to speake with the kyng, she fell on her face to the grounde and dyd obeysaunce and sayd: helpe me O kyng. And the kyng sayde vnto her: what ayleth the: and she answered. I am a wedowe, and myne husbände is dead. And thy handmayde had two sōnes which fought together in the felde (where was no man to go betwene them) and the one slewe the other. And beholde, the whole kined arose agaynst thy handmayde and sayd: deliuer vs him that smote his brother: þ we maye kyll him for the soule of his brother whome he slewe, for we will destroye the heyre also. And so they shall quench my sparkle which is left, that he shall spyre by nether name or tillie vpo the erth vnto my husbāde. And þ kyng sayd vnto þ wyfe: go home to thyne house, & I will geue a charge for the. And the womā of Thekoa sayd vnto the kyng. My Lord o kyng this trespase

# The wife of iij. Kinges Theroa. Vol. liii

trespace bee on me and on my fathers house, & þ kyng & hys seate be giltlesse. And then sayd the kyng: yf any man say ought vnto the: hynges him to me, and he shal no more trouble the. Then sayd she: let the kyng remember hys Lorde God, that the next of the bloude gather not on heapes together to destroye, and that they slay not my sone. And he sayd: as sure as the Lord lyueth, \* there shal not one heere of thy sonnes heade fall to the erthe.

**D** Then the woman sayd: let thine hand mayde speake one worde more vnto my Lorde the kyng, and he sayd: saye on. And the woman sayd wherfore then hast thou determined on thys lame maner against þ people of God: that the king shoulde speake this thyng and be fauourer therin, so that the kyng shoulde not fet home agayne hys banished. for we muste nedes dye, and peryshe as water spilt on the grounde, whiche cannot be gathered vp agayne: and God wyl not take awaye the lyfe, but fynde the meannes that the banished be not utterly expelled from him. And now concerning that I am come to speake of this thyng vnto the kyng my Lord, in the presence of the people: thy handmayde thought: surely I wyl speake vnto the kyng, peradventure the kyng wyl heare the request of his handmayd. And the king shall heare his handmayde, and deliuer her out of the hand of the mā that wold haue destroyed me, and my sonne also, oute of the inheritaunce of God. Then thynne handmayde sayde: I praye God that the worde of my Lord the kyng maye be \* immutable. for my Lord the kyng is as an Angell of God, in hearinge of good or bad: and therefore the Lorde thy God be with the.

Then the kyng answered and sayde vnto the woman: hide not from me (I praye the:) the thyng that I shall aske the. And the woman sayde: let my Lord the kyng say on. Then sayde the kinge: Is not the \* hande of Joab with the in al thys matter? And the woman answered, and sayde: as sure as thy soule lyueth my Lorde kinge, it is \* nether on the ryghte hande nor on the lea fte that my Lorde the kyng hath spoken. For thy seruante Joab he bad me, and he

put all these wordes euen in the mouth of thynne handmayde. And the turninge of my tale a nother waye, that made thy seruante Joab. And so I se that my Lord is wylle euen as an Angell of God, to vnderstande all thynges that are in the erthe. Then sayde the kyng to Joab: beholde, I am contente to do thys thyng. So therfore fet home the ladde Absalom. And Joab fell to the grounde on hys face, and bowed hym selfe and \* blessed the kyng, and sayde: nowe thy seruaut knoweth that I haue founde grace in the syghte of my Lord the kyng, in that he hath fulfilled the request of hys seruante. And so Joab arose and went to Gesur, and broughte Absalom to Ierusalem. Then saide the kyng: let him turne to hys owne house, but se that he come not in my presence. And so Absalom wente to hys owne house, but came not in the kynges presence.

Moreover in all Israell there was not so goodly a manne as Absalom, or so greatly praised, from the soole of his fote to the toppe of his heade, ther was no blemish in him. And when he shaued hys heade (for at euerye yeres ende he shaued it, because it was heuy on him, and therfore he shaued it) the heere ther of waped two hundred cicles weight of the kynges weyght. And this Absalom had thre sonnes bozne him, & one daughter named Thamar, which was a fayre woman to loke vpon. When Absalom had dwelt two yere i Ierusalem without comynge into the kynges presence, he sent for Joab, to haue sente hym to the kinge. But he wolde not come to hym. And he sent agayne, and for all that he wolde not come. Then he sayde vnto his seruantes: beholde, Joab hath a parcel of lande faste by myne, and hath barlye therein: Go and sette it on fyre. And Absaloms seruantes wente & set it on fyre.

Then Joab arose, and came to Absalom vnto hys house, and sayde vnto hym: wherfore haue thy seruantes burnt my felde with fyre? And Absalom sayde to Joab: beholde, I sent for thee, desiringe the to come, because I wold haue sente the to the kyng, for to saye: wherfore am I come from Gesur. Jo

ry thinge  
as it is.  
Deu. v. 3.

That is,  
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xiii. d.

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g. v.

had



# Abfalom agaynst ii. Samuel. David

had bene as good for me to haue bydde there styll. Now therefore let me come to the kynges presence, or ellesse there be any trespase in me, kyll me. And Iobab went to the kyng and tolde him. And he sente for Abfalom: whiche whan he was come, fell to the grounde on hys face before the kyng. And the kyng kissed hym.

## The .xv. Chapter.

Abfalom maketh insurreccyon against his father. David is fayne to flee for feare of him.

At. Reg. i. a.



After thys Abfalom gat hym charettes & hoxes and ffty men to runne before him. And thereto he vsed to rise by etly in the moynnges and to stande by the wayes side that led to the gate of the cytie. And all the men of Israel that had complayntes and came to the kyng for Iudgement, he called vnto hym and sayd: of what cytie arte thou? And when the other answered: thy seruaunt is of such a tribe of Israel. Then sayde Abfalom vnto hym: se, thy matter is good and ryghteous, and yet no manne is deputed of the kyng to heare the. Then Abfalom sayde mozeouer: Oh, that I wer a iudge in the lād, and that all men whiche haue pleyes & matter in the lawe, shoulde come to me. For I woulde do them iustice. And also when any man came nye to hym to do him obeyssance, he put forth his hande & toke hym to hym and kyssed hym. And on thys maner byd Abfalom to all Israel that came to the kyng for Iudgemente, and therewith\* stalle the hartes of the men of Israel. And at fouretye yeres ende Abfalom sayde vnto the kyng: let me go I praye the to Hebrō, and paye my bowe which I haue bowed, vnto the Lorde: for thy seruaunte howed a bowe (when I was in\* Gesur, in the lande of Siria) sayinge: yf the Lorde shall byynge me againe to Jerusalem, I wyll serue the Lorde. And the kyng sayde: go in peace. And so he arose, and went to Hebron.

Then Abfalom sente spies thoroowe out all the tribes of Israel, saying: as loue as ye heare the voyce of the tromper blowe, say: Abfalom catgneth king in Hebron. And with Abfalom wente

two hundred men out of Jerusalem, & were called. And they wente with purer hertes and with nothyng of the matter. And Abfalom sent also for Ahithophel the Gilonit Dauids counsellor, & set him out of his cyty Giloh, when he sacrificed sacrifices. And ther was wrought strog treason. And the people dyne to Abfalom in greate multytude. And there came a messenger to David, and sayd: the hertes of the men of Israel are turned to folowe Abfalom. Then sayde David vnto all his seruauntes that were with hym, at Jerusalem: by, and let vs flee, for we shall not else escape frome Abfalom. Make spede to departe: lest he come sodenly, and catche vs, and bring some myscheyse vpon vs, and smyte the cytie with the edge of the swerde. And the kynges seruauntes sayd to him: beholde thy seruauntes are redye to do what soeuer my Lorde the kyng shall apoynte.

And the kyng and all his household, departed a fote. And he lefte behind him ten wyues that wer his concubines, to kepe the house. And so the kyng and all the people went out a fote and tarped farre from the house. And al hys seruauntes went by hys syde. And all the Gethites, and al the Shelethites, and all the Gethites, euen .vi. hundred men which were come a fote from Geth, went before the kyng. Then sayde the kyng to Ethai the Gethite, wherfore shouldest thou go with vs also? Returne and abyde with the kyng, for thou arte a straunger, and art remoued from thine owne place. Thou camest but yesterdaye, and shouldest thou be vnquiet the to day to go with vs? I wyll go whether I ch. But returne thou and carpe agayne thy brethzen. Mercy and truth be with the. And Ethai answered the kyng, and sayde: as surely as the Lorde lyueth, and as surely as my Lorde the kyng lyueth, in what place my Lord the kyng shalbe, whether in deathe or lyfe, euen there wyll thy seruaunt be. Then sayde the kyng to Ethai, come & go forwarde. And Ethai the Gethite wente forth, and all his menne, and all the chyldren that were with him. And al the contrey wept with a loude voyce. And all the people wente forwarde the straughte waye to

That is, under presence of iustice toke awaye their hertes, and toan the they wyl not hoto: so deceaued the, & they consoured to be a dyce on his side.

ii. Sa. xv. a.

# Abalom ii. Kinges Abithophel. Fol. liii

the wildernesse. And beholde, Sadock and all the Levites were with him, and bare the arcke of the appoyntment of God. And when they had set downe the Arcke of God, Abiathar came by, until the people were all come ouer, out of the citie. The said the king vnto Sadock. Carpe the Arcke of God agayne into the city. If I shal fynde sauour in the eyes of the Lorde, he wyl bypunge me agayne, & shew me bothe it and the tabernacle therof also. But and yf the Lorde thus say: I haue no lust vnto the. Beholde, here am I, let him do with me, what seemeth best in his eyes.

**f** The kynge sayd also vnto Sadock the preeft: thou arte a Sear. Returne therfore into the citie in peace. And take poure two sonnes with you: Ahimaaz thy sonne, and Jonathas the sonne of Abiathar: And se, I wyl tarpe in the felldes of the wyldernesse vntyl there come some worde frome you to bee tolde me. And so Sadock and Abiathar carped the Arcke of God agayne to Ierusalem, and they tarped there. And Dauid went vpon mount Oliuet, & wept as he wente, and had his heade couered, and wente thereto barefote. And al the people that was with him, had euery man his head couered, and as they wente wept also. And one tolde Dauid sayinge: Abithophel is one of them that haue conspired with Abalom. Then sayde Dauid: O Lord, turne the counsel of Abithophel in to foolishnes.

**f** When Dauid was come to the toppe of the mounte, and had bowed him selfe vnto God: beholde, Husai the Arachite came agaynst him with his coote tozme and erthe vpon his head. Vnto whome Dauid sayde: yf thou go with me thou shalt be a burthen vnto me. And yf thou returne to the citie: then shalt thou say vnto Abalom. I wyl be thy seruante. O kynge (thus longe haue I bene thy fathers seruant, and now I am thine.) And destroy me the counsel of Abithophel. And thou hast there with the Sadock and Abiathar the preeftes, vnto whiche thou shalt shewe all thou canst heate oute of the kinges house. And beholde, ye haue there with you they two sonnes: Ahimaaz Sadockes sone, and Jonathas Abiathars sone, by whych

ye shal sende me all that ye canne heare. And so Husai Dauids frende gat hym to the citie. And Abalom also entred into Ierusalem.

## The notes.

a Betwene wyues and concubines in the olde tyme, is difference: wyues had the honour (as they call it) of the maiestie of the house, Concubines were as vnderlynges & hebertars. Their chyldren were also legitimate and leasfull chyldren, but myghte not inherite, only had they the bequestes of theyr father, the parymouye pertayned properlye vnto the chyldren of the wyues. Genesis. xxx. a.

## The .xvi. chapter.

Ziba bringyng presentes to Dauid, dothe falsly accuse Miphiboseth: Semei curseth Dauid and hurlet stones at him. Abalom by the counsell of Abithophel lyeth with his fathers concubines.



**A**d when Dauid was a lytle past the toppe of the hyll: beholde, ziba the seruante of Miphiboseth came agaynst him with a couple of Asses sadelled, & vpon them two hundred loues, and one hundred bonches of Respynges, and an hundred frayles of dyed fygges, and a bottel of wyne. Then sayde the kynge to ziba: what hast thou there? And ziba sayde: Asses for the kinges household to ryde on, and breade and frute for the young men to eate, and wine to dryncke, yf any manne saynt in the wildernesse. Then sayde the kynge: where is thy masters sonne? and ziba sayde vnto the kynge: beholde, he tarteth styl at Ierusalem. For he sayde: this day shall the house of Israel restore me the kyngdom of my father: Then sayde the kynge to ziba: behold, thine are al that pertained vnto Miphiboseth. And ziba aunswered: I beseeche the that I maye fynde grace in thy syghte my Lorde king.

**B** And when kynge Dauid came to Bahurim: beholde, thence came oute a manne of the kynred of the house of Saul, named Semei the sonne of Gei, and he came out cursyng. And thereto he cast stones at Dauid, and at al the seruantes of kynge Dauid, all the people and al the men of warre goyng part on his ryght hand, & parte on his lefte. And thus sayd this Semei as he cursed: come forth, come forth thou bloud shedder, and thou vnyustitie man. The Lorde hathe broughte vpon the all the bloude of the house of Saul, in whose steade thou hast raygned, and he hathe deliuered

mines & Concubines.

ii. reg. x. b.

ii. reg. x. b.

Exo. xlii.



Del puered the kyngdome into the hande of Absalom thy sonne. And thou arte wrapped aboute with thyn owne mischeue, because thou arte a bloude shedder.

Then sayde Absai the sonne of Zeruiah vnto the kyng: why dothe thys deade dogge curse my Lorde the kyng: let me go, and take of the heade of hym. And the kyng sayde: what haue I to do with you, ye sonnes of Zeruiah: let hym curse: for the Lorde hathe bydden hi curse Dauid. And who dare presume to saye: wherfore dothe he so? And Dauid sayde to Absai, and to all hys seruantes: beholde, my sonne which cam out of myne owne bowelles, teketh my lyfe. How muche moze then maye thys sonne of Jemini do it? Suffre him therfore to curse, \*for the Lorde hathe bydden him: haplye the Lorde wyll loke on my wepyng eyes and wretchednesse, & do me good for his cursyng thys day. And thus as Dauid and his men went by the waye, Semei went alonge on the hilles syde ouer agaynste him, and cursed as he wente, and threwe stones at hi, and caste dust. And the kyng and all that were with him came wepyng, and refreshed them selues there.

And Absalom and all the people of the men of Israel came to Jerusalem, and Ahithophel was with him. And as soone as he was come: Husai the Archite went vnto Absalom and sayd vnto him: God saue the kyng, God saue the kyng. And Absalom sayde agayne to Husai: is this the kyndnesse thou owest to thy frende? Why wentest thou not with him? And Husai sayde vnto Absalom: naye not so, but whome the Lord and this people and all the men of Israel chose, his wyl I be, and with hym wyll I dwell. And forthermore, vnto whome shall I do seruice, but euen to his sonne? And as I was seruante before with thy father, euē so shall I be with the. Then spake Absalom to Ahithophel: geue counsell what is best for vs to do. And Ahithophel sayde vnto Absalom: get thee in vnto thy fathers concubines whiche he hathe left to kepe the house. For when al Israel shal heare, that thou haste made thy father to stynke, then shall the handes of all

that are with the, bee stronge. And so they pitched Absalom a tente vpon the \*toppe of the house. And he went in vnto his fathers concubynes in the sight of al Israel.

And the counsell of Ahithophel which he counceled in those dayes, was as a man had asked counsell of God: euen so was all the counsell of Ahithophel, bothe vnto Dauid and also vnto Absalom.

### The .xviij. Chapter.

Ahithophel, being his counsell disallowed of Dauid, forsaken, hangeth himselfe.

**A**hen Ahithophel sayde vnto Absalom: let me chose oute I praye the twelue thousande men. And I wyll by and for low after Dauid by nyght. And I will come vpon him while he is wepyng, and weake handed, and wyll feare hym, that all the people that are with hym shall flee. And so wyll I synge the kyng onelye, and wyl byngne agayne all the people vnto the. And when all these men which thou sekest are turned to the, all the people shall haue reste. And the sayinge pleased Absalom well, and all the elders of Israel. Then sayde Absalom: call also Husai the Archite, and let vs heare his sentence. When Husai was come to Absalom, Absalom spake vnto hym, saying: Ahithophel hathe geuen suche counsell: whether it be best we do after his saying, or not tel thou.

Then sayde Husai to Absalom: the counsell that Ahithophel hathe geuen, is not good at thys time. For (sayde Husai) thou knowest thy father, and the menne that are with hym, howe that they bee stronge menne. And they be chased in theyr myndes, euen as a Beare robbed of her whelpes. And thy father is a man practised in warre, and wyll not lye a nyght among the comen people. Beholde, he lurked now in some caue, or in some other place. And therto though some of his men be ouerthrowen at the fyrste brynte: yet they that heare it wyll thyncke the people foloweth Absalom be put to the worst. By the reason wherof the best men thou haste whose heartes are as the hartes of Lyons, shall synke there at. For al Israel knoweth that thy father is a man,

iii. reg. ii. 5

Abone in 5  
50. d. 5. 27. 8

and

and that they which be with him be chyl-  
dren of actiuite.

**C** But my counsell is, that all Israell  
be gathered vnto the, from Dan to Ber-  
sabee, as the sand of the sea in nombre, &  
that thou go to battayle in thyne owne  
person. And we wyll come vpon hym in  
one place or other, where we shall fynde  
him, and we wyl pytche a selde agaynst  
hym, euen as thycke as the dew falleth  
on the grounde. And there shal not one  
of them be lefte, nether he nor any of all  
that are with him. Moreover if he take  
a towne then shall all the men of Isra-  
ell \* bynge ropes to that cytpe, and we  
wyl drawe it into the ryuer, vntill  
there be not one stone found vpon a no-  
ther. And Abalom and all the men of  
Israell sayd: that the counsell of Husai  
the Archite was better then the coun-  
sell of Ahithophel. For it was euen the  
Lordes determinacyon to destrope the  
\* counsell of Ahithophel: whiche was  
good, that the Lorde mighte bynge e-  
uell vpon Abalom. Then sayd \* Husai  
vnto Sadoc, and Abiathar & prestes:  
of this and that maner did Ahithophel  
and the elders of Israell counsell Ab-  
salom. And thus and thus haue I cou-  
celled. Nowe therfore sende quyklye,  
and shewe Dauid, sayinge: tarpe not al-  
nyghte in the felde of the wildernesse,  
but get the ouer, lest the kyng be deuour-  
ed & all the people that are with hym.  
Nowe Jonathas and Ahimaaz abode  
by the wel rogell: (for they might not be  
seene to come into the city.) And a wench  
wente and tolde them. And they to go &  
shewed kinge Dauid.

**C** Neuerthelesse there was a lad sawe  
them whiche tolde it to Abalom. But  
they went bothe of them away quicke-  
ly, and came to a mannes house in Ba-  
hurim, whiche had a well in hys yarde,  
into whiche they went downe. And the  
wyfe toke and spred a couerlet on the  
top of the well, and strawed thereon stea-  
ped barley to drye. And the thyng was  
not spred. And when Abaloms seruans  
came to the wyfe, to the house, & as-  
ked wher one Ahimaaz and Jonathas  
were, the wyfe sayde vnto them: they  
be gone ouer the lytell brocke of water.  
And when they had soughte them and  
coulde not fynde them, then they retur-

ned to Jerusalem. And as sone as they  
were departed, the other came out of the  
well, and went and tolde kinge Dauid,  
and sayde vnto hym: by, and get you  
quykly ouer the water for suche coun-  
cell hath Ahithophel geuen. Then Da-  
uid arose and all the people that were  
with hym, and they were come ouer  
Jordan, by that it was day, that there  
lacked not one of them & was not come  
ouer Jordan. And when Ahithophel saw,  
that his counsell was not folowed, he sa-  
delled his Asse and arose and gate hym  
home to his owne house, & to his owne  
cytie, and put his houshoulde in order,  
and hanged hym selfe, and dyed, & was  
buried in y sepulchre of hys father.

Then Dauid came to Mahanaim.  
And Abalom passed ouer Jordan, both  
he and all the men of Israell with him. **C**  
And Abalom made Amasa captayne of  
the hoste in steade of Joab, whiche Ama-  
sa was a mannes sonne named Jethra  
a Iesrahelite that went in to Abigail &  
doughter of Naah, syster to Iacub, &  
Joabs mother. And Israell and Abala-  
lom pitched in the lande of Gilead. And  
when Dauid was come to Mahanaim,  
Sobi the sonne of Naah oute of \* Ra-  
bath the cyty of the chyldren of Ammō,  
and \* Machir the sonne of Amiel oute  
of Lodaber, and \* Berzelai the Gilea-  
dite oute of Rogelim, brought beddes,  
basens, and erthen vessels: and also  
corne, barley, floure and parched corne,  
benes, and rice, hony, butter, shepe  
and chese of kyne, for Dauid and al the peo-  
ple that wer wyth him, to eate. For they  
supposed that the people shoulde be ho-  
gry saynty, & thursty in the wildernesse.

## The .xxviii. Chapter.

**C** Abalom is ouercome in battell. He hangeth by the  
heere on an Oke. He is kylled and put in a pytche. Da-  
uid is so sorowfull for the deathe of Abalom that he  
weepeth.



**A**nd the kynge nombred  
the people that wer with  
hym, and set captaynes  
of thousandes and of hy-  
dreds ouer them. \* And  
he sent one parte of them  
wyth Joab, and another parte with Abi-  
sai the sone of Iacub, Joabs brother,  
and the thyrde parte with \* Ethai the  
Gethite. And the kynges sayde vnto  
the people: Shall I go with you. And  
the



# Abisalom against ii. Samuel. ¶ Daut

the people answered: naye, for \* p<sup>r</sup> we see, our aduersaries wyl not care for vs: nether thowge halfe of vs were naye, shall they regarde vs. But thou were worthe ten thousande of vs. And therto it is better that thou be readye to succoure vs out of the ctyte. Then sayde the kynge: what semeth you best, that wyl I do.

**B** And the king stode by the Gates side, and all the people came oute by hundredes and by thousandes. And the kynge commaunded Joab and Abisai, and Ethai, sayinge: intreate me gently my sonne Abisalom. And all the people hearde when the kynge gaue al the captaynes charge ouer Abisalo. And p<sup>r</sup> people wente oute into the felde agaynste Israell, and the battel was in the woode of Ephraim. Where the people of Israell were put to the worse before the seruantes of Dauid, and there was a great slaughter that daye, euen of twety thousande menne. And the felde was fought in dyuerse places, all abroade vpon the earth. And the woodes deuoured moo people that daye, than dyd the swerde. And it chaunced Abisalom to come before the seruantes of Dauid, ryding vpon a Mule which caried him vnder p<sup>r</sup> thycke bowes of a great Ocke. And his heade caughte in the Ocke, & he was lyft betwene heauē & earth, & the Mule p<sup>r</sup> was vnder hi wēt his way. And one that saw it tolde Joab, sayinge: beholde, I saw Abisalo hange in an Ocke: a Joab sayde vnto him that tolde him: lo, sawest thou him. And why didest not thou there smyte hym to the grounde, that I should haue geuen the ten sicles of syluer, and a souldyours gyrdle.

And the mā answered Joab: though I had a thousande sycles of syluer told in my hande, yet woulde I not stretche out my hande against the kynges sonne. For we heard with our eares when the king charged the, Abisai and Ethai, saying: spare me the lad Abisalom. Moreouer though I had leoparded my life & done falsly therto, yet coulde nought of all the matter haue bene hyd frome the kynge: yea, and thou thy selfe wouldest be agaynste me. The sayd Joab: \* I may not stande taryng with the.

And therewith he toke thre speares

in his hande and thruste them into the heart of Abisalom, whyle he was yet allyue on the bodye of the tree. And thre seruantes that bare Joabs wepons, turned and smot Abisalom, and slue him. \* Then Joab blew a trompet, and the people returned from followinge Israell: for Joab spared the people. And they toke Abisalo, and caste him into a great pyt that was in the woode, and caste a myghty greate heape of stones vpon him. And all Israell fled euerie man to his tente. And thys Abisalom yet in his \* lyfe time, toke and reared vp a pylle, whiche is yet in kynges dale. For he sayde: I haue no male childe. And thertoze to kepe my name in remembraunce do I it. And he called p<sup>r</sup> pylle after his owne name. And it is called vnto thys day, Abisaloms pylle.

Then sayde Ahimaaz the sonne of Sadock: let me runne I praye the, and heare the kynges tydings, how that the Lorde hath iudged hym quite of the handes of all his enemyes. And Joab sayd vnto hi: thou arte no man to beare tydings to daye: thou shalt beare tydings a nother tyme: but to daye thou shalt beare none, because the kynges sonne is dead. Then sayd Joab to Chusi: go, and tell the kinge, what thou hast sene. And Chusi bowed him selfe before Joab, and ranne. Then sayde Ahimaaz the sonne of Sadock agayne to Joab: come what come wyl, let me runne I praye the after Chusi. And Joab sayde: wherfore shouldest thou run in my sonner for and thou runne thou gettyst no reward: wel, come what wyl let me runne. And he sayde vnto him: runne. Then Ahimaaz ranne by the playne waye and ouerranne Chusi.

And Dauid sat betwene the two gates. And the watche man went vp to the rouffe ouer the gate vnto the walle, and lifte vp his eyes, and sawe: and behold, there came a man runnyng alone. And the watche manne called, and tolde the kyng. And the kyng sayde: p<sup>r</sup> he come alone, there is tydynge good in hys mouthe. And he came, and dyewe nre. And the watchman sawe a nother man runnyng, and called vnto the porter, & sayde: beholde, there cometh a nother runnyng alone. And the kyng answered

That is, it is not bene p<sup>r</sup> I t wyl with x. x. a loke that thou shouldest go kill hi.

red

# David in ij. Kynges Jerusalem Fol. 16

red: he is also a tydynges byrnger. And the watchman sayde: me thynketh the runnyng of the formost is lyke the runnyng of Ahimaaz the sone of Sadock. And the kyng sayde: he is a good man, and cometh with good tidinges. And Ahimaaz called and saide to the kyng: good tydynges, and bowed hym selfe to the erthe vpon his face before the kyng, and sayde: blessed be the Lord thy God, which hath shut vp al the me that lyft vp their handes against my Lord & kyng. And & kyng sayd: is the lad Absalom safe? And Ahimaaz answered: I saw a great do, whē the kynges seruaunt Joab sent me thy seruaunt. But I wotte not what it was. And the kyng sayde: turne and stande here. And he turned & stode still.

And beholde, Chusi came and sayde: tydynges my Lorde the kyng, & Lord hath the quytte the thys daye oute of the handes of all that rose against the. And the kyng sayd to Chusi: is the lad Absalom safe? And Chusi answered: the enemies of my Lorde the kyng, and all that ryle agaynst thee, to do the hurte, be as thy lad is. And the kyng was moued, and wente vp to a chamber ouer & gate, and wept. And as he went, thus he sayd: my sone Absalom, my sonne, my son, my sone Absalom, would to God I had dyed for the Absalom, my sonne, my sone.

## The. xix. Chapter.

David is restored to hys kyngdome, and broughte agayne to Jerusalem.

**A**D it was tolde Joab, howe that the kyng wept and mourned for Absalom. And the victoary was turned that day into mourning vnto all the people. For the people hearde saye that daye, howe the kyng sorowed for hys sonne, and the people wente stealyng awaye that daye from goyng into the cty, as people confounded steale awaye, when they flee in battell. And the kyng hyd his face and cryed with a loude voice: my sonne Absalom, Absalom my sonne my sonne.

And Joab went into the house to the kyng, and sayd: thou hast shamed thys daye the faces of all thy seruantes, whiche this daye haue saued thy lyfe, & the liues of thy sonnes & daughters, & the lyues of thy wyues, and concubines, in & thou louest thine enemies &

hatest thy frendes. Thou hast declared this day, that thou carest nether for thy Lordes nor seruantes. For this day I do perceane, if Absalom had lyued, & all we dyed this day, & then it had pleased the well. Now therfore, vp, & come out, & speake kindly vnto thy seruantes, I swere by & Lord, except & come out, they wil not tary one man w the this night. And that wil be worse vnto the, then al & euell & fel on the from thine pouth vnto this houre. Then & kyng arose, and sat downe in & gate. And it was told vnto al & people, how the kyng sat in the gate. And then al the people came before the kyng. But Israell fled euery manne to his tente.

And all the people were at steppe thowrow out al the tribes of Israell, saying: the kyng deliuered vs out of the hande of oure enemies. And he deliuered vs out of the hande of the philistines. And now he is fled out of the land for Absalom. But Absalom whome we anoynted ouer vs is dead i battell. Now therfore why are ye so still, that ye bring not the kyng agayne? And kyng David sent to Sadock and Abiathar the priestes, saying: speake vnto the elders of Juda, & saye: why shoulde ye bee the laste that shoulde byrnge agayne the kyng to his house, seing & such tidinges is come fro al Israell vnto & kyng, euē to his house: ye are my brethren, my bones and my flethe: wherfore then shoulde ye be laste that shoulde come to byrnge the kyng home agayne? And saye to Amasa: atte thou not my bone and my flethe? And God do so to me and so thereto: excepte thou be captayne of the host to me for euer in the roume of Joab. And he bowed the hertes of all the men of Juda, as a man would bow the hert of one mā: so that they sent worde to the kyng, & he shoulde retorne w al his seruantes. And the kyng returned and came to Jordan. And Juda came to Gilgall, for to go agaynst the kyng, to conueye him ouer Jordan. And Semet the sonne of Geera, the sonne of Jemini, whiche was of Bahurim, halted & came with & men of Juda against kyng David, & a thousand men of Benjamin with him, & Ishba the seruaunt of the house of Saul, and his & sonnes and twenty seruantes with him.

2. reg. xix. a.  
1. reg. ii. b.

2. reg. xix. c.

2. reg. xix. d.



# David in ii. Samuel. Jerusalem

hym. And they whyppte ouer Jordan be-  
fore the kynge. And there wente ouer  
a boote to carpe ouer the kynges hous-  
holde, and to do him pleasure.

**D** And Semei the sonne of Gera fell  
before the kynge (as he was come ouer  
Jordan) and sayd vnto him: let not my  
Lorde impute wickednes vnto me, nor  
let him not remember the wickednesse  
that thy seruaunte did (when my Lorde  
the kynge departed out of Jerusalem)  
that the kynge shoulde take it to herte.  
For thy seruaunt dothe know, how that  
I haue done anysse. And therefore be-  
holde, I am the fyrste this day of al the  
house of Ioseph, that am come to mete  
my Lorde the king. But Abisai the sonne  
of Zaruiah answered, and sayd:shal Se-  
mei not die for that cause: which cursed  
the Lordes anoynted. And the king said:  
what matter is betwene you and me ye  
sonnes of Zaruiah, that ye shoulde this  
daye bee aduersaries vnto me. There  
shal no manne dye this daye in Israell:  
for I know, the I am thys day king ouer  
Israell. And the king said vnto Semei:  
thou shalt not dye, a sware vnto hym.

**E** \*And Giphthiboseh the sonne of Saul  
cam also to mete the king, and had nether dres-  
sed hys fete, nor shauen his beard, nor  
washed hys clothes from the time the king  
departed, vntyl he came againe in peace.  
And when he was come to Jerusalem  
toward the king, the king sayde vnto hym:  
wherfore wentest not thou with me Giph-  
tiboseh. And he sayd: my Lorde, O king,  
my seruaunt deceaued me. For thy ser-  
uaunt said: the I woulde haue mine asse  
saddled to ride thereon, for to go to the king,  
because thy seruaunt is lame. And Si-  
ba hath thether to falsely complayned on  
thy seruaunt vnto my Lorde the king. But  
my Lorde the king is as an Angel of god:  
do therfore what semeth beste in thynne  
eyes. For al my fathers house were but  
dead men vnto my Lorde the king: yet  
diddest thou put me among them the eate  
at thine owne table. What right there-  
fore haue I yet, to cry any more vnto the  
king. And the kynge sayd: it nedeth the  
not to speake any more, for I haue  
said: that thou and Iba shall deuide the  
landes betwene you. And Giphthiboseh  
said vnto the king: yea, let him take all:  
for so much as my Lorde the king is come

in peace vnto his owne house.

And Berselai the Gileadite came fro-  
m Rogelun, and went ouer Jordan to the  
king, to accompane him ouer Jordan:  
which Berselai was a very aged man,  
euen foure score yeres olde, and had pro-  
vided the big of sustenance, while he lay  
at Mahanaim: for he was a man of ve-  
ry great substance. And the king sayde  
vnto Berselai: come thou with me, the I  
may seide the with me in Jerusalem. But  
Berselai said vnto the king: of what age  
am I of, the I should go with the king in  
to Jerusalem. I am this day foure score  
yeres olde: thetherfore canot decerne saue-  
ry from vnslauery, nether hath thy ser-  
uaunte pleasure in the he eateth or dyne-  
keth; nor yet delectacio in the songes of  
men or women. It is no nede the thy ser-  
uaunt be a burthen vnto my Lorde the king:  
let thy seruaunt go a litle way ouer Jor-  
dan to the king: for whi shoulde the king reder  
me such a reward. But let thy seruaunt  
turne back againe, the I may dye in mine  
owne citie, by the graue of my father &  
mother. But lo, here is thy seruaunte  
Chamaam: let him go with my Lorde the  
king, and do to him, what shal please thee.

And the king answered: Chamaam  
shal go with me. And the I wyl do to him the  
the shalt be content with. And therto what  
loeuert thou shalt require of me, the I will  
do for the. And al the people went  
ouer Jordan. And when the kynge was  
come ouer Jordan, he killed Berselai, &  
toke his leaue of him, & he wente backe  
againe vnto his owne place. And then  
the king wente to Gilgall, & Chamaam  
went with him. Now all the men of Ju-  
da wer at the byringinge ouer of the king,  
and but halfe the men of Israell.

Wherfore al the men of Israell came  
to the kynge, and sayde vnto him: why  
haue our brethzen the men of Juda stor-  
len thee awaye, and haue broughte the  
king and his household, and al Dauids  
meine with him ouer Jordan. And all  
the menne of Juda answered the men  
of Israell: for the kynge is nere of kinne  
to vs: wherfore be ye angrye for that  
matter: theyncke ye that wee eate of the  
kynges cosse, or that the kynge geueth  
vs anye gyftes. And the menne of  
Israell answered the menne of Ju-  
da, and sayde: we haue ten partes in  
the

# Seba against ii. Kinges. David. Jo. lviij

the kyng, and haue therto moze ryght to Dauid then ye. Why then did ye despyse vs, that oure aduylse had not ben first had, in restozing our kyng agayne. And þe wordes of þe mē of Iuda were feared the wordes of the men of Israel.

## The xx. Chapter.

¶ Seba the sonne of Bochi rayseth Israel agaynst Dauid. Joab killeth Amasa traitorously. The heade of Seba is deliuered to Joab. Dauids receauers are nominated.

**A**nd there happened to be an vnthyrifte felowe named Seba, the sonne of Bochi a man of Gemini, whiche blew a trompet, and sayde: we haue no parte in Dauid, nor enherytaunce in the sonne of Iſai, O Israel, let vs departe therfore euery man to hys tent. And all Israel went from Dauid and folowed Seba the sonne of Bochi. But the men of Iuda claued faste vnto the kyng, from Iordan to Ierusalem.

And when Dauid was come to his house to Ierusalem, he toke the tē wyues his concubynes that he had lefte behynde him to kepe the house, and put them in warde, and ministred all thynges vnto them: but laye no moze with them. And so they were enclosed vnto the daye of the death of them, and liued a wydowes lyfe.

Then said þe kyng to Amasa: cal me the mē of Iuda together to in thre dayes, & present thy selfe here. And Amasa went to gather þe men of Iuda together: but taried longer then þe tyme which was appointed him. Wherefore the kyng sayd to Abisai: nowe shall Seba the sonne of Bochi be worlde to vs then Absalom.

Take thou therfore thy Lordes seruantes and folowe after him: lest he get him walled cyties, and escape vs.

And there wente oute after him Joabs men, and the Crethites & the Shelethites, & þe mē of might. And they departed out of Ierusalem to folow after Seba þe sonne of Bochi. And when they were come to þe great stone in Gibeon, Amasa met them. And Joab had his garment that he had about him, gird vnto him, and had gyrded therō a knyfe ioynd fast to his loynes, in suche a thete that (as he wente) it fell some tymes oute. And Joab sayde to Amasa: are all thynges in rest and peace my brother. And Joab

toke Amasa by the chymē with þe right hande, as though he would haue killed hym. And Amasa toke no hede to the knyffe that was in Joabs hande, with which Joab smote him in þe short rybbes, and shed oute his bowelles to the grounde, and smote hym but one stroke, and he dyed.

And then Joab and Abisai hys brother folowed after Seba the sonne of Bochi. And one of Joabs men þe stode by him, sayd: what is he that he would be as Joab, and what is he that he would be vnto Dauid in stede of Joab. And Amasa laye walowynge in bloude in the myddes of the waye. And there was a mā, that saw al the people stande styl, And when he saw that al that came by him stode styl, he rowled Amasa oute of the waye into the felde and cast a clothe vpon him. And as sone as he was tombeled out of the waye, all þe people went after Joab, to folowe after Seba the sonne of Bochi.

And he went thowow all the trybes of Israel vnto Abel, Bethmaacah and all Barim. And the people gathered vnto him, and went also after him. And they came & beleged hym in Abel Bethmaacah. And they cast vp a bancke agaynst the cytye. And it was beleged. Al þe people that was with Joab labored busely to ouerthrowe the wal. Then cryed a wyse woman out of þe cytie, heare, heare, byd I praye you Joab that he come hit her, & I maye speake with hym. When Joab was come, the woman sayde: arte thou Joab. And Joab answered: þe am I. And she sayde to him: heare the wordes of thy handemayde. And he sayde: I am readye to heare. And she sayde: it hath bene a comen sayinge in þe olde tyme, men must aske of Abel, and then go to and finishe the worcke. Abel is one of the quyetest and saythfullest cyties that are in Israel. And thou goest about to destrope a cytie that is as a mother in Israel. Why deuourest thou the enheritaunce of the Lorde.

And Joab answered and sayde: God forbyd, God forbyd it me, that I should ether deuowze or destroy it. The matter is not so: But there is a man of mounte Ephraim (Seba the sonne of Bochi by name,) which hath lyfte vp his hande

h. i.

against

p. 10. xvij. a

Jan. 11. c  
ii. the. iij. c

ii. the. ii. c.

Anders  
made the  
therit will  
receaue  
peace: ac-  
cordynge  
to þe lawe  
of Moyses  
Deu. xx. c

That is,  
is decum  
aduersari  
enemy.



# David.

# ii. Samuel.

agaynst kyng David. Delyuer vs him onely, and I wyl departe from the cytie. And the woman sayde vnto Joab: Beholde, his heed shalbe thowen thowme the wal to the. And then the woman wente vnto all the people \* in her wyfedom. And they smote of the heade of Seba the sonne of Bochori, and cast it to Joab. And he blew a trompet, & they skattered from the cytie, euery man to his tente. And Joab returned to Ierusalem vnto the kyng.

That is, counsellis them wisclye.

Above in this booke the. viii. Chap. v. \* Chald. Interpret readerth was price to hym, & is, was great and cheere of counsel to David: & as it were his director and secretary.

And Joab was ouer al the hoste of Israel. And Banaiash the sonne of Jehoiada was ouer the Gethites and the Shelethites. And Aburaim was ouer the tribute. And Jehosaphat the sonne of Ahilud was \* Recorder. Seua was scribe. And Sadock & Abiathar were the priestes. And Ira the Gairite was lyke wyse Davids \* priest.

## The. xxi. Chapter.

The deare peres. The vengeance of the synnes of Saul lyghthe on his vii. sonnes, whiche are hanged. Four great battelles, whiche David had agaynst the Philistines.

When there fel an hunger in the dayes of David thre yeres, yete by yere. And David enquired of the Lorde. And the Lorde answered: it is for Sauls sake, and for his house of bloude, because he slue the Gibeonites. And the king called the Gibeonites, & said vnto them. Now these Gibeonites are not of the children of Israel, but a remnaunt of the Ammorites, and the children of Israel sware vnto them. And yet Saul sought to slep them, for a zeale he had to the chyldren of Israel and of Iuda. Wherefore David sayd vnto them: what shall I do for you: and wherewith shall I content you that ye maye \* blesse & enheritaunce of the Lorde.

This is, fauoure & let by. As in Eia. 1701. b

And the Gibeonites said vnto him: we haue no matter of syluer or of golde with Saul or with his house: nether haue we any man that we would kyll in Israel. Then he sayd: what say ye that I shall do for you: And they sayd vnto the kyng: the man that consumed and imagened to bynge vs to nought, him we ought to destroye, that noughte of him continue in anye of the coostes of Israel, let seven men of his sonnes be delyuered vnto vs, that we maye hange them by vnto the LORDE.

in Gibeah of Saul the lordes electe. And David sayde: I wyl geue them you.

But the kyng had compassion on Miphiboseth the sonne of Ionathas, the sonne of Saul, because of the Lordes othe, that was betwene them: that is to say betwene David & Ionathas the sonne of Saul. But he toke & two sonnes of Kezphah the doughter of Achish (whiche he bare vnto Saul), Armoni and Miphiboseth, and the fyue sonnes of Micho (the doughter of Saul) whiche he bare to Noziel the sonne of Berselai the Molathite, and delyuered them vnto the handes of the Gibeonites, whiche hanged them in the hyll before the Lorde. And they fell all seven together, in the fyrste dayes of heruest: euen in the begynnyng of Barley heruest.

And Kezphah the doughter of Achish toke sackclothe and spred it vnder her vpon the Roche, euen from the begynnyng of haruest, vntill rainge dropped vpon them out of heauen: and suffered nether the byrdes of the Ayre to fal on them by daye, nor beastes of the felde by nyght. And when it was tolde David what Kezphah the doughter of Achish the concubyne of Saul had done, he went and toke the bones of Saul and of Ionathas his sonne, of the men of Jabes in Gilead, which they had stole fro the strete of Bethsan, where the Philistines had haged the in the dayes when the Philistines had slayne Saul in Gilboa. And he brought thre bones of Saul and the bones of Ionathas his sonne, & they set away the bones of them that were hanged, & buryed the in the bones of Saul & Ionathas his sonne in the contrey of Benjamin, in zela, in the sepulchre of his father. And when they had performed all that the kyng commaunded, God was then at one with the lande.

And the Philistines had yet againe warre with Israel. And David wente downe, and his seruantes with hym, and fought with the Philistines. And David waxed sayntie, & Jebi of Gad one of the sonnes \* Haraphah (whiche speare heade waxed thre hundred sciles of Brasle, and was gyrded with a newe swerde) thought to haue slayne David.

But

# The songe of ii. Kinges. David. Fo. lviij

But Abisai the sonne of Nethaneiah succoured him, & smote the Philistine, and killed him. Then the seruantes of David swore vnto him, sayinge. \* Thou shalt go no more out with vs to battell, that the lyght of Israel be not put out, And there was yet after this, battell with the Philistines at Nob, in whiche Hothai the Gathite slew Saph one of the sonnes of Paraphah.

And there was yet the thirde battell in Nob, with the Philistines, where Ehanan the sonne of the Jaere Digin, a Bethlehemitte slew one Goliath a Gethite: the staffe of whose speare was as great as a weeners cloth beame.

And there was yet battell in Geth, where was a man of a size and had on euery hande. vi. fyngers, and on euery fote. vi. toes. xxiij. in all. And was also of the kindred of Paraphah in Geth, and defyed Israel. And Jonathas the sonne of Samach, the brother of Dauid slew him. These foure were of the sonnes of Paraphah in Geth, & were ouerthrowne by the hande of Dauid and by the handes of his seruantes.

## The. xxii. Chapter.

The Lanticle of songe of Dauid for the deliuerance from his enemyes.

**A**ND Dauid spake the wordes of this song vnto the Lorde, what tyme the Lorde had deliuered him oute of the handes of all his enemyes, and out of the handes of Saul.

And he sayde: the Lorde is my rocke, my castel, and my deliuerer. God is my strength, and in him wyl I truste: my shilde and the horne that defendeth me: myne hie holde and refuge: O my Sa- uer, saue me from wronge.

\* I wyl prayse and cal on the Lorde, and so shal be saued from myne enemyes. For the waues of deeth haue closed me aboute, & the floudes of Belial haue feared me. The cordes of hel haue compassed me aboute, & the snares of deeth haue ouertaken me. In my tribulacion I called to the Lorde, and cryed to my God. And he hearde my voyce oute of his temple, & my crye entred into his eares. And the erth trembled & quoke, and the foundacio of heuen moued and shoke, because he was angrie.

Smoke went vp out of his nostrelles, and consumynge fyre out of his mouth, that coles were kyndled of him. And he bowed heuen, and came downe, & darcknesse was vnderneath his fete. And he rode vpon Cherub & flew: & appered vpon the wynges of the wynde. And he made darcknesse a tabernacle rounde aboute him, with water gathered together in thicke cloudes. Of the bryghtnesse, that was before him, coles were set on fyre.

The Lorde thundred from heuen, and the most hye put out his voyce. And he shotte arrowes, and skatered them: and hurled lyghtenynge & turmoyled them. And the bottome of the sea appered, and the foundations of the world were sene, by the reason of the rebukynge of the Lorde, and thow the blastynge of the breath of his nostrelles. He sente from an hye and set me, and plucked me oute of myghtie waters.

He deliuered me from my mightie enemye, and from them that hated me, and were to stronge for me. When they had compassed me in the day of my tribulacion, the Lorde stayed me vp. And he brought me out into towne, and deliuered me, because he deliued in me.

\* The Lorde rewarded me accordynge to my ryghtwysnesse: and accordynge to the purenesse of my handes he dealt wth me. For I kept the wayes of the Lorde, and dyd no wyckednesse for lakynge my God. But I had all his lawes in my syght, and turned my face from none of his ordynaunces. But was pure vnto himwarde, and kept my selfe from wickednesse.

And the Lorde dyd to me agayne, accordynge to my ryghteousnesse, and after my purenesse that I had in his syghte. With the holpe thou shalt be holy, and with the man that is vncorrupte, thou shalt be vncorrupte. With the pure thou shalt be pure, and wth the froward thou shalt be frowarde also. And the poore people that are in aduersite, thou shalt helpe. And on the proude shalt thou caste thynne eyes. Thou arte my lyght O Lorde, and the Lorde shal lyght my darcknesse.

With thy helpe I wyl runne thow an hoste of men, and by the ayde of my  
h.ii. God

Roma. 2.8



# The songe of ii. Samuel. David.

That is, the dedes of God are pure and his corrupte.

God wpll sprynge ouer a walle. The waye of God is vndefiled, and þ word of the Lorde sƿned as golde, and he is a shyld to all that trust in him.

Who is a God saue the Lorde: and who is myghtie, saue oure God? God is my strength in warre, and ryddeth þ waye cleare before me. And maketh my fete as swyfte as an hyndes, and setteth me fast vpon my hye holde.

ps. cxliiii. a

\* And teacheth my handes to fyghte, that a bowe of brasse is to weake for myne armes.

And thou haste saued me with thy shyld, & keppest me euer in meakenes. And thou madest me space to walke in, that my fete shoulde not stamble. I folowed myne enemies & destroyed them, and turned not agayne vntyll I had consumed them.

I wasted them and so clouted them, that they coude not aryle: but fell vnder my fete.

And thou compassedest me about with might to battel, and madest them that a rose agaynst me to stoupe vnder me.

That is, to rurne awaye & flee from me.

And thou madest myne enemyes, to turne their backs to me, and the that hated me, and I destroyed them. They looked for helpe: But none came to saue them, vnto the Lorde they cryed, but he hearde them not.

And I wpll beate them as smal as the dust of the erth, and wil stape them as the dytte of the strete, & wil spreade them abroad.

And thou deliueredst me from þ dyscensio of my people, and kepest me to be an heade ouer nacions: for the people which I knew not, becæ my seruautes.

And the alpenes crouched vnto me, and obeyed me at a worde.

And the alpenes that shyrike as waye shall tremble for feare in theyr defended places.

That is, eue there where the church and hyde them selues: althoughe in strong holdes.

The Lorde lyue, and blessed be he that is my strength: and exalted be god the strength that saueth me. It is God that auengeth me, and byngeth downe the people vnder me. And deliuereth me from myne enemyes, thou lpfest me by on hye from them that ryle agaynst me, and deliuerest me from the wycked men.

2 Sam. xv. a

\* And therfore I wpll praye the (O

Lorde) amonge the hethen, and wpll synge vnto thy name. For thy greete and manyfolde sauynge of thy synge, and the synge in mercy vnto thyne anoynted: euen to David, and his seede for euer.

The notes.

a. Godly men haue called the Lorde by diuers names accordynge to theyr saythe: that is as they thought of God with in them selues, and as they also had proued. As David here called hym bys rocke, his castell, his deliuerer, his strength, his shyld, his house of defence. ps. lxxvi. a.

b. To synge vnto the name of God is a common maner of speakynge to the psalmist, for to goure charytes and to shewe the vertue and glorye of God, as in the psalm. xxxi. c.

The. xliii. Chapter.

The last communicacion of David, and the descripcion of the myghtye men to hym belongynge.

These be the last saytynges of David. David þ sonne of Isai said: And the man (is lpfte by on hye, the anoynted of the God of Jacob, and pleasaunt psalmist of Israel) sayde: the spirite of the Lorde spake in me, and his wordes were on my tonge. The God of Israel spake vnto me, and the strength of Israel sayde: he that beareth rule ouer men, he that ruleth iustlye in the feare of God. And he shalbe as the moonyng light, when the sunne shineth in a moonyng in whiche are no cloudes to let the byghtnesse, and as the grasse of the erth is by the vertue of þ raine: And is not myne house so with God? in that he hath made to me an eueryday synge couenaunte, perfecte in al popnytes: and in that he shal fulfill al that is healesome vnto me, and all my desires therto. When the vntyngnes me are al of the ag thornes taken oute of theyr places, whiche cannot be taken by handes: But the man that shal touch them, must be armed by yron, or a long helme. \* And then shall they be burnte with fyre to sƿt therby.

These be the names of the myghtye men that were aboute David: b. Ioseb of Sebeth the Thachmonte, fyrste of thre, otherwyle called Adino the Homite, which lue. viii. hundred at one time. And nexte to him Eleazar the sonne of Dodai the sonne of Ahohi, one of the thre pryncypall that were with David, whiche when they desyed the phyllystynes that were there gathered together in battell (and the men of Israel

Israel were gone by) arose layd on the Philistines vntyll hys hande asked and claue vnto the swerde. And the Lorde made a great victorie the same daye. And the people returned & wet after him onely to spoyle. After him was Sema & sonne of Ageh the Hararite (whiche when the Philistines were gathered together in Lahaia where was a parcell of lande full of tyce, and the people were fled for feare of the Philistines) stode in the myddes of the layde ground, and defended it, and slue the Philistines. And the Lord gaue him a great victorie.

\* And these thre of the thirtie of the Lordes went downe and came to Dauid in the haruest tyme vnto the caue of Adullam. And the host of the Philistines had pyched in the valey of Geraunt. And Dauid was then in an holde. And the Soudiours of & Philistines were then in Bethlehem. And Dauid longed and sayde: Oh, that I had of the water that is in the well in the gate of Bethlehe for to drynke. And anone the thre myghtie brake throzowe the host of the Philistines, and fet water out of the well of Bethlehem & was in the gate, & toke & brought it to Dauid: neuerthelesse he would not drinke therof, but offered it vnto the Lorde, and said: the Lord forbyd & I should do so, shoulde I drinke & bloude of & men that were in leoparde of their lyues: and so he would not drinke it. These thinges dyd these thre myghtie men.

Then Abisai the brother of Joab, the sonne of Saruias: he was a captayne ouer & thre, and he lyfte by his speare agaynst thre hundred, & slue them, and was named with the thre. For he was nobler man then the thre, & was theyr captayne. Howe be it he attayned not vnto those thre in actes.

Then Banaias the sonne of Jehoiada, the sonne of a lustie man, valiant in actes, of Gabziel, he slue two lions of Moab. He went downe and slue a lyon in a pyt in tyme of Snowe. And he slue an Egipcian a goodly man, which had a spere in his hande. And Banaias went downe to him w a staffe, & plucked the speare oute of the Egipcians hande, and slue him w his owne spere:

Suche thinges dyd Banaias the sonne of Jehoiada, and had the name among the thre worthies. He was the noblest of thirtie: But not lyke to any of & thre first in feates of war. And Dauid made him of his counsel. Alahel the brother of Joab was one of the thirtie. Then Elhanan the sonne of Dodo of Bethlehem: Semah the Harodite: Elia the Harodite: Helez & Balthite: Ira & sonne of Akas the Chekoite: Abiezer of Anathoth: Hobonai the Husathite: Zelmon an Ahobite: Baharai the Netophathite: Heleb the sonne of Baanah an Netophathite: Ithai the sonne of Ribai of Gibeah a cytie of the children of Beniamin: Banaias the Pharathonite: Hedai of the ryuer of Gaas: Abialbon & Abathite: Almaueth a Berhomite: Elhaba a Salabonite: \* Of the sonnes of Isasen Jonathas: Semah & Harozite: Ahiam the sonne of Saratan Ararite: Elphelet the sonne of Nabai the sonne of a Maachathite: Elam & sonne of Ahithophel the Gilonite: Hetrar the Carmelite: Phatai the Arbite: Igaal the sonne of Nathan of Zobah: Sani & Gadite: Zelec an Amonite: Baharai a Berrothite, & Harnesberet of Joab & sonne of Zatulah: Ira the Jethzite: Gareb the Jethzite: Uziah the Bethite: in al thirtie and seuen.

#### The Notes.

a. Understande, sayde, that he woulde rase by of myr stoche a kynge, whiche should be Agastias, that shoulde rule in the feare of the Lorde: that is, in the true worshippinge of the one & true God for the kyngdome of Christ is the kyngdome of them that beleue and worship god, in spirite and truthe: and that kepe his commaundmentes, and cruelly and with al their trust leane to that, that pleaseh him.

b. Ioseph. i. Paral. xi. c. is he named Alabas the soune of Bachamoni. Iosephus de antiq. lib. vii cap. xii. calleth him Iesobos after some pyntes, after other some Eusebius: Affirmyng also that he was often wont to rushe in to the forwarde of his enemyes, and not leaue fyghtyng, tyl he had kyled nyne hundred.

d. Not ouer the fyrste thre, but ouer the thre that were inferiour and vnder the, that is, ouer them that were of the seconde degre of Dauids myghtie men or worthies.

#### The. xlii. Chapter.

Because Dauid caused the people to be nombred, is Israel plagued with pestilence: so & in thre dayes there dyed. lxx. thousande.

And & Lord was wraethe agayne agaynst Israel, & styred by Dauid agaynst the, saying: go & numbre both Israel & Iuda. And forthwith his

Some reade: Banaias and Jonathas, the sonne of Sager: the Hararite. i. Paral. xli.

Understande,

Ioseph.

Not ouer the fyrste thre,

i. pa. xlii. a

Exo.



# A pestilence of ii. Samuel. iii. dayes

sayde to Joab the captayne of his host: go abroade I praye the, thorowe out al the trybes of Israel, euen from Dan to Bersabe and nombre the people, that I maye knowe the nombre of them. And Joab sayde vnto the kynge: I beseeche that the Lorde thy God, make the people as many moo as they be: yea, & an hundred tymes so many mo, and that the eyes of my Lord the kyng may se them. But howe is it that my Lord the kyng hath a luste in this thyng? Notwithstandynge the kynges wordes preuailed against Joab, and against al the captaynes of the hoste.

Then Joab and the captaynes of the host, wente out from the presens of the kynge, to betwe the people of Israel. And they passed ouer Jordan, & pitched in Aroer on the ryghte syde of the citie that lyeth in the middes of the valley of Gad and so forth to Jazer. And then they went to Gilead and to the nether lande of Hodesi, and from thence to Dan Jaan, and aboute to Sidon, and came to the stronge towne of Tyre, and to al the cities of the Heuites and of the Cananites, and then wente oute to the South of Iuda, euen to Bersabe. And so when they had bene abrode thorowe out al the lande, they returned to Jerusalem agayne, at the ende of nyne monethes and twentie dayes. And the Joab deliuered by the rekenynge of the nombre of the people vnto the kynge. And there were founde in Israel eynge hundred thousande men of myght that drewe swerdes. And the men of Iuda were fyue hundred thousande men.

And Dauids heart smote him, after that he had nombred the people. And he sayd vnto the Lorde: I haue synned exceedingly in that I haue done. And now Lorde take awaye the trespass of thy seruauant: for I haue done very folishe. And when Dauid was by in a mornynge, the worde of the Lord came vnto the prophete Gad, Dauids sear, sayinge: go and say vnto Dauid, this sayeth the Lorde. I offer the thre thynges, chole whiche of them I shal do to the.

And Gad came to Dauid and shewed him, and sayde vnto him: whether wilt thou haue. bit. peres hunger in the lande, or if thou slee the monethes

before thyne enemies, & they solowenge the, or that there be thre dayes pestilence in the lande. Nowe vnderstande and se, what worde I shal bring agayne to him that sent me. Then said Dauid vnto Gad: I am in a maruelous strait. \* But let me fall I praye the, into the handes of the Lorde, for muche is his mercye, and let me not falle into the handes of men.

And the Lorde sente a pestilence in Israel from the mornynge vnto the ende of the tyme appoynted. And there died of the people betwene Dan and Bersabe. lxx. thousande men. And whē the Angel stretched out his hande vpon Jerusalem to haue destroyed it, the Lorde had compassion to do that cruel and sayde to the Angell that destroyed the people: it is sufficiente: let thyne hande cease. And the Angel was at the threshynge place of Arefnah the Jebusite. Then spake Dauid vnto the Lorde (when he sawe the Angel that smote the people,) & said: loo, it is I that haue sinned, and I that haue done wyckedly. But these shepe, what haue they done? let I praye the thine hande be on me and on my fathers house.

And Gad came the same day to Dauid, and said vnto him: go by and reare an aultare vnto the Lord in the threshynge flowre of Arefnah the Jebusite. And Dauid (accordynge to the sayings of Gad) went by as the Lorde commaunded. And when Arefnah looked, and sawe the kynge, and his seruantes comynge towarde him, he went oute: and bowed him selfe to the kynge, flat on his face to the grounde, and sayde: wherfor is my Lorde the kynge come to his seruante? And Dauid said: to bye the threshynge flowre of the, for to make an aultare vnto the Lord, that the plague may cease from the people.

And Arefnah sayde vnto the kynge: let my Lorde the kynge take and offer what semeth him good in his eyes: be holde here be oxen for sacrifice, and heawdes, and the other instrumentes of the oxen for wood. And Arefnah the kynge stonde gaue all to the kynge, and sayde moreouer vnto the kynge: the Lorde thy God accepte the. But the kynge sayde vnto Arefnah: not so, but I will

# Dauid. iiii. Kinges. Adoniah Fo. lx

I wyl bye it of the at a pryce, and wyl not offer sacrifice vnto the Lorde my God that shall cost me nought. And so Dauid boughte the threhyngs flowre, and the oren for fyfye cycles of syluer. And Dauid bylt there an aultare vnto the Lorde, and offered burnt sacrifices and peaceofferpynges. And so the Lorde was agreed with the lande. And the plague ceased from Israel.

**T**he ende of the seconde boke of Samuel: which they commonly cal the seconde of the kynges.

## The thirde boke

of the kynges after the rekyngye of the Latenistes: which after the hebreues is called, the fyfthe of the kynges.

### The fyfthe Chapter.

**T**he younge virgin Abisag kepeth Dauid in hys extreme age. Adoniah occupeth the realme: vnto the death of his father. Salomon is annointed kyng: and then Adoniah dyeth.

**W**hen kyng Dauid, was waxen olde & styken in yeres, though they couered him w clothes, yet he caughte no heate: wherfore his seruantes said vnto him: let there be soughte for my Lorde the kyng a younge mayden to wayte vpon him and to cheryshe hym. And let her lye in thy bosome, that my Lorde the kyng may get heate. And so they soughte for a fayre Damosel thowt out al the coostes of Israel, & founde one Abisag a Sunamite and broughte her to the kyng. And the Damosel was exceedyng fayre, and cheryshed þ kyng and ministred to him: But the kyng knewe her not.

But Adoniah the sonne of Hagith exalted him selfe, sayinge: I wil be kyng. And he gat him a charet and horsemen, and fyfye men to runne before hym. And his father rebuked hym not at any tyme, nor sayd so much to hym, as why dost thou so. And he was therto a

goodly man, and his mother bare him nexte after Absalom. And he continued with Ioab the sonne of zacariah, & with Abiathar the priest. And they holpe Adoniah. But Sadock the priest, Banasah the sonne of Jehoiada, Nathan the prophet, Semei and Rei, and all þ men of myght which were with Dauid, fauoured not Adoniah. And Adoniah sacrificed shepe and oren, and fatpynges at the stone of zohelath, whiche is faste by the well of Rogel, and bad al his brethren the kynges sonnes, and all the men of Iuda the kynges seruantes. But Nathan the prophet and Banasah and the myghtye men and Salomon his brother he bad not.

Wherupon Nathan spake vnto Bethsabe the mother of Salomon, sayinge: hast thou not hearde howe that Adoniah the sonne of Hagith dothe ragne, vnto the kyng vnto our master Dauid. Nowe therfore come that I maye geue the counsell, howe to saue thyne owne lyfe, and the lyfe of thy sonne Salomon. Hence and get the vnto kyng Dauid, and saye vnto him: dydest not thou (my Lorde o kyng) swere vnto thy hande: mayde, sayinge: Salomon thy sonne shall ragne after me, and he shall sit vpon my seate: why is then Adoniah made kyng. And se, whyle thou yet talkest there with the kyng, I wyl come in after the, and wyl ende thy wordes.

And Bethsabe went in vnto þ kyng into the chambere. And the kyng was very olde, and Abisag the Sunamite ministred vnto him. And Bethsabe stouped and made obeysaunce vnto the kyng. And the kyng sayde: what is thy matter. And she answered and said: My Lorde, thou swarest by the Lorde thy God vnto thyne handmayde: Salomon thy sonne shall raigne after me, and he shall sit vpon my seate. But nowe se, Adoniah is kyng, & thou my Lord, the kyng wottest it not. And he hath offered oren, fatpynges, and shepe aboudantly, and hath called al the sonnes of þ kyng, and Abiathar the priest, and Ioab the captaine of the hoste. But Salomon thy seruant hath he not hydden. And now my (Lorde o kyng) the eyes of all Israel wayte on the, to tell them who shall sit on the seate of my Lorde the kyng.

g.iiii.

after

Some reade by Rogel. 1. 2. 3. 4. 5.



That is,  
that seme  
to haue  
offended  
& synned  
agaist the  
when we  
be depre-  
ued fro  
kyngdom

after him. for elles when my Lord the kyng is laide to rest with his fathers, I & my sonne Salomō shal be sinners.

And beholde whyle the yet talked with the kyng, Nathan the prophet was come. And they tolde the king, say- ing: here cometh Nathan the prophet. And when he was come before the kyng, he made obeysaunce vnto the king vpon his face vnto the ground, and said:

**D** My Lord o kyng hast thou said, Adoniah shal raygne after me, & he shall sit vpon my seate: for he is gone downe this daye, and hath offered oxen, fatlinges, & shepe aboundantly, and hath called all the kynges sonnes and the cap- taines of the host, & Abiathar the priest. And se, they eate and drinke before him and saye. God saue kyng Adoniah. But me thy seruauit and Sadock the priest, and Banaiah the sonne of Jehoiada, and thy seruante Salomon he hath not called. Is this thyng done of my Lord the kyng, and yet woldest not shewe me thy seruauit, who should sit on the seate of my Lord the kyng after him?

Then kyng David answered, and said: call me Bethsabe. And she came in and stode before him. And the kyng swate, saying: As sure as the Lord (that hath tye my soule out of all aduersyte) liueth: euen as I swate vnto the by the Lord God of Israel, saying: Salomō thy sonne shal raygne after me, and he shall sit vpon my seate for me, so wyll I do this daye. And Bethsabe bowed on her face to the erth, & dyd obeysaunce vnto the kyng, and sayd: I pray God my Lord kyng David maye liue euer.

**E** Then sayde kyng David: call me Sadock the priest, and Nathan the prophet, and Banaiah the sonne of Jehoiada. And when they came before the kyng. The kyng said vnto them: take ye pou the seruantes of your Lord, and set Salomon my sonne vpon myne owne Mule, and carpe him downe to Gihon.

And let Sadock the priest, & Nathan the prophet anoynte him there, to be kyng ouer Israel. And then blowe ye with trompettes, and saye: God saue kyng Salomon. And then come vp after him, and let him come and sit vpon my seate. For he shal be kyng in my steade. And him I haue comaunded to be

captayne ouer Israel and Juda. And Banaiah the sonne of Jehoiada answered the kyng, and said: Amen, and so I praye God that the Lord God of my Lord the kyng say so to. And as the Lord hath bene with my Lord the kyng, euen so, I praye God that he may be with Salomon, and that he make his seate gloriouser then the seate of my Lord kyng David.

And so Sadock the priest & Nathan the prophet, and Banaiah the sonne of Jehoiada, and the Crethites and the lethites went downe, and set Salomon vpon kyng Davids Mule, & brought him to Gihon. And Sadock the priest toke an horn of oyle out of the tabernacle, & anoynted Salomō. And al they of the people blewe trompettes, and al they said: God saue kyng Salomō. And al the people came vp after him, piping with pypes, and reioysyng greatly, so that the erthe range with the sounde of them.

And Adoniah and al the gesses that were with him, hearde it, euen as they had made an ende of eatyng. And when Joab hearde the sounde of the tropet, he sayde: howe happeneth it that there is suche a noyse in the cyttyer. And as he yet spake, se, Jonathas the sonne of Abiathar the priest, came. And Adoniah sayde: come in, for thou arte a lustye bloude, and byngest good tydpuges. And Jonathas answered and sayde to Adoniah: Merely our lord kyng David hath made Salomō kyng. And the kyng sent to him, Sadock the priest, & Nathan the prophet: & Banaiah the sonne of Jehoiada, & the Crethites & the thelethites, & they haue set him vpon the kyngs Mule. And Sadock the priest & Nathan the prophet haue anoynted him kyng in Gihon. And as they came vp againe, & reioysed, the citty did soude againe. And this is the noyse ye haue heard. And therto Salomō sitteth on the seate of the kyngdome. And mozeouer the kynges seruantes went in to blesse our lord kyng David, say- ing: thy god make the name of Salomō moze honourable then thy name, and his seate moze gloriouser then thine. And the kyng bowed him selfe vpon the beed. And last of all thus sayde the kyng: blessed be the Lord God of Israel: which hath made

# Salomō is iii. Kinges. anoynted Fol. lxi

made one to syt on my seate thys day,  
euen myne eyes seynge it.

And all the gesses that were wyth  
Adoniah were assayde, & rose vp, & wēt  
euery mā hys waye. And Adoniah fea-  
rynge Salomō arose, & went & caught  
holde on the hornes of the aultare. And  
it was tolde Salomon, howe p̄ Adoni-  
ah for feare of kynge Salomon, hathē  
caught hand fast by the hornes of the  
aultare, sayinge: let kynge Salomon  
swere vnto me thys daye, that he wyl  
not slei hys seruante with the swerde.  
And Salomon sayde: Vt he wyl be a  
child of vertue, there shall not an heere  
of him fal to p̄ earthe. But & yf wicked-  
nesse shalbe founde in him, he shall dye  
for it. And therupon kynge Salomon  
sent & fet hym downe from the aultare.  
And he came and dyd obeyssaunce vnto  
kynge Salomon. And Salomon sayd  
to hym: get the to thine house.

**The notes.**

a. Here it appeareth that to be set upon the seate,  
signifieth to bere rule and to haue dominion or  
iurisdiction, as in manye places here after and  
Ezech. xix. d.

**The. ii. Chapter.**

David dyeth. Adoniah requireth to haue Abisag  
to hys concubine, and therfore Salomon commaundeth  
to slei hym. Adoniah is put frome hys priesthode. Se-  
mel and Joab are slayne.

**W**hen p̄ dayes of David were  
drawen nye, that he shoulde  
die, he charged Salomō his  
sonne, saying: I must walke  
by the waye of al the worlde, neuerthe-  
later be thou stronge, & quite thy selfe  
manfullpe. And see that thou kepe the  
appoyntment of p̄ Lorde thy God, that  
thou walke in hys wayes, & kepe hys  
commaundemētes, ordinaūces, lawes  
and testimonies, euen as it is wytten  
in the lawe of Moyses: that thou mayst  
vnderstande all that thou oughtest to  
doe, and all that thou shouldest medyll  
with. That the Lorde may make good  
hys promesse which he hath promised  
me, sayinge: yf thy chyldren shall take  
hede to their wayes, that they walke  
before me in trueth, wyth al their hear-  
tes, & wyth all their soules: then thou  
shalt neuer be without one sytting on  
the seate of Israell.

\*Moreover, thou wottest, howe Jo-  
ab the sōne of saruiath hath serued me,  
and what he hath done to the two cap-

taines of the hoostes of Israell: vnto  
Abner the sonne of Ner, and vnto I-  
masa the sonne of Iether: howe he slei  
them, & shed the bloude of war in tyme  
of peace, and put the bloude of warre  
vpon hys gyrdle that was about hys  
loynes, and in hys shoes that were on  
hys fete. Deale with hym therfore ac-  
cording to thy wyledome, and se p̄ thou  
brynge not hys hore head downe to the  
grauē in peace. \* And shew kindnes vnto  
the sōnes of Berselai the Gileadite,  
& let the be amonge them that eate at  
thine owne table, because they so claue  
to me when I fled frome Abalom thy  
brother.

\* And se, thou hast with the, Semel  
p̄ sonne of Gera, the sonne of Gemini, of  
Bahurim, which cursed me with a bit-  
ter curse what tyme I went to Maha-  
nahim. But he came agaynst me to  
Jordan, and I sware to hym by the  
Lord, sayinge: I wyl not slei the wyth  
the swerde. But pardon thou him not.  
Thou art a man of wisdom, and shalt  
knowe what to doe to hym, se therfore  
that thou brynge hys hore head to the  
grauē with bloude.

And so David rested wyth hys fa-  
thers, & was buried in the cite of Da-  
uid. And the dayes which David raig-  
ned vpon Israell, were fourtye yeres:  
seuen yeres in Hebron, & thirtie & thre  
yere in Ierusalem. \* And Salomō late  
vpō p̄ seate of David his father, & hys  
kyngdome was stablyshed myghtelpe.

After that Adoniah the sonne of Da-  
uid came to Bethsabe the mother of  
Salomon. And she sayd: \* Betokeneth  
thy commynge peace. And he sayde: it  
betokeneth peace. Then sayd he, I ha-  
ue a matter to shewe the. And she sayd:  
say on. And he sayd: thou knowest that  
the kyngdome was myne, & that all Is-  
rael put their eyes on me, & I shoulde  
raygne, howe be it the kyngdome was  
turned away, & geue to my brother, for  
it was appoynted him of the Lord: and  
nowe I aske a petition of the, whereof  
denie me not. And she said vnto him: tel  
what it is. Thē he said: speake, I pray  
the, vnto Salomon p̄ kyng (for he wyl  
not saye the nay) p̄ he geue me Abisag  
the Sunamite to wyfe. And Bethsabe  
sayde: well, I wyl speake for the vnto

b. b.

to



# Adoniah / Joab iii. Kynges. Semei

to the kyng.

And ther vpon Bethsabe went vnto kyng Salomon, to speake vnto hym for Adoniah. And the kyng rose vp & gaynst her and bowed hym selfe vnto her: and sette hym downe on his seate.

Mark. x. c

And there was a seat set for the kyng's mother, & she sat on his right side. The she sayde: I must desire a litle peticion of the: I praye the \*saye me not naye. And y<sup>e</sup> kyng sayd vnto her: aske on my mother: for I wil not say the naye. And she sayd: let Abisag the Sunamite be geuen to Adoniah thy brother to wyfe. And kyng Salomon answered, & sayd vnto his mother: why doest thou aske Abisag the Sunamite for Adoniah: but rather aske for hym y<sup>e</sup> kyngdome, seinge he is mine elder brother: eue for him aske it & for Abiathar the priest, & for Joab the sonne of zacariah. Then kyng Salomon sware by the Lorde, sayinge: <sup>a</sup>God do so to me, & so thereto yf Adoniah haue not spoken this word agaynst his own life. Now therfore as surely as the Lorde lyueth, which hath stablished me, and set me on the seat of Dauid my father, & whiche hath made me an house as he promysed me, Adoniah shal dye this day. And kyng Salomon sent by the hande of Banaiah the sonne of Jehoiada, and smote hym that he dyed.

And vnto Abiathar the priest, sayd the kyng: gette the to Anoth vnto thyne owne felde, for y<sup>e</sup> arte worthy of death: but I wyl not at this tyme kyll the, because thou barest the atck of the Lorde Jehouah befoze Dauid my father, and bycause thou suffrest with my father in all hys afflictions. And so Salomon put away Abiathar fro be yng priest vnto the Lorde: to fulfyl the wordes of the Lorde whiche he spake ouer the house of Eli in Siloh. Then tithynges came to Joab: for Joab had tourned after Adoniah but not after Salomon. Wher vpon he fled vnto the tabernacle of the Lorde and caughte \*handfast on the hornes of the aulter. And it was tolde kyng Salomon, how that Joab was fled vnto the tabernacle of the Lorde and stode by y<sup>e</sup> aulter. Then Salomon sente Banaiah the sonne of Jehoiada, sayinge: goe & smite

hym. And when Banaiah was come to the tabernacle of the Lorde, he sayd vnto hym: thus sayeth the kyng, come out. And he sayde, naye: but I wyl dye euen here. And Banaiah broughte the kyng's worde, sayinge: thus sayde Joab and thus he answered me.

And the kyng sayde: do euen as he hath sayde: smyte hym, & burie hym, & take awaye the bloude (whiche Joab shed causelesse) frome me and from the house of my father. And y<sup>e</sup> Lorde byng his bloude vpo hys owne head, for he smote two men ryght wyser and better then he, and slue them with the swerde, my father vnwetyng: euen Abner the sone of Ner, captayne of the host of Israel, and Amasa y<sup>e</sup> sonne of Jether, captayne of the hoozte of Iuda. And their bloud retorne vpon the head of Joab, and on the head of hys seede for euer. And prosperite be vnto Dauid, & vnto hys seed, and vnto his house, and vnto hys seate, of the Lorde for euer.

And Banaiah the sonne of Jehoiada went vp, and smote him, & slue him, & buried him in hys owne house in the wilderness. And the kyng put Banaiah the sone of Jehoiada in his rowme ouer the hoozte, and put Sadocke the priest in the rowme of Abiathar.

Then the kyng sent and called Semei, and sayde vnto him: buylde the an house in Ierusalem, & dwel there: & see that thou goe not once thence any whither, for be thou sure of it, the day thou goest out & passest ouer y<sup>e</sup> ryuer of Cedron, thou shalt dye for it, & thy bloude shall be on thyne owne head. And Semei sayde vnto the king: it is wel said: as my lord the kyng hath sayde, so wyl hys seruaunte doe. And Semei dwelt in Ierusalem manye a day. And it chauced at the end of thre yerres that two of the seruauntes of Semei rane awaye vnto Achis sonne of Maacah kyng of Geth. And one tolde Semei, sayinge: se, thy seruauntes be in Geth. And Semei stode vp, and saddled hys asse, and gat him to Geth to Achis, to seke hys seruauntes, and came & brought them agayne from Geth.

But it was tolde to Salomon, how that Semei had gone frome Ierusalem to Geth, and was come agayne. And

Whicheg  
therby to  
haue sa-  
ued hym  
selfe, & to  
haue dy-  
ue of hys  
death for  
a tyme: in  
lyke ma-  
ner dyd A-  
doniah,  
as in the  
i. chap. of  
this boke  
g.

the kinge sent & called Semet, & sayde vnto him: dyd not I adiure the by the Lord, & testifie vnto the, saying: be sure whe so euer thou goest out, & walkest abroad anye whether, thou shalte dye for it: And thou answeredst me: it is good tydynges that I haue hearde. Why then hast thou not kept the oth of the Lorde, and the comaundement that I commaunded thee.

And then the kinge sayde to Semet: \*thou remembrest all the wyckednesse which thyne heart knoweth, that thou diddest to Dauid my father. The Lord therefore render agayne thy wickednes vpon thyne owne head: & kinge Salomon be blessed, & the seate of Dauid be stablyshed before the Lorde for euer. And þe kyng commaunded Banatah the sonne of Jeholada: whiche went oute & smote hym that he dyed. And so was the kyngdome stablyshed in the hande of Salomon.

#### The Notes.

God do so and so &c. was a custumable of the of the Hebrewes, as it is sayde. Ruth. i. c.

#### The. iii. Chapter.

Salomon taketh Pharaos daughter to wyfe. The Lorde apereyth to hym and geueth hym wysedome. The playnyng of þe two harlottes who shoulde owe the lyf of a childe: and Salomons sentence therein.

**W**hen Salomon drewe affinite with Pharaos king of Egypt, and toke Pharaos daughter & brought her in to the city of Dauid, vntil he had made an ende of byldynge hys owne house, & the house of þe Lord, & the walles of Ierusalē rōude aboute. Only þe people sacrificed in aulters made on hylls, because there was no house bylt vnto þe name of þe Lord, vntil thole dayes. And Salomon loued the Lorde, and walked in the ordinaunces of Dauid his father, saue only that he sacrificed & offered incense vpon aulters in hylls. \*And þe kinge went to Gibeon, to offer therfor þe was a great offerig place. And there Salomon offered a thousande burnt offeringes vpon þe aulter. And in Gibeon the Lorde appeared to Salomon in a dreame by nyghte. And God sayd: aske what I shall geue the. And Salomon sayd: thou hast thewed vnto thy seruante Dauid my father greute merce, accorpyng as he

walked before the in truth, & in righteousnes, & playnesse of heart with the. And thou hast kept for hym this great mercie, & thou hast geue him a sonne, to syt on hys seate: as it is come to passe thys daye. \* And nowe Lorde, my God, it is thou that hast made thy seruante kyng in steade of Dauid my father. \* And I am a yōge lad & wote not how to order my selfe. And thy seruant is in the middes of thy people, whiche thou hast cholen, a people that are so manye that they cā not be told nor nombred for multitude. \* Geue therefore vnto thy seruante an vnderstandynge hearte, to iudge thy people, & to decerne betwene good & bad. For who is able to iudge this thy so weyghtie a people?

And it pleased the Lorde well, that Salomō had desired this thing. Wherefore God sayd vnto him: because thou hast asked this thing, & haste not asked long lyfe, neither hast asked riches, nor the liues of thyne enemies, but hast asked the discrecion to vnderstāde equite. Se, I haue done accorpyng to thy petition: and behold, I haue geuen the a wise and an vnderstandynge heart, so þe there was none like the before the, neither after the shal any aryse lyke vnto the. And thereto I haue geuen the that which þe askedest not, both riches, & honoure: so that there shall be no kyng lyke the al thy dayes. And yf thou wilt walke in my wayes, to kepe myne ordinaunces and comaundemēt, as Dauid thy father dyd walke, I wyll lenger then thy dayes also. When Salomon awoke, this was hys dreame. \* And he came to Ierusalē & presented him selfe before the arcke of the testament of the Lorde, and offered burnt offeringes and peace offeringes, and made a feast to all his seruantes.

Then came there two women, that were harlottes vnto the kyng, & stode before hym. And the one of the sayd: my lord: I & thys woman dwell bothe in one house. And I was deliuered of a childe wher in the sayde house: And þe thiede day after þe I was deliuered, she was deliuered also: we two beynge together and no straunger wās in the house, saue we two alone. And this wyues childe dyed in a nyght, for she had

ii. Par. c. u

Dap. ix. a B

Dap. ix. a

C

iii. Re. xv. a

ii. Par. i. a

ouer.



Dr. Smo-  
thered.

\*ouerlayd it. And the she arose at mid-  
night, & toke my sone fro my side, while  
thyne hande mayde slepte, and layed it  
in her bosome, and put her deed childe  
in my bosome. And when I arose vp in  
the mornynge to geue my childe sucke:  
se, it was deed. But when I had looked  
more diligentlie vpon it in þe mornynge:  
Beholde, it was not my sone, whyche  
I did beare. And the other womā said:  
it is not so: but the liuinge is my sone,  
and the dead thyne. And she sayde a-  
gayn: thou sayest vntreue, for the dead  
is thy sone, & the lyuynge myne. And  
thus they pleated before þe kyng. The  
sayde the kyng: the one sayeth, thys  
that is aloue is my sone, and the deed  
is thyne. And the other sayeth nay: but  
thy sone is deed, and the lyue childe  
is myne. Then sayde þe kyng: brynge  
me a swerd. And they brought a swerd  
before the kyng. And then the kyng  
sayde: Deuide the liuing childe in two,  
and geue the one halfe to the one, and  
the other to the other.

a. By her  
bowelles  
are vnder  
stand the  
mouynge  
& thyn-  
kyng of  
her heart.  
Luke. i.  
g.  
Make. vii. c

Then spake the woman whose the  
liuinge childe was, vnto the kyng (for  
her bowelles perned vpon her sone) &  
sayde: I beseeche the my lord, geue her  
the lyuynge childe, and in no wyse slep  
it. And the other sayde: it shall be nei-  
ther myne nor thyne, but deuyde it.  
Then þe kyng answered, and sayd: \*ge-  
ue her the liuinge child, and slep it not,  
for she is the mother therof. And al Is-  
rael heard of the iugement, whiche the  
kinge had iudged, & feared the kinge:  
for they sawe that the wisdom of God  
was in hym to doe iustyce.

#### ¶ The. iiii. Chapter.

The Pyntes and euclares vnder Salomon. The  
purueyners for his vitayler. The nombze of hys hoyses  
and of hys parables.

**A**nd so kyng Salomon was  
king ouer al Israel. And these  
were hys Lordes: Azariah  
the sonne of Sadocke the  
priest: Elithozeph and Abiah þe sonnes  
of Sissa, Scribes. Jehosaphath the  
sonne of Abilud, the recorder. And Ba-  
naiah the sonne of Jehoiada was ouer  
the host. And Sadocke and Abiathar  
were the priestes. And Azariah, þe sonne  
of Nathan was ouer the general recei-  
uers. And zabud the sonne of Nathan  
was a wayer and the kynges com-

panion. And Ahisar steward of þe hous-  
holde: And Adonira sonne of Abda, o-  
uer the tributes.

And Salomon had twelue generall  
receauers ouer all Israel, whiche he  
stayned the kyng and his household:  
eche man hys monethe in a yere made  
prouision for necessary thyngs, whose  
names are these: The sonne of Hur in  
moüt Ephraim: the sonne of Dekar in  
Manasse, in Sale in Bethsames, in E-  
phraim in Bethhanā: the sonne of Heseb in Ju-  
dah, & to him pertayned Socoh & al  
the lande of Nepher: the sonne of Abi-  
nabad, whiche had all the regions of  
Dor, and Tapheth þe doughter of Sa-  
lomon was his wyfe: Baanah the sonne  
of Abilud had Chanach & Hagedo, and al  
Bethsan whiche is by zachanah be-  
neath Jezrahell, and from Bethsan to  
Abell Gehulah, euen vnto þe place be-  
yond Teemā þe son of Gaber had Ba-  
moth Gilead, & his were the townes of  
Jair the sonne of Manasse, whiche lye  
in Gilead, & hys was the costes of Ar-  
gab in Basan, thre scoze greete cityes  
with walles and barres of brasse.

Ahinadab the sonne of Ado had Ma-  
hanaim: Ahimaaz had Nephtalim, &  
he had taken Basemath þe doughter of  
Salomon to wyfe. Baanah the sonne  
of Hulai had Aser, and Aloth: Jehos-  
aphat the sonne of Pharuah had Is-  
char, & Semei the sonne of Elah had  
Beniamin: Gaber the sonne of Uzi had  
the contreye of Gilead and the lande  
of Sehon kyng of the Amorites and of  
Og kyng of Basan, and was alone re-  
ceauer in the lande. And Juda and Is-  
rael were manye eue as þe lande of the  
sea in nombze, eatinge, drynkinge and  
makynge mery. \* And Salomon cary-  
ned ouer all kyngdomes, from the re-  
uer thorow out al þe lande of the iheru-  
salmes: vnto the borders of Egypt, and  
they brought presentes, & serued Sa-  
lomon all the dayes of hys lyfe.

And Salomons fode was in one day  
thryttie quarters of manchet flour, &  
thre scoze quarters of mele: ten stalled  
oxen, & twentie out of the pastures, and  
an hundred shepe, and Gootes, besydes  
heartes, buckes and buballes and fat  
poultry, for he ruled in al þe regions on  
the other syde Euphrat, fro Taphlat  
to

# Salomon iii. Kinges. Hiram Fol. lxxiiij

to Gaza, & also ouer al þ kinges on the other side the sayd Euphrates. And he had peace with all hys seruauntes on euerye side. And Iuda & Israel dwelte with out feare, euerye man vnder hys hyne and vnder his figge tree, fro Dauid to Bersabe, al the dayes of Salomon.

**D** And Salomon had fouertie thousand stables of horses for charettes, & twelue thousand horsmen. And þ forsayde general receauers made purueyaunce for kynge Salomon and for al þ came to kynge Salomons table, euery man hys moneth, so þ there lacked nothyng. And as for barlye and streyme for the horses and bestes, they brought vnto the places where the officers were, euerye man in hys offyce.

**\*And** God gaue Salomon wysdome & vnderstandyng exceeding much, & a large hert, euē as þ sand alonge by the sea bancke: so þ Salomons wysdome exceeded the wysdome of al the of the East contreye, & all the wysdome of the Egyptians. And he excelled all men in wysdome, bothe Ethan the Ezrahite, & Heman, Chalcol, and Dodai þ somes of Mahol. And his name sprede abroad amonge all nacjons on euerye syde. And Salomō wrote thre thousand proverbes. And his songes were a thousande and siue. And he dysputed of trees, euē fro þ Cedar tre þ groweth in Libanō, vnto the floe þ spryngeth oute of the walle. And he dysputed of bestes, foules, wormes and fishes. And there came of al nacjons to heare the wysdome of Salomon, and from all kynges of the earth, whiche hearde of hys wysdome.

## The. v. Chapter.

**¶** Hiram sendeth Cedar timbre to þ byldyngs of the temple. The dyscrecion of the workes.

**A**nd Hiram kinge of Tyre sent his seruauntes vnto Salomon, for he had hearde, þ they had anoynted hi king in þ rowme of his father. \* And therto Hiram was euer a louer of Dauid. \* And Salomō set agayne to Hiram, sayng: þ knowest of Dauid my father, how he coulde not bylde an house vnto þ name of þ Lord his God, for war whiche he had on euery syde, vntyl the Lord had put the vnder þ soles of his fete. But now the Lord my God hath geue me rest on euery syde, so þ there is nether aduersarpe, nor any euil plage.

And therfore I am disposed to bylde an house vnto the name of the Lord my God, as he promysed Dauid my father, sayinge: thy sonne which I wyll put vpon thy seate for the, he shal bilde an house vnto my name. Nowe then comaunde þ they hewe me Cedar trees in Libanon. And let my seruauntes be wth thine, & I wil geue þ hire of the seruauntes, in all suche thynges as thou shalt appoynte, for thou knowest that there are not amonge vs, that can skyl to hewe timbre, lyke vnto the Sidons.

When Hiram heard the wordes of Salomon, he reioysed greatly, & sayd: Blessed be the Lord this daye, whiche hath set Dauid a wyse sonne ouer this myghtye people. And Hiram sent agayne to Salomon, sayinge: I haue accept the request whiche thou sentest to me for, & wyll satisfie all thy luste, concernyng timbre of Cedar trees and fyre. My seruauntes shal brynge the fro Libanon to the sea. And I wyll conuey the by shipp vnto the place þ thou shalte sende me worde, and wyll cause the to be discharged there, that thou mayst receyue them. And þ shalt do me this pleasure agayne, to minister fode for myne house. And so Hiram gaue Salomō Cedar trees, & fyre trees, as muche as he desired. And Salomon gaue Hiram twētie thousand quarters of wheate to fede his household withal, & .xx. buttes of pure oyle. And so much gaue Salomō to Hiram yere by yere.

And the Lord gaue Salomon wysdome as he promysed hym. And there was peace betwene Hiram and Salomon, & they were confedered together. And kynge Salomon reyled a tribute thowowe out all Israel. And the tribute was thirtie thousande men, whiche he sente to Libanon, .x. thousande a moneth by course, so þ they were .i. moneth in Libanon, & .ii. monethes at home.

\* And Adoniram was ouer the tribute. And Salomon had thre skore & ten thousande þ bare burdens, & foure skore thousand masons þ hewed in the mountaynes: besydes the lord; he had, to ouer se the worcke, in nombre thre thousand & thre hundred, whiche ruled þ people that wrought in þ worcke. And at the comaundement of the king, they brought

11. Re. vii. 10

C

D

11. Re. xiii. 10 and. xii. 10



broughte great stones, and þe fre ston, & hewed therto to laye in þe foundacion of þe house. And Salomons masons, & þe masons of Hira dyd hewe the, with the of þe borders. And so they prepared both tymber and stone to bylde the house.

### The. vi. Chapter.

The frame & forme of þe temple porch and anteer. v.

**A**ND it came to passe, the four hundred & foure score yere (after the chylde of Israel were come out of þe lade of Egypt) \* & þe in þe fourth yere of the raigne of Salomon hyon Israel, & the seconde moneth called \* zif, þe he \* began to bilde þe temple vnto þe Lorde. And þe house whiche Salomon bylte for the Lorde, was thre score cubites long and twentye brode, & thyrtye cubites hye. And the \* porch that was before the bodie of the temple, was twentie cubites long, after þe measure of þe bredeth of the house, & ten brode, euen at þe verpe ende of þe house. And he made vnto the house windowes to open and shutte.

And vnder þe walles of the house he made galaries rounde aboute, bothe rounde aboute the temple and also the quere. And so made syde rounde about. And the nethermoste galarie was .v. cubytes brode, & the myddle galarie vi. And the thirde. vii. cubites brode. For he made the walles without wher on the beames lay, euer thinner & thinner, so that they were not fastened in the walles of the house. And the house was bylte of stone, made perfecte all readye per it was broughte thither, so that there was neither hammer or axe ether anye tole of yron heard in the house, whyle it was in byldynge.

**B** And the doore of the middle galarie was in þe ende of þe house on the righte syde. And men went by with windyng seares into the myddle galarie, and out of the myddle into þe thyrde. And so he bylte the house, and finished it, and couerte it with beames of Cedar timber, made holow and ioyned together. And then he bylt chambers ouer al the temple of fyue cubytes heygth, & coupled the house together with beames of Cedar.

And the worde of the Lorde came to Salomon, sayinge: concernynge the

house whiche thou art in byldynge, if thou wylte walke in myne ordynaces, and execute my lawes, and kepe all my commandementes, to walke in the: Then wyl I make good vnto thee my promysse \* whiche I promysed Dauid thy father. \* And I wyl dwel amonge the children of Israel, and wyl not forsake my people Israel. And so therfore Salomon bylte the house and finished it, and spyled the walles of the house within, with ribbes of Cedar tre: euen from the pauemente vnto þe rouffe dyd he spyle it within, and boarded the floure of the house with planches of firre.

And he spyled twentie cubytes in the ende of the temple bothe floore & walles, wth bordes of Cedar, and dressed it within to be the quere & place most holye. And þe first house, that is to say, the body of þe temple without, was fourtie cubites longe. And the Cedar of þe house within, was karued wth knoppes, & grauen with floures, & all was Cedar timber, so that no stone was sene. And the quere þe was within the temple, he prepared to set there the arcke of þe appoyntment of the Lorde. And the quere before, was .xx. cubytes longe, and twentie in bredeth, & twelue in height. And spyled it with pure golde, and boarded the aulter with Cedar.

And Salomon filled the house with in also with pure golde. And he made golden barres runne along the quere, whiche he had couered with gold. And the whole house, he ouerlayde wth golde, vntill he had ended it. And the aulter that was in the quere, he ouerlayde with golde also.

And within the quere he made two \* Cherubins of oliue tre, tē cubites hie a pece, and every wyngē fyue cubites longe: so that fro the vntermost part of þe one wyngē vnto the vntermost part of the other, were ten cubytes.

And the other Cherub was ten cubytes hye also: so that both Cherubes were of one measure and one spyle. The heygth of the one Cherub was ten cubites, & so was it of the other. And he put the Cherubes in the myddle of the inner house. \* And the Cherubes stretched their wynges, so that the one wyngē of the one touched the one wall, and

That is, April or thereabouts. Som wil saye. I see vii. \* Joh. x. Act. xii. and, v. c.

and the one wyng of the other touched the other wall. And the other two wynges of the touched one another in the myddes of the house. And he ouerlaped the Cherubes with golde.

And all the walles of the house rounde aboute, he garnyshed w<sup>th</sup> worke of Cherubes and paulme trees, and graue floures, bothe within the quere, and wythoute in the temple. And the floure of the house he couered w<sup>th</sup> golde bothe within the quere and also wythoute the temple. And in the enterpyng of the quere he made two dozes of olyue tree, wyth the bypper and two syde postes fyue square. And the two dozes of olyue tree, he graued the w<sup>th</sup> grauing of Cherubes, and paulme trees: and graued floures, and couered them with golde, and layde golde ouer the Cherubes and also the paulme trees. And in like maner vnto the doze of the temple, he made postes of olyue tree. iiii. square, and two dozes of fyre tree, and ether doze wyth two foldyng leues, & graued thereon Cherubes paulme trees, and floures, and couered them with golde made playne by a ruelar.

And then he bylte the inner courte wyth thre rowes of hewed stone, and one rowe of Cedar woode.

In the fourthe yere of hys raygne was the foundation of the house of the Lorde layde, euen in the moneth of \*zif, and in the xi. yere of the moneth \*bul, which is s. viii. moneth, it was fulfilled in all that pertayned thereto, & fashioned as it shuld be in al poyntes: and so was he. vii. yere in byldyng of it.

### ¶ The. vii. Chapter.

The byldyng of the house of Salomon. The house of Pharaos daughter. The forme of the pylars of brasle, of the bylden sea. &c.

**A**ND Salomon bilt his owne house in. xiii. yere space, and ful finished it. And he bylte the house of the woode of Libanon, an hundred cubites longe, and fiftie brode, & thyrtye hie, foute square with rowes of Cedar pylars, & Cedar beames alonge vpon the pylars. And s<sup>th</sup> rowe was Cedar aboute an hie vpon the beames that laye an hie on the pylars, whych pylars were foute and fyue in nobre, & fteene on a row.

and s<sup>th</sup> spaces betwene the pylars were one agaynste an other thre folde. And all the doozes wyth syde postes were foute square, one agaynste another thre folde.

And he made a porche of pylars fyfte cubites longe, and thyrtye cubites brode: and yet a porche before that w<sup>th</sup> pylars, and a thyrke pylar before that. Then he made a porche to syt and iudge in, syled with Cedar thow out al the pauemētes. And hys owne house (where he kepte resydence in another courte wythoute the porche) was of the same worcke. And then Salomon made an house for Pharaos daughter: whiche he had taken to wyfe, lyke vnto that porche.

And all these thynges were of ryche stones hewed after a measure, and sawed wyth sawes within & wythoute, euen frome the foundation vnto that wheron the beames were layde, and on the out syde therto towarde the greate courte. And the foundation was of ryche stones, and s<sup>th</sup> mightie great stones, of ten cubites, & of egypte. And aboue were ryche stones hewed accordyng to the same syle, and also with Cedar. And the greate courte rounde aboute was with thre rowes of hewed stones and one rowe of Cedar planches. And lyke wyfe was it in the pinner courte of the house of s<sup>th</sup> Lorde, & of the porche of the temple. And kynge Salomon sent and fet one Hiram out of Tyre, a wisedowes sonne of the trybe of Nephtalim, his father beyng of Tyre. Which Hiram was a craftes man in brasle, and \* full of wysdome, vnderstandyng and connyng, to woorken all maner of woorken in brasle. And he came to kynge Salomon, and wroughte al hys woorken. He caste two \* pylars of brasle, of. xviii. cubites a pece hie, and a stryng of. xii. cubites myghte compassse ether of the aboute. And he made two heed peces of molten brasle, to set on the toppes of the pylars, of fyue cubytes longe a pece, w<sup>th</sup> garlandes of brodyed woorken, and whopes of chayne woorken for the heed peces that were on the pylars. vii. for the one & vii. for s<sup>th</sup> other. And he made the pylars, and for ether of the heed peces a garland with two

B

ii. Par. ii. c

Exo. xxxi. a

Iere lvi. c.  
i. pa. xviii. b  
ii. cc. xlv. c



two rowes of pomegranetes to couer the wal. And the heed peces that were on the toppes of þe pyllars were wrought with lyknes in þe porche the space of foure cubites of them. And þe pomegranetes aboue & benethe on the wzethen chaynes that compassed the middle of the heed peces were in nombre two hundred on ether heed pece. And he set vp the pyllars in the porche of the temple, and when he had sette vp the ryghte piller, he called þe name therof Jachin, and when he had set vp the left piller he called the name thereof Boaz. And the toppes of the pyllers were thus wrought with lyknes, and so was their workmanshyppe finished.

*ii. pa. iii. a* \* Then he cast a sea of brasse, ten cubites wyde from bryn to bryn & round in compass, and fyue cubites hye. And a stryng of .xxx. cubytes might compass it about, and vnder the bryn of it as it were apples compassed and embrazed the sea of ten cubytes wyde in two rowes caste wpyth it when it was cast. And it stode on twelue oxen of whiche thre looked North, thre Weste, thre South, & thre East, & the sea on hie vpon them, & al their hynder partes were inward. And it was an hand breadeth thicke, and the bryn wrought lyke the bryn of a cuppe with floutes of lylies. *Dr. thre. ii. pa. iii. a* And it contayned \* two thousande Bathes.

*C* And he made ten botomes of brasse, foure cubytes longe, & foure cubytes brode a pece, & thre hye. And the work of the botomes was on this maner, that þe sydes were as it were flat bordes betwene the ledges. And on the flat bordes betwene the ledges were lyons, oxen and Cherubes. And vpon the ledges that were aboue: and benethe the lions & oxen, was toynd pendat worke. And euery botome had foure brasen wheles, whose axeltrees were also of brasse. And in the foure corners were underfettters vnder the lauatozpe caste sche ouer agaynst hys felowe.

And the stalcke of the lauatozpe was in the myddle of the botome one cubite hye, and a cubyt and an halfe rounde, and it had knoppes there on in þe bare places whiche were foure square not rounde. And vnder þe sydes were foure

wheles and their axeltrees toynd fast to the botome. And the heygth of euery whele was a cubyte and an halfe. And the workmanshyppe of the wheles was lyke the worke of a charer whele. And the axeltrees, the nauelles, spokes and shaftes were all molten. And the foure underfettters in the foure corners were of the verye botomes.

And vnder the stalcke of the lauatozpe in the myddes of the botome was there a rounde fote of halfe a cubyte hye. And thereon playne places and ledges of the self. And he graued in the playne and also on the ledges, Cherubes, Lyons and paulme trees, euery where rounde aboute. And on this maner he made the tenne botomes caste worke: al of one measure, and one stile. Then he made tenne lauers of brasse, contaynyng foure Bathes a pece, and they were of foure cubytes a pece, for euery one of þe botomes a lauer. And he put fyue of those botomes on the ryghte corner of the temple, and other fyue on the lefte: And putte the sea on the ryghte corner of the temple Eastwarde and towarde the South.

And Hiram made pottes, shouelles, and basons, and so finished all the worke that he made kyng Salomon for the house of the Lorde: That is to saye, two pyllars, and two skalpes of the heades that were on the toppes of the two pyllars, and foure hundred pomegranetes vpon two wzethes, two rowes on ether wzethe, to couer the two skalpes of the heades that were on the toppes of the two pyllars: And the ten botomes of brasse with ten lauers vpon them: and a sea with twelue oxen vnder it: And pottes shouelles and basens. And all these vessels whych Hiram made to kyng Salomon for the house of þe Lorde were of bygght brasse. And in the playne of Jordan dyd the kyng caste them: Euen in the clape of the earthe betwene Socoh and zartha. And Salomon left al the vessels vniwarped, for the exceedinge abundaunce of brasce that was in them.

\* And Salomon made all the vessels that pertayned vnto þe house of the Lorde: The aulter of golde, and the table of golde wheron the shewe bread was

was put: And fyue cadellstiches, for the ryght syde, and as many for þe left, befoze the quere, of pure golde: and with flowres, lampes, and snoffers of gold: and bolles, psalteries, basos, spones and fyve pannes of pure golde: a hynges of golde bothe for the dozes of the quere, the place most holpe, and for the dozes of the temple also.

And so was ended all the worke that kyng Salomon made for the house of the Lord. And the \* Salomō brought in the thynges whiche Dauid his father had dedicated in syluer, golde and other vesselles, and put the to the treasure of the house of the Lord.

The notes.

a. Bath, is the name of a certen vessel that contained lyquore vsed among the Hebrues at that tyme, of what quantitie it was is now vncerten.

The. viii. Chapter.

The Arcke is borne in to the temple. A Cloude fylled the temple. The Temple is blessed.

**W**hen \* Salomon gathered the elders of Israel, all the heedes of the trybes and auncient Lordes of þe chyldre of Israel, vnto him to Jerusale, to byngge vp the Arcke of the apoyntment of the Lord, \* oute of the cytie of Dauid, which is Sion. And all the men of Israel assembled vnto king Salomō, to the feast that falleth in the moneth \* Ethanim, which is the seuēth moneth. And when all the elders of Israel were come, þe prestes toke vp the Arcke of the Lord, and brought it and also the tabernacle of witnesse: and all the holpe vesselles that were therein. And the prestes & the Leuites brought them vp. And kyng Salomon, and all the congregacion of Israel, that were assembled, and wēt with him befoze the Arcke, dyd offer shepe and oxen, that coulde not be tolde nor nombred for multitude.

And so the prestes brought the Arcke of the apoyntment of the Lord vnto his place: euē into the quere of the temple, and place most holy, vnder the wynges of the Cherubes. For þe Cherubes stretched oute their wynges ouer the Arcke, and couered bothe it, and also þe stauess therof a hye vpon it. Now be it the stauess were so longe that the endes of the appered out of the holy place befoze the

quere, but were not sene without. And there they be vnto this daye. And there was a nothyng in the Arcke \* saue the two tables of ston which Moyses put there at Horeb, when the Lord made an appoyntment with the chyldren of Israel after they were come out of Egypt.

And whē the prestes were come out of the holy place, then a cloude fylled the house of the Lord, that the prestes coulde not endure to minister, because of the cloude: for the glorie of the Lord had fylled the house of the Lord. Then spake Salomon: the Lord sayd, \* that he wolde dwell in darckenesse. I haue bylt the an house to dwell in, & an habitacion for þe to abide in for euer. And the kyng turned his face, & blessed all the congregacion of Israel, all the cōgregacion standyng. And he sayde.

Blessed be the Lord God of Israel, which hath fulfilled \* with his \* hand, that he spake with his mouthe vnto Dauid my father, sayinge: fro the daye I brought my people Israel out of Egypt, I chose no cytie amonge of the tribes of Israel, to buyld an house, that my name myghte be there: But I haue chosen \* Dauid, to be ruler ouer my people Israel.

And it was in the hert of Dauid my father, to bylde an house for the name of the Lord God of Israel. But the Lord God sayde vnto Dauid my father: in þe it was in thyne hert to bylde an house for my name, thou dyddest well, that thou wast so mynded. Nevertheless þe shalt not bylde the house, but thy sonne that shal come out of thy loynes, he shall bylde an house for my name. And the Lord hath made good his word that he spake. for I stode vp in the towne of Dauid my father, and sate on the seate of Israel, as the Lord promised, and haue bylt an house for the name of the Lord God of Israel. And I haue prepared therein a place for the Arcke, wherein the couenaunt of the Lord is, which he made with oure fathers, after he had brought them out of the land of Egypt. And Salomon stode befoze the aultare of the lord in þe sight of al þe cōgregacio of Israel, & stretched out his handes to heuē, & sayde: \* Lord



# Salomon iii. Kynges.

God of Israel, there is no God like the in heuen aboue, or in the erthe benethe, that kepeth appointmēt & mercye w thy seruautes that walcke before the w all their hertes: which also hast kepthe with thy seruautes Dauid my father, & thou promisedst him. Thou spakest with thy mouthe, & hast fulfilled w thyne hand, as it is come to passe this daye. And now lord God of Israel, kepe with thy seruaunt Dauid my father, that & promisedst him, saying: \* thou shalt not be without one or other before me, sitting on the seate of Israel: Now be it of thy children shall take hede to their wayes & they walcke before me, as thou hast walcked before me. Now then (O lord God) of Israel, let thy worde be stable which thou spakest vnto thy seruaunt Dauid my father.

But in dede can God dwelle on the erthe. Beholde \* nether heuē, nor heuen aboue all heuens are able to contayne the: how muche lesse thē this house that I haue bylde: but loke to the prayer of thy seruaunt, and his supplicacion (O Lord my God) to geue an eare vnto the voyce and prayer whiche thy seruaunt prayeth before the this daye, that thyne eyes maye be open vpon this house, night and daye, and vpon the place, (of which thou hast sayd: \* my name shall be there:) that thou herke vnto the prayer whiche thy seruaunt shall praye in this place. And herken vnto the supplicacio of thy seruaunt and of thy people Israel, which they shall praye in this place: And heare thou vp vnto heuen thy dwelling place, & when & hearest, haue mercye. \* And yf any man trespase agaynst his neybour, and his neybour take an adiuracio to adiuere him with all, & the adiutacion come before thyne altare at this house, then herken thou vp to heuē, & worke and iudge thy seruautes, that thou condempne the wycked to bring his waye vpon his head, & iustifie the righteous, to geue him accordyng to his rightwisnesse. \* When thy people Israel be put to & worke before their enemyes, because they haue synned agaynst the, & afterwarde turne agayne to & & prayse thy name, & praye & make supplicacio vnto & i this house: thē heare thou vp to heuen, & be merciful

full vnto & synne of thy people Israel, & bring the agayne vnto the lād, whiche thou gauest vnto their fathers.

\* If heauen be shut vp, that there be no rayne, because they haue synned agaynst the: yet yf they praye i this place, and prayse thy name and turne from their synnes, thozow thy scourging of them: then heare thou vp to heauē, and be mercifull vnto the synne of thy seruautes and of thy people Israel; that thou shewe them a good waye to walke in, & geue rayne vpon thy lād, that thou hast geuen vnto thy people to enheryte.

If there chaunce darth in the land, pestilence, blastynge, or wytherynge of corne, or that the frutes be deuoured of Grasshoppers or Caterpillers, or yf their enemyes besege them in the lande and in their owne cyties, or whatsoeuer plage or sycknesse chaunce: \* then heare thou vp to heauen thy dwelling place, all the prayers and supplicacions that shall be made of all men thozow out all the people Israel, whiche shall knowlege euery man the plage of his owne hert, and stretch forth his handes vnto this house, and be mercifull, and worke, and giue euery man accordyng to his wayes (euen as & onely knowest euery mannes hert, for thou knowest the hertes of all the children of Adam) that they maye feare the as longe as they lyue vpon the erth whiche thou gauest vnto their fathers. And lyke wyse yf a straunger that is not of thy people Israel, come \* out of a farre contrey for thy names sake (for they shall heare of thy great name, and of thy myghtie hād, and stretched out Arme) and there fore yf he come and praye at this place, heare thou vp to heauen thy dwelling place, & do accordyng to all that the straunger calleth to the for: that all nacyns of the erth maye knowe thy name, to feare the, as do thy people Israel, and that it maye be knowen that this house whiche I haue bylt is called after thy name.

And when they go out to battell agaynst their enemyes, whether soeuer thou shalt send them, & shall praye vnto thee (O Lord) \* towarde the citie whiche thou hast chosen & toward & house that I haue bylt for thy name: heare thou their

1. Es. vii. 1.

Eccl. 6. 6. a  
1. Es. vii. 1.

Deut. xii. 5.

1. Es. vi. 1.

That is, If his neyghbour can se him to sweare.

Deut. xxx. 1.

their prayes and supplications, bp to heauen, and iudge their cause.

And finally whe they shall haue synned agaynst the (for \* there is no man that synneth not) and thou art angrie with them, & hast despyered the to their enemyes, & they be carryed awaye prisoners vnto the land of their enemyes, whether fette or neare, yet if they turne agayne vnto their hertes in the lande (where they be in captiuite,) & retorne and praye vnto the in the lande of them that holde them captiue, sayinge: we haue synned, & haue done wyckedlye, & haue trespassed, & so turne agayne vnto the with all their hertes, & all their soules, in the land of their enemyes (which holde the captiue) and praye vnto the, towarde the lande whiche thou gauest vnto their fathers, and towarde the cite whiche thou hast chosen, and house whiche I haue bylt for thy name: then heare thou their \* prayer and supplication bp to heauen thy dwelling place, and iudge their causes, and be mercifull vnto thy people that haue synned agaynst the, and vnto all their trespass that they haue trespassed agaynst the, and get the fauoure in the syght of the that holde the captiue, that they maye haue compassion on them. for they be thy people & thyne inheritaunce, which thou broughtest out of Egypte, from the \* fornaice of yon. And let thyne eyes be open vnto the prayer of thy seruauant, and vnto the prayer of thy people Israel, to herken vnto them, in all that they call vnto the for. for thou dydest separat them, to be thyne inheritaunce, aboue all p nations of the erth, as thou saydest by the hande of Moses thy seruauant, when thou broughtest oure fathers, \* oute of Egypte O Lorde Jehouah.

\* And when Salomon had made an ende of praying all this prayer, & supplication vnto the Lorde, he arose from before the aultare of the Lorde, and fro knelyng on his knees, and stretchynge of his handes bp to heauē & stode & blessed all the cōgregacyon of Israel with a loude voyce, sayinge: Blessed be the Lorde that hath geuen reste vnto his people Israel, accordyng to all that he promised: \* so p there is not one worde

escaped of all the good promises which he promised by the hand of Moses his seruauant. And the Lorde our God be with vs, as he was with oure fathers, and forsake vs not nether leue vs: but that he bowe oure hertes vnto hym, to walke in all his wayes, & to kepe his commaundementes, ordinaunces and customes, which he commaunded oure fathers. And these my wordes which I haue prayed before the lord, be nye vnto the Lorde our God, daye and nyght, that he defende the cause of his seruauant, and of his people Israel euer more, that all nacyns of the erth maye knowe that the Lorde, he is God and none but he. And I praye God that your hertes maye be sounde wryth the Lorde our God, to walke in his ordinaunces and to kepe his lawes as we do this daye.

And the kyng & all Israel with hym, offered offerynges before the Lorde. \* And the peaceofferynges that Salomon offered vnto the Lorde, were. xxii. thousande oxen & an hundred a twenty thousand shepe: And so the kyng & all the childre of Israel dedicated p house of the Lorde. And the same daye p kyng halowed the myddle of the court, that is before the house of p Lorde: for there he offered burntofferpynges, & meateofferynges, & the fat of the peaceofferynges, because the brasen aultare p was before the lord, was to lytle to receaue the burntofferpynges, & meateofferynges, and the fat of the peaceofferings.

And Salomon helde that same tyme an hye feast and all Israel with him, a myghtie congregacion, euen from the costes of Hemath vnto the ryuet of Egypte, before the Lorde our God, \* seue dayes, and yet seue dayes, that is. xiiii. dayes. And the. viii. daye he sent p people awaye. And they blessed the kyng & went vnto their tetes to pouise, and glad in herte for all the goodnesse that the Lorde had shewed vnto Dauid his seruauant, and to Israel his people.

#### The notes.

a. The rest might be among the shure where the boke of the lawe was founde. iiii. Regum. xxi. v. i. Data. xxxiii. c. d.

b. The house of the Lorde was the place where he walde at that tyme be worshipped & serued, according as he had commaunded, & was a figure of p

i. ii. true

2. Pa vii. a

Dom xvi. a

The rest.

The house



# Salomon in. Kynges.

the temple of God, which is the house of the  
faithfull: in which by faith he wylbe answered  
to be the Lord God. 1. Cor. iii. 16.

## The. ix. Chapter.

The Lord appeareth the second tyme to Salomon.  
Salomon giveth Toweles to Hiram. The Cananites  
become tributaries. He sendeth Shippes for golde. He  
blydeth many cyties.

2. Pa. 7. 6.



And when Salomon had finished the blydyng of the  
house of the Lord, and of the  
kynges palace, & of all that  
his desyre & lust was to make: & the Lord  
appeared vnto him agayne, as he appe-  
red to hym at Gibeon. And the Lord  
said vnto hym: I haue hearde thy prayer  
and intercessio that thou madest before  
me, & haue halowed this house, whiche  
thou hast blyt, to put my name there  
for euer & myne eyes & myne hert shalbe  
there perpetuallye. And yf thou wylt  
walcke before me, as Dauid thy father  
walked, in purenesse of hert, and plain-  
nesse, to do all that I haue comaunded  
the, and shalt kepe myne ordinaunces,  
and customes: then I wyl stablishe the  
seate of thy kyngdome vpon Israel for  
euer, as I promysed to Dauid thy fa-  
ther, saying: \* Thou shalt not be with-  
out one or other vpon & seate of Israel.

3. Reg. ii. a

But and yf ye and youre chylde shal  
turne away from after me, & shall not  
kepe myne ordinaunces whiche I haue  
set before you, but shal go & serue other  
Goddes, & bowe youre selues vnto the:  
the I wil weede Israel out of the lade,  
whiche I haue geue the. And this house  
whiche I haue halowed \* for my name,  
I wyl put out of my syght. And Israel  
shalbe a prouerbe and a fable vnto all  
nacions. And this house which is so hye,  
& all that passe by it shalbe astonied, and  
shall hyffe and saye: why hath the Lord  
dealt on this maner with this lad, and  
with this house? And it shalbe answer-  
ed the: because they forsoke the Lord  
their God which brought their fathers  
out of the land of Egypt, and haue take  
holde vpon other Goddes, & haue trou-  
ped vnto them, & serued them: therefore  
hath the Lord brought vpon the all this  
euell. \* Then at & ende of twentie yeres  
in whiche Salomon had blyt the two  
houses, that is to wete, the house of the  
Lord and the kynges palace: because  
Hiram the kyng of Tyre had supported

4. Re. 15. b.  
Iere. vii. b.

Deu. xix. c.  
Iere. xlii. c.  
2. Pa. 7. d

2. Pa. 8. a.

him with Cedar, fyre & golde, as much  
as he desired: therefore Salomon gaue  
Hiram. xx. cyties in the lade of Galilee.  
And when \* Hiram was come fro Tyre  
to se the cyties which Salomon had ge-  
uen him, they pleased hym not. where-  
fore he said: what cyties are these, which  
thou hast geuen me, my brother: and he  
called the the land of Cabull vnto this  
daye. This Hiram had sent the kyng. vi.  
score hundred waight of golde. And this  
is the summe of the tribute which kyng  
Salomon rayseb, to blyde the house of  
the Lord, and his owne house, and He-  
lo, and the walles of Ierusalem, & Beth-  
an, and Magedo, and Gazer.

for Pharaos kyng of Egypt bet hym,  
and toke Gazer, & burnt it with fyre, &  
gaue the Cananites & dwelt in the toun,  
& gaue it for a present vnto his daugh-  
ter that was Salomons wyfe, and Sa-  
lomon blyt Gazer and Beth an, and the  
nether: and Baalath and Chama: the  
wyldernes, that is in the land: and of  
the stope cyties that Salomon had, and  
cyties for his charettes, & cyties for his  
horsemen, and all that his lust was, to  
blyde in Ierusalem, and Libanon, and  
in all the land of his kyngdome.

And all the people that were left of  
the Amorites, Hethites, Pherezites, He-  
nites and Jebusites, (whiche were not  
of the chylde of Israel,) the chylde  
of the land nacion that were left in  
the land, because the chylde of Israel  
were not able to destroye them: dyd Sa-  
lomon make tributaries vnto this daye.  
And of the chylde of Israel dyd Salo-  
mon make no bondmen. But they were  
men of warre, and his seruauntes, and  
his lordes, and Captaynes, and rulers  
of his charettes, and of his horsemen.  
And these manye lordes that ouersawe  
the worcke had Salomon, fyue hundred  
and fyfye, which ruled the people that  
brought in the worcke.

And Pharaos daughter came by  
oute of the cytie of Dauid vnto & house  
whiche Salomon had blyt for her. And  
after & he blyt Hele. And thus a yere  
dyd Salomon offer burnt offerynges  
and peate offerynges vpon the aultare  
whiche he had blyt vnto the Lord, to  
burne the fat theron: which aultare is  
before the Lord.

And

# The quene of iiii. Kynges. Saba Jo. lxxvii.

And when kyng Salomō had made the house perfecte, he made shippes in Zion Gaber, whiche is besyde Cloth, on the byncke of the red sea, in the lād of Edom. And Hiram sent by shippe also of his seruauntes, that were shipmē, & expert in the sea, with the seruauntes of Salomon. And they went to Ophir, and fet from thence gold, to the summe of.iiiii. hundred and .xxii. talentes, and brought it to Salomon.

## The .x. Chapter.

The Quene of Saba cometh from the uttermost partes of the lande to heare and se the wysdome of Salomon. The very revenues and rentes of Salomon. His throne, vessels of golde, Charettes, Workmen, and abundance of syluer.

**A**ND the quene of Saba heard of the wysdome of Salomon (concernyng the name of the Lorde) & came to proue him with ryddelles. And she came to Ierusalem with a mightie great multitude of Camelles that bare swete odoures, & golde exceedyng muche, and pzeious stones. And when she was come to Salomō, she comuned with hym of all that was in her hert. And Salomō expounded her all her questions, so that there was not one thyng hyd from the king, which he expounded her not.

And when the quene of Saba had sene all Salomōs wysdome, & the house that he had bylt, & the meate of his table, & the sptyng of his seruauntes, & the standing of his seruitours & theire apparell, & his buttelers, and his sacrifice that he offered in the house of the Lorde, she was astounded. Then she sayd to the kyng: the word I hearde in myne owne lande of thy dedes and wysdome, is true. How be it I beleued it not, till I came & sawe it with myne eyes. And she, the one halfe was not tolde me: for thy wysdome and goodnesse exceedeth the same whiche I hearde. Happy are thy men: and happye are these thy seruauntes, which stande euer before the, and heare thy wysdome. And blessed be the Lorde thy God, whiche had a lust to the, to set the on the seate of Israel, because the Lorde loued Israel for euer, & therfore made the kyng, to do equite and ryght wysnesse.

And she gaue the kyng an hundred and .xx. talentes of golde, and of swete

odoures exceedyng muche, and pzeious stones. There came neuer after suche a boundance of swete odoures as the Quene of Saba gaue to king Salomō. And therto the \* shippes of Hiram that brought golde from Ophir, brought from Ophir great plenty of \* Almug tre, & pzeious stones. And kyng Salomō made of the Almug trees pillars in the house of the Lorde, & in the kynges palace, & made harpes & psalteries for syngers. There came no more suche Almug tre, noz was anye more sene vnto this dape. And kyng Salomon gaue vnto the Quene of Saba all her desyre that she asked of him: besydes that he gaue her with his owne hande. And so she returned vnto her owne countrey with her seruauntes.

The weyght of golde that came to Salomon in one yere, was .vi. hundred thye skore and .vi. talentes of gold, besydes that he had of chapmen, and of marchauntes, of potycarpes, and of all the kynges of Arable, & of the Lordes of the countrey. And kyng Salomon made two hundred bouketers of beaten golde. .vi. hundred sicles of gold went to a bouketer. And he made thye hundred shylbes of beaten golde, thye pound of gold goyng to a pere, & put the in the \* house of the wood of Libanon.

And the kyng made a great seate of Iuorpe, and couered it with pzeious golde. And the seate had sixe steppes. And the toppe of the seate was rounde behind his backe, w pomelles on ether syde on the place where he satte, & two Lyons standyng besyde the pomelles. And there stode .xii. Lyons on the steppes. .vi. on a syde. Ther was none lyke sene in any kyngdome. And all kynges Salomons drinckynge vessels were of gold, and all the vessels of the house of the wood of Libanō, were of pure gold. And as for syluer, it was nothing worthe in the dayes of Salomon. For the sea shippes whiche the kyng had in the sea, with the shippes of Hiram, came euerye thyrde yere lade with gold, syluer, Iuorpe, apes and pecoakes.

\* And so kyng Salomon exceeded all the kynges of the erthe in richesse and wysdome. And all the world resorted to Salomō, to heare his wysdome, which

3. M. 2. 2. 2.

Some  
trader  
call  
some  
me  
Bia  
sell.

C

3. M. 2. 2. 2.

D

11. Pa. 2.

l.iii.

600



# Salomon iii. Kynge.

God had put in his hert. And brought him euery man his present, vessels of syluer and of golde, & of rayment, harness, swete odours, horses & Mules, pere by pere. And Salomon gathered together charettes & horsemen: so that he had a thousand and .iiii. hundred charettes, and .xii. thousand horsemen, which he bestowed in the charette cyties, and with the kynge at Jerusalem.

**¶** And the kynge made syluer in Jerusalem as plenteous as stones, & Cedar as plenteous as the mulberry trees that growe in the valeys. And Salomons horses came out of Egypte from Keua: The marchauntes set them from Keua at a pryce. A charet came out of Egypte for .vi. hundred sicles of syluer, and an horse for an hundred & fiftie. And euen so by the handes of the sayde marchauntes, horses were brought out for all the kynges of the Pethites and for the kynges of Siria.

## The .xi. Chapter.

¶ Salomon hath seven hundred Quenes and thre hundred Concubynes, whiche bring him to Idolatrye. His aduersaries rebel agaynst hym. He dyeth, and Jeroboam his sonne carryeth in his Reade.

**B**ut kynge Salomon loued many outlandishe wemen: the daughter of Pharao: and of the Moabites, Ammonites, Edomites, Zidonites and Pethites, euē of nacions of which the Lord sayd vnto the childre of Israel, sepe come not at them, nor let them come to you: for surely they will turne youre hertes after their Goddes. Neuerthelesse, to luse the Salomon claue & fell in loue with them. And he had seven hundred bevy Quenes and thre hundred concubynes whiche turned away his hert. For when Salomon was olde, his wiues turned his herte after other Gods: so that his hert was not perfecte with the Lord his God, as was the hert of Dauid his father.

**B** And Salomon folowed Astarothe the God of the zidons, & Milcon the abhominacion of the Ammonites. And Salomon wrought wickednesse in the syght of the Lord, and continued not after the Lord as dyd Dauid his father. After that Salomon bylt an alter for Chamos the abhominacion of the Moabites, in the hill that standeth befoze Jerusalem,

and vnto Moloch the abhominacion of the children of Ammon. And lyke wise byd he for all his outlandishe wyues, which burnt cense, & offered vnto their Gods. The was the Lord angrie with Salomon, because his hert turned fro the Lord God of Israel, which appeared vnto him twise, & gaue him a charge of this thyng that he shoulde not folowe other Gods. But he kept not that whiche the Lord commanded hym: wherupon the Lord sayde to Salomon: for as muche as this is done of the, and thou hast not kepte myne appoyntment, and myne ordinaunces, whiche I haue commanded the, therefore I will rent the kingdome from the, and will geue it to thy seruauent. For wythstanding in thy dayes I wyll not do it, because of Dauid thy father: but wyll take it fro thy sonne. Howe be it I wyll not take awaye all: But wyll geue one tribē to thy sonne, because of Dauid my seruauent, and because of Jerusalem whiche I haue chosen.

And the Lord styred by an aduersarie vnto Salomon: one Hadad an Edomite, & of the kinges legnage of Edom. For when Dauid was in Edom, & Joab the capitayne of the hoste was gone by to bryske the that were slayne: & had slayne all the mā childre in Edom. For .vi. monethes dyd Joab remaine there & all Israel, tyll he had destroyed all the mā childre in Edom. And this Hadad fled & certen other Edomites of his fathers seruantes with him, to go to Egypte Hadad beyng yet a lytle lad. And they arose out of Hadan, and went to Pharan, and toke men wyth them out of Pharan, and came to Egypte vnto Pharaos kynge therof, whiche gaue him an house, and apointed him bitailes, and gaue him landes.

And Hadad gat great fauoure in the syght of Pharaos, so that he gaue hym to wyfe, the syster of his owne wife, the syster of Chahaphnes the Quene. And the syster of Chahaphnes bare hym Senubath his sonne. And Chahaphnes wened hym in Pharaos house. And he was in Pharaos house among the sonnes of Pharaos. And when Hadad heard saye in Egypte that Dauid was layde to slepe wyth his fathers,

and

1 Reg. iii. a  
Eccl. 4. 7. b

Eccl. 34. b.  
Deu. vii. a  
and. xviii. b

Act. vi. c  
After the  
Chalde.

and that Joab the captayne of the host was dead also, he sayde to pharao: let me departe, that I maye go to myne owne countrey. The sayd pharao vnto hym: what lackest thou here wth me, that thou woldest go to thyne owne countrey? and he sayde, nothing: how be it let me go. And God styred vp an other aduersary, one Razon the sone of Eliada, which fled fro Hadadezer king of Zobah his master. Whiche Razon gathered me vnto him, & became captaine ouer the compaignie, when Dauid sue them. And they went to Damasco, and dwelt therein, and raygned in Damasco. And he was an aduersary to Israel all the dayes of Salomon, with the euell that Hadad dyd, which aboyred Israel, and raygned in Siria.

**C** And Jeroboam the sonne of Nabat an Ephraimite of Zaredah (whose mother was called Zeruiah, & was a wydow and he Salomons seruaunt) \* lifte vp his hand agaynst the kyng. And herof came it, that he lifte vp his hand agaynst the kyng. Salomon bylt Melo, & mended broken places in the cite of Dauid his father. And this felowe Jeroboam was an actiue man. And when Salomon saw the younge man, that he wrought so lustely in the worke, he made hym ruler ouer all the charges of of the house of Joseph. And it chaunced at that ceason, as Jeroboam was gone out of Ierusalem, that the prophet Ahiah the Silonite met him by the waye, hauyng a newe mantell on him, and they two were alone in the felde. And Ahiah caught the new mantell he was on him, and rent it in twelue peces, & sayde to Jeroboam: take the ten peces. for this sayth the Lord God of Israel: behold, I will cte the kyngdome out of the handes of Salomon, and will geue ten tribes to the, \* and he shall haue one, for my seruaunte Dauids sake, and for Ierusalem the cite whiche I haue chosen out of all the tribes of Israel: because they haue forsaken me, and haue bowed them selues vnto Achazoth the God of the zidons, and to Camos the God of the Moabites, and to Milcom the god of the children of Ammon, and haue not walked in my wayes, to do that pleasure me, and myne ordinaunces and cō-

uincis, as byd Dauid his father.

\* How be it I will take none of the kyngdome out of his hande: but will make him cheafe all his lyfe longe, for Dauid my seruautes sake, whiche I chose: because he kept my cōmaundementes and ordinaunces. But I will take the kyngdome out of his sonnes hand, and will geue vnto the ten tribes of it: and will geue his sone one, that Dauid my seruaunt maye haue a lyght alwaye before me in Ierusalem, the cite whiche I haue chose me, to put my name there. And I wil take the, and thou shalt raygne vpon all that thy soule despyeth, & shalt be kyng ouer Israel. And yf thou shalt hearken vnto all that I cōmaunde the, and shalt walke in my wayes, and do that is ryght in my syght, that thou kepe myne ordinaunces and cōmaundementes (as Dauid my seruaunt dyd:) then will I be with the, and byld the an house that shall continew, as I bylt for my seruaunt Dauid, and will geue Israel vnto he. And I wil for this offence (whiche Salomon hath cōmitted) bere the seede of Dauid, but not for ever.

And Salomon sought to kyll Jeroboam, wherfore Jeroboam arose & fled into Egypt vnto Sisak king of Egypt, and continued there vntill the death of Salomon. And the rest of the Actes of Salomon and all that he dyd, and his wyldome: are wyrtten in the \* boke of the Actes of Salomon. And the tyme that Salomon raygned in Ierusalem vpon all Israel, was fourtie yere. And then he layde hym to rest with his fathers, and was buryed in the cite of Dauid his father, and Rehoboam his sonne raygned in his steade.

#### The notes.

a. The prophetes do often prophesye manye trouble thinges not onely by wordes, but also by signes: as here and Ezech. xlii. a. Jerem. xlii. a. and yron. a. Ezech. iiii. b.

#### The. xii. Chapter.

**C** The kyngdome is diuided: and Rehoboam raygneth ouer ii. tribes, and Jeroboam ouer x. Butram is destroyed. Jeroboam maketh golten calves.

**R**ehoboam went to Sichem: for all Israel were come to Sichem, to make him king. And when Jeroboam the sonne of Nabat heard of it beyng yet in Egypt: for \* he fled to Egypt for feare of Salomon, and dwelt in Egypt.

i. xlii. And

i. xlii. And

This booke remayneth not.

The prophetes.

ii. pa. x. a.

i. xlii. a.



# Rehoboam, iii. Kynges Jeroboam

And they sent & called him: and so Jeroboam and all the congregation of Israel came, and spake vnto Rehoboam, saying: thy father made oure yoke greuous, but now make thou the greuouser seruite of thy father and his sore yoke which he put vpon vs, lighter, and so we will serue the. And he sayde vnto them: depart yet for the space of thre dayes, and then come agayne to me. And the people departed.

And kyng Rehoboam toke counsell with the olde men that stode before Salomon his father, while he yet lyued, & sayd: what counsell geue ye, to answer this people with all? And they sayde vnto him: If thou shalt be a seruaunt vnto this people this daye, & serue the and answer the & speake kynde wordes to the: they will be thy seruantes for euer. But he leste the counsell that the olde men had geue him, and counceled with the yonge men, & were nourished vp with him, and had wayted on him.

And he sayde vnto them: what counsell geue ye, to answer this people with all whiche haue communed wyth me, sayinge: make the yoke whiche thy father dyd put vpon vs, lighter. And the yonge men that were brought vp with him, answered him, sayinge: this people that haue sayde vnto the: thy father made oure yoke heuie, make thou it vs lighter: thus answered the.

¶ My lyttle synger shalbe wayghtier the my fathers loynes. And now where as my father put a greuous yoke vpon you, I wyll make it heuier. For where my father corrected you with scourges, I wyll chastyse you with scorpions. And when Jeroboam: and all the people were come to Rehoboam the thyrde daye, as the kyng apoynted the, saying: come to me agayne this daye thre dayes the kyng answered the people thus: lythly, and leste the aduise that olde men gaue him: and spake to them after the counsell of the yonge men sayinge: My father made youte yoke greuous, but I wyll make it greuouser. For where my father chastised you with whippes, I will chastise you with scorpions. And so the kyng hearkened not vnto the people: for turning away was of the Lorde, \* to performe his sayinge,

which the Lorde sayd by Ahias the seer vnto Jeroboam the sonne of Nabat.

And when all Israel saw the kyng regarded the not, the people gathered the kyng a gayne, saying: we haue no parte in Dauid, nor inheritance in the sonne of Israhel. \* To youte tentes therfore Israhel, and nowe to thine owne house Dauid. And so Israel departed vnto their tentes. Howe be it, ouer the chyldren of Israhel whiche dwelt in the cytie of Iuda, dyd Rehoboam raigne syll. Then kyng Rehoboam sent Duram the receauer of the tribute. And all Israel stoned him to death with stones. But kyng Rehoboam made speede and gat him vp to his charret & fled to Ierusalem. And so Israel departed from the house of Dauid vnto this daye. And when all Israhel heard that Jeroboam was come agayne, they sent and called him vnto the congregation, and made him kyng ouer Israhel: so there folowed the house of Dauid, but the tribes of Iuda only. \* And when Rehoboam was come to Ierusalem, he gathered all the house of Iuda and the tribes of Benjamin an hundred and foure score thousande of choyse men and good warriours, to fight agayne the house of Israhel, and to byrge the kyngdome agayne to Rehoboam the sonne of Salomon.

¶ Then came the worde of the Lorde vnto Sameliah the man of God, saying: speake vnto Rehoboam the sonne of Salomon kyng of Iuda, and vnto all the house of Iuda and Benjamin, and the remnant of the people, and saye: Thus saythe the Lorde god of Israhel, I will not be agayne to youe, nor yet fight agayne to youe, neither in the chyldren of Israhel, but recheue euery man to his house, for this songe is of the Lorde. And they obeyed the word of the Lorde, and returned and departed according to the word of the Lorde. When Jeroboam bylt Bethel in mount Ephraim, and dwelt therein, and went from thence \* and bylt Bethel.

¶ And Jeroboam thought in his hert: Howe myght the kyngdome retorne to the house of Dauid agayne. For if this people shall go vp and do sacrifice in the house of the Lorde at Ierusalem, the shal their hertes turne agayne vnto the

their Lorde Rehoboam kinge of Iuda. And so shall they kpl me and go againe to Rehoboam king of Iuda. \* Whereupon the kinge toke counsell, and made two calues of golde and sayde vnto the people: ye shal not nede to go any moze to Ierusalem. \* Beholde, your gods O Istraell whiche brought you out of the lande of Egipte. And he put the one in Bethel, and the other in Dan. And that doing was a cause of sñe. And the people wente before the one as far as Dan. And he made houses of hylaulters \* and made of y lowest of the people priestes, whiche were not of the sonnes of Leui. And Jeroboam made a feaste the .xv. daye of the .viij. moneth, lyke vnto the feaste that was in Iuda, and offered on the aulter. And so dyd he in Bethel, to offer vnto the calues that he had made. And he put in Bethel the priestes of the hylaulters, whiche he had made. And he offered burnt offeringe vpon the alder, whiche he had made in Bethel, the .xv. daye of the .viij. moneth, whiche he had imagened of his owne heart: and made a solempne feast vnto the chyldre of Istraell, and wente, vp to the aulter to burne sacrifice.

**The xliij. Chapter.**

**Jeroboam Sacrificing vnto Calues is reprehended of the Prophets. He is hanged by the waye whyle he putteth it out against the prophet. The prophet is killed and buried.**

**A**d beholde, there came a man of God out of Iuda (with y word of God) to Bethel, as Jeroboam stood by the aulter to offer, and cried against the aulter at the commaundement of y Lorde, and said: Aulter, aulter, thus saith y Lorde. Behold, a child shall bee borne of the house of Dauid. (Jotham by name) which vpon the shal offer the priestes of the hylaulters y sacrifice vpon thee, and shall burne mens bones vpon thee. And he gaue the the same tyme a signe, sayinge: this is the signe of y the Lorde hath promysed. Beholde, the aulter shal rent, & the ashes yare in it shal fall oute. And when the kinge heard the saying of the manne of God (whiche he cryed against the aulter in Bethel) he stretched out his hand from the aulter, sayinge: holde him. And his hande whiche

he put forth toward him, dyed vp, that he coulde not pull it in againe to him: & the aulter clake, and the ashes ran out of the aulter, accordinge to the token whiche the manne of God had given at the commaundement of the Lorde. And the kinge answered, and sayd vnto the man of God: \* Oh praye vnto the Lorde thy God & make intercessio for me, that my hand maye be restored me againe. And the man of god besought the Lorde and his hande came to him againe, as well as before.

Then sayde the kyng vnto the man of God: come home with me, and refresh thy selfe, and I wll geue the a reward. But the man of god answered the king, yf thou wouldest geue me halfe thyne houle, I woulde not go with the: nether woulde I eate meate or dryncke water in this place. For so was it charged me, & thowme the word of God, & sayd to me: eate no breade nor dryncke water, nor turne againe by y same way thou wentest. And so he went a nother waye and returned not by the waye he came to Bethel. And there dwelte an olde prophet in Bethel, whose sonnes came and tolde him all the workes, that the man of God had done that daye in Bethel, and the wordes whiche he spake vnto the kinge, they tolde thep father also. And their father sayde to them: what waye went he: for his sonnes had sene what way the man of God went, whiche came from Iuda. Then sayde he to his sonnes: saddle myne Ass. And they saddled him an Ass. And he gat him by theron, and wente after the manne of God, and founde hym springe vnder an Ocke, & sayde vnto hym: arte thou the manne of God that comest from Iuda? And he sayd, yea.

Then he sayd to him: come home with me, and eate breade. And the other said againe: I maye not retorne with the, to go with the, nether maye I eate breade or dryncke water with the in this place. For it was sayde to me by the commaundement of the LORDE, eate no bread, nor dryncke water in this place, nor turne againe by the way thou wentest. And the olde prophet sayde vnto him: I am a prophet as well as thou, and an Angell spake vnto me with the word

Exo. xliij. b  
Le. x. c.  
Num. xx.  
Actes. viij.  
Eph. iij.



of the Lord, saying: bring him againe with thee to thynne house, and let hym eate breade and dryncke water, and yet lye vnto him. And so the other went a gayne with him, and ate breade in his house and dranke water.

And as they sat at the table, the word of the Lord came vnto the prophet that brought hym againe. And he cryed vnto the manne of God that came from Iuda, saying: thus sayth the Lord: because thou haste disobeyed the mouth of the Lord, and hast not kept the commaundement which the Lord thy God commaunded the, but camest backe againe, and hast eaten breade, & droncke water, in the place in whiche he had thee thou shouldest eate no breade nor drinke water: therefore thy carkasse shall not come vnto the sepulchre of thy fathers.

And when he had eaten breade, and droncke, he saddled an Asse for the prophete whiche he had brought agayne. And as he tourneyed, a Lyon met hym by the waye, and flue him, and his carkasse laye a longe in the waye, and the Asse stode thereby, and the Lyon stode by the coorse also. And men that passed by sawe the carkasse cast a longe in the waye, and the Lyon standinge thereby, and went & told it in the towne wher the olde prophet dwelte. And when the prophete brought hym backe againe fro the way, hearde therof, he sayd: it is the man of God: which disobeyed the mouth of the Lord. And therefore the Lord hath deliuered him vnto the Lion which hath cent him and slayne hym, accordyng to the worde of the Lord, whiche he sayd to him. And he sayde to his sonnes: ca- die me an Asse: and so they dyd. And he went and founde the bodye cast alonge in the waye, and the Asse and the Lion standinge thereby. And the Lion had not eat the carkasse nor hurt the Asse. And he toke vp the body of the man of God and put it vpon the Asse, and brought it againe, & came to the city of the old prophete to lament hym, and to burie hym. And he laide his body in his owne graue, and lameted ouer him, Oh my brother.

And when he had buried him, he spake to hys sonnes, sayinge: when I am deade, se that ye burie me in the sepul-

chre wherin the man of God is buried, & lay my bones by his. For the saying which he cried at his bidding of the Lord against the aulter in Bethel, & against all the houses of hylaulters whiche are in the cityes of Samaria, shall come to passe.

Howe be it, for all that, Jeroboam turned not from hys wicked waye: but turned away and made of the lowest of the people preestes of the hylaulters. Whosoener woulde, he filled their handes, & they became preestes of hylaulters. And this doing was sene vnto the house of Jeroboam, euen to destroye it, and to put it awaye from of the face of the erthe.

## The. xliij. Chapter.

Jeroboams wyfe of hery counsell of Abiah the prophete, which prophesied vnto her the death of her sonne & the destruction of all the Rodaine. Jeroboam dyed. Abiah king of Egypte robbeth the house of the Asse. Jeroboam dyed and Abiah succedeth him.

At that tyme Abiah the sonne of Jeroboam fell sicke. And Jeroboam said vnto his wyfe: by a felowship, and chaunge thine apparell, that thou be not knowen to be the wyfe of Jeroboam, and get thee to Siloh. For there is Abiah the prophete whiche told me that I shoulde be kynge ouer this people. And take with thee ten loues and cracknelles, and a crust of honye, and go to him: for he wil tel the what shal come of the ladde. And Jeroboams wyfe dyd so: she arose, and wente to Siloh and came to the house of Abiah. But Abiah coulde not see, for hys eyes were waxen dymme for age.

And the Lord sayd vnto Abiah: be holde, the wyfe of Jeroboam cometh, to questyon with thee about her sonne which is sicke. This wyfe and thys wyfe are twere her. And when she came, she said: ned hit selfe to bee a nother woman. But when Abiah hearde the sounde of her fete as she came to the doze, he said: come in thou wyfe of Jeroboam, wher feynest thou thy selfe to be a nother? I am sent to the a cruell messenger.

So and tell Jeroboam, thus sayeth the Lord God of Israel: for as muche as I exalted thee from amonge the common people, and made the prince ouer my people Israel: and dyd reue the

# Jeroboam iij. Kinges Rehoboam foli. 11

kingdome awaye frome the house of Dauid and gaue it the: and thou haste not bene as was my seruante Dauid, whiche kepte my commaundementes, and folowed me with all hys hearte, to do that onely whiche semeth righte in myne eyes: but haste done euell aboue all that were before the: and haste gone and made the other Gods, and images of metall, to prouoke me, and haste cast me behinde thy backe: therefore behold, I will byynge euell vpon the house of

**C** Jeroboam, and will stryke from Jeroboam all that pisteth against the wal, and what soeuer is in prison, or forsaken in Israell, and will take awaye the remnaunt of the house of Jeroboam, as men take awaye a dong hyll, till it bee consumed. And whosoever of Jeroboams house dye in the towne, hym shall the dogges eate, and hym that dyeth in the felde, shal the foules of the ayre eat: for the Lorde hath sayde it, vp and get the to thine house, and as sone as thy fote entreth the cytys, the lad shall dye. Howe be it al Israell shal moune him, and burye hym, for thys onely of all Jeroboam shal come to the sepulchre, because in hym there is sounde goodnesse toward the Lord God of Israel in the house of Jeroboam.

Moreover, the Lorde shal stryke him vp a kynge ouer Israell which shal destroye the house of Jeroboam in that daye. And what is that that is nowe in hande: And the Lord shal smyte Israell, as a rede that groweth in the water is shaken, and will wede Israell oute of thys good lande (whiche he gaue to theyr fathers) and will skatter them beyond Euphrates, because they haue made their groues, to angre the Lord. And he will geue Israell vp, because of the synnes of Jeroboam, wherewith he dyd synne, and made Israell synne thereto.

**C** And Jeroboams wife arose and departed and wente to Thersah, & by that she was come to the thersholde of the doze, the lad was deade. And all Israell buried him, & lamented hym, according to the worde of the LORD whiche he spake by the hande of hys seruante Ahiah the prophet. And the reste of the dedes of Jeroboam, howe he warred,

and howe he reygned, are written in the booke of the Actes of the kinges of Israell. And the dayes whiche Jeroboam reygned, were .xxij. yere. And thou he rested with his fathers, and Nadab his sonne reigned in his steade.

And Rehoboam the sonne of Salomon reigned in Iuda, & was .xli. yere olde when he beganne to reygne, and reigned .xlii. yere in Ierusalem (the cite whiche the Lorde had chose oute of all p'tybes of Israell, to put his name ther.) His mothers name was Naamah an Ammonite. And Iuda wroughte wickednesse in the sight of the Lorde, and angred him aboue al that theyr fathers dyd, with theyr synne whiche they synned. For they also made them hyll aulters, and Images, and groues on euery hye hil, & vnder euery grene tree. And thereto there was a stues of male children in p'land, & they did according to all the abhominations of p' nations whiche p' Lord cast out before the chyldren of Israell. And p' fiftie yere of king Rehoboam came Siseak kinge of Egypt vp to Ierusalem, & toke awaye the treasures of the house of p' Lorde, & the treasures of the kinges house, and al p' was to bee had. And he toke awaye the shildes of gold which Salomon made. In whose steade kynge Rehoboam made brasen shildes, and put them in the keeping of the captaynes of p' garde, which waited at the doze of the kinges house. And as ofte as the kinge wente into the house of p' Lord, they of his garde bare them, and euer brought them againe in, to the garde chamber.

The rest of the Actes of king Rehoboam, and all he dyd, are written in the booke of the Actes of the kinges of Iuda: And there was warre betwene Rehoboam and Jeroboam al theyr lyues. And Rehoboam layde him to rest with hys fathers, and was buried with hys fathers in the cytlye of Dauid. And hys mothers name was Naamah an Ammonite. And Abiam hys sonne reigned in his steade.

## The .xv. Chapter.

When Abiam reygned ouer Iuda, and reghthous he succedeth in his towne. The battell betwene Abiam & Baasa. Jehoaphat succedeth Abiam. Nadab succedeth Jeroboam. Baasa kylleth Nadab.

The



**A**s the xxviii. yere of kyng Jeroboam the sonne of Nabat, reigned kyng Abiam ouer Iuda, and ruled thre yere in Ierusalem. Hys mothers name was Maacah the doughter of Abisalom. And he walked in all the synnes of his father whiche he dyd befoze him, and his hert was not whole with the Lord his God as the heart of Dauid his father. Nevertheless, for Dauids sake dyd the Lord his God geue him a lyght in Ierusalem, that he set vp hys sonne after hym, to continue in Ierusalem. Because that Dauid dyd that which pleased the Lord, and turned from nothinge that he commaunded hym all the dayes of his lyfe, \* saue onelye in the matter of Nias the Bethite. And there was war betwene Rehoboam and Jeroboam as longe as he liued. And the rest of the dedes of Abiam & al that he dyd, are written in the boke of the dedes that were done in the dayes of the kinges of Iuda. And there was warre betwene Abiam and Jeroboam. And Abiam rested with his fathers, and they buryed him in the cite of Dauid. And Asa his sonne reigned in his steade.

The xx. yere of Jeroboam kyng of Israel began Asa to raygne ouer Iuda, and ruled in Ierusalem. xli. yere. And his mothers name was Maacah the doughter of Abisalom. And Asa did that semed ryghte in the eyes of the Lord, lyke Dauid his father. \* And he made the stues of males departe the lande, & put away al the Idoles & his fathers hadde made. And thereto he put downe Maacah his mother from bearing rule, because she had made an Idole in a groue. And Asa destroyed her Idole and burnt it by the broke Cedron. But he put not downe the high alters. Nevertheless Asas herte was whole with the Lord al his dayes. And he brought in that hys father had dedicate, and thynges dedicate vnto the house of the Lord, syluer, golde, and Jewelles. And there was war betwene Asa and Baasa kyng of Israel all their dayes.

\* And Baasa kyng of Israel went vp agaynst Iuda, and built Ramah, because that he woulde let none of Asas people kyng of Iuda, go in or oute.

Then Asa toke all the syluer and golde that was left in the treasure of the house of the Lord, and all the treasures of the kynges house, and deliuered it vnto his seruautes, and sent them to Benhadad the sonne of Tabrimon the son of Hezion kyng of Siria (that dwelt at Damasco) sayinge: there is a bond betwene the and me, as was betwene thy father an mine. Therefore I sende thee bothe golde and syluer for a gyfte, that thou go and breake the appoyntmente betwene the and Baasa kyng of Israel, that he may departe frome me. And Benhadad herkened vnto kyng Asa, and sente the captaynes of the hostes which he had agaynst the cyties of Israel, and smote Thion, Dan, Abell called Beth Maacah and al the region of Cenerothe, wyth all the lande of Neptali. And when Baasa hearde that, he lefte buyldinge of Ramah and dwelte in Therzah. Then kyng Asa made a proclamacyon thowowte all Iuda, that none shoulde be excused. And they toke the stones of Ramah and the tymber (wherewith Baasa had buylt) kyng Asa bilt therewith Gibeah in Benjamin and Mazphah.

And the remnaunt of all the dedes of Asa, and of all his myghte, and of all that he dyd, & the cyties which he buylt, are written in the chronicle of the actes done in the dayes of the kynges of Iuda. Neuerthelater in his olde age he was diseased in his lete. And Asa layde hym to rest with his fathers, and was buryed with his fathers in the cytie of Dauid his father. \* And Jehosaphat hys sonne raygned in his towne. And Baadab the sonne of Jeroboam beganne to raygne vpon Israel the seconde yere of Asa kyng of Iuda, and reigned vpon Israel two yere. And he dyd euil in the syghte of the Lord, and walked in the way of his father, & in hys synne wherewith he made Israel synne. But Baasa the sonne of Abiah (of the house of Isaac) conspired agaynst him, and slue him at Gebethon a cytie of the Philistines, for Nabal and all Israel laye at sege befoze Gebethon. And it was the thirde yere of Asa kyng of Iuda, when Baasa so slue him, and raygned in hys steade. \* And as soone as he was kyng, he slue

# Baasa, Eliah iii. Kinges. Asa. Tobler.

at the ouste of Jeroboam, and left him nought that breathed, but he had put hym cleane oute, agreyng, unto the saying of the Lorde which he spake by hys seruaunte. Ahiah the Shilonite, for the sinne of Jeroboam wherewith he sinned and made Israel synne, and for his angeringe wherewith he angered the Lorde God of Israel.

The rest of the dedes of Nabab, and all he dyd, are wyrtten in the chronicles of the kynges of Israel. And there was warre betwene Asa and Baasa kyng of Israel al their daies.

In the thirde yere of Asa kyng of Iuda, Baasa the sonne of Ahiah began to raighe ouer al Israel in Thersah, and conynued xxiii. yere. And he dyd that which displeased the Lorde, for he walked in the waye of Jeroboam, and in hys synne, wherewith he made Israel synne.

## The notes.

a. mother, for grandmother. as David is often called father of them, to whome he was grandfather: and as Zephora Moses wyfe called his grandfather, whiche yet was her Grandfather. Exodus. ii. c.

## The xvi. Chapter.

¶ Jehu propheseth agaynst Baasa, of whome he is spoken. Eliah succedeth Baasa, Zambel killeth his master Eliah, and destroyeth the house of Baasa. He is reuered and Amri chosen. Zambel burneth him selfe and his house. Jeroboam succedeth Amri, and taketh to wyfe wicked Israhel.

**W**hen came the worde of the Lorde to Jehu the sonne of Hanani agaynst Baasa, saying: for as much as I exalted the oute of the dust, and made the capitaine ouer my people Israel, and thou hast walked in the waye of Jeroboam, and haste made my people Israel to sinne, angre me with their synne: therefore I will make cleane riddance of Baasa, and of all his house, and will make his house like the house of Jeroboam the sonne of Nabat. And he that dyeth of Baasa in the cytie, him shall dogges eate: and him that dyeth in the felde, shal the fowles of the ayre eate.

The rest of the dedes of Baasa, and what he dyd, and his power, are wyrtten in the booke of the histories of the kynges of Israel. And Baasa fell on slepe with hys fathers, and was buryed

in Thersah. And Eliah his sonne remained in his sleade. And therto cometh the prophet Jehu the sonne of Hanani. The word of the Lorde came agaynst Baasa, and agaynst hys house, because of all the wyckednesse that he dyd in the sight of the Lorde, (in angeringe hym with the workes of his handes) that he shoulde be lyke the house of Jeroboam, because he had kyled Nabat.

The xxvi. yere of Asa kyng of Iuda beganne Elah, the sonne of Baasa to raighe ouer Israel in Thersah, and continued two yere. And his seruaunt Zambel capitaine of halfe his charrettes, conspired agaynst him, as he was in Thersah bynckynge of stronge byncke, in the house of Arza stuarde of hys house in Thersah. And Zambel came and smote him, and kyled hym the xxvi. yere of Asa kyng of Iuda, and raygned in his sleade. And as sone as he was kyng, and sat on his seat, he slue al the house of Baasa, and lefte not a pisset agaynst a wall.

Exo. ii. c. l. Reg. ii. c.

And thereto he slue all hys kynne and frendes, and so Zambel destroyed al the house of Baasa, accordinge to the worde of the Lorde whiche he spake to Baasa thozom Jehu the prophete, for all the synnes of Baasa and synnes of Elah his sonne, wherewith they synned and made Israel synne, to angre the Lorde God of Israel with there wantonnes. The rest of the dedes of Elah and all he dyd, are wyrtten in the chronicles of the kynges of Israel.

The xxvii. yere of Asa kyng of Iuda, Zambel raygned vii. dayes in Thersah, the people beseging Gebethon a cite of the Philistines. And when the people that laye in the seage, hearde saye howe Zambel had conspired, and howe he had slayne the kyng also: then all Israel made Amri (the captayne of the men of warre) kyng that same daye ouer Israel euen in the hoste. And Amri departed from Gebethon, and all Israel with hym, and beseged Thersah. And when Zambel saw that the cite must nedes be taken, he went into the palaise of the kynges house, and set the kynges house a fyre vpon hym selfe and there dyed, for hys synnes whiche he synned, in doinge wyckednesse in the syghte of the



the Lorde, and for walkynge in the way of Jeroboam and in his synnes whiche he byd, and made Israel synne.

**E** The reste of the Actes of Amri, and the treason that he wrought, are wyrtten in the booke of the chronicles of the kynges of Israel. Moreover that same season was Israel deuyded in twayne, for halfe the people folowed Chebni the sonne of Gineth, to make him kyng. And the other halfe folowed Amri. But the people that folowed Amri, preyed against them & folowed Chebni the sonne of Gineth. And so Chebni dyed, and Amri reigned.

**T**he .xxxi. yere of Asa kyng of Juda, beganne Amri to raygne ouer Israel. .xii. yere, and he ruled .vi. yere in Cherzab. And he bought the hill of Samaria of one Semar for two hundred talentes of syluer, and buylt in the hyll, & called the name of the city which he had buylt Samaria after the name of Semar, the Lord of the hyll. And this Amri wroughte wickednesse in the eyes of the Lorde, worse then all that were before hym, and walked in all the wayes of Jeroboam the sonne of Nabat, and in his synnes, wherewith he made Israel synne, to anger the Lord God of Israel with theyr banyties. The reste of the actes of Amri, which he did, and his power that he vled, are wyrtten in the chronicles of & kynges of Israel. And Amri layde hym to rest wryth his fasthers, and was buryed in Samaria, and Ahab his sonne raygned in his steade.

**T**he .xxviii. yere of Asa kyng of Juda, beganne Ahab the sonne of Amri to raygne ouer Israel, and raygned in Samaria .xxii. yere. And he displeased the Lord aboue al that wer before him. For it semed him a light thing to walke in the synne of Jeroboam & sonne of Nabat. But toke Jezabell the doughter of Ethbaal big of the Sidonites to wife, and went and serued Baal, and bowed vnto him. And he reared an aulter to Baal in the house of Baal, whiche he had made in Samaria. And Ahab made a groue, and proceded farther in angering the Lord God of Israel, then all the kynges of Israel that were before hym.

In hys dayes Hiel of Bethel bylde Jericho. And it \* toll him Abira his eldest sonne when he layed the foundation, and his yongest sonne Segub, whiche he set by the gates, agreinge vnto the word of the Lord which he spake by Josua the sonne of Nun.

### The .xxii. Chapter.

**E**lijah is nourished and fedde of Ravens, and after is sente to the woman of Sarephtha: wherof Childs he receiveth to lyfe.



**A**nd Elijah the Thersbite (which was of the enhabiters of Gilead) sayde vnto Ahab: \* as trulpe as the Lord God of Israel lyueth, before whome I stande, there shalbe neither dewe nor rayne these yeres, saue as I appoynte it.

And the worde of God came to hym, saying: get the hence, and turne the ewarde, and hyde thy selfe in the brooke Karith that lyeth before Jordans brinch of the ryuer, for I haue commaunded the rauens to fede thee there. And he went, & dyd accordig vnto the worde of the Lorde: he went and dwelt by the brooke Karith that lyeth before Jordan. And the rauens broughte hym breade and fleshe euery morninge, and euery eueninge, and he dranke of the brooke. And it chaunced after a while that the brooke dried vp, because there fell no rayne vpon the earth. Then came the worde of the Lorde vnto him, saying: \* vp and get thee to Sarephtha a cite of Sidon, and dwell there. Behold, I haue commaunded a wydowe there to sustayne the. And he arose, and went to Sarephtha. And when he came to the gate of the cite, there was a wedowe there gathering fykes. And he called to her, and sayde: \* fet me I praye the, a litle water in a dysch that I may drinke. And as she went to fet it, he cried to her, and sayde: byng me I praye the, a morsell of breade in thyne hande. And she answered: as surely as the Lord thy God lyueth, I haue no breade, but euen an handful of Mele in a pycher, and a litle Oyle in a cruse. And se, I haue gathered a fewe fykes for to go & bake it for me and my sonne, that we maye eate it and then dye.

And

**C** And Eliab sayde vnto her: feare not, but go and do as thou haste sayde: but make me therof a lytle cake fyfte of al, and bynge it out to me: and after ward make for the, and thy sonne. For thus sayeth the Lorde God of Israel: the pitcher of Oyle shall not be wasted: neither shall thy oyle cruse be without oyle, vntyll the Lorde haue sent rayne vpon the earthe. And she wente, and dyd as Eliab bad. And she and he, at her house dyd eate a good space, and the pytcher of Oyle wasted not, neither was the oyle cruse without oyle, accordynge to the worde of the Lorde which he spake thowtwe Eliab.

**D** And after these thynges, it happened that the sonne of the wyfe of the house fell sicke. And his sicknesse was so sore, that there was no breathe lefte in him. Then sayde she vnto Eliab: what haue I to do with the, O thou man of God: arte thou come vnto me, that my synne shoulde bee thoughte on and my sonne slayne? And Eliab sayde vnto her: geue me thy sonne. And he toke hym oute of her lap and caried hym by into a losse, where he laye, and layde him vpon hys owne hedde, and called vnto the Lorde, and sayde: O Lorde my God, hast thou bene so euell vnto the wydow (with whom I sojourne) that thou haste slayne her sonne? And he stretched him self vpon the lad thre tymes, and called vnto the Lorde, and sayde: O Lorde my god, let the laddes soule come into him againe. And the Lorde hearde the voyce of Eliab, and the soule of the lad came into him againe, and he reuyned. And Eliab toke the boy & broughte hym downe out of the chamber into the house, and deliuered hym vnto hys mother, and sayde: se, thy sonne lyueth. Then the wyfe sayde to Eliab: now I knowe that thou arte Goddes manne, and that the worde of the LORDE in thy mouth, is true.

## The. xliii. Chapter.

Eliab is sende to Ahab. Abdiash hydeyth an hundred prophetes & saureth them. Baal can not heare although the people crye very loude. Eliab helieth all Baals prophets: and after obteyneth rayne.

**A**nd at the laste the worde of the Lorde came to Eliab the thyrde yere, sayinge: go shew thy selfe vnto Ahab, that I maye sende rayne vpon

the earthe. And Eliab went to shewe him selfe vnto Ahab, for there was a greatesampnyment in Samaria. Wheretoze Ahab called Abdiash the gouerner of hys house: which Abdiash feared God greatly: in so muche that when Jezabell destroyed the prophetes of the Lorde, he toke an hundred of the prophetes and hyd them, fiftie in one caue, and fiftie in another, and prouided bread & water, for them. And Ahab sayde vnto Abdiash: walke thowtwe the lande, vnto all fountaynes of water, and vnto all brookes, to se whether anye grasse maye be founde, that we maye saue the horses and the Mules, that we destroy not the beastes. And they deuyded the lande betwene them to walke thowtwe it. Ahab went one waye by hym selfe, and Abdiash went another waye by hym selfe.

**B** And it chaunced as Abdiash went in the way, that Eliab met him. And Abdiash knew hym: and fel on his face, and sayd: art not thou my Lord Eliab. And he sayde vnto him: I am he. Go and tel Ahab that Eliab is here. And the other answered: what haue I synned, that thou wouldest deliuer me into the hande of Ahab, to sleie me? As surely as the Lorde thy God lyueth, there is no nation or kingdome, whether my Lord hathe not sent, to seke the. And when they sayde: thou wast not there, he toke another of the kyngdome and nacyon, because he founde the not. And now thou sayest: go tel thy Lorde, Eliab is here. And as sone as I am gone from the, the spirite of the Lorde shall carpe the away, whether I shall not knowe: and then when I haue gone and tolde Ahab, & then he can not fynde the, he shall sleie me. And yet I thy seruaunt haue feared the Lorde from my young age. Was it not tolde my Lorde, what I dyd, when Jezabell sleue the prophetes of the Lorde, how I hid an hundred of the Lordes prophetes, fiftie in one caue, and as many in another, and prouided them of bread, & water. And yet now thou sayest, go shewe thy Lorde, that Eliab is here, that he shoulde sleie me.

**C** Then Eliab sayde: as trulpe as the Lord of hostes liueth, before whom I stand: I wil shew my selfe vnto him this day. And ther vpon Abdiash went to mete Ahab



Ahab & tolde him. And Ahab wente agaynst Eliab. And when Ahab saw Eliab, he sayd vnto him: arte thou he that troubleth Israel? And he sayd: it is not I that trouble Israel, but þ and thy fathers house, in that ye haue forsaken þ commaundementes of the Lorde, and hast folowed Baal. But now sende, and gather to me all Israel vnto mount Carmel, & the Prophetes of Baal, four hundred & fiftie, & the Prophetes of the grooues foure hundred, which eate of Jezabels table. And Ahab sente for all the chyldren of Israel, and gathered the Prophetes vnto mount Carmell.

**D** And Eliab came vnto all the people, & sayd: why halt ye betwene two opynions? If þ Lord be very God, folow him: or if Baal be he, then folow him. And þ people answered him not one worde. Then sayd Eliab vnto the people: I on ly remaine of þ Lordes Prophetes, and Baals Prophetes are foure hundred & fiftie. Let two oxen be geuen vs, & let them chose þ one, & cut him in peces, and lay him on wood, & put no fyre vnder. And I wil dresse þ other, & put hym on wood, and wyll put no fyre vnder. And call ye on the name of your God, and I wil call on the name of the Lorde. And then the God that answereth by fyre, he is the verye God.

**E** \* And al the people sayd: it is wel spoken. Then sayd Eliab vnto þ Prophetes of Baal, chose you an ore, & dresse hym first (for ye are many) & call on the name of your God, but put no fyre vnder. And they toke þ ore that was geuen them, & dressed it, & called on þ name of Baal, from morning to none, saying: O Baal heare vs. But ther was no voice, nor answer. And they lept about þ aulter þ they had made. And at noone, Eliab mocked them, & sayd: call lowde (for he is a god: but he is talking or occupied, or in the way, or happely he slepeth) þ he may awake. And they cried lowd, & cut them selues, as their maner was, with knyues and launcers, tyll the bloud folowed on them. And when mydday was passed, they prophesied vntyll it was time to offer. But ther was nether voice nor answer nor any þ regarded them.

**F** Then Eliab sayde to all the folke: come to me. And all the people came to

him. \* And he mended the aulter of the Lorde that was broken. \* And he toke xii. stones accordyng to the nombre of the xii. tribes of þ sonnes of Jacob (vnto whome the worde of the Lorde came, saying: \* Israel thalbe thy name. And with the stones he made an aulter i the name of the Lorde. And he made a gutter rounde about the aulter, able to receaue two peckes of corne. And he put the woode in order, and hewed the ore in peces, and put him on the wood, and sayde: fyll foure pytchers with water, and powze it on the sacrifice, and on the wood. And he sayde: do so agayne. And they dyd so agayne. Then he sayde: do it the thyrde tyme. And they did so the thyrde time. And the water ran rounde aboute the aulter, and the gutter was full of water also.

And when offrynge tyme was come, Eliab the prophet wet to & sayd: O Lord God of Abraham, Isaac and of Israel, let it be knowen thys daye, that thou art the God in Israel, and that I am thy seruaunte, and that I do all these thynges at thy commaundement. Hear me o Lorde, heare me, that this people maye knowe, that thou Lorde, arte the God, and that thou haste turned theyr heartes backward. \* And there fel fyre from the Lorde, and consumed the sacrifice, and the wood, and the stones, and the duste, and lycked vp the water that was in the gutter. And when al the people sawe that, they fell on theyr faces, & sayde: the Lorde, he is God, the Lorde he is God. Then sayde Eliab vnto them: laye þ handes on the Prophetes of Baal, let not one of them escape. And when they had taken them, Eliab broughte them downe vnto the broke Jisbon, and slue them there.

Then Eliab sayd vnto Ahab, get the vp, and eate and dryncke, for ther is a sounde of muche rayue. And when Ahab went vp to eat and to dryncke, Eliab went vp to the toppe of mount Carmel. \* And bowd him selfe to the earth, and put his face betwene hys knees, & sayde to his seruaunte: go vp (I praye the) & loke toward the sea. And he went vp & looked, & saide: ther is nothing. And he sayd: go agayne. vii. times. And þ seventh tyme, he sayd: behold, ther ariseth a lytle

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# hab. iii. Kinges. Naboth Jo. lxxii.

take hebe what thou doest: for when the yere is aboute, the kynge of Siria wyl come agaynste the agayne. Then sayde the seruauntes of the kynges of Siria to him: the Goddes of þe hylls are their Gods, and therfore they had the better of vs. But let vs fight with them in the playne, and for what ye wyl, we shall haue the better of them. And this do: take the kynges awaye euery man out of his place, & put dukes in their rowmes. And do thou nombze the an hoste, lyke the hoste that thou hast losse, and horse for horse, & charet for charet, and let vs fyghte with them in the playne, and for a wager, we get þe better of the. And the kynge hekened vnto theyr voyce, and dyd euen so.

And as sone as the yere was aboute, Benhadad nombzed the Syrians, and wēt vp to Aphek to warre with Israel. And the chyldzen of Israel were nombzed, and prouided of bitaile, and went agaynst them, and pyched before them, lyke two litle flockes of kiddes: but the Syrians fylled the countreie. Then there came a man of God, & sayde vnto the kynge of Israel: thus saith þe lord: because þe Syrians saye þe lord is but a God of the hylls, and not God of the valeys: totherfore wil I delyuer al this great multitude into thine hande, that ye maye knowe that I am þe lord. And they pitched one ouer agaynste the other. vii. dayes, and the seuenth daye fopned batayle. And the chyldzen of Israel slue of the Syrians an hundred thousande fote men in one day. And the rest fled to Aphek into the cite. And there set a walle vpon. xxvii. thousande of them that were left. And Benhadad fled, and wēt into the cite, from chambr to chambze.

Then sayde his seruauntes vnto him: beholde, we haue hearde say, þe kynges of the house of Israel are merciful kynges. Let vs put sacke cloth aboute oure Loynes, & ropes about oure heades, and go out to the kynge of Israel: haplye he wyl saue thy lyfe. And they gwyded sacke clothe about theyr loines, and put ropes about their heades, and went out to the kynge of Israel, & said: thy seruaunt Benhadad saith, I praye the let me lyue. And he said: is he yet a

lyue, what he is my brother. And they ftoke the worde for good lucke; & hastily caught it out of his mouth, & said: yea, thy brother Benhadad. Then he sayde: go & brynge him. And Benhadad came out to him, & the other toke him vp into the charet. And Benhadad said: the cpyties which my father toke from thy father, I wil restore agayne. And þe Malte make streates for þe in Damasco, as my father dyd in Samaria. And I wyl make an appoyntmēt wth the, & sende the away. And so he made an appoyntment with him, and sent him awaye.

Then a certen man of the chyldze of the Prophetes, sayde vnto his felowe with the worde of the Lord, synpte me I praye the. And the man woulde not synpte him. And he said, because þe haste not obeyed þe voyce of þe lord: beholde, as sone as thou arte departed from me, a Lyon shal slaye the. And as sone as he was departed fro him, & a Lyon founde him, and slue him. Then he founde another man, and sayde to him: synpte me I praye the. And the mā gaue him a good stripe & wounded him. And þe Prophet went forth, & waited for þe kynge by the waie, and put ashes vpon his eyes, and put him selfe out of knowledge. And when the kynge came by, he cryed vnto him, & said: thy seruaunt wēt out in the middes of the battel. And se, there was one began to flee. And there came a man to me & said: kepe this mā. And yf he be mysted, thy lyfe shal go for hys, or else thou shalt paye a talent of syluer. And as thy seruaunt had here & there to do, he was gone. And þe king of Israel said vnto him: euen so shal thy iudgemēt be, as thou hast despynd it thy selfe.

And he halted, and toke the ashes away from his eyes: and the kyng of Israel knew him, that he was of the Prophetes. And he said vnto the king: thus saith þe lord: because thou haste let go a mā þe ought to haue dyed, thy life shal go for his lyfe: and thy people for hys. And the kynge of Israel wente to hys house, way warde and heupe, and entred into Samaria.

## The. xxi. Chapter.

¶ Ezechiel cometh to hel Naboth, for the synners sake that he refused to sell Naboth. Ezechiel reponeth Naboth and his reponeth.

b. ii.

After



# Jezabel. iii. Kynge.

**A**fter these thynges were done, it chaunced that Naboth the Jezrahelite had a vyneparde in Jezrahel, harde by þe palace of Ahab kynge of Samaria. And Ahab spake vnto Naboth, sayinge: let me haue thy vyneparde, to make me a garden of yerbes therof, because it lyeth so nye my house: and I wil geue the a better vyneparde for it: or yf it please the, I wil geue the, the worthe of it in siluer. But Naboth sayd to Ahab: the Lorde forbydde that from me, that I shoulde geue the enheritaunce of my fathers vnto the.

**B**Then wente Ahab vnto his house waywarde and euell apayde, because of the wordes whiche Naboth the Jezrahelyte had spoken to him, saying: I wil not geue to the, the enheritaunce of my fathers. And he layde hym downe vpon his heed, and turned awate his face, and woulde eate no meate. And then Jezabell his wyfe came to hym, & sayde vnto hym: why arte thou so frowarde, that thou eatest no meate? And he sayde vnto her: I spake vnto Naboth þe Jezrahelyte, and sayde vnto hym: geue me thy vyneparde for siluer, or else yf thou wylte, I wyl geue the another vyneparde for it. And he said: I wil not geue the my vyneparde.

**C**Then sayde Jezabell his wyfe vnto hym: what a goodlye kyngedome were thou able to make in Israel: vp, & eate meate, and let thyne hert at reste, for I wyl geue the, the vyneparde of Naboth the Jezrahelite. And she wrote a letter in Ahabs name, & sealed it wth his seale, and sent it vnto the elders & chiefe men of his citie, that dwelte where Naboth dwelte. And she wrote in the letter, sayinge: proclayme fastynge & let Naboth on hys amonge the people, and let two vnthyriftes befoze him, and let them testyfy agaynst him, sayinge: thou didest curse both God and the kyng. And vpon þe cary him out, & stone him to death.

**D**And the elders and nobles of his citie, whiche dwelte in hys cytie, dyd as Jezabel had sente vnto them, and as it was wyrtten in the letter whiche she had sent vnto them. They proclaymed fastynge, and sette Naboth on hys amonge the people, and there came in

two vnthyriftes persones, & sat befoze. And þe two vnthyriftes persones witnesssed agaynst Naboth befoze þe people, sayinge: Naboth did curse God and the kyng. And vpon that they caryed him out of the citie, and stoned hym wth stones to death. And then they sente to Jezabel, sayinge: Naboth is stoned to death. And when Jezabel hearde that Naboth was stoned to death: she sayde to Ahab: vp, and take possession of the vyneparde of Naboth, the Jezrahelite, whiche he denyed to geue the for siluer, for Naboth is not alpyue, but deed. And when Ahab hearde that Naboth was dead. He stode vp to go downe to þe vyneparde of Naboth the Jezrahelyte, to take possession of it.

And the worde of the Lorde came vnto Eliah the Thelbite, saynge: vp, & go downe to mete Ahab kynge of Israel whiche is in Samaria. Beholde, he is in the vyneparde of Naboth: for he is gone downe thither, to take possession of it. And say vnto him: thus sayeth the Lorde, thou hast kylled and therto gotten possession. And saye mozeouer vnto him, thus sayeth the Lorde: in the place where dogges lapped þe bloude of Naboth, shal dogges lappe euē thy bloude also. And Ahab said to Eliah: hast thou founde me thyne enemye at anye tyme? And he said: yea, because thou arte vnterly geuen to worke wickednesse in the syghte of the Lorde. Beholde, I wil byng euell vpon the, & wil make cleane ryddance of thy posterite, & wil destroye vnto Ahab all þe pysseth agaynst the walle, and yf ought be pyssed or forsaken in Israel: I wil make thine house, like the house of Jeroboam the sonne of Nabat: & like þe house of Baasa þe sonne of Ahiah, for the angerynge wherwith thou hast angered, & made Israel sinne.

And therto agaynst Jezabel came the word of the Lorde, sayinge: dogges shal eate Jezabel, vnder the walles of Jezrahel. And he that dyeth of Ahab in the towne, him shal dogges eate: & he that dyeth in the felde, him shal þe fowles of the ayre eate. For there was none at all lyke Ahab, that was so vnterly geuen to worke wickednesse in the syght of the Lorde: and that because Jezabel his wyfe pricked him forwarde,

# Jeholaphat iii. Kinges. Ahab Jo. lxx.

And therfore he did exceedinge abhominablye, in folowynge Idoles, in al thynges lyke as dyd the Ammorites: which the Lorde caste out before the chyldren of Israel.

When Ahab hearde those wordes, he rēt his clothes, and put sackecloth about his flethe, and fasted, and laye in sacke clothe, and went comfortlesse. And the worde of the Lorde came to Eliah the Thelbite, sayinge: seyst thou howe Ahab humbleth him selfe before me: because he so submytteth hym selfe before me, I wyll not bynge that euell in hys dayes: but in his sonnes dayes, I wyll bynge euell vpon his house.

## The xxii. Chapter.

Four hundredeth false Prophetes do counsell Ahab and Jeholaphat to warre agaynst Ramoth: onely Michaiah prophesyeth the truthe, for whiche he is longtyned and put in prison.

**A**nd they contynued thre yere without warre betwene Siria and Israel. And the thirde yere Jeholaphat kynge of Iuda, came to the kynge of Israel. Then sayde the kynge of Israel vnto his seruantes, know ye not that Ramoth in Gilead is outes, & we syt syl, and take it not oute of the handes of the kynge of Siria? And he said vnto Jeholaphat: wylte thou go w me to batayle, to Ramoth in Gilead? And Jeholaphat sayd vnto the kynge of Israel. I wyl be as thou art, & my people shal be as thyne, and my horses as thyne.

And Jeholaphat sayde vnto þe kynge of Israel: aske counsel I praye the, of the Lorde to daye. And then the kynge of Israel gathered of þe Prophetes together, vpon a foure hundred men, and sayde vnto them: shal I go to Ramoth in Gilead to batayle, or be syl? And they sayde, go: for the Lord shal deliuer it into the handes of the kynge. And Jeholaphat sayde: is there neuer a Prophet of the Lordes here moze, that we might enqurye of him? And the kynge of Israel said to Jeholaphat: there is yet one, by whome we may aske counsel of the Lorde, one Michaiah the sonne of Iemlah. But I hate him, for he neuer prophesyeth good vnto me, but euell.

And Jeholaphat sayde: let not the kynge say so. Then þe king of Israel called vnto one of his chamberlains, & said: let Michaiah þe sonne of Iemlah hither atonce.

And the kynge of Israel & Jeholaphat the kynge of Iuda sat ether in his seate, and their apparell on them, in a voyde place besyde the entrynge in of the gate of Samaria, & al the Prophetes prophesyng before them. And Zedekiah the sonne of Canaanah made hornes of yron, and sayde: thus sayeth the Lorde: with these hornes thou shalt pushe þe Sirrians vntil thou haue made an ende of them. And all the Prophetes prophesied euen so, sayinge: go vp to Ramoth in Gilead, and prosper, for the Lorde shal delpyer it into the handes of the kynge.

And the messenger that was gone to cal Michaiah, sayde vnto him: se, the wordes of the Prophetes speake good vnto the kynge with one voyce: let thy wordes I praye the, be lyke the wordes of one of them, and speake that is good. And Michaiah said: as surely as þe Lord lyueth, what the Lorde putteth in my mouthe, that wyll I speake. And when he was come to the king: the kynge sayd to him: Michaiah, shal we go to Ramoth in Gilead to batayle, or shal we be syl? And he sayd vnto him: go and prospere, the Lorde shal delpyer it into the handes of the kynge. And the kynge sayde vnto hym, howe often shal I adiure the, that thou tell me nothing but truthe, in the name of the Lorde?

Then he sayd: I saw al Israel scattered vpon the hylls, as shepe þe haue no shepardes. And the Lorde said: those haue no master, let them returne, euery man to his house in peace. Then sayde the kynge of Israel to Jeholaphat: byd I not tel the, that he woulde prophelye no good vnto me, but euell? And Michaiah sayd: heare therfore the worde of the Lord. I sawe the Lord syt on his seate, and all the companye of heauen standynge aboute him, on his ryght hande, and on hys lefte. And the Lorde sayde: who shal decreaue Ahab, that he maye go and be slayne at Ramoth in Gilead: and one sayde on this maner, and a nother on that. Then came forth a certayne spirite, and stode before the Lord



Jer. xliii. c

and sayde: I wyll deceaue him. And the  
Lorde sayde, wherwith? And he sayde:  
I wyll go oute, and be a false spirite in  
the mouthes of all his prophetes. And  
the Lorde said, thou shalt deceaue hym,  
and also preuayle, go forth and do euery  
so. Nowe therfore beholde, the \* Lorde  
hathe put a lyinge spirite in the mouth  
of all these thy prophetes: when in ve-  
ry dede the Lorde hath spoken euil to-  
warde the.

Then Sedechiah the sonne of Ca-  
naanah went to: and smote Micheah on  
the cheke, and sayde: howe is the spirite  
of the Lorde gonne from me, to speake  
in the? And Micheah said: beholde, thou  
shalte se in that daye, when thou shalt  
go from chambze to chambze to hyde  
the. And the kyng of Israel said: take  
Micheah, and carpe him backe againe  
vnto Amon the gouernour of the ctyte,  
and vnto Joab the kynges sonne, & say:  
thus sayeth the kyng. But ye this fe-  
lowe in the prison house, and fede hym  
with breade of affliction, & with water  
of trouble vntyll I retorne in peace.

Then Micheah sayde: yf I come safe a-  
gayne, the Lorde hath not spoken in me.  
And he said mozeouer: herke to ye peo-  
ple euery one of you.

That is,  
dysgysle  
the.

And so the kyng of Israel and Jeho-  
saphat the kyng of Iuda wente vp to  
Ramoth in Gilead, And the king of Is-  
rael said to Jehosaphat, \* chaunge the  
and get the to warre: but put on thyne  
owne apparrell. And the kyng of Israel  
chaunged him selfe, and went to battel  
also. But the kyng of Siria had com-  
maunded 8 capitaines of hys charettes  
of which he had. xxxii. sayinge: fyghte  
nether with smal nor great, saue w the  
kyng of Israel onely. And when 8 capti-  
taynes of the charettes sawe Jehosa-  
phat, they thought he had bene 8 kinge  
of Israel, and therfore turned to hym  
to fyght. But Jehosaphat cryed oute.  
And when the captaynes of the charet-  
tes sawe that he was not the kyng of  
Israel, they turned backe from hym.

That is,  
at vnto-  
res or at  
al adu-  
res: ent-  
dunge no  
this lesse  
than to  
haue hyl-  
ed the  
kyngs.

And a certen man drewe a booke  
\* ignorantely, and smote the kyng of  
Israel betwene the rybbes of his har-  
nelle. Wherfore the kyng sayd vnto the  
dryuer of hys charet, turne thy hande  
and carpe me oute of the host, for I am

hurte. And the battell increased 8 daye,  
and the kyng contynued in his charre  
before the Sirians, and dyed at euen.  
And the bloude ranne out of the wounde  
into the botome of the charret. And there  
went a proclamacion thowoe oute the  
hoste, after the sunne was downe, say-  
inge: euery man to his ctyte, and to his  
owne countrey. And when the kyng of  
Israel was dead, they came to Sama-  
ria & buryed hym there. And whyle they  
washed the charret in the pole of Sama-  
ria, \* the dogges licked vp his bloude,  
and harlottes washed hym accordyng  
vnto the worde of the Lorde whiche he  
spake.

The rest of the dedes of Ahab, and all  
he dyd, and the Iuoye house which he  
made, and the citie that he buylte, are  
wrytten in the boke of the chronicles of  
the kynges of Israel. And when Ahab  
was layde to rest with his father, Tho-  
ziah his sonne raygned in his steade.

\* Jehosaphat the sonne of Aha be-  
ganne to raygne vpon Iuda, 8 fourth  
yere of Ahab kyng of Israel, and was  
xxxv. yere olde, whe he bega to raygne,  
and raygned. xxv. yere in Jerusalem.  
And his mothers name was Iudith  
the doughter of Salahi. And he walked  
in all the wayes of Aha his father, and  
bowed not there from. But dyd 8 was  
ryghte in the eyes of the Lorde. Whyle  
he dyd not put the hyllauters out of the  
waye: for the people offered and burnt  
their sacrifices yet, in the hyllautares.  
And he had peace with the kyng of  
Israel.

\* And the rest of the deades of Jeho-  
saphat, and the myght that he bled, and  
howe he warred, are wrytten in the boke  
of the chronicles of 8 kynges of Iuda.  
And the remnaunte of the stues of the  
males, whiche remayned in the dayes  
of his father, he put cleane oute of the  
lande. There was then no kyng in E-  
dom, the kyng was but a debite. And  
Jehosaphat made. x. shippes in the  
sea, to go to Ophir for golde. but they  
went not: for the shippes brake at E-  
zion Gaber. The said Thoziah the sonne  
of Ahab vnto Jehosaphat: let my le-  
uautes go with thyne in the shippes.  
But Jehosaphat woulde not. And  
Jehosaphat layde hym to slepe with  
his

his fathers, and was buryed with hys fathers in þe cite of Dauid his father: And Jehoram his sonne raigned in his rowme.

**T**he ende of the thyrde boke of the kynges as the Latenyshes reken, the Hebrues cal it the first of the kynges.

## The fourth boke of the Kynges, as the Latenyshes reken: whiche the Hebrues cal the seconde of the kynges.

### The firste Chapter.

**J**hoziah falleth and is hurte and asketh counsell of Beelzebub whiche waye he maye come by health. The captaynes ouer fyfte with theyr souldiars are burnte with fyre from heauen, by the prayer of Eliah. Jhoziah is rejoyced of Eliah, and dyeth, and Jehoram hys brother succeedeth hym.

**J**hoziah þe sonne of Ahab beganne to raygne vpo Israel in Samaria, the xviij. yere of Jehoshaphat king of Iuda, and was king ouer Israel two yere, & dyd euell in the syghte of the Lorde, and walked in the waye of his father, & in the waye of his mother, and in the wate of Jeroboam þe sonne of Nabat, whiche made Israel synne. And he serued Baal, and bowed him selfe to him, & angred the Lorde God of Israel, in all thyng, as dyd his father. And the Moabites rebelled against Israel after the death of Ahab.

And Jhoziah fell thorow a lattise windowe oute of an upper chābre that he had in Samaria, and fel sicke. Then he sent messengers, sayinge vnto them: go and enquire of Beelzebub the god of Akaron, whether I shall recouer of this dyscase. But the Angel of the Lord spake to Eliah the Thelbite: vp and go agaynst the messengers of the kyng of Samaria, and saye vnto them: Is it because there is no God in Israel, that ye go to aske thorow Beelzebub the God of Akaron. Therefore thus sayeth the Lorde: thou shalt not come downe from the bedde on whiche thou arte gone vp, but shalt dye. And Eli-

ah departed.

And the messengers turned backe agayne vnto him. And he sayde vnto them: why are ye thus come agayne? And they sayde vnto him: there came a man agaynst vs, and said vnto vs: go, and turne agayne vnto the kyng that sent you, & saye vnto him: Thus sayeth the Lorde. Is it because there is no God in Israel, that thou sendest to enquire thorow Beelzebub the God of Akaron? Therefore thou shalt not come from the bedde on which thou art gone vp, but shalt suerlye dye. And he said to them: what maner a man was þe whiche met you, and tolde you these wordes? And they sayde vnto hym: it was an hearty man and \*gyrde with a gyrdle of a skymme aboute hys loynes. And he said vnto the: it is Eliah the Thelbite.

Then the kyng sente vnto hym a captayne ouer fyfte with his fyfte.

And whē þe captaine was come to hym, beholde: he sat on the toppe of an hyll. And the captayne sayde vnto hym: man of God, þe kyng byddeth þe come downe. And Eliah answered and sayde to the captayne ouer the fyfte: yf I be a man of God, fyre come downe from heauen, and consume the & thy fyfte. And there came fyre downe from heauen, and deuoured him and his fyfte. And þe kyng went agayne, and sent to him a nother captayne ouer fyfte, with his fyfte, whiche answered and sayde vnto hym: O man of God, thus sayeth the kyng, make hast, and come downe. And Eliah answered and sayde vnto them: yf I be a man of God, then let fyre come downe from heauen, and consume the and thy fyfte. And there came fyre downe from heauen, & consumed him and hys fyfte.

And the kyng sent agayne þe thyrde captayne ouer fyfte wth his fyfte. And when þe thirde captaine ouer fyfte was come vp to him, he fell on his knees before Eliah, and besoughte him, & sayde vnto him: Oh man of God, let my lyfe, and þe lyfe of these fyfte thy seruantes be precious in thy syght. Behold, there came fyre downe from heauen, & burnt vp the two fore captaynes ouer fyfte with their fyftes. But let my lyfe now be precious in thy sight. Then said the Angell of the LORDE vnto Eliah:



go downe with him, and he not afrayde of him. And he went downe with hym vnto the kyng.

And he sayde vnto the kyng: thus sayeth þe Lorde: for as moche as thou sentest messengers to aske thozow Beelzebub the God of Akaron, as though there had bene no god in Israel, to aske thozowe his worde: therfore thou shalt not come of the bedde on whiche thou art ascended, but shalt surely dye. And so he dyed accordynge to þe worde of the Lord whiche Eliah spake, & Jehoram was made kyng in his stede, the secōde yere of Jehoram sonne of Jehosaphat kyng of Iuda, because he had no sonne. The rest of þe dedes of Ohoziah which he dyd: are wyrtten in the chronicles of the kynges of Israel.

*The Notes.*

*The scriptur.* a. The scriptur of custome nameth the Goddesses of the gentiles by infamous names as in þe 1<sup>st</sup> of 1<sup>st</sup> c. Beelzebub signifyeth the God of a Sec. Luc. 11. c.

*The .ii. Chapter.*

Eliah deuydeth the waters with his mantel. He is taken vp in to heauen. The bytter & venemous waters are healed by the salte that Eliseus put into them. The chyldren that moche Eliseus are rent in peces.

*Gene. v. c.* **A**nd it chaunced, when the \* Lorde woulde take vp Eliah to heauen in a whozlewinde, that Eliah & Eliseus were gorynge from Gilgal. And Eliah sayde to Eliseus, tary here I praye the, for the Lorde hath sent me to Bethel. But Eliseus sayd: \*as surely as the Lorde lyueth, and as thy soule lyueth, I wyl not leaue the. And when they came to Bethel, the chyldren of the prophetes that were at Bethel, came out to Eliseus, and sayde to him: knowest thou not, howe that the Lord wyl take awaye thy master from thee this daye? And he said, I know it too, holde your peace.

*1<sup>st</sup> Kings. 18. b.* **T**hen sayde Eliah to Eliseus: tarye here a felowship, for the Lorde hath sent me to Jericho. And he said: as surely as the Lorde lyueth, & as surely as thy soule liueth, I wil not leaue the, and so they went to Jericho. And the chyldren of the prophetes that were at Jericho came to Eliseus, & sayde vnto hym: art thou not ware þe Lord wyl take awaye thy master from thee this daye? And he answered: I know it also, holde your peace. And Eliah sayde to

him: tarye I praye the here, for þe Lorde hath sent me to Jordan. But he said: as surely as the Lorde lyueth, and as thy soule liueth, I wil not leaue the. And so they went both of them together. And fyfte men of the sonnes of þe prophetes wente and stode in syghte a farr off, as they two stode by Jordan.

And then Eliah toke his mantell, and wrapte it together, and smote þe water, and it deuided it selfe, parte þe one way, and parte the other: and they two went ouer on the drye lande. And as sone as they were ouer, Eliah said to Eliseus: aske what I shal do for the, yer I be taken awaye fro the. And Eliseus said: let me I praye the, haue thy spirite \*dowble in me. And he said: thou hast asked an harde thynge. Neuerthelesse, yf thou se me when I am taken awaye from the, thou shalt haue it so: yf thou do not, it shal not be. And as they wente walkynge and talkynge: beholde, there came a charet of fyre, & horsles of fyre, and put the a sonder. \*And Eliah went vp in the whozle wynde to heauen. And Eliseus saue, and cryed: O my father, O my father, the charet of Israel, and the horsmen therof, and saue hym no more & therfore toke his owne clothes and rente them in two peces.

And then he toke vp the mantel of Eliah that fell from him, & went backe agayne, and stode by Jordans side, and toke the mantell of Eliah (that fel from him) and smote the water & said: where is the Lord God of Eliah, where is he? And when he had smytten the water, it deuided, parte this waye, & parte that waye, and Eliseus went ouer. And the chyldren of the prophetes of Jericho, whiche saue hym from a farr, sayde: the spirite of Eliah doth reste on Eliseus, and went agaynst him and bowed to the erthe vnto him. And they sayde vnto him: se, there be amonge thy seruantes fyfte lustie men: let the go, and seke thy master: happily the spirite of the Lorde hath taken him vp, and cast him vpon some mountayne, or in some valleye. And he sayde: sende not. Neuerthelesse yet they laye vpon hym, tyl he was ashamed, and sayd: sende, and they sent fyfte men, whiche soughte hym thre dayes and thre nyghtes, but founde hym

# Eliseus iiii. Kinges. Jehoram Fol. lxxij

him not. And they came againe to him, for he tarped at Jericho. And he sayde vnto them: byd I not saye vnto pou, that ye shoulde not goe.

Then the men of Jericho sayde to Eliseus: Beholde, the cytpe standeth pleasantly, as my Lorde seyth, but the water is noughte, and the groude barren. And he sayd: bring me a new cruse, and putte salte therein. And they brought it to him. And he wet vnto the spring of p water, & cast the salt in thither, & said: thus sayth p Lorde: I heale this water, there shall not come henceforth ether death or barēnes. And p water was helthsome euer after accordig to p saying of Eliseus which he spake.

And he went from thence vp to Bethel. And as he was goynge bp in the waye, there came litle laddes out of the cytpe and mocked hym, and sayde to him: go vp thou bald head, go vp thou balde head. And he tourned backe, and looked on them, and cursed them in the name of the Lorde. And there came two Beares out of p wood, & tare. xlii. of p boyes. And he went from thence to mounte Carmel, and from thence went agayne to Samaria.

## The notes.

<sup>a</sup> The contempt of godly mē chiefly preachers, is an offence moſte greuous: whose auctorite ought to be moſte holy & reuerent to all p people whom he that receaucth or agayne sayeth, receaucth or reiecteth god. Fathers while they correct not p wantones of their childē, while they hold thē not vnder nouriſour, while they suffer thē to ſeale & ſhoſſe with euery man, and lette them attempt euery thyng unpuniſhed, the Lorde puniſheth them with the childē many wayes.

## The. iiii. Chapter.

<sup>c</sup> The kynge of Iſrael Iuda and Edom lacke water when they ſhoulde fight agaynſt Moab: whiche they obtayne through the prayer of Eliſeus, The kynge of Moab leſeth the cytpe and after ſacrificeth hys ſonne.

**J**ehoram the ſonne of Ahab began to raygne vpon Iſrael in Samaria the. xlii. yere of Jehoaſaphat kynge of Iuda, & continued twelue yere. And he wrought that was euil in the ſight of the Lorde: But not lyke hys father or his mother, for he put away the ymage of Baal that hys father had made: Neuertheles, he continued in the ſinne of Ieroboam the ſonne of Nabat (which

made Iſrael ſynne) and ſhroncke not therefrom.

And Meſa kynge of Moab whiche was ryche of ſhepe (and was wonte to render vnto the kynge of Iſrael an hundred thouſande lambes, & as many rāmes w the wol) rebelled agaynſt the king of Iſrael after p death of Ahab. And kynge Jehoram went out of Samaria the ſame ceaſon, & nombred all Iſrael. And then went, & ſent to Jehoaſaphat kynge of Iuda, ſayinge: p king of Moab hathe rebelled agaynſt me, wylt thou go w me agaynſt p Moabites to battell: And he ſayd: I wyl goe, and wyl be as p, & my people ſhal be as thynne, and my horſſes as thynne. And he ſayde: what waye ſhal we go? And the other answered: the waye thoroſwe the wylderneſſe of Edom.

And the kynge of Iſrael toke hys tournepe with the kinge of Iuda, & the kinge of Edom. And when they had coſſeſſed the way ſeuē dayes, there was no water for p hoſte, nor for the cattell that they had w them. Then ſayde the kynge of Iſrael: Alas, the Lorde hath called together theſe thre kyngeſ to deliuer them into the handes of the Moabites. But Jehoaſaphat ſayde: is there here no prophete of the Lordes, that we maye enquire of the Lorde by hym? And one of the kynge of Iſraels ſeruauntes answered, & ſayde: here is Eliſeus the ſonne of Saphat, whyche <sup>u. Re. 22. 8.</sup> powred water on p handes of Eliſah. And Jehoaſaphat ſayde: p worde of the Lorde is wth hym. And ſo the kynge of Iſrael, and Jehoaſaphat and p kynge of Edom went downe to hym.

That is, p ſerued hym and waſped on hym.

And Eliſeus ſayd vnto the kynge of Iſrael: what haue I to do w thee? Ged the to the prophetes of thy father, & of thy mother. And the kynge of Iſrael ſayde vnto hym: Oh naye, but hath the Lorde called theſe thre kyngeſ to deliuer thē into p hādes of the Moabites? And Eliſeus ſayd: as ſure as the Lorde of hoſtes lyueth (in whole ſyghte I ſtāde) and it were not, that I regarde the preſence of Jehoaſaphat p kynge of Iuda, I wolde not looke towarde the, nor yet ſe the. But now bryg me a mynſtrell. And as the mynſtrell played, the hand of the Lorde was vpon him. And

h. v.

h.



he sayde: thus biddeth the Lord, make this broke full of dyches. For thus sayeth the Lord: ye shal se nether wind nor rayne, & yet this broke shal be filled with water, & ye maye drinke: & youre beastes & youre cattell also. And this is yet but a smale thing in the sight of the Lord: but he wyll geue the Moabites into your handes also. And ye shal destroye all stronge towne, and all goodly citty, & shal selle all pleasante trees, & stoppe all the welles of water, and marre al good plattes of grounde with stones. And in y morninge aboute offerynge tyme: there came such a water the waye from Edom that the con- treye was filled with water.

And when all the Moabites hearde that the kynges were come to fyght agaynst the, they gathered together, fro the yongest y was able to put on har- nesse, and so bpwarde, and wayted in the borders.

And they beyng by etly in y mor- nyng, y sunne arose & shone vpon the water. And when y Moabites saw the water a fatte of, as red as bloude, they sayde: it is bloud, y kyngs haue fought together, & one slayne another. Howe therefore ye Moabites get you to the spoyle. And whē they came to y hooſte of Israel, y Israelitis stode by, & layde on y Moabites, & they fled before the: And so they entred y lande & destroyed the Moabitis. And they ouerthrewe the citty, & on euery good parcel of lande, caste euery man hys stone, and ouer co- uered it, and stoppe all y welles of wa- ter, & felde all the \* good trees. And as longe as y stones thereof dyd remayne in the walles of \* Byrke the kyngers went vpon it and bette it.

Deut. 32.

Some  
reade of  
Bareſerh

And whē the kyng of Moab sawe, that y battell was to stronge for hym, he toke w him leue hūdrēd men y drew the swerde, to haue broken vnto y king of Edom. But they coulde not. And then he toke hys eldest sonne (y shoulde haue raygned in his steade) & offered hym for a burnt offerynge vpon y wal- les. And ther came so great wrath vpo Israel, y they departed from hym, and returned to their owne lande.

¶ The. iiii. Chapter.

¶ God geueth a certayne poore woman oyle & flour by

Eliseus. Eliseus obtayneth of God a chylde for hym. y ostent: whiche dyeth & is after rayled to lye throughe hym. He maketh swete the potage: and multiplyeth the oyle.



And there cryed a certayne womā of the wiues of y chil- dren of the prophetes, vnto Eliseus, sayinge: thy ser- uante my husbāde is deade, & thou knowest, that thy seruaunte dyd feare the Lord.

And the creditor is come to set my two sonnes, to be hys bondmen. And Eliseus sayde to her: what shall I doe for the: tel me, what hast thou in thyne house. And she sayde: thyne hādmayde hath nothyng at all in her house, save a pitcher with oyle. And he sayde: Go, & borowe the in other places, of all thy neighbours, emptie vesselles, and that not a fewe. And then goe and shutte the doze to the, and to thy sonnes, and poure out into all those vesselles, and put the full alwaye a syde.

And she wente from hym, & shut the dooze to her, & to her sonnes. And they broughte to her, & she powzed out. And when the vesselles were ful, she sayd to her sonne: byynge yet a vessel: And he sayd: there is no mo. And then the oyle ceased: Then she came and tolde the mā of God. And he sayde: goe, & sell the oyle & paye thy creditor. And lye thou and thy children of the reste.

And it sel on a daye, that Eliseus came to Sunam, where was a rich wo- man y tooke hym in for to eate breade. And as oft as he came y waye, he tur- ned in thither to eate breade. And she sayd vnto her husbāde: se, I perceaue that the man of God is perfecte, and cometh alwaye by vs. Lette vs make hym a chāber w a lytle walle, & let vs set him there a bed, a table, a stole, and a candellstycke: that he maye tourne in thither, when he cometh to vs.

And it fortunēd on a tyme y he came thither, & turned into the chambere, and laye there. Then he sayd to Gehazi his seruaunt: call this Sunamite. And he called her, and she came before hym. And Eliseus sayd to hym: say to her I praye the: see, thou hast made all this prouision for vs, what shall we doe for the: woldest thou be spoken for to the kyng, or to the captayne of the hoster

And

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And she sayde: I dwelle amonge myne  
owne people. Then he sayde: What  
is to be done for her? And Gehezi sayd:  
verely she hath no chylde, and her hus-  
bande is olde. And he sayde: call her.  
And he called her. And she came and  
stode at the dooze. Then he sayde: By  
such a tyme, as sone as the fruite can  
lyue, thou shalt embrace a sonne, and  
he sayde: Oh naye my Lorde, thou mā  
of God, do not lie vnto thine hādmapd.  
And the wyfe conceaued, and bare a  
sonne that same ceason that Eliseus  
had sayd vnto her, as sone as the fruit  
coude haue lyfe.

And when the ladde was greate, it  
fel on a day, that he went out to his fa-  
ther, to the haruestmē. And there he co-  
playned to hys father, my heade, my  
head. And his father sayd to a lad: cary  
him to hys mother. And he toke hym &  
brought him to his mother. And he sat  
on her knees tyll noone, & thē died. And  
he carayed hym bp and layde hym on  
the bedde of þ man of God, and shut the  
dore to hym, and went out, and came to  
her husbāde, and sayd: sende me one of  
the yonge men, and an asse, that I may  
runne to the man of God. And he sayd:  
wherfore wilt thou goe to him to day,  
whyle it is nether new moone nor Sa-  
both daye? And she sayde: be contente.  
Thē she saddelled an Asse, & said to the  
lad: leade away and make me not cease  
tydyng, vntyll I hydde the.

And so she went, and came vnto the  
man of God, to mounte Carmel. And  
when the man of God sawe her a farte,  
he sayde to Gehezi hys seruaunte: see,  
where our seruaūt cometh. Nowe rūne  
agaynst her, & aske her, whether it be  
all wel with her, and with her husbād,  
and wyth the ladde. And she sayde: all  
is well. Then she wente to the man of  
God bp to the hyll, and cought him by  
the fete. Gehezi wente to her, to thurst  
her awaye. But the man of God sayde:  
Let her alone, for her soule is vexed w  
in her, & the Lorde hathē hpd it frō me,  
and hath not told it me. Then she said:  
dyd I desyre a sonne of my Lorde? dyd  
I not saye, that þ shouldest not byngne  
me in a soles Paradise.

Then he said to Gehezi: geyde bp  
the loynes, and take my staffe in thyne

hande and awaye. Yf anpe mete thee,  
salute hym not. And yf any salute thee,  
answere hym not agayne. And put my  
staffe bpō þ boyes face. Notwithstan-  
ding the mother of þ chylde sayde: as  
sure as þ Lorde lyueth, & as thy soule  
lyueth, I wyl not leaue the. And thē he  
arose and folowed her. Gehezi went be-  
fore thē, & put the staffe vpon the face  
of the lad. But there was nether voyce  
nor anye selynge. And then he wente a-  
gayne agaynste his maister, and tolde  
him, saying: it hath not awaked þ lad.

When Eliseus was come to þ house:  
Beholde, þ lad was dead, & layde vpon  
hys bed. And he went in, & shut the dore  
to the lad & hym, and prayed vnto the  
Lorde. And he went bp, & laye bpō the  
ladde, & put his mouth on his mouthe,  
and his eyes on his eyes, & the paulme  
of his hādes on the paulme of his han-  
des, and sprede hym selfe vpon the lad  
that the fleshe of the childe waxed war-  
me. And wente agayne & walcked once  
bp & down in the house, & then wēt bp,  
and spred hym selfe vpon him agayne.  
And thē þ lad neded, vii. times, & opened  
his eyes. And he called Gehezi, & sayd:  
Cal for the Sunamite. And he called  
her. And when she was come to hym, he  
sayde: take thy sonne. Then she went  
and fel at hys fete, & bowed her selfe to  
the groude, & toke vp her sonne, & went  
out. Whē Eliseus was come to Gilgal  
agayne, there was a darthe in þ lande,  
and the chylde of the prophetes dwelt  
with hym. Then he sayde to hys ser-  
uaūt, put on a great pot, & make pota-  
ge for þ chylde of the prophetes. And  
one wente oute into the felde, to gather  
herbes, and founde as it were a wyld  
vine, and gathered therof Coloquinte:  
daes his lappeful, & came & shred them  
into the potte of potage, they vnwyt-  
ting. And they powred out for þ men to  
eate. And when they had tasted of the  
potage, they cryed oute, and sayd: there  
is deathe in the pot thou man of God,  
and could not eate therof. Thē he said:  
byngne meale. And he caste it into the  
potte, and sayde: fyll for the people, that  
they maye eate, and there was no har-  
me in the potte.

There came a man from Baalsalis-  
sa, and brought þ man of God bread of  
the

Luke. x. a.

12. g. 28. b

III. re. xlii. b  
Actu. ix. c

Luke. vii. c



the first frutes, euen .xx. loaves of barley, and newe come in a clothe that he had. And Eliseus had put it before the people, & they myght eate. Then hys minister sayd: what shoulde I set thys before an hundred men? And he sayde: set it before the people, and let the eate. For thus sayeth the Lorde: \* they shall eate, and leaue. And he set it before the, and they ate and lefte, accordynge to the worde of the Lorde.

John. vi. a

¶ The .v. Chapter.

¶ Naaman the Syrien is healed of hys leprosy: Gibez is strepen with a leprosy because he took monye and rayment of Naaman.

**N**aaman captayne of the hoste to the kyng of Siria, was great with hys maister and wel take: for thow him the Lorde saued Siria. And he was an actyue man, & yet a leper. And there had gone a compaigne of Soudiers oute of Siria a runnyng, and had brought oute of the contrey of Israell a lytle mayd, which was with Naamans wife. And the Damsell sayde vnto her lady: I woulde my maister were with a prophet that is in Samaria: he wolde deliuer him of hys leprosy. And she went and tolde her husbände, saying: thus & thus sayeth y mayde y is out of y land of Israell. And y kyng of Siria said: goe thy waye, and I wyll sende a letter vnto the kyng of Israell. And he went

And toke with hym ten talentes of syluer and syxe thousande peces of golde and ten chaunge of raymentes. And he broughte the letter to the kyng of Israell contayninge this tenour. Now when thys letter is come vp to thee: Behold, I haue sent Naaman my seruante to the, that thou shouldest rydde hym of hys leprosy. And when y kyng of Israell had reade the letter, he rente his cloth: & sayd: \* am I God, to slei & to make a liue: y he shulde sende to me, for to deliuer a man from hys leprosy. But consider I pray you & se, howe he pyketh quarelles w me. And whē Eliseus y mā of God, had heard how that the kyng of Israell had rent hys clothes, he sent to the kyng, saying: wherefore hast thou rent thy clothes: let him come to me, that he maye knowe that there is a prophet in Israell.

Deu. xxxii. p.

And Naaman came with his hoxses and his charet, & stode at the doore of Eliseus. Then Eliseus sent a messenger, saying: goe & washe the in Jordan seuen times, & thy flesh shal come agayne to the as before, & thou shalt be cleane. And Naaman was wrothe and went awaye, and sayd: Beholde, I thoughte in my selfe, he wolde haue come oute, & stande, & call on the name of the Lorde his God, & put hys hande on the place of the disease, and so take awaye the leprosy. Are not Abanah & Pharpar, riuers of Damasco, better then all the waters yf Israell: Whyght I not rather washe in the & be cleane? And so he turned, & departed in an angre. The same his seruantes & comuned with him, & sayde: father, yf y prophet had byd the done some great thinge oughtest thou yot then to haue done it? Howe muche rather the shuldest thou do it, while he sayeth to the onlye, washe & be cleane. \* Then he went downe & washed seuen times in Jordan, as y mā of God bad, and his flesh chaūged, lyke vnto y flesh of a lytle boye, and he was cleane.

Thē he turned agayne to the mā of God: he & al his compaigne w him, and came and stode before him, & saide: Beholde, I knowe that there is no God w all the worlde, but in Israell. And nowe I praye the take a blessinge of thy seruante. But he sayde: \* as surelye as the Lorde liueth (before whom I stode) I wyl receaue none. And y other wold haue constrayned hym to receaue: But he wolde not do it. And Naaman sayd: yf thou wylte not: yet I praye thee, may there not be geuen to thy seruante the burthen of two Mules of earthe, for thy seruante wyl henceforth offer nether burnt sacrifice nor offering vnto anye other God, then to the Lorde. But herein the Lorde be mercyfull to thy seruante, for when my maister goeth into the house of Remon, to worshyp there, he leaneth on myne hande, and I muste worshyppe in the house of Remon, let the Lorde I praye the be mercyfull vnto thy seruante in this case. And he sayde to him: goe in peace. And when he was departed fro hym a furlong of grounde, Gibez y seruante of Eliseus the maill of God, sayde: see my maister

# Eliseus      iii. Kinges.      Eisezi Fol. lxxix.

maister hath kept of, this Siriten Naaman þ he woulde not receaue of hys hand þ he offered. As surely as þ Lord lyueth, I wyll runne after hym, & take somewhat. And so Eisezi wente after Naaman. And whē Naamā saw hym, come runnyng after hym, he came downe of the charet agaynste him, and sayd: \*is al wel. And he sayde yea.

But my maister hath sente me, sayinge: se, there be two yong men come to me out of Ephraim of þ children of the prophetes: geue them I praye the, one talēt of syluer, & a couple of good garments. And Naamā sayde: is a good wyll. Take two talētes of syluer in it, bagges, with two goodly garments, and deliuered the vnto two of his seruantes, to beare it befoze him. And he went in the darcke and toke it of their handes and bestowed it in the house, and let the men goe, & they departed.

Then he went and stode befoze hys maister. And Eliseus sayde to hym: whence cometh Eisezi? And he sayde: thy seruante went no whether. And he sayd: wēt not myne hearte in the, when the mā turned & came of hys charet agaynste the? Is it a tyme to receaue syluer, & to receaue garments, oluetrees, byneparde, oxen, shepe, menseruaunts, and maydeseruaunts? The leprolye therfoze of Naaman cleaue vnto thee, & vnto thy seed for euer. \*And he went out fro him a leper, as white as snowe.

## ¶ The. vi. Chapter.

Eliseus maketh pynt to swymme aboute the water. The Siritens beseege Israell, so that two women agree together to eate their owne children.

**W**hen sayde the children of the prophetes vnto Eliseus: see, the place where we dwell in the, is to lytle for vs. Let vs go to Jordan & there take euerie man a beame, and bylde vs a place there, to dwel in. And he sayde: goe ye. And one sayd: begyn I praye thee, & goe wyth thy seruantes. And he sayde: I wyll, and so went with them.

And when they came to Jordan, they cut downe wood. And as one was hewyng of a beame, the axe head fell into þ water. And he cried out, & sayde: Alas maister, for it was lent me. And þ mā of God sayde: where fel it? And he shewed him þ place. And he cut downe

a stycke and caste it in thither, & made the axe heade to swymme. And he sayd: take it by to thee. And the other stretched hys hande and caught it.

And the kynge of Siria foughte agaynst Israell, & toke counsaile with hys seruantes, sayinge: In suche a place and in suche a place wyll I pitch. And the man of God sent vnto þ kynge of Israell, saying: Beware thou go not by suche a place, for there are the Siritans gone downe. And the kynge of Israell sent to þ place which the man of God told him, and warned hym of, and sauēd hym selfe there moze then once or twyse.

And the heart of the kynge of Siria was troubled therwith, that he sente for his seruantes & sayd to the: \*wil ye not shew me which of vs telleth þ kyng of Israell. And one of hys seruantes sayd: naye my lord kyng: Eliseus the prophete that is in Israell, he telleth the kyng of Israell the wordes þ thou speakest in thy slepyng chambyre. The he sayde: goe and spie where he is, that I may sende and fet hym. And one told the kynge, sayinge: se, he is in Dothā. And he sent thither horse and charetts, and a greate hoste. And they came thither by night, & cōpassed þ town about.

And when the seruante of þ man of God rose by erlye and was gone oute: Beholde, there was an hoste rounde about the towne in horsles & charettes. Then sayde hys lad to hym: Alas maister, what shall we doe? And he sayde: \*fear not, there are moo with vs then with the. And Eliseus prayed, & sayde: Lord, open the eyes of the yonge mā, and he sawe. And behold, þ mountayne was full of horsles & charettes of syrs rounde aboute Eliseus. And when the soudiars came downe to hym, Eliseus prayed vnto the Lord, and sayde: Smyte this people (I pray the) \*with blindnesse. And he smote them wyth blindnes, accordyng to the desire of Eliseus. Then Eliseus sayde vnto the: thys is not the way, nor this is not the towne: But folow me, and I wyll bring you to the man ye seke. And he ledde them to Samaria.

When they were come to Samaria, a, Eliseus said: Lord, open their eyes, and

1. reg. xxi. b

D

ii. pa. xxi. b

Gen. xix. c  
Dapi. xix. c



# Eliseus iii. Kynges. Jehoram

1.36. p. 1. a

and let them see. And the Lorde opened their eyes & they saw. And beholde they were in þe middes of Samaria. And the sayd the kyng of Israell vnto Eliseus when he saw the: \* Hal I smite the, Hal I smite the father: and he sayde: smyte them not. But smyte them thou takest wth thyne owne swerde & wth thyne owne bowe. But sette bread and water before them, & let them eate and dryncke, and goe to their maister. And he made great ordinaunce before them. And when they had eaten & droncke, he sent them away, and they went to their maister. And so the soudyars of Siria came no more into þe land of Israell.

After this, Benhadad kyng of Siria gathered all the hoste, & wente and beleged Samaria. And there arose a great darth i Samaria: for they had beleged it, vntil an asses head was worth foure skore cycles of syluer, and the fourth parte of a \* Cab of dones donge worth fyue cycles. And as the kyng of Israell walked vpon the walles, there cryed a womā to him, saying: helpe my lord & kyng. And he said: nay, þe Lorde helpe thee. But wherewith shoulde I helpe thee, wth cozne oz wyne? Then sayd the kyng to her, what ayleth thee? And she answered: thys woman here sayd to me, bring thy sonne, and let vs eate hym to day, and we wyl eate wyne to morow. \* And so we dyessed my sone, and dyd eate hym. And I sayde to her another day, bringe thy sonne that we maye eate hym. But she hathe hyd her sonne. When the kyng hearde þe wordes of the woman, he rent hys clothes, eue as he was walkyng on the walles. And whē þe people looked vpon hym: se, he was clothed in sack cloth vnder. Thē he sayde: \* God do so & so to me, yf þe head of Eliseus the sonne of Saphat tarpe on hym thys daye. And as Eliseus sat in hys house, and the elders with him, the kyng sent one frome hym. But yf the messenger came to him, he sayde to the elders: se pou not howe the sonne of this murthurer hath sent, to take of mine head: be circūspect therfore when the messenger cometh, and shutte the doze, and thruste him backe therwith: for the sounde of his maisters fete followeth hym. And whyle he yet talked

Cab was a certen vessel used at þe tyme, as we nomeles scruteles on such lyke.

Item. xvi. d. Dent. 28. f. Chap. 4. d

21. 28. xij. a an. 2. x. v.

wth the: Beholde, the messenger came vnto hym. And he sayd: Beholde, thys euell is of the Lorde, what more hal we take for of the Lorde.

## The. xlii. Chapter.

Eliseus propheseth plentifulnes of byrgton and other thynges to Samaria. The Syrians faste and haue no man folowynge them. The lordes people not beleue the worde of Eliseus is troden to death.

**A**then Eliseus sayd: heare the worde of the Lorde: for thus sayeth the Lorde: to morow thys tyme a bushell of fyne flour shalbe solde for a cycle, and two bushelles of Barley for a nother in the gates of Samaria. Thē a great lord (on whose hande þe king leane) answered the mā of God, & sayde: though the Lorde wolde make wyndowes in heauen, yet wolde not thys be. And he said agayne: beholde, thou shalt see it wth thyne eyes, and shalt not eate therof.

And there were foure lepers set withoute the gate of Samaria. And they sayde eche to hys companion, what shal we here vntill we dye? Thoughe we thoughte that we myght come into the cite, yet is þe darthe so great in þe cite, that we shall there dye. And yf we aryue here, we are but dead also. Howe therfore come, & let vs flee to the hoste of the Syrians: If they saue oureselues, we shal lyue: And yf they kyll vs, then are we dead. And so they arose in the darcke to goe to þe hoste of þe Syrians. And when they were come to the syde of the hoste of Siria: se, there was no man there.

For the Lorde made the hoste of the \* Syrians heare a noyse of charrettes, and a noyse of horses, and the noyse of a great hoste. In so much þe they sayde one to another: se, the kyng of Israell hathe hyred agaynst vs, the kynges of the Hethites, and the kynges of Egypt, to come vpon vs. And vpon that they arose & fled in the darcke, and left their tentes, their horses, their asses, and the felde they had pitched, euen as it was, & fled for their lyues. And when these lepers came to the edge of þe hoste, they went into the tente, & dyd eate and dryncke and carried thence syluer, gold, and rayment, & went and hydde it: and came agayne, and entred into another, and

# Eliseus iii. Kinges. Jehoram Fol. lxx.

and escaped thence also, and wente and  
hided it.

Then they sayd one to another: it is  
not wel þ we do, for this daye is a daye  
to bringe good tidings. And if we hold  
oure peace, a tarpe tye it be daye light,  
we shall fynde a mischief. Howe ther-  
fore come, let vs goe tell the kynges  
household. And so they went, and called  
to the porter of the citie, and tolde the  
sayinge: we came to the paup'rous of  
the Syrians: and se, there was no man  
there, neither voyce of man, but hor-  
ses and asses tied, & the tentes euen as  
they were wont to be.

Then the porters called & tolde the  
king's house within. And þ kyng arose  
in þ night, & sayde to his seruantes. I  
wyl shewe you now, howe the Syrians  
haue serued vs. They knowe þ we are  
oppressed with hynge, and therefore  
are gone out of their panylls, to hyde  
thyselues in the felde, sayinge they wyl  
come out of the citie, and then we shall  
catch them alyue, and get into the ci-  
tie. And one of hys seruantes answer-  
ed, and sayde: Let men take fine of the  
horses that remaine, & are left in the  
citie. Beholde, they are as good as all  
the multitude that are left in the citie:  
and as good as all þ multitude of þ ci-  
tie are consumed, and let vs send and  
se. And they toke two charettes of hor-  
ses, and the kyng sente after the hoste  
of the Syrians, sayinge: go and se. And  
they folowed after them, euen vnto  
Jordan: and se, al the waye was full of  
clothes and vesselles which the Syri-  
ans had caste from them for haste.

And the messengers returned, & tolde  
the kyng. And then þ people went out &  
robbed the tentes of the Syrians. And  
so a bushel of floire was solde for a sy-  
cle, and two bushelles of barley for a  
sycke: accordynge to the worde of the  
Lorde. And the kyng sette the Lorde  
(on whose hande he leaned) to kepe the  
gate. And the people troade hym in the  
gate, that he dyed: accordynge to the  
sayinge of the man of God, whiche he  
sayde: when the kyng came downe to  
him. And it came to passe accordyng to  
the worde of the man of God had spo-  
ken to the kyng, sayinge: two bushel-  
les of barley for a sicke: and a bushel of

barley for another, shall be to morowe  
thyn tyme in the gates of Samaria.  
And the lorde answered the man of  
God & sayde: though the Lorde made  
myndowes in heauen, yet wolde thys  
not be. And the other sayde: Beholde,  
thou shalt se it with thyn eyes, & shalt  
not rate therof. And so it chauced vnto  
hym: for the people troade hym vnder  
fete in the gate, that he dyed.

## The viii. Chapter.

¶ Eliseus propheseth vnto the Damascite the death  
of Sennacher. After the death of Sennacherib  
kinge of Assyria. Jehoram the sonne of Jehoshaphat  
reigneth in Iuda. Edom saileth from Iuda. Shobab  
succedeth Jehoram.

**AS** then spake \* Eliseus vnto þ  
woman, (whose sonne he had  
restored to lyfe agayne) say-  
inge: hy, & go both thou and  
thynne house, and sojourne where thou  
thinkest best, for þ Lord wil cal a darchy  
whyche shall come on the lande seuen  
yere. And the woman arose, and did ac-  
ter the sayinge of the man of God, and  
went bothe she and her household, and  
sojourned in the lande of the philisti-  
nes seuen yere. And at þ seuen yeres ende,  
whē þ womā was come agayne out of  
the lande of the philistynes, she wente  
oute to speake vnto the kyng for her  
house & for her lāde. And the king was  
talkynge with Gihezi the seruante of  
the man of God, sayinge: tel me (I pray  
the) all the great deedes which Elise-  
us did. And it chauced as he was tel-  
ling þ kyng how he restored a dead bo-  
dye to lyfe agayne þ the woman whose  
sonne he reupued, cryed to the kyng  
for her house and land. Then sayd Gi-  
hezi: My Lorde & kyng, thys is the  
woman, and thys is her sonne whyche  
Eliseus broughte to lyfe agayne.  
And the kyng asked the woman, and  
she tolde hym. And so the kyng sente to  
her one of hys chābrelaynes, sayinge:  
restore all that pertayneth to her, with  
all the frutes of the felde, sence þ daye  
that she lefte the lande, vnto this tyme.

After that \* Eliseus wente to Da-  
masco, Sennacherib the kyng of Syria  
beyng sick. And one tolde the kyng,  
sayinge: the man of God is come hy-  
ther. Then sayde the kyng to Hazael:  
\* Take a presente with the, and goe a-  
gayne.



# Jehoram . . . . . iii. Kynges. . . . . Jehoram

**Ohozi:** gape the man of God, and aske the  
 Lorde by him, whether I shall recouer  
 of thys my diseale or no. And Hazael  
 went to mete him, & tooke presentes w  
 him, euē of al the good thinges of Da  
 masco, as muche as fourtie Camels  
 coulde beare, and came and presented  
 hym selfe befoze hym, and sayde: thy  
 sonne Benhadad kyng of Siria hath  
 sent me to the, sayinge: shall I recouer  
 of thys my diseale?

**D** And Eliseus sayde to hym: go, and  
 saye to hym: I shalte recouer, how be it  
 the Lorde hath shewed me that he shall  
 tutele dye. And the man of God be  
 ganne to loke earnestlye, in so muche  
 that he was ashamed: and the man of  
 God wept. And Hazael sayde: why we  
 peth my Lorde: And he answered: for  
 I knowe that thou shalt do euell vnto  
 the children of Israel: their stronge ci  
 ties thou shalt set on fyre, & their pong  
 men thou shalt sleie with the swerde,  
 and shalt dash out the braynes of their  
 suckynge chyldren, and all to teare  
 their women with chylde.

And Hazael sayde: what is thy ser  
 uant whiche am but a dogge, that I  
 shulde doe this great thyng? And E  
 liseus sayde: for the Lorde hath shewed  
 me, I thou shalt be kyng of Siria. And  
 so he departed from Eliseus and came  
 to hys maister, whiche sayde to hym:  
 what sayd Eliseus to the? And he said:  
 he tolde that thou shouldest recouer.  
 And on the morowe he toke a rough  
 clothe and dypte it in the water and  
 sprede it on hys face, & he dyed, & Ha  
 zael raygned in his steade.

The fiftie yere of Jehoram sonne of  
 Ahab kyng of Israel, Jehosaphat be  
 ynge yet kyng of Iuda, Jehoram the  
 sonne of Jehosaphat, kyng of Iuda,  
 began to raygne. .xxxii. yere olde was  
 he when he began to raygne, & he rayg  
 ned. viii. yere in Ierusalem. And he  
 walked in the waye of the kynges of  
 Israel, as dyd the house of Ahab for  
 the daughter of Ahab was hys wyfe,  
 & he dyd I displeased the Lorde. Neuer  
 thelater I Lorde wolde not destroy Iu  
 da bycause of Dauid hys seruante,

\* as he prompyed hym to geue hym a  
 light in his children alwaye.

\* And in his dayes Edom fel awaye

from vnder the hande of Iuda, & made  
 them a kyng of their owne. And Jeho  
 ram went to Seir: & all his charretes  
 with him. And he rose by night & layde  
 on the Edomites, whiche compassed him  
 in, and the captaynes of hys charretes  
 the people fled into their tentes. And  
 so the Edomites slepte awaye from vnder  
 the hande of Iuda vnto this daye.  
 And then Robnah slepte awaye to,  
 euē that same tyme.

The reste of I deades of Jehoram,  
 and al he dyd, are wyrtten in the chro  
 nicles of the kynges of Iuda. And Je  
 horam rested with hys fathers, & was  
 buried whys fathers in I cite of Da  
 uid. \* And Ohoziab hys sone raygned  
 in hys steade. The .xii. yere of Jehorah  
 sonne of Ahab kyng of Israel, dyd O  
 hoziab I sonne of Jehorah kyng of Iu  
 da begyn to raygne. Two & twentie yere  
 olde was Ohoziab when he began to  
 raygne, & raygned one yere in Ierusa  
 lem, hys mothers name was Achathah  
 the daughter of Amri kyng of Israel.  
 And he walked in the waye of the house  
 of Ahab: And dyd euell in the sight of  
 the Lorde, for he was a sonne in lawe to  
 the house of Ahab.

And Jehoram the sonne of Ahab  
 wente to warre with Hazael kyng of  
 Siria, at Ramoth in Gilead, and the  
 Sirians wounded him. \* After that king  
 Jehoram went backe agayne, to be hea  
 led in Israel of I woundes whiche the  
 Sirians had geuen hym at Ramoth,  
 when he fought with Hazael kyng of  
 Siria. And Ohoziab I sonne of Jeho  
 ram kyng of Iuda went downe to see  
 Jehoram the sonne Ahab in Ierusalem,  
 bycause he was sycke.

## The Notes.

a. Hazael brought this weate clothe to hys  
 though he woulde thepwith haue coled him, &  
 eased him of his scrut beate: but dyd I dead  
 gle him, after Iosephus. He had heard of I pro  
 phete that Benhadad shoulde recouer, & so woul  
 it haue bene long or he had raygned: therfore he  
 he ridde him, to thintent he might sooner come  
 by the kyngs ome.

## The .ii. Chapter.

I Iuda is made kyng of Israel, & I Ierusalem  
 the kyng thereof, and Ohoziab kyng of Iuda  
 thereto causeth I Ierusalem to be cald downe  
 I Ierusalem, whom dogges eat.

Dr. to  
 haue asad  
 & forouful  
 cotenallie

all. reg. xij. c.

2. Pa. xxi. a

a. Me. vii. c.

ii. Me. viii. c.  
 iii. Me. xxi. g.  
 ii. par. xxi. a

# Jehu      iiii. Kynges. Jehoram Jo. lxxxi

**A**d Eliseus the prophete cal-  
led vnto one of the childre of  
the prophetes, & sayd to him:  
\* gyde bp thy loynes & take  
this boxe of oyle in thyne hand, and get  
the to Ramoth i Gilead. And whē thou  
comest thither, thou shalt there se Je-  
hu the sonne of Jehosaphat, the sonne  
of Amisi, and go to him, & make him  
arise bp from amonge his brethren, &  
carpe him to a secret chambyre. And the  
take the boxe of oyle, and powre it on  
his head, and saye: thus sayth the lord:  
I haue anoynted the to be kyng ouer  
Israel. And the open the doze and flee,  
and tary not. And the seruaunt of the  
prophet gat him to Ramoth in Gilead,  
and when he came, the captaynes of the  
hoste were sittyng together. And he  
sayde: I haue an errande to the, Sir  
captayne. And Jehu sayde, vnto which  
of all ys? And he sayde: to the Cap-  
tayne. And he arose, and went in to  
the house.

And the other powzed the oyle on his  
head, and sayde to him: thus sayth the  
Lorde God of Israel: I haue anoynted  
the to be kyng ouer Israel the people  
of the Lorde, \* that thou slepe the hou-  
shoold of Ahab thy master. For I (saith  
the Lorde) wyl aduenge the bloude of  
my seruantes the prophetes, and the  
bloude of all the seruantes of my Lord,  
of the hande of Jezabel (for the whole  
house of Ahab shalbe destroyed) and I  
will destroye vnto Ahab what \* pisseth  
agaynst the wall, and in so muche as  
the prisoned or that is forsaken in Is-  
rael, and wyl make the house of Ahab  
lyke the house of Jeroboam the sonne of  
Nabat, and lyke the house of Baasa the  
sonne of Ahiah. And as for \* Jezabel,  
the dogges shall eate her in the felde of  
Jezabel, and none shall burie her. And  
he opened the doze and fled.

And when Jehu was come out to the  
seruantes of his Lorde, they sayde to  
him: is all peace? wherfore came this  
mad felowe to the? And he sayd to him:  
ye know the person and his communica-  
tion. And they sayde: is it not so. But  
tell vs a felowshippe. And he sayde,  
thus and thus spake he to me, saying.  
Thus sayth the Lorde: I haue anoynted  
the to be kyng ouer Israel. And

they halted and toke euery man his ma-  
tell & put vnder him on an hye bēche at  
the toppe of steppes, and blew a trom-  
pet and sayde: Jehu is kyng. And so  
Jehu the sonne of Jehosaphat & sonne  
of Amisi conspired agaynst Jehoram.  
And Jehoram had bene waiting at Ra-  
moth Gilead, he & all Israel with him,  
for feare of Hazael kyng of Siria, and  
was returned to be healed i Jezabel,  
of the woundes which the Sirians had  
geuen him, as he fought with Hazael  
kyng of Siria.

Then sayd Jehu: If it be youte myn-  
des, the let no man escape out of the ci-  
tie, to goo and tell in Jezabel. And Je-  
hu rode and went to Jezabel: for Je-  
horam laye there, and Ohoziab kyng  
of Iuda was come to Jehoram. And  
the watchman that stode on the towre in  
Jezabel, spied the company of Jehu  
as he came, and sayd: I se a companye.  
And Jehoram sayde: take an horsman  
and sende agaynst them, & let him aske  
whether it be peace. And there went one  
on horsebacke agaynst him, and sayde:  
thus sayth the kyng: is it peace? And  
Jehu answered: what hast thou to do  
with peace? turne & come after me. And  
the watchman tolde, saying: my messenger  
came to the, but he cometh not agayne.

Then he sent out another on horse-  
backe, whiche came to them, and sayde:  
thus sayth the kyng: is it peace? And  
Jehu answered, what hast thou to do  
with peace? turne and come after me.  
And the watchman tolde, saying: he  
came to the, but he cometh not agayne,  
and the dyspyng is lyke the dyspyng  
of Jehu the sonne of Amisi: for he dys-  
ueth as he were mad.

Then sayde Jehoram, make readye.  
And they made ready his charret. And  
Jehoram kyng of Israel, and Ohoziab  
kyng of Iuda wet out ether in his cha-  
ret, agaynst Jehu, and met him in the  
furlonge of Naboth the Jezrahelite.  
And when Jehoram sawe Jehu, he sayde:  
is it peace Jehu? And he sayde, what  
peace shoulde there be, so long as the  
whoredomes of thy mother Jezabel and  
her witchcraftes are so great? And Je-  
horam turned his hand & fled, & sayd to  
Ohoziab, there is salthed Ohoziab. And  
Jehu toke a bowe in his hande, & smote  
1.1. Jehoram



Jehoram betwene the shoulders, that the arrowe came out at his breast. And he fel downe thre folde in his charet. The sayde Jehu to Badakar a lorde of his: take & cast him in the plat of ground of Naboth, the Jezrahelite. for I remembre as I a thou roade together after Ahab his father, how the Lorde spake these wordes agaynst hym: I have sene pesterdaye the bloude of Naboth, and of his sonnes, sayd the Lorde, and I will quyte hym in this grounde, sayth the

**J** The Lorde. Now therfore take & cast him in the plat of grounde, accordyng to the worde of the Lord. And whē Ohoziah the king of Juda sawe hē, he fled hē waye to the garden house. And Jehu folowed after him, & sayde: smyte him also. And they smote him in his charet at hē going up to Sur by Jebelaam, and he fled to Bagedo & there dyed. And his seruantes caried him to Jerusalem, & buryed him in his sepulchre with his fathers, in the citie of David. And in the .xi. yere of Jehorā sonne of Ahab, begāne Ohoziah to raygne ouer Juda. And when Jehu was come to Jezrahel, Jezabel heard of it, & starched her eyes, & tyred her head, and looked out at a wyndow. And as Jehu entered at hē gate, she said: had I amrē peace whiche slewe his masters. And he lyft up his eyes to hē wyndow, and sayde: who is of my side, whor. And there loked out to him two of the lordes that were chamberlaynes. And he sayde: Thowme her downe. And they threw her downe. And he spynkled of her bloude vpon the walles, and on the hoxles, and troade her vnder fote.

**B** And then when he was come in, & had eatē and droncke, he sayde: goo & byset I praye you, ponder cursed creature, & burye her, for she is a kynges doughter. And when they came to burye her, they founde no moze of her, then the skulle and the two fete: & the two handes. And they came agayne and tolde him. And he sayd: it is the worde of the Lord which he spake by the hand of his seruauit Eliah the Thelbite, sayinge: **I** in the felde of Jezrahel shall dogges eate the fleshe of Jezabel, and hē carkas of Jezabel shalbe donge vpon the erthe, in the felde of Jezrahel, that men shall not saye, this is Jezabel.

**J** Jehu conteth the .lxx. sonnes of Ahab to be slayne, after that slayng of his father. He synneth a meane while to kyll all the Princes of Israhel. After his death he layneth in his house.

**A**hab had .lxx. sonnes in Samaria. And Jehu wrote letters, & sent to Samaria vnto elders that were lordes of Jezrahel, & to thē that a nouticed by Ahab's chyldren, sayinge: now at the coming of these letters to you, ye haue in you your masters sonnes, & ye haue with you charettes & hoxles, & a strōg citie & harnesse. Therfore chole the best, & him that most pleaseth you of your masters sonnes, & put him on his fathers seate, and fight for your lordes howse. And they were exceedingly afrayde, & sayde: se, two kynges were not able to stande before him, howe shall we then stande. And the gouernour of the kynges howse, & of the citie, & of the elders & the noutices sent to Jehu, sayinge: we are thy seruantes, and will do all that hē shalt byd vs: we will make no man kinge: but do thou what semeth good in thyne eyes.

Then he wrote another letter to thē, sayinge: If ye be myne, & will obeye my voyce, thē take the heades of your masters sonnes, & come to me to Jezrahel, by to morow this tyme. And the kynges sonnes were .lxx. persones, in the great men of the cytie, which noutished thē. And when the letter came to them, they toke the kynges chyldren, and slue thē, in nombre .lxx. persones, and put their heades in cophines, and sent thē to him to Jezrahel. And there came a messenger and tolde hym, sayinge: they haue brought the heades of the kynges sonnes. And he sayde: let them put thē on two heapes in the enterpyng of the gate, tyll it be daye.

**A**nd in the mornynge he went out, and stode, & sayd to all the folke, & to the troupe: for se, I conspired agaynst my master, and slue him: But who slue the se: & colpyde now how there is nothing of the Lordes worde fallē to the erthe, whiche he spake agaynst the howse of Ahab: for the Lorde hath done what he spake to his seruauit Eliah. And so Jehu slue all that remainyd of hē howse of Ahab, in Jezrahel, and all that were great

Some  
reade  
Beth  
San.

3. M. c. xvi. s

3. M. c. xxi. s.

Phoziah iiii. Kynges. Jehu Fo. lxxxi.

great with him, & his cōpanyons & his  
preastes, vntyll he had left him naught  
remaiyn. And he arose & departed, and  
went to Samaria. And as Jehu was  
come euē to the house where the Sheper-  
des \* bynde their Shepe by the hye waye  
syde, he met with the brethzen of Jeho-  
ziah kyng of Iuda, and sayde: what are  
ye: and they sayde, the brethzē of Jeho-  
ziah are we, & go to salute the childzen  
of the kyng and of the quene. And he  
sayde: take them a lyue. And they toke  
them a lyue, & flue thē at the well besyde  
the house where the Shepardes bynde  
their Shepe, in nombze. xlii. personnes,  
that he left none of them.

¶ And when he was departed thence,  
he mette with Jehonadab the sonne of  
\* Rechab coming agaynst hym. And  
Jehu saluted him, and sayde to hym: is  
thyne hert ryghte, as myne hert is with  
thyne. And Jehonadab sayd, yea that it  
is. If it be, then geue me thyne hande.  
And he gaue his hand, & the other toke  
him vp to him into the charet, & sayde:  
go with me, & se the zeale I haue to the  
Lorde, & made him ryde with him in his  
charet. And whē he came to Samaria,  
he slue all that remayned vnto Ahab in  
Samaria, tyll he had wypte hym out,  
acordyng to the saying of the Lorde  
which he spake to Eliab.

After that Iehu gathered all the people together, & sayd to the: \* Shab seruued Baal a lytle: But Iehu shall serue him a good. Nowe therfore call vnto me all the Prophetes of Baal, & all his seruauntes, & all his preastes, that none be lackyng. for I haue a great sacrifice to do to Baal: and if any be missed, he shal not lyue. But Iehu dyd it for a soletye, to destroye the seruauntes of Baal. wherfore Iehu sayde: Apoynte a solempne feast for Baal, & they proclaimed it. Then Iehu sent thorowout all Israel. And all the seruauntes of Baal came, that there was not a man left behinde ꝑ came not. And when they were come into the temple of Baal, the temple was full from one ende to another.

Then he sayde to the keeper of the be-  
strye, brynge forth garmentes for the  
seruauntes of Baal. And he brought  
them out garmentes. And Jehu went  
with Jehonadab sonne of Rechab into

the house of Baal: and sayde to the seruantes of Baal: searche and loke, that there be none here with you of the seruantes of the Lorde, but the seruantes of Baal onely. And they went in, to offer sacrifice & burnt offerynges. But Jehu appoynted him foure thozemen without and sayde: If any of the men whiche I shall bring vnto your handes, escape, he that letteth him go, shall dye for hym.

And as soone as he had made an ende  
of offering of burnt sacrifice, he sayde  
to the of the garde & to the Lordes : go  
in and slep them, let none come out. And  
they smote them with the edge of the  
swerde. And þe garde & the Lordes cast  
the out, & wēt vnto the cytie of þe house  
of Baal, & fet out the Image out of the  
house of Baal, & burnt it. And they brake  
the Image of Baal, & brake þe house of  
Baal, and made a sege of it euer after.  
And so Jehu destroyed Baal out of Is-  
rael. But from the synnes of Jeroboam  
the sonne of Nabat, whiche made Is-  
rael synne, with the golde calves in Be-  
thel and Dan, Jehu departed not.

Then the Lorde sayde to Jehu, be-  
cause thou hast lustely done that plea-  
seth me, and hast done to the house of  
Ahab all that was in myne hert, ther-  
fore shall \* thy chyldren in the fourth  
generacion syt on the seate of Israel.  
But Jehu cared not to walcke in the  
law of the Lorde God of Israell wyth  
all his hert : for he departed not from  
the synnes of Jeroboam whiche made  
Israel synne.

In those dayes the Lorde beganne  
to cut Israell thozte, for \* Hazael que  
them in all the coostes of Israell, from  
Jordan Eastwarde : euen all the lande  
of Gilead, the Gadites, the Rubenites  
and the Manassites, from Aroer vpon  
the ryuer of Arnon, wyth Gilead and  
Basan. The rest of the actes of Jehu,  
and all he dyd, and all his power, are  
wrytten in the chronicles of the kyn-  
ges of Israell. And when Jehu was  
layde to rest with his fathers, they bu-  
ryed him in Samaria, and Jehoahaz  
his sonne raigned in his stead. And that  
tyme that Jehu raigned vpon Israell  
in Samaria, was .xxviii. yere.



# Athaliah iiii. Kynges.

## The notes.

**They. ec a.** They be here called nources (as it were) that were in deade counsellars and rulers of the thynges pertainyng to the comē wealth: because they also provided for the chyldren all suche thynges as were conuenient for them.

## The. xi. Chapter.

**Athaliah** purtech to deeth all the kynges sonnes, except Jehoiada the sonne of Ohoziab: whiche is hynde and after her deeth is made kyng.

**Jehoas.**  
**Amaziah**  
**Jehoiada.**

**And** Athaliah the mother of Ohoziab, when she saw that her sonne was deed, she arose, and slewe all the seede of the kyngdome. But Jehosaba the daughter of kyng Jehoram, & syster of Ohoziab, toke Jehoas & sone of Ohoziab, & stole him from among the kynges sonnes that were slayne, & his nource wyth him, out of a sleeping chamber, & hyd him from Athaliah, that he was not slayne. And he was with her hyd in the house of the Lorde. vi. pere. And Athaliah dyd raigne ouer the lād.

And the seventh pere Jehoiada sent and fet the rulers ouer hūdzedes, with the captaynes, & the of the garde, & toke the in to him into the house of the Lorde, and made a bonde with them, and toke an othe of the in the house of the Lorde, and shewed the the kynges sonne. And he comaūded them, saying: this is that ye must do: one thirde parte of you, shall come on the Saboth daye, and kepe the watche of the kynges house: And another thirde parte shall be at the gate Sur: and another thirde parte shall be at the gate behynde the garde chambze; and so shall ye kepe the watche of the house

**After the**  
**grec. The**  
**Chalde. &**  
**it be not**  
**destroyed.**

\* of Mesah, and two porcions of you: that is, all that goo oute the Saboth daye, shall kepe the watche of the house of the Lorde aboute the kyng, & shall compasse the kyng round aboute, euery man with his weape in his hande. And whosoever cometh with in the ranges, shall dye for it. And so that ye be with the kyng as he goeth out and in.

**And** the captaynes ouer the hundredes dyd all thynges as \* Jehoiada the preast comaūded: and toke euery man his men, that is, them that came in the Saboth daye, with them that went out the Saboth daye, and went to Jehoiada the preast. And the preast gaue to the captaynes ouer hūdzedes the speeres and sheldes that were kynges Da:

uids and had remainied in the temple. And the garde stode euery mā with his wepon in his hand rounde aboute the kyng, from the ryght corner of the temple to the left, a long by the aultare of the temple. And he brought oute the sonne of the kyng & put the crowne vpon him, and deliuered him & witnesse, & made him kyng, & anoynted him. And they clapte their hādes, & sayd: God saue the kyng.

\* And when Athaliah heard the noyse of the runnyng of the people, she came to the people into the house of the Lorde. And when she sawe the kyng stande by a pillar (as the maner was) and the singes and the trompetters by the kyng, and all the people of the lande reioysyng, and the blowyng of the trompettes, she rent her clothes & cryed, treason, treason. And Jehoiada the preast comaūded the Captaynes of the hundredes that had the rule of the hoste, & sayde to them: haue her out without the rāges, and yf any folow her, let him dye with the swerde: for the preast sayde, she maye not be slayne in the house of the Lorde. And they layde handes on her, and she went the waye that the horses of the kynges went out and was slayne there.

\* And Jehoiada made a bonde both betwene the Lorde & the kyng, & betwene the people & the Lorde, that they should be the Lordes people: and also betwene the kyng & the people. Then all the people of the lande went into the house of Baal, & destroyed his hyll aultares, and brake downe his Images lustely, and ouerthrew the preast of Baal before the aultar. And the preast set watche men in the house of the Lorde, and toke the rulers ouer hūdzedes, & the captaynes & the gard, & all the people of the land: And they brought the kyng fro the house of the Lorde: and went the waye of the gate of the garde of the kynges house. And he sat him downe on the seate of the kynges. And all the people of the lande reioysed, and & cytie was in quiet. And they ouerthrew Athaliah with the swerde in the house of the kyng.

## The. xii. Chapter.

**Jehoas** maketh prouision for the reparacion of the temple. He is killed by ii. of his seruantes, and Amaziah reyneth in his stede.

**Jehoas**

# Jehoahaz iiii. Kynges. Joas v. lxxxiij

**J**ehoas was \*seue yere olde when he was made kyng. And he begane to raygne þe seuenth yere of Jechu, & raygned fourtye yere in Jerusale. His mothers name was Zebiah Serfabe. And he dyd that pleased the lord, as long as Jehoiaada the prest enforced him. But they toke not awaye the hillaulters, for the people sue and offered styll in the hillaulters.

And Jehoas sayde to the prest: all the syluer that is dedicat & brought to the house of the Lord in curraunt money, þis is to saye, þe moneye that euery man \* is set at, with all þe moneye þe euery mannes hert geueth him to bringe into the house of the Lord, let the prestes take it to them, euery man of his acquaintance, and let them repaire the broken places of the temple, in all places where ought is found decayed.

¶ Afterthelater the prestes had not medd vnto the .xxiii. yere of Jehoas, þe was decayed in the temple. Then kyng Jehoas called for Jehoiaada the prest, & for the other prestes also, & sayde to them: why repaire ye not the broken places of the temple? Nowe therfore, se that ye receaue no more money of youre acquaintance, but deliuer it to repaire the temple withall. And the prestes cōfessed to receaue no more moneye of the people: But that it shoulde go to the mendinge of the temple.

¶ The Jehoiaada þe prest toke a cofer & boored an hoale in the syd of it, & put it belyde the aultare on the ryght syde, as a man cometh into the house of the lord. And into that dyd þe prestes that kepte the doores, put all the money that was brought into the house of the Lord. And when they sawe that there was muche money in the cofer \* the kynges scribe & the hye prest came, & knyt vp the moneye that was found in the house of the Lord, after they had tolde it.

¶ And they gaue the money by sommes into the handes of the worke men þe had the ouer syght of the house of the Lord: & they brought it out to the carpenters & buylders (that wrought vpon þe house of the Lord,) & to masons and hewers of stone, to buye tymbre & fre stone, to repaire the decay in the house of the lord,

and all that needed reparyng in the house: how be it there was not made in the house of the Lord, booles of syluer, shedyng knyues, basens troyettes or any other instrumentes of golde or syluer, of the moneye þe was brought for the house of the Lord. For they gaue þe to the workemen, to repaire therewith the house of the lord. Moreover, they rekened not w the men, into whose handes they deliuered þe money to be bestowed on workemen: But they dyd it euē of felicity. How be it trespase money, a sinne money might not be brought into the house of þe lord, for it was the prestes.

¶ The came Hazael king of Siria by, & fought agaynst Beth & toke it, \* and appoynted him self to go by to Jerusale. But Jehoas kyng of Juda \* toke all the dedicat thynges that Jehosaphat, Jehoia & Ohoiahis fathers kynges of Juda, had dedicat, & that he him selfe had dedicated, & all þe gold that coulde be found in the treasure of the house of the Lord: and of the kynges house, and sent it to Hazael kyng of Siria: and so he departed from Jerusalem.

¶ The remnant of þe actes of Jehoas, & all he dyd, are writte in the chronicles of the kynges of Juda. And \* his owne seruantes arose, & wrought treason, & sue Jehoas in the house Melo, in the waye downe to Sela. Jozabar the son of Seimaath: & Jehoabad the sonne of Somer, his seruantes, smote him, that he dyed. And they buryed him with his fathers i the cite of Dauid. And Amaziah his sonne reigned in his steade.

## The .xiii. Chapter.

¶ Jehoahaz the sonne of Jechu is deliuered into the handes of the Siriens, and dyeth. Joas his sonne reigneth in his steade. Gilneas dyeth.

**I**n the .xxiii. yere of Jehoas sonne of Ohoiahis kyng of Juda, Jehoahaz the sonne of Jechu was made kyng ouer Israel in Samaria, & continued. .xiiij. yere. And he wrought wickednesse in the syght of the Lord: for he folowed the synne of Jeroboam the sonne of Nabat, which made Israel synne, & departed not ther from. Wherefore the Lord was angry with Israel, and deliuered them into the hande of Hazael kyng of Siria, and into the hand of Benhadad

l.iii. the



the sonne of Hazael all their dayes.

But Jehoahaz besought the Lord, & the lord heard him. For he had sene the oppressio of Israel, how þ kyng of Siria oppressed thē. And therfore the lord gaue Israel a delpueter, & they wēt-out from vnder the hādes of the Sirians. And þ children of Israel dwelt in their tentes as befoze tyme. Neuerthelesse they departed not from the synne of the house of Jeroboā whiche made Israel synne, but walked therein. And there remayned an idoles groue also in Samaria styll: But there were left of the people to Jehoahaz, but syxtie horsemen, & ten charettes, & ten thousand fote men

for the kyng \* of Siria had destroyed them, & made thē lyke threshed chaffe. The rest of the actes of Jehoahaz, & all he dyd, and his power, are writtē in the chronicles of þ kynges of Israel. And Jehoahaz rested with his fathers, and they buryed him in Samaria, & Joas his sonne raigned in his steade. In the xxxvii. yere of Jehoas kyng of Juda, begāne Joas the sonne of Jehoahaz to raigne ouer Israel in Samaria, & continued. xvi. yere, & dyd unhappely i the syght of the lord, & departed in nothing from the synnes of Jeroboam the sonne of Nabat, that made Israel synne, but walked therein.

The remnaūt of the actes of Joas & all he dyd, & his power, how he fought with Amaziah king of Juda, are writtē in þ chronicle boke of the kynges of Israel. And when Joas was layde to rest with his fathers, Jeroboā sat vpo his seate. And Joas was buryed in Samaria among the kynges of Israel.

Whē Eliseus was fallen sycke of the sycknesse wherof he dyed, Joas kyng of Israel came to him, & wepte befoze hī, & sayd: \* O my father my father, þ charret of Israel, & the horseme of the same. And Eliseus sayde vnto him, brynge boow & arowes. And he brought to him bow & arowes. And he sayde to þ kyng of Israel: put thine hand vpo the bow, and when he had put his hāde vpon the boow, Eliseus put his hādes vpon the kynges handes. Then he sayde, open a wyndowe eastwarde: & he opened. And Eliseus sayd: shote, & he shotte. And he sayd: the arowe of helpe of the Lorde, &

the arow of helpe agaynst the Syrians, for thou shalt bete þ Syrians in Aphek, tyll thou haue consumed them.

Thē he sayde: take arowes: & he toke thē. Then he sayde to the kyng of Israel, smyte the groude: & he smote thryse, and ceased. And the mā of God was angrie with him, & sayd: thou shouldest haue smyten fīue or syxe tymes, and thē thou haddest smyten the Syrians tyll thou haddest cōsumed them: where now thou shalt beate them but thryse.

Whē Eliseus was deed and buryed, the soudiares of þ Moabites came in to the lande, the same yere solowynge. And it chaūced as they were buryenge a man, that they spyed the Soudiares, & therfore cast the man into þ sepulchre of Eliseus. And as sone as the man came & touched the bones of Eliseus, \* he reuiued, and stode vp on his fete.

And Hazael oppressed Israell all the dayes of Jehoahaz. But the Lorde had mercy on them, and pittied them, and turned to them, because of his appoyntement made with Abraham, Isaac, and Jacob: and woulde not destroye them, & ether cast them from him as yet. And when Hazael king of Siria was dead: Benhadad his son raigned in his stead. And then Joas þ sonne of Jehoaz went againe: & toke out of þ hand of Benhadad sonne of Hazael, þ cyties whiche he had taken awaye oute of the handes of Jehoahaz his father, with warre: And thre tymes did Joas beate hī, & brought the cyties of Israell againe.

### The. xliii. Chapter.

Amaziah the kyng of Juda putteth to death the man quellers of his father: and after smytteth Edom. Joas kyng of Israell taketh Amaziah and robbeth the temple of the Lorde. Joas dyeth and Jeroboam his sonne succeedeth in his rowme: and after him raigneth zachariah. Amaziah is kyllid in Lechis, and Zachariah raggeth in hys steade.

The second yere of Joas sonne of Jehoaz kyng of Israell, raygned Amaziah the sonne of Jehoas as kyng of Juda: he was. xxb. yere olde when he beganne, and rayned. xxi. yere in Jerusalem. Hys mothers name was Jehoadan, and was of Jerusalem. And he dyd that pleased þ Lord, yet not like Dauid his father: but did in all thynges as Joas his father did. Neither toke they

Awake the billaulters: But the people sue and offered styll in the billaulters. And as sone as the kyngdom was set-  
 teled in his hande,\* he sue his seruau-  
 tes that kyled the king his father. But  
 the childre of those murderers he sue  
 not, as it is written in the boke of the  
 lawe of Moyses, where the Lord comaun-  
 ded, saying: \* the fathers shall not dye  
 for the childres cause, nor y childre for  
 the dedes of their fathers: But every  
 man shalbe payne for his owne synne.

\* And he sue of the Edomites in the  
 salt valeye ten thousand, and toke the  
 towne Sela wyth strength of battell,  
 and called the name of it Jektheel euer  
 after.

After that Amaziah sent messengers  
 to Joas the sonne of Jehoahaz sonne  
 of Jehu kyng of Israel, saying: come,  
 let vs se eche other. But Joas kyng of  
 Israel sent agayne to Amaziah kyng  
 of Juda, saying: \* A thysel in Libanon  
 sent to a cypresse tree in Libanon, say-  
 inge: geue thy doughter to my sonne to  
 wyfe. But the wylde beastes in Liba-  
 non, went and troade downe the thysel.  
 Because thou hast beaten the Edomi-  
 tes, therfore thyne hert ryseth. Be glo-  
 rious: but tarpe at home. For what  
 neadest thou to prouoke to myscheue,  
 that thou shuldest be querthrowen, and  
 Juda with ther

But Amaziah wolde not heare. And  
 so Joas kyng of Israel went by: and  
 he & Amaziah kyng of Juda sawe ether  
 other at Bethsames in Juda. And Ju-  
 da was put to the wyse before Israel,  
 and they fled euery man to his tente.  
 And Joas kyng of Israel toke Ama-  
 ziah kyng of Juda, sonne of Jehoas,  
 sonne of Ohoziah, at Bethsames. And  
 then he went to Jerusalem, and brake  
 downe of the walle of Jerusalem from  
 the gate of Ephraim to the corner gate,  
 foute hundred cubytes. And he toke all  
 the gold and siluer and all the vesselles  
 that were foud in the house of y Lord,  
 and i the treasure of the kynges house,  
 and hostages therto: & then returned to  
 Samaria agayne.

The rest of the actes of Joas which  
 he dyd, and his power, & how he fought  
 with Amaziah kyng of Juda, are writ-  
 ten in the chronicles of the kynges of

Israel: and Joas layd him to rest with  
 his fathers, and was buried at Sa-  
 maria, amonge the kynges of Israel:  
 and Jeroboam his sonne raigne i his  
 towne.

Amaziah the sonne of Jehoas kyng  
 of Juda, lyued after the deeth of Joas  
 sonne of Jehoahaz kyng of Israel, xvi.  
 tene yere. And the remnaunt of the dea-  
 des of Amaziah, are writte in the chro-  
 nicles of the kynges of Juda. And they  
 conspired great treason against him in  
 Jerusalem, and he fled to Lachis. And  
 they went after him to Lachis, and sue  
 him there. And they brought him on an  
 horse, and he was buried at Jerusalem  
 with his fathers, in the cytie of David.

\* And all the people of Juda toke Aza-  
 riah, which was .xvi. yere olde, & made  
 him kyng for his father Amaziah. And  
 he bylt \* Ailath, and brought it agayne  
 to Juda, after that the kyng was layde  
 to rest with his fathers.

The .xv. yere of Amaziah sone of Je-  
 hoas kyng of Juda, was Jeroboam  
 sonne of Joas made kyng ouer Israel  
 in Samaria, and raygned .xli. yere, and  
 wrought wyckednesse in the syght of  
 the Lord: for he turned in nothyng frō  
 the synne of Jeroboam the sone of Na-  
 bat, whiche made Israell synne. He re-  
 stored the costes of Israel from the en-  
 terynge of Hemath, vnto the sea, in the  
 wylde felde, according to the worde of  
 the Lorde God of Israell, whiche he  
 spake thorow his seruaut. \* Jonah the  
 sonne of Amithai the prophete, whiche  
 was of \* Geth Opher. For the Lord had  
 sene howe that the affliction of Israell  
 was excedyng bytter, in so muche that  
 the pylsoned and the forsaken were at  
 an ende. \* And there was no helper vnto  
 Israel. And y Lord had not yet sayde  
 that men shoulde put out the name of  
 Israel from vnder heauen. And ther-  
 fore he holpe them by the hand of Jer-  
 boam the sonne of Joas.

The rest of the dedes of Jeroboam,  
 & all he dyd, & his power how he fought,  
 and how he restored Damasco, and He-  
 math to Juda in Israel: are written in  
 the boke of the chronicles of the kyn-  
 ges of Israell. And Jeroboam layde  
 him to rest with his fathers, and wyth  
 the kinges of Israel, and zachariah his  
 sonne



# Jeroboam iiii. Kynges. Azariah

sonne raygned in his steade.

## The. x. Chapter.

**A**zariah the kyng of Iuda receyved Leprouse. And Iotham raygneth for him. Selum killeth Jeroboam & succeedeth him in the kyngdom. After Selum raygneth Manahem, after Manahem Phakeiah, after Phakeiah Phakeh, after Phakeh Hosa, after Hosa Iotham and after Iotham Ithaz.

**I**n the. xxviii. yere of Jeroboam kyng of Israel, Azariah sonne of Amaziah kyng of Iuda beganne to raigne. Sixtene yere olde was he when he was made kyng, and he raigned. lii. yere in Ierusalem, his mothers name was Iecholiah, & was of Ierusalem. And he dyd that pleased the Lorde in all thynges as dyd his father Amaziah: saue that they put not & hyllaulters away: for the people offered, & burned fat still in the hyllaulters. And the Lorde smote the kyng, that he was a leper vnto the daye of his death, \*and dwelt in an house at Iybertye, and Iotha the kynges sonne gouerned the house, & iudged the people of the lande. The reste of the dedes of Azariah & all he did, are writen in the Chronicles of the kynges of Iuda. And Azariah layd him to slepe with his fathers, & they buried him wth his fathers in the cytie of Dauid, and Iotham his sonne raigned in his steade.

In the. xxxiii. yere of Azariah kyng of Iuda, was zachariah the sonne of Jeroboam made kyng vpon Israel in Samaria, and raigned syxe monethes, and \*dyd that displeaseth the Lorde, as dyd his fathers, and turned not from the synnes of Jeroboam the sonne of Nabat, which made Israel synne. And Selum the sonne of Iabes conspired agaynst him, and smote him before the people, and kyled him, and raygned in his steade.

**T**he rest of the deades of zachariah, are writte in the chronicles of the kynges of Israel. This is the sayinge that the Lorde spake vnto Jehu, sayinge: \*thy sonnes shall sit on the seate of Israel in the fourth generacion. And it came so to passe.

Selum the sonne of Iabes beganne to raygne the. xxxix. yere of Azariah kyng of Iuda: and he raygned a moneth in Samaria. For Manahem the sonne of Gadi came vp from Thersah

and went to Samaria and smote Selum the sonne of Iabes in Samaria, and slue him, and raygned in his steade. The rest of the deades of Selu and the treason, which he conspired are writen in the chronicles of the kynges of Israel. The same tyme Manahem destroyed Thaphlah and all that were therein, & the costes therof fro Thersah (because they opened not to him) he smote & rent all the women with chylde.

The. xxxix. yere of Azariah kyng of Iuda, beganne Manahem the sonne of Gadi to raigne vpon Israel, and continued ten yere in Samaria. And he dyd euell in the syghte of the Lorde, & turned not away al his dayes from the synne of Jeroboam, the sonne of Nabat, which made Israel synne. And Phul kyng of Assiria, came vpon the land. And Manahem gaue Phul a thousand talentes of syluer, to helpe him, to stablishe his kyngdome. And Manahem rayled the money in Israel, vpon all men of substance, for to geue the kyng of Assiria syttie cycles of syluer a pece. And the kyng of Assiria turned backe agayne, & taried not there in the lande.

The rest of the dedes of Manahem & all he dyd: are writen in the chronicles of the kynges of Israel. And when Manahem was layd to rest with his fathers, Phakeiah his sonne raygned in his steade.

The syttie yere of Azariah kyng of Iuda, beganne Phakeiah the sonne of Manahem to raigne ouer Israel in Samaria, & continued two yere, & wrought wyckedly in the syght of the Lorde: and left not of from the synnes of Jeroboam, the sonne of Nabat, whiche made Israel synne. And Phakeh & sonne of Romeliah a Lord of his, conspired agaynst him, and slue him in Samaria: euen in the palayse of the kynges house, with Argob and Ariah: and syttie men with him that were Gileadites: and when he had kyled him, raigned in his rowme. The rest of Phakeiah, and all he dyd, are writte in the chronicles of the kynges of Israel.

And the. lii. yere of Azariah kyng of Iuda, beganne Phakeh the sonne of Romeliah, to raygne ouer Israel in Samaria, and continued. xi. yere, and

otham.  
elum.  
anah &  
hake-  
h.  
hakeh.  
ofea.

A.  
a. 25. a.

Leu. 14. a.  
c. d.

B

Gen. 39. a.

4. Reg. 2. f.

an d did eucl in the syght of the Lorde, and turned not from the synnes of Jeroboam sonne of Nabat, that made Israel synne. In the dayes of Phakeh kyng of Israel, came Teglati Phalasar kyng of Assyria, and toke Aton, Abel Beth, Maacah, Janoah, Kades, Hazor, Gilead, Galile, and all the land of Aepthali, and carped them awaye to Assyria.

And Hosea the sonne of Elah conspired treason agaynst Phakeh the sonne of Romeliah, and smote hym, and slue him: and raygned in hys steade, the .xx. yere of Jotha the sonne of Ozia. The rest of the actes of Phakeh, and all he dyd are wytten in the stozies of the kinges of Israel.

The seconde yere of Phakeh sonne of Romeliah kyng of Israel, beganne Jotham the sonne of Oziah kyng of Juda to raigne. fyue and twenty yere olde was he when he began to raygne: and he raygned .xvi. yere in Jerusalem, hys mothers name was Jerusa the doughter of Zadok. And he dyd that was ryghte in the syght of the Lorde: euen in all thyng as dyd hys father Oziah, dyd he. But they put not away the hylaulters: for the people offered and burnt incense styll in the hylaulters, he bilt the highest doze in the house of the Lord. The rest of the dedes of Jotham, and all he dyd, are wytten in the Chronicles of the kynges of Juda. In those dayes the Lorde began to send agaynst Juda, Razin the kyng of Siria, and Phakeh the son of Romeliah. And Jotham rested with his fathers, and was buryed with his fathers in the cytie of Dauid his father, and Ahaz his sonne raigned in his steade.

## ¶ The xviij. Chapter.

¶ Ahaz kyng of Juda consecrateth hys sonne in fyre: and hath many battels agaynst the kynges of Israel. He causeth an aulter to be made: he vnto it of Damasco. In the steade of Ahaz raygneth Wezechiah his sonne.

**A**haz the .xviij. yere of Phakeh sonne of Romeliah kyng of Israel, Ahaz sonne of Jotham kyng of Juda, beganne to raygne .xx. yere olde was he, when he was made kyng: and raygned .xvi. yere in Jerusalem, & dyd not that was right in the eyes of the Lorde his God, lyke Dauid his father: But went in the way

of the kynges of Israel, and therto he offered hys sonne in fyre, after the abominacion of the hethen, whiche the Lorde caste oute before the chyldren of Israel. And he offered and burnt the fat in the hylaulters, and on the hilles, and vnder euery thycke tree. Then Razin kyng of Siria, and Phakeh sonne of Romeliah kyng of Israel, came vp to Jerusalem to fight. And they beleged Ahaz, but could not ouercome him. At the same tyme Razin kyng of Siria brought Ailath agayne to Siria, and ryd the Jewes thence. And the Sirians went to Ailath and dwelt therein vnto this daye.

Then Ahaz sent messengers to Teglati Phalasar kyng of Assyria, saying: I am thy seruaunt and thy sonne, come and deliuer me out of the hande of the kyng of Siria, and oute of the hande of the kyng of Israel which are ryssen agaynst me. And Ahaz toke the syluer and the golde that was founde in the house of the Lord, and in the treasure of the kynges house, and sente it for a rewarde to the kyng of Assyria. And the kyng of Assyria herkened to hym, and wente to Damasco, and toke it, and carped the people awaye to hit, and slue Razin.

And king Ahaz went agaynst Teglati Phalasar kyng of Assyria, to Damasco. And when he saw a certaine aulter that was at Damasco, he sente to Azariah the preeste the paterne of the aulter, and the facyon of all the workmanship thereof. And Azariah the preest made an aulter in all poyntes, lyke to the paterne, whiche kyng Ahaz had sent frome Damasco, and had finished it by the kynges comynge frome Damasco. And when the kyng was come from Damasco, and sawe the aulter, he wente to it, and offered theron. And he burnt his burnt offeringe, and sprinckled the bloud of his peaceoffringes, and powred his dryncke offeringe and sprinckled the bloude of his peaceoffringes vpon the sayde aulter. And the brasen aulter that was before the Lorde, he fet from before the house, from betwene the aulter and the house of the Lord, & put it on the north syde of the sayde aulter.

And the kyng commaunded Azariah l.v. the

Deu. xviij. v. iij. r. xxi. b.

Est. viij. a.

iii. re. xxiij. f.

Est. viij. b.

That is, he removed it out of the temple, that it should not stand betwene the aulter & the house of the Lorde.



prieſte, ſayinge: vpon the great altar ſet on fyre, in the moynynge burntofferings, and in the euen meatofferings, and the kynges burnt ſacrifice & his meate offeringe, and the burntofferings of all the people of the lande, and theyr meatofferings, and theyr dynckeofferings: and powre thereon all the bloude of all inaner offeringes. But the braſen altar ſhalbe for me, to enquire with. And **Uria** the prieſte dyd all thynges as kyng **Aha**z commaunded hym. \* And kyng **Aha**z brake the ſydes of the botomes, and toke the lauers from of the, and toke downe the ſea from of the braſen oxen that were vnder it, and put it vpon a pavement of ſtones. And thereto the pulpit for the Sabothe (that they had made in the houſe) and the kynges entrep withoute turned he to the houſe of the Lorde, for feare of the kyng of **Aſſiria**. The reſte of the dedes of **Aha**z, which he dyd: are writen in the Chronicles of the kynges of **Juda**. And **Aha**z layde him to reſte with his fathers, and was buryed with his fathers in þe cite of **Dauid**: and **Hezekia** his ſonne raigned in his towne.

## The. xviij. Chapter.

**H**oſea kyng of **Iſrael** is taken. And he and all his realme brought to the **Aſſirians**.

**I**n the. xii. yere of **Aha**z kyng of **Juda**, **Hosea** ſon of **Elah** began to raygne in **Samaria** vpon **Iſrael**, and continued. ix. yere, & dyd that diſpleaſed the Lord, but not ſo euell as dyd the kynges of **Iſrael** that were befoze hym. And **Salmanaſar** kyng of **Aſſyria** came vpon hym, and **Hosea** became hys ſeruaunte and gaue hym preſentes. And the kyng of **Aſſiria** founde treaſon in **Hosea**, becauſe he had ſente meſſengers to **Sua** kyng of **Egypte**, and ſente no preſentes vnto the kyng of **Aſſyria**, as he was perely wonte to do. Therfoze the kyng of **Aſſyria** beſeged him and put hym in priſon. \* And then the kyng of **Aſſiria** came thowoweout all the lande, and came to **Samaria**, & beſeged it thre yere. \* And in the nyynth yere of **Hosea**, the kyng of **Aſſyria** toke **Samaria** & carped **Iſrael** awaye vnto **Aſſiria** and put them in **Baba** in **Habor** on the ryuer of **Gozan**, and in the cyties of the **Medes**. For the

chyl dren of **Iſrael** had ſynned againſt the Lorde theyr God, whiche broughte them oute of the lande of **Egypte**, from vnder the hande of **Pharao** kyng of **Egypte**, and feared other Goddes. And they walked in the ordinaunce of the he then, which the Lorde caſt out befoze þe chyl dren of **Iſrael**, and in the thynges whiche the kynges of **Iſrael** had made. And the chyl dren of **Iſrael** wrapt them ſelues in thynges that wer not well towarde the Lorde theyr God. And they bult them **hilaulters** in al theyr cyties, bothe in the \* towres where they kepte watche, and alſo in the ſtronge townes. And they made them **Images** and groves on euery hye hyll, and vnder euery grene tree. And there they ſacrificed in the **hilaulters**, as did the hethen, which the Lorde carped awaye at theyr comynge, and wroughte wycked dedes, to anger the Lorde with all. And they ſerued **Idolles**, whereof the Lorde had ſayde to them: \* ye ſhall not do ſo.

And the Lorde teſtified to **Iſrael** & to **Juda**, by all the prophetes, and by al the ſeats, ſayinge: \* Turne from your wicked wayes, and kepe my commaundementes and mine ordinaunces: accor dyng to al the lawes which I commaunded your fathers, & as I ſent to you by my ſeruautes þe prophetes. For withſtā dig they wold not heare: \* but hardened their neckes, like to þe neckes of their fathers, & did not beleue þe lord their god, And they reſufed his ordinaunces and his appointment that he had made with their fathers, and the witneſſes, whiche he had wytnelleſſed to them, and ſolowed baupye, and became bayne, lyke to the hethen that were rounde about them, of whiche the Lorde had charged them, & they ſhoulde not do like them. But they leſte the comaundementes of the Lord theyr God: made them **Images** of metall, \* euen ii. calues: and made groves and bowed them ſelues vnto all the \* Hoſte of heauen: & ſerued **Baal**. \* And they ſacrificed theyr ſonnes and theyr daughters in fyre, and vſed witchcraft and enchauntmentes, and were ſolde to worcke wickedneſſe in the ſyghte of the Lorde, for to angre him.

Wherfoze the Lord was exceedinge wyrothe with **Iſrael** and put them oute

of hys syghte, that there was left but the tribde of Iuda only, and therto Iuda kepte not the commaundementes of the Lorde theyr God, but walked in the ordinaunces of Israell, which they had made. Therefore the Lorde caste by all the sede of Israell, and vexed them, and deliuered them into the handes of spoylers, until he cast them out of his sight. And Israell deuyded them selues from the house of Dauid, & made Jeroboam the sonne of Nabat kynge. Whiche Jeroboam drewe Israell awaye from the Lorde, and made them synne a greatesynne. And so the chyldren of Israell walched in all the synne of Jeroboam whiche he had set by, and departed not therfrom, vntyll the Lorde had put Israell awaye oute of his syght, as he had sayde by all hys seruauntes the prophetes. And so he traunslated Israell oute of theyr land to Assyria, euen vnto this daye.

\* And the kynge of Assyria broughte men from Babylon, and frome Cutha, a fro Aua, & from Hemath, & from Sepharuaim, & put the in y cyties of Samaria, in steade of the chyldren of Israell. And they possessed Samaria, and dwelte in the cyties thereof. But at the begynnynge of theyr dwellynge, they feared not the Lorde. Wherefore the Lord sent Lyons vpon them, which slue them. Then men tolde the king of Assyria, sayinge: The nacjons whiche thou haste translated, and put in the cyties of Samaria, knowe not the lawe of the God of the lande, and therefore he hath sente Lyons vpon them, whiche slape them because they knowe not the maner of worshypynge of the God of the lande.

Then the kynge of Assyria commaunded, sayinge: carpe thether one of the prestes whiche ye broughte thence, and let him go & dwell there, and teache them the sacron howe to serue the God of the contreye. And then one of the prestes whiche they had caried thence, wente and dwelt in Bethel, and taughte them howe they shoulde feare the Lord. Howe be it every nacio made their owne goddes, and put them in the houses of the hylaulters, whiche the Samaritans had made; every nacyon in theyr cittes, where they dwelt. The men of Babilon

made Socoh, Benoth. The me of Cuth made Aetgell. They of Hemath made Assina. The Cuites made Abahaz, & Tharthak. And y Sepharuaites but at their chylzen in fyre vnto Adramelech and Anamelech, the Goddes of the Sepharuaites. And though they feared y Lorde, yet they made their prestes of the lowest of the people, for the hylaulters, whiche sacrificed for them in the houses of the hylaulters. And so they feared the Lorde, and yet serued their owne Gods after the maner of the people from whence they were brought.

Vnto this daye they do after y olde maner: they neyther feare the Lorde, neyther do after theyr owne ordinaunces and customes, and after the lawe & commaundementes which the Lord commaunded the chylzen of Jacob: whose name he called Israell, and made an appoyntment with them, and charged them, sayinge: feare not any other goddes, nor howe your selues to them, nor serue them, nor sacrifice to them: but feare the Lorde whiche broughte you oute of the land of Egypte with greates power and a stretched oute arme: hym feare, and to him bow, and to him do sacrifice. And the ordinaunces, customes, lawe and commaundemente, whiche I wrote for you, se that ye be diligente to do for euermore, and feare not any other Goddes. And the appoyntmente I haue made with you, se ye forget not, and that ye feare none other Goddes: but the Lorde your God ye shal feare, and he shal deliuer you oute of the handes of al your enemyes. Howe be it they heard not, but dyd after the olde maner. And euen so do these nacjons feare the LORD and serued theyr ymages thereto: and so dyd theyr chylzen, and theyr chylzens chylzen to. Euen as dyd theyr fathers, so do they vnto this daye.

#### The notes.

a. Not to feare the Lord, i. to lye carelesse and to serue theyr lustes and appetites, and not to serue God and his lawe, as it is sayd. psal. lxxviii. d.

#### The. xliij. Chapter.

C Meschiah kynge of Iuda putteth downe the brasen serpent, & destroyeth the Idoles. Dalmanasar bringeth Israel to the Assyrians. The blasphemie of Sennacherib.

The

Socoh.  
Benoth.  
Aetgell.  
Assina.  
Abahaz  
Tharthak  
Anamelech

Gen. xxiij. d.

G  
Iud. vi. m.  
Ier. x. d.

Not to



II. par. 29. a.



**T**he thyrde yere of Hosea, sonne of Ela, kyng of Israel, raygned Hezekiah sonne of Ahaz kyng of Iuda. Twētye and fyue yere olde was he, when he beganne to raygne, and raygned xxix. yere in Ierusalem. Hys mothers name was Abi the doughter of zachariah, and he dyd that pleased the Lord in all thinge, lyke to Dauid his father: \* He put awaye the hylaulters, and brake the ymages, and cut downe the groues, and brake the \* brasen serpent that Moses made. for vnto those

Deut. vii. a. 4. re. xxi. a.

Rup. xxi. c.

That is: a chynge of blasphemie.

dayes the chyldren of Israel dyd burne sacrifice to it, and called it \* Rehistan. He trusted in the Lord God of Israel, so that after hym came none lyke hym amonge them that wente before hym. He claue to the Lorde and departed not from hym, but kepte his commaundementes whiche the Lord commaunded Moses. And the Lorde was with hym. And what soeuer he toke in hand he did it wisely. And he rebelled agaynst the kyng of Assyria, and serued hym not. He bet the Philistines euen vnto Azah, and the costes thereof, bothe in castles of garisons and stronge cyties to.

C. 4. re. xvi. a.

\* And the fourth yere of kyng Hezekiah, (whiche was the seugnth yere of Hosea) sonne of Ela kyng of Israel, came Salmanasar kyng of Assyria vpon Samaria and beseged it. And they toke it at the ende of thre yere, whiche was the syxte of Hezekiah: that is to saye, the nyntyeth yere of Hosea kyng of Israel, was Samaria wonne. And the kyng of Assyria, dyd cary awaye Israel vnto Assyria, and put them in Halah and in Habor on the ryuer of Gozan, and in y cyties of Medes: because they would not herken vnto the voyce of the LORDE theyr God. But traungrefed hys appoyntmente, and all that Moses the seruaunte of the LORDE commaunded, and would neyther heare nor do.

II. par. 32. a. 16. a. 48. b.

\* The xliii. yere of kyng Hezekiah cam Sennacherib kyng of Assyria against al the stronge cities of Iuda and toke them. Where vpon Hezekiah kyng of Iuda sent to the kyng of Assyria to Lachis, sayinge: I haue offended. But de-

parte from me, and what thou puttest on me that wyll I beare. And the kyng of Assyria appoynted vnto Hezekiah kyng of Iuda thre hundred talentes of syluer, and thyrtye talentes of golde. \* And Hezekiah gaue him al the syluer that was found in the house of the Lord and also in the treasure of the kynges house. And the sayde season Hezekiah Dente of the dozes of the temple of the Lorde, and the pylers, whiche the sayde Hezekiah with y kyng of Iuda couered ouer, and gaue them to the kyng of Assyria.

And the kyng of Assyria sent Tharshan and Rablaris, & Rablaketh from Lachis to kyng Hezekiah with a great hoste to Ierusalem. And they went by, and came to Ierusalem, & wet & stode by the conduyte of the vppermoste pole, which is in the waye to the fullers feld, and called to the kyng. And there came oute to the, \* Eliakim the sonne of Hezekiah stuard of household, and Sobnah the scribe, and Joah the sone of Asaph, the recorder. And then Rablaketh sayd to them. Tell ye Hezekiah I pray you: thus saythe the greate kyng, eue y kyng of Assyria. What confidence is this that thou haste & thou wilt haplye speake a lyghte worde, that thou haste counceill and power to make warre. On whome then doest thou truste, that thou rebellest agaynst me? doste thou truste to the staffe of this broken reede Egypt, on which if a man leane, it wyl runne into his hande and perce it. For euen so is pharaos kyng of Egypte vnto all that truste on him. \* If ye saye vnto me, we truste in the Lorde oure God: Is not y he whose hylaulters and other aulters to, Hezekiah hath put downe, and hath sayde to Iuda and Ierusalem, bowe youre selues before thys aulter here in Ierusalem.

And nowe ioyne thy selfe to my lord the kyng of Assyria, and I wyll deliuer the two thousande horses, yf thou be able to set ryders vpon the: (and if thou be not) howe then arte thou able to resist one of y lyste Dukes of my masters seruauntes: or trustest thou to Egypte for charettes and horsmen? Moreover, thinkest thou that I am come withoute the bydding of the Lorde to this place,

# Hezekiah iij. Kynges. Maiah Vol. lxxxviii

to destroye it: naye: the Lorde sayde to me. go vp to this lande, and destroy it. **T**hen sayde Eliakim the sonne of Helkiah, and Sobnah, and Joah, to Rabshakeh: speake, we praye thee to thy seruantes in the Syrians language, for we vnderstande it: and talke not with vs in the Jewes tonge, in the eares of the people that are on the walles. And Rabshakeh sayde vnto them: hathe my master sent me onlpe to thy master and to the, to speak these wordes, or rather to the meinne that kepe the walles, that they shal eate theyr owne dirte, & drinke theyr owne pyffe with you.

And so Rabshakeh stode, and cryed with a loud voice in Jewes langage, and spake, sayinge: heare the sayinge of the greate kyng, the kyng of Assiria. Thus saythe the kyng: let not Hezekiah begyle you, for he is not able to deliuer you oute of myne hande: nether let Hezekiah make you truste to the Lord, sayinge: the Lorde shall surely ryd vs, and this cytye shal not be deliuered into the handes of the kyng of Assiria. Herken not vnto Hezekiah, for thus saythe the kyng of Assiria.

Deale kynndlye with me, and come out to me. And then eate euery man of his owne hyne and of his owne fygge tree, and dryncke euery man of the water of hys owne welles, tyll I come, and set you to as good a land as youres is: a lande of coyne and wyne, a lande of breade and vnyepardes, a lande of oyle trees, of oyle and of honny. And ye shall lyue and not dye. And herken not vnto Hezekiah, for he wyll begyle you, sayinge: the Lorde shal deliuer vs. For haue the Gods of the nations deliuered any God hys lande, out of the hand of the kyng of Assiria: where are the Gods of Hamath, and of Arphad: where are the Gods of Sepharuaim: of Hena and Iuah: dyd they deliuer Samaria out of myne handes: what God of anye land hath deliuered his lande oute of myne hand, that the Lorde should deliuer Jerusalem out of mine hande.

But the people helde their peace, and answered not him a worde: for the kyng had commaunded, sayinge: answer not him not. Then Eliakim the stuarde of the householde, and Sobnah the scribe, and

Joah the sonne of Asaph the recorder, came to Hezekiah with theyr clothes rente, and tolde hym the wordes of Rabshakeh.

## The xij. Chapter.

**T**he Angell of the Lorde kylled an hundred thowse and fyue thousand men of the Assirians. Senaquerib is kille of his owne sonnes.



**W**hen kyng Hezekiah hearde that, he rent his clothes and put on sacke: and went to the house of the Lorde. Furthermore he sente Eliakim stuarde of householde, and Sobnah the scribe, and the elders of the preeestes clothed in sacke, to Maiah the prophete the sonne of Amoz. And they sayde to hym, thus saith Hezekiah: this daye is a daye of tribulation, rebukinge and raylynge. Euen as when the chyldren are readye to bee borne, and the mothers haue no power to be deliuered. Oh that the Lorde thy God would heare al the wordes of Rabshakeh, whome the kyng of Assiria hys master hathe sent to rale on the lyuing God, and to rebuke hym with wordes whiche the Lorde thy God hath heard. wherfore lyste vp thy prayer for the remenaunt that are lefte. When the seruantes of kyng Hezekiah were come to Maiah: Maiah sayde to them. So shal ye saye to your master: Thus saith the Lorde: bee not a frayde of the wordes thou heardest, with which young men of the kyng of Assiria haue rayled on me. For I wyll send him a blaste that he shal heare tidinges, and so returne to his owne land: \* And I wyll ouerthrow hym with the swerde: euen in hys owne lande.

And Rabshakeh wente backe againe, and founde the kyng of Assiria fyghting against Lobnah: for he had heard, how that he was departed fro Lachis. And he hearde tydynes of Sennacherib kyng of the blacke Mores, howe that he was come oute to fyghte agaynst hym. And there vpon he departed and sente messengers vnto Hezekiah, sayinge. Thus saie to Hezekiah kyng of Iuda, let not thy God carpe the oute of the way, in whome thou so trustest, sayinge: Jerusalem shal not be deliuered into the hande of the kyng of Assiria. Beholde, thou haste hearde what the kynges



Kynges of Assyria haue done to all the landes, how they haue bitterly destroyed them. And howe then shouldest thou escape, hathe the Gods of the hethen deliuered them whiche myne auncestries haue destroyed: as Gozan, Haran, Rezeph, and the chyldren of Eden whiche were in Chelazat: where is the king of Remath, the kyng of Arphad, the kinge of the cytye of Sepharuaim, and the kinge of Hana and the kinge of Juah.

When Hezekiah had receaued the letter of the hande of the messengers, and had red it: he went into the house of the Lorde, and layde it abrode before the Lorde. And Hezekiah prayed before the Lorde and sayde: O Lorde God of Israel, whiche dwellest betwene the Cherubes, thou arte God alone ouer all the kyngdomes of the erth, and thou hast made bothe heauen and earthe: Lorde, bowe thyn eares and heare: Open Lorde thyn eyes and se: and heare the wordes of Sennacherib which hathe sente this man to rayle on the luyng God. But of a truthe Lorde, the kynges of Assyria haue destroyed nations and theyr landes, & haue set fyre on their Gods. For they were no Goddes, but the worke of the handes of manne: euen woode and stone. And therfore they destroyed the.

**D** Nowe therefore, O Lorde our God, saue thou vs oute of hys hande, that all the kyngdomes of the erth may know, that thou Lorde arte God alone. And Isaiah the sonne of Amos sent to Hezekiah, saying: thus saith the Lorde God of Israel: that that thou hast prayed to me concernynge Sennacherib kyng of Assyria, I haue heard it. This is the thyng that the Lorde saythe of him: he hathe despised the, O virgine doughter of Syon: he hath shaked hys heade at the, thou doughter of Jerusalem: \*whome hast thou railed on, and whom hast thou reuyled: against whom hast thou exalted thy voyce, and haste lyfte vp thyn eyes so hye. Euen against the holye of Israel. By the \*hande of thy messengers thou hast railed on the Lord, and sayd: with the multitude of my charrettes I am come vp to the height of the mountaynes, euen alonge by the sides of Libanon, and haue cut of the hie Cedar trees, and the lustie fytte trees ther

of: euen to the woode of Carmell that belongeth therto. I haue digged and droncke straunge waters, and I haue dyed by with the fooles of my feet: for I was enclosed.

But haste thou not hearde, howe I haue ordeyned suche a thyng a greate whyle ago, and haue prepared it from the begynnyng: And nowe I bringe it fourthe, and it shalbe to destroye and to bringe stronge cyties in to rude heapes of stones. And the enhabyters of the shalbe of lytle power, and saynt herted, and confounded: \*They shalbe like the grasse of the felde, and grene erbes, and as the hey on the toppes of the houses whiche wethereth or it come to any height. I wote wher thou dwellest, and thy commynge oute, and going in know I to, and howe thou setteest vp thy bystelles agaynste me. And because thou setteest vp thy bystelles agaynste me, and the thyng ragynge is come vp to myne eares: therefore I wyll put a ryng in thy nose, and a byt in thy lippes, and wyll bringe the backe againe the same way thou camest.

And this shalbe a sygne vnto thee: (O Hezekiah) eate this yere of the frutes of the seade that fell oute, and the nexte yere, that wareth of it selfe. And the thyrde yere sow ye and reape, plant bynepardes, and eate the frutes therof. For the doughter of Iuda that is escaped and lefte, shall yet agayne take to thyng downe warde, and beare frute by warde. For out of Ierusalem shall go a remnaunte, and a nombre that shall escape out of mount Sion: the zeale of the Lorde of \*hostes shal bring this thyng to passe.

Wherefore, thus sayth the Lorde, of the kyng of Assyria: he shall not come to this cytie, nor shote an arrowe into it, nor come before with shyld nor cast anye bancke agaynste it: but shall goo backe agayne the way he came, & shall not come at this cytie sayth the Lorde. For I wyll defende this cite and saue it, for myne owne sake: and for Dauid my seruautes sake.

And the selfe same nyght the aungel of the Lorde went out and smote in the host of the Assyrians an hundred foure thowse and fyue thousand. And when the

zech. ii. v.  
Mat. xxv. v.  
Act. ix. a.

By the had  
of thy mes  
sengers,  
is a ma-  
nicrof spea  
king of the  
Debrues,  
for the we  
saye, by the  
mouth of  
thy mes-  
sengers.

zech.  
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centy

# Hezekiah iiii. Kinges. Iſaiah Fol. lxxviii

remnant were by perly in the morning: behold, they wer al dead corpes. \* And so Sennacherib kyng of Affiria auoyded & departed, and went agayne, and dwelte at Aſinueh. And as he was in his deuotion knelynge in the houſe of Aſtroche bys God, Adramelech and Sarcas bys owne ſonnes ſmote hym with the ſwerd. And they eſcaped into the lande of Ararat, and Raſhaddon his ſon taig- ned in his ſteade.

**The notes.**

put a. a. To put a ring in theyr noſes, is to pacifie or to tame theyr furpe, or to let them to do that they thincke. Job. xl. d.

**The. xx. Chapter.**

Hezekiah ſicke and receaueth the ſygne of his helth by the dyall or ſhaz. He receaued the rewardes of Berodach, and is reprehended of Iſaiah becauſe he ſhewed him the treaſure. He dieth and ſhanneth by a ſonne euen in his ſteade.



Wente that tyme Hezekiah was ſycke vnto the death. And the Prophet Iſaiah ſonne of Amoz came to hym, and ſayde to him. Thus ſaythe the Lorde: put thine houſholde in an ordze, for thou ſhalte dye, and not lyue. And Hezekiah turned his face to the walle, and beſoughte the Lorde, ſayinge: O Lorde, remembre yet howe I haue walked befoze the truly and with a perfect hearte, and haue done that whiche is good in thy lyghte, and wepte a greate pace.

And Iſaiah was ſcarce gone oute into the myddle of the cytie, but that the word of the Lorde came to him, ſaying: turne agayne, and tel Hezekiah the captayne of my people. Thus ſayth the Lorde God of Dauid thy father. I haue herd thy prayer, and ſene thy teares. Behold I will heale the, & this daye thre dayes ſhalt thou go by into the houſe of the Lorde. And I will lettege thy dayes yet ſpaine pece, and will deliuer bothe the and this cytie oute of the hande of the kynge of Babilon, and will defende thys ſayd cytie, and ſhall be, and for Dauid thy ſonne. And Iſaiah ſaide: Behold I will heale the, & this daye thre dayes ſhalt thou go by into the houſe of the Lorde. And I will lettege thy dayes yet ſpaine pece, and will deliuer bothe the and this cytie oute of the hande of the kynge of Babilon, and will defende thys ſayd cytie, and ſhall be, and for Dauid thy ſonne.

Then ſayde Hezekiah to Iſaiah: What ſhall I ſaye to the kynge of Babilon, that the Lorde will ſende me, and that I ſhall go by into the houſe

of the Lorde the thyrde daye. And Iſaiah ſaid: this ſigne ſhalt thou haue of the Lorde, that the Lorde wyl do that he hath ſpoken: ſhall the ſhadowe go forward ten degrees, or go backe agayne ten degrees. And Hezekiah ſayde: it is a lyghte thyng for the ſhadowe to go downe ten degrees. Therfore I wyl not that: but let the ſhadowe go backward ten degrees. And Iſaiah the prophete called to the Lorde, \* and he broughte the ſhadowe ten degrees backwarde, by whiche it had gone downe, in the dyall of ſhaz.

Cent. 420

\* The ſame ceaſon Berodach Baladan the ſonne of Baladan kinge of Babilon, ſente letters and preſentes vnto Hezekiah, for he heard how that Hezekiah was ſycke. And Hezekiah harkened vnto them, and ſhewed them all that was in the ſpicery houſe, and his ſiluer and golde, and odoures, and preciouſe oymntes, and his armory, & all that was founde in his treaſure: there was nothig in his houſe or in al his tealine, that he ſhewed them not.

Cent. 420

Then came Iſaiah the prophete vnto kinge Hezekiah, and ſayde to hym: What ſay theſe men, and from whence come they to the. And Hezekiah ſayde: they be come from a far countree, euen from Babilon. And he ſaid agayne: what haue they ſene in thy houſe. And Hezekiah ſayde: al that is in my houſe haue they ſene: there is nothyng among my treaſure, that I haue not ſhewed them. And Iſaiah ſayde to Hezekiah: heare the worde of the Lorde. Beholde, the daye ſhall come, that al that is in thine houſe, and that thy fathers haue layde by in ſtoze vnto this daye, \* ſhall be caried to Babilon, and nothyng ſhall be left, ſaith the Lorde. \* And of thy ſonnes, that proceadede oute of the, whiche thou begat, ſhall there be caried away, and ſhall be made chaumbrelaynes in the palace of the kinge of Babilon. And Hezekiah ſaid to Iſaiah: welcome be the word of the Lorde whiche thou haſte ſpoken: ſo that peace and truthe bee kepte in my dayes.

4. re. 24. b. and. xxv. b. Jer. xx. d.

Dani. i. d.

The remnant of the deces of Hezekiah & all his power, and how he made a pole and a condyte, and broughte the water into the cytie: ſee wythin the booke



4. par. 32. f.

2. par. 1. a.

boke of the chronicles of the kynges of Juda. And \* Hezekiah layde hym to reſte with hys fathers, and \* Manasseh hys ſonne raygned in his ſteade.

**C** The. xxi. Chapter.

**W**icked Manasseh reſtoꝝeth againe the Idoles, and sette upeth, in whoſe ſteade he on his ſonne ſucceedeth, which is hyllod of his owne ſervantes: After him reigneſſeth faithfull Joſiah.

4. par. 33. a.

2. par. 1. b.

2. par. 1. c.

4. reg. vii. b.

4. reg. ix. b.

2. par. 1. d.

2. par. 1. e.

4. reg. vii. a.

4. reg. ix. a.

**M**anasseh was twelue yere old when he beganne to raygne, and raygned ſyſtpe and ſpue yere in Jeruſalem: hys mothers name was Haphzibah. And he did that dyſpleaſed the Lorde, euen after the abhominacions of the Bethē which the \* Lorde caſte oute before the chyl- dzen of Iſraell. And he wente and built the hyllaulters againe, whiche Hezeki- ah hys father had deſtroyed. And he re- red by aulters to Baal, and made gro- ues, as dyd Ahab kyng of Iſraell. And he bowed him ſelfe vnto all the \* Hoſte of heuen, and ſerued them. And he built aulters in the very houſe of the Lorde, of whiche the Lorde had ſayd (\* in Jeru- ſalem I wyl put my name. And he built aulters vnto al the Hoſte of heuen, euen in two courtes of the houſe of the Lord. \* And he offered hys ſonne in ſpye, and obſerued diſmall dayes, and vſed witch craſte and mayntened woꝝkers with ſpirtes, and tellers of fortunes; and wrought much wickedneſſe in the ſight of the Lorde to angre him.

And he put an ymage of a groue that he had made, euen in the very temple of whiche the LORDE had ſayde to Dauid and to Salomon his ſonne, \* in thys houſe, and in Jeruſalem (whiche I haue choſen oute of all trybes of Iſra- el) wyl I put my name for euer. Neither wyl I make the ſete of Iſraell moue a ny more oute of the land which I gaue theyꝝ fathers: ſo that they wyl be diſ- gent to do al I haue commaunded the accordynge to all the lawe that my ſer- uant Moſes commaunded them. But they hearkened not: ſoꝝ Manasseh had ledde them oute of the waye to do more wickedlye: then dyd the heathen people, whiche he had deſtroyed ſoime before the face of the Lorde.

And he made by his ſervantes

the Prophetes, ſayinge: becauſe Ma- nasseh kyng of Juda hath done ſuche abhominacions, a hath wrought wic- kedlye aboue al y the Amozites (whiche were before hym) dyd: and hath made Juda ſinne alſo with his Idoles. Ther- fore thus ſaythe the Lorde God of Iſ- raell. \* Beholde, I wyl bringe ſuche e- nell vpon Jeruſalem and Juda, that the eares of all that heare it, ſhall tyn- gle at it. And I wyl ſtretch ouer Jeru- ſalem, the ſquaringe lyne of Samaria, and the plometh of the houſe of Ahab. And I wyl wyꝝe oute Jeruſalem, as a man woulde wyꝝe a dyſhe, and when he hath wyꝝed it, turneth it byſedoune. And though I leue a remnaūt of myne enheritaunce, yet I wyl delpyer them into the handes of them that hate them, and they ſhal bee robbed and ſpoyled of all theyꝝ enemyes: euen becauſe they haue done wickedlye, and haue angred me, ſence the tyme theiꝝ fathers came out of Egypte vnto this daye.

And therto Manasseh medd innoct bloude excedding aboundantlye, in ſo muſhe that he replenſhed Jeruſalem in all corners, beſyde his ſinne, where- with he made Juda ſinne and to do euell in the ſight of the Lorde.

The reſte of the actes of Manasseh, and all he dyd, and his ſinne that he ſin- ned: are wyꝝte in the boke of chronicles of kynges of Juda. And Manasseh laid hym to ſlepe with hys fathers, and was buried in the garden of his owne houſe, euen in the garden of Oza: and Amos hys ſonne raygned in his ſteade.

\* Amos was. xxi. yere olde, when he beganne to rayne, and he raygned tway yere in Jeruſalem. Hys mothers name was Beſalemeth the daughter of Haru of Iathbah. And he dyd that dyſpleaſed the Lorde (as his father Ma- nasseh dyd.) And he walked in all the waye that his father walked in, and ſer- ued the Idoles that his father ſerued, and bowed hym ſelfe to them. And he forſoke the Lorde, his God, as his fathers, and did not as the Lorde.

And the ſervantes of Manasseh re- d againſte hym, and ſet hym in his owne houſe. But the ſervantes of the Lorde, and all that were with him,

# Josiah      iii. Kynges.      Fo. lxxxix.

kyng Amon, & made Josiah his sonne kyng in his towne. The rest of the actes of Amon, whiche he did are wyrtten in the Chronicle of the kynges of Juda. And they buried him in his sepulchre in the garden of Oza, and Josiah his sonne raygned in his steade.

## The xxii. Chapter.

After Josiah hearde of the boke of the lawe that was founde in the temple, he sendeth to Eldah & Shaphan for counsell.

**J**osiah was \* viii. yere olde when he beganne to raygne, and he raygned. xxi. yere in Jerusalem. His mothers name was Jedidah the daughter of Adaiah of Bezekath. And he did & seemed righte in the syghte of the Lorde, & walked in all the wayes of David his father, and bowed nether to the right hande, or to the lefte.

\* And the. xvi. yere of his raygne kyng Josiah sent Shaphan the sonne of Azaliah the sonne of Meshulam the scribe to the house of the Lord, saying: \* go. Helkiah the hye priest, and let him summe the syluer that is broughte into the house of the Lorde, whiche the keepers of the doores haue gathered of the people, and let them deliuer it into the handes of the workmen, that haue the ouersyght of the house of the Lord, whiche shal geue it to them that worke vpon the house of the Lord: (to repaire the decayed places therof,) euen vnto carpenters and masons, and for to bye timbre and fre stone to repayre & house. Howe be it, let no rekenyng be made with them of the money that is deliuered into their handes, but let them do it of their conscience.

\* And Helkiah the hye priest sayde to Shaphan the scribe. I haue founde the boke of the lawe in the temple of & lord, and Helkiah gaue the boke to Shaphan, and he reade it. And then Shaphan the scribe went to the kyng, & brought him worde agayne, and sayde: thy seruantes potored out the syluer & was founde in the temple, and haue deliuered it vnto the workmen, that haue the ouersyght of the house of the Lorde. Furthermore Shaphan the scribe shewed the kyng, sayinge: Helkiah the priest hath deliuered me here a boke. And

Shaphan red it before the kyng.

And the kyng as sone as he had hearde the wordes of the boke of & law, he rent his clothes, and commaunded Helkiah the priest and Ahikam & sonne of Shaphan, and Achobor the sonne of Michajah, and Shaphan the scribe, and Asahiah a seruante of the kynges, sayinge: \* go ye and seke of the Lorde for me, and the people, and for al Juda, concernyng the wordes of this boke that is founde. for it is a great wrath of the LORDE that is kindled vpon vs, that our fathers haue not hearkened vnto the wordes of this boke, to do in all poyntes as it is wyrtten therein.

And Helkiah the hye priest and Ahikam, Achobor, Shaphan, Asahiah wente vnto Eldah the prophetesse wyfe of Selum the sonne of Tekuah the sonne of Haraham keeper of the robes, whiche prophetesse dwelte in Jerusalem in the seconde warde, and communed with her. And she sayde to them: thus sayeth the LORDE God of Israel. Tell the man that sente you to me: thus sayeth the Lorde: beholde I wil byrnye euell vpon this place and on the dwellers therein: euen all the wordes of the boke whiche the kyng of Juda hath red, because they haue forsaken me and haue burnt offeriges vnto other gods, to angre me with all the \* workes of their handes. Therefore is my wrath kindled againste this place, and shall not be quenched.

But to the kyng of Juda whiche sente you to enquire of the LORDE, so shall ye saye: thus sayeth the Lorde God of Israel, as touchyng the wordes whiche thou hearest. Because thyn heart did melt and thou mekedest thy selfe before me the Lord, when thou hearest what I spake agaynst this place and the inhabitants of the same, howe that it shoulde be destroyed and made a cursed: and tarest thy clothes and weptest before me: of that also I haue hearde sayeth the Lorde. And therefore se, I wyll receaue the vnto thy fathers and wyll set the vnto thy graue in peace, thyn eyes shall see none of the euell whiche I wyll byrnye vpon this place. And they broughte the kyng worde agayne.

¶.i. Because



**The Notes.**

Receave  
the. 9c.

Receave the unto thy fathers, that is, unto the same saythe & righteousness that thy fathers are receaved too: whiche may be called the bosome of Abraham Luc. xvi. f.

**The xxiii. Chapter.**

Josiah readeth Deuteronomy before the people. He putteth downe the Idolles, after he had kyllen the priestes therof. He keepeth passover. He was kyllen in Bagebo, & hys sonne Jehoahaz captured in hys stead: after he was take, hys sonne Jehoahaz was made kynge.

ii. par. 34. f



Ad then the kynge sent and gathered unto him all the elders of Juda and of Jerusalem. And the kynge went by into the house of the Lorde, and all the men of Juda and all the inhabitants of Jerusalem with hym, & the priestes and the prophetes & al the people bothe smalle and greate. And he red in the eares of them all the wordes of the booke of the couenaunte, whiche was founde in the house of the Lorde. And the kynge stode by a pyller, and made a couenaunte before the Lorde that they shoulde walke after the Lorde, and kepe hys commaundementes and hys wytnesses and hys ordinaunces with all theyr hertes and all theyr soules, and make good the wordes of the sayde appoyntment that were wyrtten in the sayde booke. And all the people consented to the appoyntment.

2. Es. viii. a

Jos. 24. f

And the kynge commaunded Helkiah the hie prest and the inferioure priestes and the keepers of the doore, to bring out of the temple of the Lorde, all the vesselles that were made for Baal and for the groue and for all the hoste of heauen. And he burnt them withoute Jerusalem in the felde of Cedron and caried the ashes of them in to Bethel.

Above  
Fol. c.

And he put downe the Camarites which the kynges of Juda had set to burne offerynges in the hylaulters in the cyties of Juda rounde about Jerusalem and also them that burnt sacrifices unto Baal, to the sunne and to the moone, and to the planetes, and to all the hoste of heauen. And he brought out the groue from the temple of the Lorde without Jerusalem unto the broke Cedron, and burnt it at the broke Cedron & stampe it to powder, and caste the duste thereof upon the graues of the people of the contrey. And he brake downe the celles of the male hores that were in the house

This did  
heto & de  
refraction  
of them &  
had wor-  
shipped

of the Lorde, where the women were lytle houses for the groue.

And he brought all the priestes out of the cyties of Juda, and despyled the hylaulters where the priestes dyd burne sacrifice, euen from Gibeon to Bersabe. And he brake downe the hylaulters of the Gates, that were in the enteringe of the gate of Josua the gouernour of the cite, whiche were on the left hand of the gate of the cite. Nevertheless the priestes of the hylaulters myght not come at the aulter of the Lorde in Jerusalem, saue onely they dyd eat of the swete breade amonge theyr brethren.

And he despyled Copheth also, whiche is in the valey of the children of Bennon, because no man shoulde offer his sonne or hys doughter in fyre to Moloch: he put downe the hyles that the kynges of Israel had geuen to the sunne at the enteringe of the house of the Lorde, in the chabze of Athanias the chamberlayne which was of parnatim, and burnt the charrettes of the sunne with fyre. And the aulters that were on the toppe of the parloire of Ahaz, which the kynges of Juda had made, and the aulters whiche Manasse had made in the two courtes of the house of the Lorde, the kynge brake downe, and ranne thence and caste the duste of them in to the broke Cedron.

And the hylaulters that were before Jerusalem on the ryghte hande of the mounte Mithith, whiche Salomon kynge of Israel buylt to Ashtaroth the abhominacion of the zidons & to Chemos the abhominacion of the Moabites, and to Milchom the abhominacion of the children of Ammon, the kynge despyled: and brake the ymages and cut downe the groues and fylled the places with the bones of men.

Moreover the aulter that was at Bethel, the hylaulter made by Jeroboam the sonne of Nebat which made Israel synne: bothe the aulter and also the hyl he brake downe and burnt the hyl and stampe it to powder, & burnt the groue. And as Josiah turned him selfe, he spied the graues that were in the mounte & sente and set bones out of the graues and burnt the bones at the aulter.

written and polluted it accordynge to the worde of the Lorde that the mā of god had proclaimed, which openly had denounced the same thinges.

Then the kynges sayde: what meaneth yonder graue stone that I se. And the men of the cytie tolde him, it is the sepulchre of a man of God, which came from Juda and openly denounced the selfe same thinges that thou hast done to the aulter of Bethel. And he said, let him be: for that no man moue his bones. And so his bones escaped with a bones of a prophete that came oute of Samaria.

And therto all the houses of the hyl aulterers of the cyties of Samaria which the kynges of Israel had made, to anger the Lorde: whal: Josiah put out of the way & did to the in al poyntes as he did in Bethel. And he sacrificed al the priestes of the hyl aulterers that were there euen vpon the aulterers, and burnt menes bones vpon them, and returned to Jerusalem.

And the kynges commaunded all the people, sayinge: kepe the feast of passeouer vnto the lord your God, as it is written in the booke of this couenaunt. For there was no passeouer holden lyke that, from the dayes of the iudges that iudged Israel, and thow oute all the dayes of the kynges of Israel & of Juda. And in the .xxiii. yere of kynges Josiah was this passeouer holden to the Lorde in Jerusalem.

And therto workers with spytes, soothsayers, images of witchcraft, ydoles and al other abhominacions that were spyed in the lande of Juda and in Jerusalem, Josiah put out of the way, to make good the wordes of the lawe, whiche were written in the booke that Helkiah the priest founde in the house of the Lorde: lyke vnto him was there no kyng before him, that turned to the Lorde with all hys herte, with all hys soule and all his might, accordynge to all the lawe of Moses, nether after him arose there any suche.

Not withstandinge the Lord turned not from hys fearce and great wrath wherewith he was angrie agaynst Juda vpon al the prouocations that Adoniasch prouoked hym. But the Lorde

sayde: I wil put Juda too, out of my sight, as I haue done Israel, and will cast of this cytie Jerusalem whiche I haue chosen, and the house of whiche I haue sayde, my name shalbe there.

The rest of the deades of Josiah and al he dyd are written in the booke of the storyes of the kynges of Juda.

\* In his dayes Pharaos Necoh kyng of Egypt wente agaynste the kynges of Assyria to the ryuer of Euphrates. And kynges Josiah went agaynst him, & was slayne of him at Megiddo when he had sene hym. And his seruauntes caried him dead from Megiddo and broughte him to Jerusalem and buried hym in his owne sepulchre. And the people of the lande toke Jehoahaz the sonne of Josiah and anoynted hym & made him kyng in his fathers towne.

And Jehoahaz was, .xxiii. yere olde when he beganne to raygne & raygned thre monethes in Jerusalem. His mothers name was Hamital the daughter of Jeremiah of Lobnah. And he dyd that displeased the Lorde, in al thinges as his fathers had done. And Pharaos Necoh put him in bondes at Reblah in the lande of Hemath: in the tyme of his raygne in Jerusalem, and put the lade to a tribute of an hundred talentes of syluer and a talent of golde. And Pharaos Necoh made Eliakim the sonne of Josiah, kyng in the towne of Josiah his father, and turned hys name to Jehoakim, and toke Jehoahaz away whiche when he came to Egypte dyed there.

And Jehoakim gaue the syluer and the golde to Pharaos: how be it he taked the lade, to geue the money at the commaundement of Pharaos and as euery man was set at, so he requyred the syluer and the golde of the people of the lade, to geue Pharaos Necoh. Jehoakim was, .xxv. yere olde when he beganne to raygne, & he raygned, .xi. yere in Jerusalem. His mother was named Zebdash the daughter of Shadai of Ramah. And he did that was euell fauoured in the sight of the Lorde, lyke in all thynges as dyd his fathers.

#### The Notes.

a. What is the minsters of Baal so called, because they were cladded with blacke clothes  
m. ii. 62. 63.

11. 24. b

2. Par. 35. b

4. 22. xxii. b

The grece rede, that he should not raygne.

Jer. xxii. b



# Jehoachin.

# i. Paralipomenon.

or smother: Cana of signifieth, smothered, or burnt, or blake monckes of Baal: and so do the Actes call them.

**De despyled, &c.** b. He despyled Topheth, that is, he openly shewed & Topheth was despyled, uncleane, & fylthy. Topheth was a place nye vnto Ierusalem in & valey of the sonnes of Ennom, in which were cast dead carcases, and all uncleane thynges.

**Some reade, &c.** c. Some reade in the hpl of offence. Some of corruption or perdition, rebukynge thereby the hpl: dyng which they had there biled to woulpype Idolles in. Some reade mounte oliuete.

## The. xliiij. Chapter.

Jehoachim dyeth, and after him succedeth Jehoachin. Ierusalem is besieged of the Babylonians. Jehoachin yeldeth him selfe to the kynge of Babylon. And in hys towne cke Mathaniah, which was called zedekiah

**I**n this dayes came Nabuchodonozor kyng of Babilo, and Jehoachim became hys seruante thre yere, and then turned and rebelled against hym. And the Lorde sent vpon him men of warre out of Caldey, oute of Siria, out of the Moabites, and from & chylde of Ammon: and sent the into Iuda, to destroye it, accordinge to & saying of the lord which he spake by his seruantes the prophetes. Onely at the bydyng of the Lorde happened it so to Iuda, to put them out of his syght, for the synne of Manasseh accordynge to all he dyd: and for the innocent bloude that he shedde and fylled Ierusalem with innocent bloude, which the Lorde woulde not forgeue.

**B** The rest of the dedes of Jehoachim and all he dyd, are wyrtten in the chronicles of the kynges of Iuda. And Jehoachim layde him to slepe with his fathers, and Jehoachin his sonne raygned in his steade. But the kyng of Egypt came now no more out of his lade: for the kyng of Babylon had taken fro the ryuer of Euphrates, al that pertained to the kyng of Egypte. Jehoachin was. xliiij. yere olde when he beganne to raygne, and raygned in Ierusalem thre monethes. His mothers name was Nechustha the daughter of Elnathan of Ierusalem. And he dyd that displeased the eyes of the Lorde in all poyntes as his father dyd.

Dani. i. a

\* In this tyme came the seruantes of Nabuchodonozor kyng of Babylon, to Ierusalem and & citie was besieged. And Nabuchodonozor came to & citie as his seruantes were yet a beseging

of it. \* And Jehoachin the kyng of Iuda came out to & kyng of Babylon, with his mother, his seruantes, his lordes and his chamberlaynes. And the kyng of Babylon toke him, in the eyght yere of his raygne.

\* And he caried out thence al & treasure of the house of & Lorde, & the treasure of the kynges house, and brake al the vesselles of golde which Salomon kyng of Israel had made, in & temple of the Lorde, as the Lorde had sayde. And he caried awaye all Ierusalem, and all the Lorde and all the men of mighte, to the nombze of ten thousande into captiuitie and all craftes me and Joyners, none remainyng saue & poore people of the lande. \* And he caried awaye Jehoachin to Babylon, and the kynges mother, and & kynges wiues, and his chambrelaynes, and the mightie of the lande caried he awaye from Ierusalem to Babylon. And al the men of actiuite to the numbze of seue thousande, and craftesmen and joyners a thousande, al strong & apte for warre, did the kyng of Babylon byng to Babilo to dwel. \* And & kyng of Babilo made Mathaniah his fathers brother, kyng in his steade, and chaunged his name and called him zedekiah.

\* zedekiah was. xxi. yere olde when he beganne to raygne and he raygned. xi. yere in Ierusalem. His mothers name was Hamital & daughter of Jeremia of Lobnah. And he did euell in the sight of the Lord, in al poyntes like to Jehoachim. For throughe & wrath of the Lorde it so chaunced to Ierusalem and Iuda, butyl he had caste them out of hys syghte. And the sayde zedekiah rebelled againste the kyng of Babylon.

## The. xlv. Chapter.

By the rebelyng of zedekiah is the towne of Ierusalem besieged of Nabuchodonozor. The towne and the temple are bothe burnt. The sonnes of zedekiah are slayne before his eyes, and after are his eyes put out. Iuda is brought to Babylon, and after is Ierusalem exalted.

**W**herfore in the. x. mynthre yere of his raygne, the tenth day of the tenth monethe, came Nabuchodonozor kyng of Babylon with all hys power to Ierusalem: and pyched against the towne and made engynes agaynst it on eueyrye syde. And & citie continued besieged

Onto

unto the xi pere of kynged zedekiah.

\* And the nynthe day of the fourth moneth of that pere, there was so greete hunger in the ctyte, that there was no sustinaunce for the people of the lande.

And therto the ctyte was broken by: wherfore all the men of armes fled by night, by a way thorow a gate, betwene two walles harde on the kynges garden: the Caldeyes lying about þe citie.

And the kyng wente straghte towarde the deserte. And the hoste of the Caldeyes folowed after him, and toke him in the deserte of Jericho, al his armye beyng scattered awaye from him.

And when they had taken hym, they broughte him to Nabuchodonozor the kyng of Babilon to Reblah, where they reasoned with hym. And they flue the sonnes of zedekiah before his eyes, and put oute the eyes of zedekiah, and fettered hym, and carped him to Babilon.

And the seuenthe daye of the fyfth monethe whiche was in the nyntenthe pere of kynged Nabuchodonozor kynged of Babilon, came Nabusaradan seruaunte of the kynged of Babilon and

\* chese Marshall, vnto Jerusalem:

\* and burnt the house of the Lord and the kynges house and all the houses of Jerusalem, and al great houses burnt he with fyre. And all the hoste of the Caldeyes þe were with the chese Marshall brake downe the walles of Jerusalem rounde aboute.

And the reste of the people that were leste in the ctyte, and them that were fled to the kynged of Babilon, and the remnaunte of þe comen people, Nabusaradan the chese Marshall carped awaye, and leste of the poore of the lande to dresse the byches and to tyll the grounde.

\* And the pylers of brasle that were in the house of the Lord & the botomes, and the brasen sea that was in þe house of the Lorde the Caldeyes brake, and carped the brasle of them to Babilon.

And the lauers, houelles, \* dresynge knyues, ladelles, and the mynstrenges vesselles of brasle, they carped awaye.

And the fyre pannes, and basens that were ether of golde or siluer, them toke the chese Marshall awaye with þe two pylers and the sea of brasle & the botomes which Salomo had made in the

house of the Lord. The brasle of all these vesselles was without wayghte. The hepyght of the one pyller was. xviij. cubites, and the heade thereon was brasle and thre cubytes longe with a wrethe and pomegranettes rounde aboute vpon the heade, al of brasle. And of the same fashion was þe secode pyller in a wrethe.

And the chese Marshall toke Saratah þe chese prest, and zophoniah the hiest prest saue one, and thre keepers of the doze. And out of the ctyte he toke a certayne chabzelayne that had þe ouersyght of the me of warre, and fyue men that were euer in the kynges ptesence, whiche were founde in the ctyte, and Sophet the captayne of the hoste that taught the people of the lande to make warre, & thre skore men of the people of the lande that were founde in the ctyte also. And Nabusaradan þe chese Marshall toke them and broughte them to the kynged of Babilon to Reblah. And the kynged of Babilon smote them & flue them at Reblah in the lade of Hemath, And so Iuda was carped awaye out of the lande.

\* And ouer the people that remayned in the lande of Iuda, which Nabuchodonozor kynged of Babilon leste, he set Godoliah the sonne of Abiham þe sonne of Saphan. And when all the capitaynes of the men of warre hearde, that the kynged of Babilon had made Godoliah gouerner: there came to Godoliah to Mazphag: Ismael the sonne of Nathaniah and Iohanan the sonne of Kareah and Saraiiah the sonne of Chanethumeth the Petophathite & Jezoniah the sonne of Maachati & they men. And Godoliah sware to them and to their men, and said to them: \* feare not ye to be seruauntes to þe Caldeyes. But dwel in the lande and serue þe kynged of Babilon and ye shal be in good condicion.

\* But it chaunced the seuenth moneth after, that Ismael the sonne of Nathaniah the sonne of Elisama of þe kynges bloude came, and ten men with him and smote Godoliah that he dyed: and so dyd he the Iewes and the Caldeyes that were with hym at Mazphag. Therto vpon all the people bothe smalle and greate and the capitaynes of the men



of warre arose and went to Egypt: for they were strayed of the Caldeyes.

Jer. 11.

\* Notwithstanding yet the. xxvii. yere after Jehoachin kyg of Juda was carryed awaye, the. xxvii. daye of the twelueyth moneth, dyd Euilmerodach kyng of Babilon\* lyfte by the head of Jehoachin kyng of Juda oute of the prylon house, and spake kyndely to him and let his leate aboute the seate of all the kynges that were with him in Babilon, and chaunged hys prylon garments. And he dyd euer eate breade before hym all the dayes of hys lyfe. And a continual porcion was assigned hym of the kynges, daye by daye as long as he lyued.

To lyfte by the head is softe to hen for settinge by the hole man, and causinge hym to flourish, as here. et. psal. lxx. a. and c. xij. b

The ende of the fourthe boke.

of the kynges, whiche after the hebreues is the seconde.

## The Chronicles of the kynges of Juda.

The firste boke.

The fyrste Chapter.

These be the fall of all the Genealogie of Adam, unto the sonnes of Esau and Jacob.

Gen. v. c.



Gen. x. a

Da. \* Seth, Enos: Raiman, Mahalehel, Jared: Ham, Noach, Mathusaleh, Lamech: Noah, Sem, Ham, & Japheth. The sonnes of Japheth: were Gomer, Magog, Madai, Javan, Thubal, Mosoch and Chitras. The sonnes of Gomer were: Alcanes, Japheth and Thogozmah. The sonnes of Javan: Eulab, Tharsilab, Cethim and Dodanin.

The sonnes of Ham: Cus, Mizraim, Phut and Canaan. The sonnes of Cus: Saba, Heuilah, Sabatha, Remah and Sabathaca. The sonnes of Remah: Saba & Dedan. And Cus begat Nemrod: whiche Nemrod beganne to warre myghtie vpon the erthe. And Mizraim begat Ludim, Anani, Laabim, Aephthum, Phetrulim and Chasum: of

whiche came the Philistines and the Chaptherites. And Canaan begat zidon his eldest sonne, and Beth, Jebel, Amoz, Gerges, Heut, Akah, Sini, Aruadi, zamari and Hemathi. The sonnes of Sem: Elam, Assur, Arphacsa, Lud, Aram, Uz, Hul, Gether and Mosoch. And Arphacsa begat Salah and Salah begat Eber. And vnto Eber were bozne two sonnes: the name of the one was Phaleg, because that in hys dayes the lande was deuptyd, and hys brothers name was Jektan. Jektan begat Elmodah, Saleph, Hazer, moth & Jarab: Haduram, Usal, & Dehlah: Ebal Abimael, and Saba: Ophir, Heuilah, and Jobab. All these were the sonnes of Jektan.

\* Sem, Arphacsa, Salah: Eber, Phaleg Rau: Serug, Nahor, Tharch: Abram otherwyle called Abraham. The sonnes of Abraham Isaac and Ismael. And these are they generacions: \* the eldest sonne of Ismael was Nabatoth, then Kedar, Abdeel & Mahlam: Masma, Dumah, Massa, Hadar and Thema: Jatur, Naphis and Kodmah. These are the sonnes of Ismael. The sonnes of Keturah Abrahams concubine: the bare Zamram, Jektan, Madan, Madian, Isobak and Suah. The sonnes of Jektan: Saba, and Dedan. The sonnes of Madiā: Ephah, Epher, Henoah, Abida and Eldaah. \* All these are the sonnes of Keturah.

Abraham begat Isaac. The sonnes of Isaac Esau and Israel. The sonnes of Esau: \* Eliphaz Ruel, Jehu, Jaelom & Koreb. The sonnes of Eliphaz: Theman, Omer, Zephi, Gaatham, Kenes, Thenna and Amalek. The sonnes of Ruel: Nabath, Zarah, Samah and Mesah. \* The sonnes of Seir: Lotan, Sobal, Zebeon, Anah, Dilon, Ezer and Dilon. The sonnes of Lotan: Hori and Homam, and Chamna was Lotans wyfe. The sonnes of Sobal: Alian, Manahath, Ebal, Sephi, and Onam. The sonnes of Zebeon: Alah and Anah. The sonnes of Anah: Dilon. The sonnes of Dilon: Hamatan, Elebon, Jethan and Chara. The sonnes of Ezer: Balau, Saauan and Jahan. The sonnes of Dilon: Uz and Aram.

\* These are the kynges that reigned

in the lande of Edom before any kynge  
 raygned among the children of Israel:  
 Bale the sonne of Beoz, and the name  
 of his cytpe was Denahabath. And  
 when Bale was dead, Jobab the sonne  
 of zarah of Bozrah raygned in hys  
 steede. And after the death of Jobab, Hu-  
 sam of the lande of Theman raygned  
 in his rowme, and after the death of Hu-  
 sam, Hadad, the sonne of Badad which  
 bet the Madianites in the felde of  
 Moab, raygned in his rowme, and the  
 name of his cytpe was Aith. And af-  
 ter the death of Hadad, Semlah of Ma-  
 rekah raygned in his steede. And after  
 the death of Semlah Saul of Roho  
 both vpon Euphrates raygned in hys  
 place. And after the death of Saul,  
 Baal Hanan the sonne of Achoboz  
 raygned in hys rowme. And after the  
 death of Baal Hanan, Hadad raygned  
 in his place, and the name of his cytpe  
 was Phau, and his wyues name was  
 Mehetabeel the doughter of Hatred  
 the doughter of Melahab.

But after the death of Hadad, there  
 were dukes in Edom. Duke Chamna,  
 duke Aliah, duke Jetheth: duke Ohol-  
 bama, duke Giah, duke Phinon, duke  
 Kenaz, duke Theman, duke Habzar:  
 duke Magdiel and duke Iram. These  
 were the dukes of Edom.

### ¶ The .ii. Chapter.

The Genealogie of Juda vnto Iai the father of  
 Dauid.

These be the sonnes of Israel: \* Ru-  
 ben, Simeon, Levi, Juda, Issa-  
 car and Zabulon: Dan, Joseph,  
 Benjamin, Rephthai, Gad and Aser.  
 The sonnes of Juda: \* Er, Onan, and  
 Selah. These thre were borne hym of  
 the doughter of Sua the Cananitesse.  
 But Er the eldest sonne of Juda was  
 euell in the syght of the Lord, and ther-  
 fore he slue hym. And \* Thamar hys  
 doughter in law bare hym Pharez and  
 Zarah: so that all the sonnes of Juda  
 were fyue.

\* The sonnes of Pharez: Hezron and  
 Hamul. The sonnes of Zarah: \* Zamri,  
 Ethan, Heman, Chalchal and Dara:  
 fyue in all.

The sonnes of Carmi: \* Ahar: that  
 troubled Israel, which transgressed in  
 the vnlawfull thynges. The sonnes of  
 Ethan: Azaria. The sonnes of Hezron

that were borne hym: Jerhameel, Ram  
 and Calubai. \* And Ram begat Ami-  
 nadab: and Amnadab begat Nahazō  
 a Lorde amonge the children of Juda.  
 And Nahason begat Salma: and Sal-  
 ma begat Booz: and Booz begat Obed:  
 and Obed begat Iai. \* And Iai be-  
 gat hys eldest sonne Eltab, and Abi-  
 nadab the seconde, and \* Samaa the  
 thyrde, Nathanael the fourthe, Radai  
 the fyfte, Ozem the syxte, and Dauid  
 the seuenthe, whose sisters were Zar-  
 uiah and Abigail. The sonnes of Zar-  
 uiah: were Abisai, Joab and Azabel,  
 thre. And Abigail bare Amaza, \* the  
 father of whiche Amaza was Jether  
 an Ismaelite.

And Caleb the sonne of Hezron be-  
 gat Alubah a womā and Jeroth whose  
 sonnes are these: Jaser, Sobab and  
 Ardon. But Alubah dyed, and Caleb toke  
 Ephrata whiche bare hym Hur. And  
 Hur begat Uri, and Uri begat Beze-  
 leell. And afterwarde Hezron wente in  
 to the doughter of Machir the father  
 of Gilead, and was when he toke her,  
 thre skore yere olde. And she bare hym  
 Segub. And Segub begat Jair which  
 had .xxiii. cytpes in the lade of Gilead.  
 And he ouercame the Gessurites and  
 the Aramites, and toke the townes of  
 Jair from them, and Kenath with the  
 townes that longed to the same, euen  
 thre skore townes. All these were the  
 sonnes of Machir the father of Gilead.  
 And after the death of Hezron at Cal-  
 leb in Ephrata, Abia, hys wyfe bare  
 hym, \* Ashur the father of Thekoa.

And the sonne of Jerhameel the el-  
 dest sonne of Hezron were Ram, the el-  
 dest and Buna, Oram, Ozem and Aha-  
 iah. And Jerhameel had yet a nother  
 wyfe named Atarah whiche was the mo-  
 ther of Onam. And the sonnes of Ram,  
 the eldest sonne of Jerhameel were,  
 Maaz, Jamin and Ahar.

The sonnes of Onam were, Sa-  
 mai and Jada. The sonnes of Samai:  
 Nadab and Abisur. And the wyfe of A-  
 bisur was called Abihail which bare  
 hym Ahabau and Molib. The sonnes of  
 Nadab: Saled and Appaim. But Sa-  
 led dyed without chyliden. The sonne of  
 Appaim was Jesei. The sonne of Je-  
 sei was Sefan. And the sonne  
 of



of Hesan was Dholai. And the sonnes of Jada & brother of Samai were Jethur and Jonathan. But Jethur dyed without children. The sonnes of Jonathan were Phaleth and Zifa. These were the sonnes of Jerahmeel. Hesan had no sonnes but onely daughters. And Hesan had a seruaunt that was an Egyptian named Jeraha to whome he gaue hys daughter to wyfe, and she bare him Athai. And Athai begat Nathan. And Nathan begat Zabad. And Zabad begat Ophlal. Ophlal begat Obed, Obed begat Jechu. Jechu begat Azariah, Azariah begat Helez, Helez begat Eleasah, Eleasah begat Sisamai, Sisamai begat Selum. Selum begat Jecamiah. Jecamiah begat Elisama.

**f** The sonnes of Caleb the brother of Jerahmeel were Hesa his eldest son whiche was the father of \* Zifha: and the sonnes of Harefa the father of Hebron. The sonnes of Hebron were Coreb, Taphuah, Rekem and Sama. Sama begat Raham the father of Jerakam. And Rekem begat Samai. The sonne of Samai was Maon. And Maon was the father of Bethzur.

**G** And Ephah a concubyne of Calebs bare Hara, Hosa and Gazez: And Hatan begat Gazez. The sonnes of Jaha, dai were Regé, Jothan, Gesam, Phaleth, Ephah & Saaph. And Maachah another concubyne of Calebs bare Saboz, Thahanah. And she bare also Saaph, the father of Hadmanah, & Sue the father of Machbenah, and & father of Gabaa. And Caleb had a daughter called \* Afsah.

John. xv. d  
Jud. i. c

These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephraim: Sobal & father of Kariath Jarim: and Salma & father of Bethlehem: and Hareph the father of Beth Geder. And Sobal the father of Kariath Jarim had sonnes, \* euen the halfe kynted of Menuah.

The kyndredes of Kariath Jarim were the Jethrites the Duthites & Simeathites and the Halerites. And of them came & zarathites and the Esthalolites. The sonnes of Salma, Bethlehem and Netophathi that were & glorye of the house of Joab, and halfe the Manathites and of the zarathites. And

so were the kyndredes of the Jethrites that dwelte at Jabes, the Gerahtites, the Simeathites and Duthathites, \* whiche are the Kenites, that came of Hemath the father of Beth Rechab.

#### The Notes.

a. Some reade, that sawe the halfe of the mansions: meynynge thereby that Sobal had manye sonnes, by whom he saw two, ruled and named, the one halfe of the prouynce. By the mansions, they vnderstande, & houses wherein the sheperdes, but handmen or byndrellars dwelte. The place of whiche he owned the one halfe, myghte be Menuah, or (as some wil) Menahut.

#### The .iii. Chapter.

The Genealogie of Dauid in Hebré in Ierusalem.



These are & sonnes of Dauid whiche were borne him in Hebré: the eldest \* Amnon of Ahinoam the Ierusalemite. The seconde Daniel by Abigail the armelittle. The thirde Absalom the sonne of Maacah daughter of Tholmai kynge of Gethur. The fourthe Adoniah the sonne of Hagith. The fyfte Saphattah by Abital. The syxte Jethraam by Eglah his wyfe. These .vi. were borne hym in Hebron where he raygned seuen yere and syxe monethes. And in Ierusalem he raygned .xxiii. yere.

\* And these were borne hym in Ierusalem: Samua, Sobab, Nathan and Salomon: these .iiii. of the daughter of \* Bath Sua and the daughter of Amiel. Then Jechabaz: Elisama, Eliphalet, Rogeh, Nepheg, Japhia, Elisama, Elisada, and Eliphalet: nyne in numbre. These are all the sonnes of Dauid, besyde the sonnes of his concubynes and \* Thamar their syster.

\* Salomons sonne was Rehoboam, whose sonne was Abiah: and Ahasa was hys sonne, and Jehosaphat hys sonne: whose sonne was Joram: and hys sonne was Ochoziah, and Joas was sonne to hym. And his sonne was Amaziah, and hys sonne was Azariah, and his sonne was Jotham. And Ahaz was hys sonne, and Hezekiah was sonne to hym, and Manasseh was hys sonne. And Amon was his sonne, And Josiah was sonne to hym. And & sonnes of Josiah were, & eldest sonne Johanan, & secōde, Jehoahim, the thirde Zedekiah, & & fourth, Selu. The sonnes of





# Ruben. i. Parakipomenon.

ma was Hamuell, and hys sonne was zachur, and the sonne of hym was Semel. Semel hadde syxtene sonnes and fyre doughters. But hys brethren hadde not manye children, nether were the kynredes of them lyke to the chyldren of Iuda in multitude. And they dwelte at Bersabe, Moladah & at Hazar, Sual, at Balaah, Ezem, Tholad, Bathuel, Hormah and at zikeleg: At Bethmarcaboth, Hazar Susyn, Bethberei and Saarim. These were their cittes vnto the caigne of Dauid. And their byllages were Etam, Ain, Remon, Tochen and Asan, fyue townes and all their byllages that were rounde aboute the sayde cytyes vnto Baall. This is the habitation of them and their genealogye.

And Molobab, Jemlech, Josah the sonne of Amastah: And Joel and Jehu the sonne of Josabiah the sonne of Sarajah the sonne of Alsel: And Elioenai, Jakobah, Jiohaiab: Alaiab, Adiel, Alimiel and Banaiah: ziza the sonne of Sephei the sonne of Alon the sonne of Jdaiah the sonne of zemri the sonne of Samatah. These are suche as came by name, heades of theyre kynredes. And the auntyente householdes of them spredde in multytude.

And they wente as farre as Gadoz, euen vnto the east syde of the vallepe, to seke pasture for their cattell. And they founde fatte pasture and good and a wyde lande bothe quyet and fruitefull: for they of Ham dwelte there before. And these now afore written by name wente in the dayes of Hekiah kyng of Iuda, and smote the tentes of them and the habytacions that were founde there, and destroyed them vtterlye vnto thys daye, and there dwelte in theyre towne: By cause there was pasture there for their shepe.

And therto there went of the sayde chyldren of Simeon fyue hundred me: Phaalthiah, Raariah, Raphiah and Oriell the sonnes of Jesi beynge their heades: And they smote the reste of the Amalekytes that were escaped & they dwelt there vnto thys daye.

¶ The. v. Chapter.

The genealogye of Ruben and Ben and of the halfe tribbe of Manasse.



He sonnes of Ruben the eldest sonne of Israell: for he was the eldest. \* But by cause he defyled hys fathers bedde, hys byrthryghte was geuen vnto the sonnes of Joseph the sonne of Israell, and so he is not rekened vnto the birthright. for vnto Iuda whyche was myghtye amonge hys brethren was geuen the pynypalitie before hym. But the byrthryghte was geuen Joseph. The sonnes then of Ruben the eldest sonne of Israel, were Henoch, Phalu, Hezon and Carmi.

The sonnes of Joel: Samatah, and a hys sonne Gog, and hys sonne Semel, and hys sone Micah, and the sonne of hym was Reatah, and hys sonne was Baal, and Beerah was his sonne, whyche Beerah Thiglath Phalner, kyng of Assiria carped awaye: for he was a greate Lorde amonge the Rubenytes. But vnto hys brethren in theyre kynredes, when they are rekened after theyre byrthe, were Jeiel and zachariah the chete heades.

And Baal the sonne of Asan the sonne of Seina the sone of Joel, dwelt in Aroer and so forth vnto Bebo and Baalmaon. And eastwarde he enhabited vntyll the wyldernesse, euen vpon the ryuer Euphrates, for their catell was muche in the lande of Gilead.

And in the dayes of Saul they warred with the Hagarites whyche were ouerthrowen by their hādes. And they dwel: e in their tentes thowowe oute all the eastte lande of Gilead.

And the chyldren of Gad dwelte ouer agaynste them in the lande of Basan, euen vnto Selcah. And in Basan Joell was the chiefeste and Sappham the nexte, then Jaanai and Sappah. And their brethren in p auncient householdes of them, were Michaell, Mololam, Seba, Jozai, Joacan, zia, Cher and Senen. These were the chyldren of Abiaill p sonne of Huri p sone of Jerroah p son of Gilead p sonne of Michael the sonne of Jelisai, the sonne of Jachado, the sonne of Buz. Ahi was the souye of Abdiel, the sonne of Guni, the heade

But when they had transgressed a-  
gainste the God of theyr fathers and  
had gone a whoorpyng after the Gods  
des of the people of the lande, whyche  
God destroyed before them, God styr-  
red vp the spirite of Shul kinge of As-  
siria and the spirite of Tiglah phal-  
nester kinge of Assyria, and carped a-  
way the Rubenites, the Gadites and  
the halfe tribe of Manasse, & brought  
them vnto Helah, Habor, Hara and to  
the riuier Gozan, where they remayne  
vnto this daye.

The sonnes of Elcanah: Amasai, &  
hinnomoth & Elcanah. The sonnes of El-  
canah



canah, zophat whose son was Pahath, and his sonne Eliab & Jerodā his son, and Elcanah his sonne, & Samuel the sone of him. And 5 sonnes of Samuel: the eldest Asai and then Abiah.

The sonnes of Merari: Moholi, & his sonne Lobni, & his sonne Semei, & his sonne Ozah, & his sonne Samaa, & his sonne Hagiah, and his sonne Aiaiah.

These be they whych Dauid set for to singe in the house of the Lorde, after that the arcke had reste. And they ministered before 5 dwellynge place of the tabernacle of wytnesse with singynge, vntyll Salomon hadde buylte the temple of the Lorde in Ierusalem. And then they wayted on their offyces, accordynge to the order of them. These are they that wayted wth their chyldren of the sonnes of Cahath: Heman a synger, whych was the sonne of Joel, the sonne of Samuel. The sonne of

4. Reg. 1. a

\* Elcanah, the sonne of Jeroham, the sonne of Eliel: the sonne of Choah, the sonne of zuph, 5 sonne of Elcanah, the sonne of Pahath, the sone of Amasai, the sonne of Elcanah, the sonne of Joel, 5 sonne of Asariah, 5 sonne of zophoniah: the sonne of Chahath, the sonne of Asir, 5 sonne of Abiasaph, the sonne of Cozeh: the sonne Izahar, 5 sonne of Cahath: 5 son of Leui: 5 son of Israel.

And his brother Asaph stode on his ryght hande, whiche was the sonne of Barachiah, the sonne Samaa: the son of Michael, the sonne of Baasaiyah, the sonne of Melchiah, 5 sonne of Athani, the sonne of zarah, the sonne of Adaiyah: the sonne of Ethā, the sonne of zaimah, 5 sonne of Semei: 5 sonne of Asbath, 5 sonne of Gersom, 5 son of Leui.

And their brethren the sonnes of Merari stode on the lefte hande: Ethā the sonne of Chull, the sonne of Abdi, the sonne of Maloch: the sonne of Hasabiah, the sone of Amaziah, the sonne of Melchiah: the sonne of Amazi, the sonne of Bont, the sonne of Somer: The sonne of Moholi, the sonne of Husi, the sonne of Merari, the sonne of Leui.

Their brethren the Leuites were appoynted vnto all maner of seruyce of the tabernacle of the house of God. But Aaron and hys sonnes burnt vp

on the aulter of burntofferynge and on the aulter of incense, and were appoynted vnto all that was to do in the place most holpe, and to make an attonement for Israel in al poyntes accordynge as Moses the seruaunt of God had commaunded.

These are the sonnes of Aaron: Eleazar whose sonnes was phinehas, and hys sonne Abisue: and hys sonne Boki, and the sonne of hym Ori, & hys sonne Zarasah: and the sonne of Merari, and hys sonne Amariah, and the sonne of hym Abitob: and Zadocke hys sonne, and Abinuaaz hys sonne.

And these are 5 dwellynge places of the in their townes & costes: I meane of the sonnes of Aaron of the kynredde of the Caathites, for so theyze lot fell. They gaue vnto them Hebron in the lande of Iuda wth the Suburbes rounde aboute it. But the contrey and byllages pertaynyng thereto, they gaue to Caleb the sonne of Jephoneh. And to the sonnes of Aaron they gaue the franchysed cytyes, Hebron and Lobnah, wth their Suburbes: And Jathir & Ethemoa wth their Suburbes: and Hilen wth her Suburbes, and Dabir wth her Suburbes: & Asan wth her Suburbes, and Bethsemech wth her Suburbes. And oute of the tribe of Benjamin Gabee and her Suburbes, Alemath wth her Suburbes, Anathoth wth her Suburbes: so that al their cytyes amonge their kynredes were. xlii.

And vnto the sonnes of Cahath the remnaunte of the kynne of the trybe, were cytyes geuen oute of the halfe trybe of Manasseh by lot, tenne cytyes. And vnto the sonnes of Gersom amonge theyze kynredes were geuen oute of the trybe of Issacar, and oute of the tribe of Aser, and out of 5 tribe of Asaphthal: and out of the tribe of Manasseh in Basan, thyrteene cities. And vnto the sonnes of Merari were geuen by lotte amonge their kynredes out of the tribe of Ruben, & out of the trybe of Gad, & out of 5 tribe of Zabulon. xii. cytyes.

And the chyldren of Israell gaue to the Leuites suche cyties wth theyze Suburbes and that by lotte, oute of the trybe of the chyldren of Iuda and

of the trybe of Simeon and oute of the trybe of the chyldren of Beniamin: Euen the sayde cytyes that are reherſed by name.

And concernynge the ſonnes of Cahath, the cytyes of their coſtes were of the trybe of Ephraim. \* In whiche trybe they gaue vnto them the cytyes of refuge: Sichem in mounte Ephraim wyth her Suburbes, and Gaſer wyth her Suburbes, Ieremaam wyth her Suburbes, Bethhoron wyth her Suburbes, Aialon wyth her Suburbes, and Beth Remon wyth her Suburbes. And oute of the halfe trybe of Manasseh, Auer wyth her Suburbes, and Baalam wyth her Suburbes amonge the kynneddes of the remnant of the ſonnes of Cahath.

And vnto the ſonnes of Gerson were geuen oute of the kynnedde of the halfe trybe of Manasseh: Golon in Baſan wyth her Suburbes and Aſharoth wyth her Suburbes. And out of the trybe of Iſacar, Kedesh wyth her Suburbes. Daberath wyth her Suburbes, Ramoth wyth her Suburbes and Anem wyth her Suburbes. And out of Aſſer, Maſall wyth her Suburbes, Abdon wyth her Suburbes, Bukok wyth her Suburbes and Rohob wyth her Suburbes. And out of the trybe of Nephtali, Kedesh in Gaſſilea wyth her Suburbes, Hamon wyth her Suburbes and Kariathiasim wyth her Suburbes.

And vnto the reſt of the chyldren of Merari were geuen oute of the trybe of Zabulon, Remon wyth her Suburbes and Chabor wyth her Suburbes. And on the other ſyde Jordan by Jericho euen on the eaſt ſyde of Jordā were geuen them oute of the trybe of Ruben: Bozor in the wyldernes wyth her Suburbes Iahezah wyth her Suburbes, Kademoth wyth her Suburbes. Nephtali wyth her Suburbes. And out of the trybe of Gad, Ramoth in Gilead wyth her Suburbes, Mahanaim wyth her Suburbes, Deſebon wyth her Suburbes, and Jazer wyth her Suburbes.

The .viij. Chapter.

The genealogie of Iſacar, Beniamin, Nephtali, Manasseh, Ephraim, and Aſſer.



The ſonnes of Iſacar: Thola, Phuah, Jaſub, and Samron, foure. The ſonnes of Thola: Oze, Rephaiah, Jerial, Jathamai, Jebſa and Samuell, whiche were heades in the auncient houſholdes of Thola and men of myghte amonge their kynneddes: the \* numbre of them in the dayes of Dauid, were two & twenty thouſande and ſixe hundred. The ſonnes of Ozi: Izrahiah. The ſonnes of Izrahiah: Michael, Obadiah, Joel, Jeſiah, ſiue head men in all. And amonge them in their kynneddes and auncient houſholdes ſixe & thyrtye thouſand men prepared to warre: for they had many wyues and ſonnes. And of their brethren amonge all the kynneddes of Iſacar were rekened of menne of warre foure ſcore and ſeuene thouſande in all.

The ſonnes of Beniamin: Bale, Bochor and Jadiel, thre. The ſonnes of Bale: Ezbo, Ozi, Oziel, Jerimoth and Uri, ſiue heades auncient houſes and men of myghte & were in nombre, xxxi. thouſande and, xxxiii.

The ſonnes of Bochor: zamirah, Joas, Eliezer, Elioenai, Amri, Jerimoth, Abiah, Anathoth and Alamath. All theſe are the chyldren of Bochor, & were rekened in their kynneddes wyth the heades of the auncient houſholdes of them & were men of power, xx. thouſand & two hundred. The ſonnes of Jedaiel: Balahan. The ſonnes of Balahan: Jeus, Beniamin, Ahud & Canaanah, Jetham, Charſis and Abiſahar. All theſe are the ſonnes of Jedaiel and auncient heades & men of inight, xviij. thouſade & two hundred that went out to battell. And Suphim and Huphim were the chyldren of Ir. And & Huſites were the chyldren of Iher.

The ſonnes of Nephtali: Jahaziel, Guni, Jezer and Selum, the chyldren of \* Salahah. The ſonnes of Manasseh: Aziel whiche Aramiah hys concubine bare: \* he bare alſo Machir the father of Gilead. And Machir gaue to Huphim and Suphim wyues. And the name of hys ſyſter was Maacah. And the name of another ſonne was Zalphahad. And \* Zalphahad had doughters

Gen. xxx. d.  
Iol. xvii. a

Gen. xxxi. d.  
Iol. xvii. a



# Beniamin i. Paralipomenon.

ters. And Pharah his wyfe of Machir bare a sone & called his name Pharez, and his name of hys brother was Zares & his sonnes were Ula & Rekem. The sonnes of Ula was Bada. These are the sonnes of Gilead the sonne of Machir his sonne of Manasseh. And hys sister Melcath bare Jethud, Abiheler & Moholah. And his son of Semida were Ahatan, Sechem, Lekechi & Aniam.

The sonnes of Ephraim: Suthalah, whose sonne was Bared, & Chahath hys sonne, & hys sonne Eladah, & Chahath hys sonne: and Sabad hys sone, and Suthelah hys sonne, & Eler and Elad. And his men of Geth his were borne in his lande, Aue the, because they were come downe to take awaye their catel. And Ephraim their father mourned many a daye and his brethren came to comforte hym.

And he went in to hys wyfe whiche concaved & bare hym a sonne, & he called his name of it Bariah because it was euell wyth hys houtholde. And his daughter was Sarah whiche buylte Bethoron the neither and also the upper, and Ozan Sarah. And Raphat was hys sonne: whose sonne was Reseph, wyth hys brother Chaleh, whose sonne was Chahan, and his sonne Laadam, and hys sonne Amihud, & his sonne Elisama, & his son Aun & his son Josua.

And their possession and habitacion was Bethel and the townes that longed therto, & vnto the east of Raetan.

And on his west side of Gazer with his townes therof, and Sichem wyth the townes of the same, & Adajah his townes, and alonge by the borders of the chyldren of Manasseh, Bethlean wyth her townes, Chaanach with her townes, Magedo with her townes, & Dod wyth her townes. In those dwelte the chyldren of Joseph the sonne of Israel.

The sonnes of Aler: Jonnah, Jesuah, Iluai, Bariah and Serah their sister. The sonnes of Bariah: Teber and Melchiel whiche was the father of Bariaith. And Heber begat Japhlet, Somer, Notham & Sua their sister. The sons of Japhlet: Philah, Banahal & Maualath. These are the chyldren of Japhlet. The sonnes of Somer: Ahi, Rohagah, Jahubab and Gram. And

the sonnes of hys brother Elem were Zophah, Jemma, Seles and Amal. The sonnes of Zophah: Suah, Harnepher, Sual, Bari, Jamrah, Bozor, Dod, Sama, Sila, Jethran and Beera. The sonnes of Jether, Jephoneh, Phalaph, and Ara the sonnes of Oia: Ateh, Daniel and Rexta. And these were the chyldren of Aler and heades of auncyente houses & pure felowes & men of myght and the heade Lordes. And when they were nombred in araye to battel, they were in nombre. xxi. thousande men.

The. viii. Chapter.

Another genealogie of the sonnes of Beniamin.

**B**eniamin begat Bale hys eldest sonne, Albal the second, Aharah the thyrde, Rohah his fourth and Saphah the fift. And the sonnes of Bale were Adar, Gera, Abihud, Abisua, Raaman, Ahohah, Gera, Sephuphan and Hura. And these are the sonnes of Ahud auncient heades among the inhabytters of Gibeon whiche carried them to Manahath: Raaman Ahiah & Gera, whiche Gera carried them away & begat Oza & Abihud. And he begat Saharaim in the countrey of Moab after he had sente them away, Husim & Barah was hys wyue. And he begat of Hodas hys wyfe Jobab, Zebia, Mola, Malcham, Jeuz, Sachah, and Marima. These are hys sonnes beinge auncient heades.

And of Husim he begat Abithob & Elphaal. The sonnes of Elphaal were Eber, Misalam, and Samad, whiche buylte Ono, Lod, and the townes longynge therto: and Barah and Sama whiche were auncient heades amonge the inhabytters of Aialon, & they drave out away the inhabytters of Geth. And Hato, Sefar, Jerimoth Sabadiab, Arod, Edar, Michael Jelfpha, and Joha: the sonnes of Bariah: Sabadiab, Mosolam, Hezeki, Heber, Samari, Jelliah, Jobab the sonnes of Elphaal. And Jakim, Zecri, Sabdi, Eltanai, Jellithai, Eltel, Adajah, Barajah, Samaceth the sonnes of Semet. And Jelfphan, Eber, Eltel, Abdon, Zecri, Hanan, Hananiyah, Ailan, Anthothiah, Jephodah, and Phanael are the sonnes of Sefar. And Samfar, Sohoziab, Diholiah, Jerah

**C**hah, Eliah and Jerhah are the sonnes of Jeroham. These were the auncient heades in their kynredes and dwelte in Jerusalem. \* And at Gibeon dwel-  
 leth the father of Gibeon whose wife was called Maacah. And hys eldest sonne was Abdon, then zur, Cis, Baal, Gadab, Sedur, Ahah and Zacher. And Maheloth begat Samash. And these also dwelte with their brethzen in Jerusalem ouer agaynst them. And Her  
 begat Cis, & Cis \* Saul, & Saul be-  
 gat Jehonathan, Melchisua, Abina-  
 dab & Isbaal. And p sonny of Jehona-  
 tha was Meribbaal, & Meribbaal be-  
 gat Micah. And p sonnes of Micah were Phithon, Melech, Tharea and Ahaz. And Ahaz begat Jehadab. And Je-  
 hoadab begat Elmoth, Almoth & Zam-  
 ri. And Zamri begat Moza. And Moza  
 Banah, whose sonne was Raphah,  
 and hys sonne was Elalah, and hys  
 sonne Hzel. And Hzel had syxe sonnes  
 whose names are these: Elricam, So-  
 chru, Imael, Sartah, Obdiab, and  
 Panan. All these were the sonnes of H-  
 zel. And the sonnes of Asek his brother,  
 were Alam, hys eldest, and Jeus the  
 seconde & Eliphelet the thyrd. And the  
 sonnes of Alam were mighty men and  
 bowmen and had manye sonnes & son-  
 nes sonnes, an hundred and fyfye. All  
 these are the sonnes of Benjamin.

**The. ix. Chapter.**

**Of the priestes, Leuites, and of the porters.**

**A**D all Israell were nūbreh  
 by kynredes: & see, they be  
 wyrtten in the boke of p kin-  
 ges of Israell. And Juda  
 were caried away to Babilon, for their  
 offences. And p olde inhabitants that  
 dwelt in their owne possessiōs & cities,  
 were Israel, the priestes, Leuites, and  
 Aethiopes. But in Jerusalem dwelt of  
 the chyldren of Juda, of the chyldren of  
 Benjamin, and of the chyldren of  
 Ephraim & Manasse. What the sonne  
 of Amihud, the sonne of Amri, p sonne  
 of Omri, of p sonne of Boni, \* of the  
 chyldren of Jachaz, the sonne of Ju-  
 da, and of Siloni, Alishah the eldest, and  
 hys sonnes. And of the sonnes of Zarah,  
 Jemel in their brethzen. vi. hundred. lxxx.  
 And of the sonnes of Benjamin: Sa-

lo p sonne of Mosolam, p sonne of Ho-  
 baniah, the sonne of Hanuiah, and Jo-  
 baniah p sonne of Jeroham. And El-  
 lah the sonne of Dzi the sonne of Mo-  
 chozi. And Mosolā p sonne of Sapha-  
 tiah the sonne of Raul p sonne of Jaba-  
 niah & other their brethzen in their  
 kintedes, nyne hundred & fyfye. And  
 al these were honozable heades in the  
 auncient householdes of them.

\* And of the priestes: Jedaiab, Jeho-  
 tarib, and Jachim: Azariah the sonne of  
 Melkiah, p sonne of Mosolam, the sonne  
 of Zadoe, the sonne of Maraioth, the  
 sonne of Ahitob the chiefest in p house of  
 God. And Adaiab the sonne of Jerohā  
 the sonne of Shashor, the sonne of  
 Melchiah. And Maati, the sonne of A-  
 diel, the sonne of Ahezerah, the sonne of  
 Mosolam the sonne of Mosolamoth the  
 sonne of Emet, with other their bre-  
 thzen heades in the auncient househol-  
 des of them a thousande & feue hundred  
 and thye scoze actiue men in their wor-  
 ke of the seruike of the house of God.

And of the Leuites: Semeiah the  
 sonne of Hasub, p sonne Elricam, p sonne  
 of Hasabiah of the sonnes of Merari.  
 And Bacbakar the carpenter and Ga-  
 lal. And Mathaniah the sonne of Mi-  
 cah, the sonne of Zeri the sonne of A-  
 saph, Obdiab the sonne of Semeiah, p  
 sonne of Galal, the sonne of Jouthun.  
 And Barachiah the sonne of Ma, the  
 sonne of Elcanah that dwelt in p vyl-  
 lages of the Netophathites.

\* The porters were Seluin, Acub,  
 Talmon, and Ahiman, with their bre-  
 thzen, Seluin being the chefe. For un-  
 to that tyme they had watched at the  
 kynges gate eastward in the tentes of  
 the chyldren of Leui by cōpanies. And  
 Seluin the sonne of Cozeh, the sonne  
 of Abiasaph p sonne of Cozeh with his  
 brethzen the Cozehites in the house of  
 their fathers had their bulynesse and  
 offyce to kepe the doze of the taberna-  
 cle: for their fathers in p host of p Lord  
 kept the entrynge. And Shimehes the  
 sonne of Eleazar was ruler ouer the  
 before p Lorde which was with hym.  
 And Zachariah p sonne of Moselam,  
 ah kepte the dooze of the tabernacle of  
 witnes. Al these were chofe felowes to  
 kepe the thresholdes, two hundred and  
 twelue



# Saul David i. Paralipomenon.

1. par. 27. b.

twelve, & were numbered in their villages. And them dyd David and Samuel the sear institute in their fidelite. And their chyldren had the oversighte of the gates of the house of the Lorde and of the house of the tabernacle, to kepe them.

Rum. iii. d.

E

In foure quarters were the keepers: towarde the east, west, north and south. And their brethren that were in the countrey came in their weekes as their course came aboute with them. For the Leuites were committed to be principall porters of fidelite. And they had the oversighte of the bestyes and treasures of the house of God, & lay all night rounde about the house of God: because the keepynge therof pertayned to the, and to open it every mornynge. And certayne of them had rule of the ministringe vessels & brought the in & out by tale. And of the were certayne appoynted to ouerse the vesselles & all holy ornaments, & of the floure, wyne, oyle, frankyncense and swete odoures. But certayne of the sonnes of the priestes were set to make swete sauours.

And Mathathiah one of the Leuites, the eldeste sone of Selum: the Cozathite, had the oversighte of the thinges that were baken in p fryng pan. And other of their brethren the sonnes of Cahath hadde the oversighte of the shewbread, to prepare agaynst al Sabbothes. These are the syngers auncient heades amonge the Leuites deuyded by chambres: for they had to doe both daye & nyght. These are the auncient amonge p Leuites in their generations. And these dwelt at Jerusalem.

Some read this gabaon.

1. Reg. i. 1. 1. Pa. viii. 1.

E

And in Gibeon dwelte Jeuel p father of Gibeon, whose wife was called Maasah. And hys eldest sone was Abdon, then zur, Cis, Baal, Ner & Radab. Gedor, Ahio zachariah, and Maheloth. And Maheloth begat Semaam. And they also dwelte wyth theyre brethren at Jerusalem, euen harde by them. And Ner begat Cis, and Cis Saul. And Saul begat Jehonathan, Melchisua, Abinadab & Elbaal. And the son of Jehonathan was Meribbaal. And Meribbaal begat Micah, & the sonnes of Micah were: Whiton, Melch and Thaharea. And Ahaz begat

Jaarah. And Jaarah begat Almoth, Ismoth, Sami. And Sami begat Moza. And Moza begat Baana. Whose sone was Raphaa, and his sone was Eleasah, and hys sone Izel. And Izel had fyre sones whose names are these: Ezricam, Bocharu, Ismael, Sariah, Obdiab, & Hanan. These are the sonnes of Izel.

## The .i. Chapter.

The battell of Saul agaynst the Philistines: in whiche he dyeth and hys sonnes also.



And the Philistynes fought agaynst Israel. And the men of Israel fled before p Philistines, & were ouerthrowen and slayne in mounte Gelboe. And the Philistynes folowed Saul and hys sonnes, and slue Jehonathan, Abinadab, and Melchisua, p sones of Saul. And the battell wente soore agaynst Saul, in so much that the Goters met hym, and he was wounded of the Goters. Then sayde Saul to hys wepon bearer: Draue thy swerde, & thrust me thorow therewith, that these vncircumcised come not & do me shame. And hys wepon bearer woulde not, but feared exceedinglye. Whereupon Saul caught a swerde and fell vpon it. And when hys harnes bearer sawe p Saul was dead, he fell on a swerde also and dyed.

And thus Saul and hys thre sonnes, and all hys house dyed together. And whē al p men of Israel that dwelt in the valeys, saw howe they fled, and that Saul and hys sonnes were dead, they forsaue their cyties, and ranne awaye, and the Philistynes came and dwelte in them.

And on the morowe when p Philistines came (to strype the dead bodys) they founde Saul & hys sonnes ouerthrowen in mounte Gelboe. And when they had strypte hym, they tooke hys heade and hys harnesse, & sente them into the lande of the Philistines rounde aboute to shew tidinges vnto their gods, and to the people. And they put hys harnes in p houses of their goddes. But hys skul they hanged in p house of Dagō.

And when al they of Jabes in Gilead hearde all that the Philistines had done to Saul, all p men of warre arose and fet a waye the bodie of Saul, and the bodys of his sonnes and brought them

# Saul David i. Chronicles Fo. xcvi.

them to Jabes, and buried the bones of them vnder an ocke in Jabes, and fasted seuen dayes.

And so Saul dyed for his trespase, that he trespassed agaynst the Lorde, in that he kept not the worde of the Lord, and in that he asked counsell of a woman that wrought with a spylte, and asked not of the Lord. And therfore the Lord killed him, and turned the kyngdome vnto Dauid the sonne of Isai.

## ¶ The .xi. Chapter.

After the death of Saul is Dauid anointed in Hebron. The Jebusites rebell agaynst Dauid, from which he taketh the Towre of Sion. His men are nombred.

**S**Then all Israel gathered the selues to Dauid vnto Hebron \* and sayde: se, we be thy bones and thy fleyshe. And mozeouer in tyme past, euen when Saul was kyng, thou leddest Israel out and in. And the Lord thy god sayde vnto the: thou shalt fede my people Israel, and thou shalt be captayne ouer my people Israel. And when all the elders of Israel were come to the kyng to Hebron, Dauid made a couenaunt with them there befoze the Lord. And they anointed Dauid kyng ouer Israel, \* accordynge to the woorde of the Lord by the hand of Samuel.

**B** And Dauid and all Israel went to Jerusalem, whiche is Jebus: for there dwelt the Jebusytes, the inhabitants of the lande. And the inhabitants of Jebus sayde to Dauid: thou comest not here. Neuerthelater Dauid wanne the castell of Sion, whiche is called the cite of Dauid. Then sayde Dauid: \* who soeuer smyte þe Jebusytes first, shalbe the principall capitayne, and a Lorde. And Joab the sonne of Zeruiah went first vp, and was therfore the chiefe capitayne. And because Dauid dwelt in the castell Sion, therfore it was called the cite of Dauid. And he buylt the cite on euery syde, euen fro Milo rounde aboute. But Joab repared the rest of the cite. And Dauid prospered, and waxed great, and the Lorde of hostes was with him.

**C** \* These are the principall men of power that clane to Dauid in his kyngdome with al Israel, to make him kyng vpon Israel, accordynge to the worde

of the Lorde. And this is the numbze of the myghtye men whiche Dauid had: Isabeam the sonne of Nachamoni the chiefe of. xxx. he lyfte vp his speare agaynst the hundred and slue them at one tyme.

And after him Eleazar the sonne of Dodai an Ithothite whiche was one of the the myghtiest. He was with Dauid at Phasodamin where the philistines were gathered to battell. And there was there a parcell of grounde full of barlepe, and the people fled for feare of the philistines. And they (the afore sayde) stepte forth into the myddes of the furclonge, and saued it fro burnyng, and slue the philistines. And the Lord gaue a great victorie.

And the the of the. xxx. chiefe went to a tocke to Dauid, at the caue Doelaim. And the hoste of the philistines had pyched in the vale of Raphaim. And Dauid was in an holde. And there was a garison of the philistines at Bethleh hem that same tyme. And Dauid longed, & sayde: \* Oh, that one wolde geue me of the water of the well of Bethleh that is in the gate, for to dryncke. And the the brake thozow the hoste of the philistines, and dreyue of the water of the well of Bethlehem that was in the gate, & toke it & brought it to Dauid. Neuerthelasse Dauid wold not dryncke of it, but offered it to the Lord, & sayde: God forbyd it me, that I shoulde do this thinge, that I shoulde dryncke the bloude of these me, that haue put thei lyues in Jeopardye, for with the Jeopardye of thei lyues they brought it, & therfore he wolde not dryncke it. This dyd the the myghtiest.

And Abisai the brother of Joab was capitayne of the the, and he lyfte vp his spere agaynst. iii. hundred and slue them, and had a name amonge the the. And he was muche more nobler then any of the the, and was their captayne. But was not lyke to any of þe first the in actes.

Banaiah the sonne of Jehoiada the sonne of a stronge man that had done great deades, and was of Gabzeel: he slue two stronge lyons of Moab, & wex downe and slue a Lyon in a pyt in tyme of snowe. And he slue an Egypcia, which

U. i. was



was a man of a size, even foue cubytes longe, and in his hand had a speare lyke a weuers beame. And the other went to him with a waster, & plucked the speare out of the Egyptians hande, & slue him with his speare. Suche thynges dyd Banaiah the sonne of Jehoiada, & had a name with the thre myghtyest, & was the gloryouslest of chrytie: but attayned not vnto the fyrste thre. And David made hym of his secret counsell.

And these were the best men of warre of the hoste: Alahel & brother of Joab, and Elhanan the sonne of Dodo out of Bethlehem. Samoth the Harozite, Helez the Phalonite: Ira the sonne of Akas the Chekuite, Abieser the Anathothite: Sobacar & Husathite, Ilat & Ahohite: Maharat the Pethophathite: and Heled the sonne of Baanah the Pethophathite: Ithai the sonne of Rebat of Gibeah that pertayneth to the chyldren of Benjamin: Banaiah the Phasrathonite: Haurai of & ryuer of Gaas, and Abiel the Arbathite: Azmoth the Baharumite, Elahaba the Saalbonite. The sonnes of Hassem the Gezomite, Jonathan the sonne of Sagah, an Haratite: Ahiam the sonne of Sacar the Haratite, Eliphal the sonne of Uz. Hephher the Metharathite, Ahiah the Phalonite: Hetro the Carmelite, and Naari the sonne of Abai: Joel the brother of Nathan: Obabai the sonne of Gari: zeleu an Ammonite, and Naharai a Berothite, the bearer of the Harneisse of Joab the sonne of Zaruiah: Ira the Jethite: and Gareb a Jethite: Uziah the Bethite, Zabadi the sonne of Oholui: Adina the sonne of Siza a Rubenite, and an heed among the Rubenites and. xxx. aboute hym: Hanan the sonne of Maacah, and Josaphat a Machanite: Ozeah an Asharoathite: Sama and Jaiel the sonnes of Hothan an Aroerite: Jedial the sonne of Zamet, and Joha his brother Thozites: Eliel a Mahumite. And Jeribai and Josafah the sonnes of Elnaem, and Jethmah a Moabite. Eliel and Obed, and Jaiel of Mahobaiiah.

### The .xii. Chapter.

What they were that went with David when he fledde from Saul.



And these folowynge came to David to Achish, whyle he yet kept hym selfe close, for feare of Saul the sonne of Eisa: they were of the men that socoured & battell, wepended in bowes, & coulde handle stones, & throwe a bowe as well with the lefte hand as with the ryght, & were of Sauls brethren, eue of the trybe of Betamin. The cheffest were Ahiezer & Joas, the sonnes of Saimaah a Gibeonite, & Jaziel and Phalite, the sonnes of Azmoth. Baracah & Jehu of Anathoth. And Hamatah a Gibeonite as myghtye as any of chrytie, & more myghtye to. And Jeremiah, Jehaziel, Johana & Josabad of Gedar. Eleusai, Jerimoth, Baaliah, Samariah, and Saphatiah: Paraphites Elcanah, Jeshiah, Azrael, Joazer, Joseboas of Karehim. And Joelah and Zabadiah, & sonnes of Jeroham of Gedor.

And of the Gadites there separated & the selues vnto David whē he kept an holde in the wilderness, men of myghte, & men apte for warre and coulde handle shylde and speare, whose faces were lyke the faces of Lyons, and they were therto as swifte as the Rooses of the mountaynes: Ezer the fyrst, Obdiah the seconde, Eliab the thirde, Mashmahan the fourthe, Jeremiah the fyfte, Echi the syxte, Eliel the seuenthe, Johananam the eyght, Elisabad the. ix. Jeremiah the tenth, and Barabhanai the xi. These were of the sonnes of Gad, and were capitaynes ouer the men of warre, the small ouer an hundred, and the greate ouer a thousande. These are they that wēt ouer Jordan in the fyrst monethe, when he had fylled ouer all his banckes. And they put to flight the of & valeye, bothe of the East syde and also the Weste.

And there came of the chyldren of C Benjamin and Juda to & holde of David. And David went out to them and answered and sayde to them: If ye be come peasablie vnto me, to helpe me, myne hert shalbe together with you. But and if you come to begyle me and to be myne aduersarye, (seynge ther is no wyckednes in myne handes,) the God of oure fathers loke thereon, and rebuke.

rebuke it. And the spirit came upon Amasai, a captain over xxx. & he said: thyne are we David, & on thy syde thou sonne of Iesai: \* peace be with the, and peace be with thine helpers, for thy god helpeth the. The David receaued the, and made them heedes of companies of the men of warre.

And there selle of Manasseh to David when he went with the Philistines agaynst Saul to battell. \* but holpe the not. For the Lordes of the Philistines toke counsell, & sent him away, saying: he will fall to his master Saul to the Jeopardye of oure heedes. And as he went to \* zikelag there fell to hym of Manasseh: Ednah, Jozabad, Jediel, Michael, of Jozabad, Elihu & zalthai, heedes of the thousandes of Manasseh. And they holpe David agaynst those rousers. For they were all myghtie men and Capitaynes in warre. And there came one or other to David, daye by daye to helpe him: vntyll it was a great hoste, lyke the hoste of God.

And this is the nobre of the heedes prepared to battell, that came to David to Hebron, to turne the kyngdome of Saul to him, according to þe mouth of the Lorde.

The children of Juda þe bare shylde and speare were syxe thousande & eyght hundred trymmed to warre. Of the children of Simeon, me of might to warre, seuen thousande and one hundred. And of the chyldre of Leui were foure thousand and sixe hundred. And Jehoiada was the chefe of them of Aaron & with him thre thousande and seuen hundred. And zadoch a younge mā of great power had his fathers housholde wyth Capitaynes. xxii. And of the children of Benjamin the brethren of Saul, were thre thousand. And a great parte of the dyd yet folowe the house of Saul.

And of the chyldren of Ephraim, were. xx. thousande and eyght hundred, men of myghte and named men in the householdes of their fathers. And of the halfe trybe of Manasseh. xviii. thousande, whiche were appoynted by name to go to make David kyng. And of the chyldren of Issacar, whiche were men that had vnderstandynge in the ryght tyme to knowe what Israel ought to

do: The heedes of them were two hundred, and all their brethren were at their wyll. And of Zabulon that went out with the hoste and proceeded in the araye to battell wyth all maner of wepons of warre, syfthe thousande that kepte in order wyth one accorde. And of Nephthali a thousand Capitaynes, and with them with shylde & speare. xxviii. thousand. And of Dan, prepared to battell, were. xxviii. thousande and. vi. hundred. And of Aser that went out with the hoste to make battell, fourtie thousand. And of the other syde Jordan, of the Rubenites, Gadites, & of the halfe trybe of Manasseh with all maner of instrumentes of warre an hundred and twentie thousande.

\* All these beyng men of warre able to ordre the araye, came to Hebron with pure herte, to make David kyng upon all Israel. And therto all the rest of Israel was of one accorde to make David kyng. And there they were with David thre dayes eatynge & drynckynge: for their brethren prepared for them. Moreover, they that were nye to the, as Issacar, Zabulon & Nephthali brought bredde on asses, Camels, mules and open, & meate: flour, figges, reasyns, wyne, oyle, open, and shepe abundant: lyke. For there was mythe in Israel.

### The. xlii. Chapter.

The Arche is brought agayne from Baniath Jarim to Ierusalem. Dns dyeth.

And David counceled with the Capitaynes of thousandes and hundredes, and with all the Lordes, & sayde vnto all the congregacyon of Israel: It is seme you good, & also to be of the Lord oure God: Let vs take and sende vnto the remnant of oure brethren thorow out all the land of Israel, & to the preastes and Levites with them, in their cities and suburbs, and gather the together to vs. And let vs bying agayne the Arche of the Lorde to vs: for we regarded it not in the dayes of Saul. And all the congregacyon was content so to do, for the thyng seemed good in þe eyes of all the people.

And David gathered al Israel together, fro \* Sihor i Egypt vnto Hamath, to bying

n. ii.

to bying



to bringe the Arcke of the Lorde from Kariath Jarim. And David went by all Israel to Baalah, and so to Kariath Jarim that is in Iuda, to fet thence the Arcke of the God and Lorde that sitteth on the Cherubes. Where his name is called on. \* And they carped the Arcke of God in a newe carre out of the house of Aminadab. And Oza & his brother bare the carre. And David & all Israel played before the Arcke of God with all their myght, w<sup>th</sup> syngynge, harpes, psalteries, tymbrells, and trompettes. And whē they came vnto þ<sup>e</sup> thersyng flowre of Chidon, Oza put forth his hande to holde the Arcke, for the oxen stombled. And the Lorde was wroth with Oza, & smote him, because he put his hande to þ<sup>e</sup> Arcke. And there he dyed before god. And David was displeased, because þ<sup>e</sup> Lorde had rent a rent in Oza, and called the sayde place \* Perez Oza vnto this daye. And David was so afrayed of God that daye, that he sayd, how shal I bringe the Arcke of God home to me? And so David brought not the Arcke home to him to the cytie of David: But turned it in to the house of Obed Edom a Gethite. And the Arcke of God was w<sup>th</sup> Obed Edom in his house, thre monethes. And the Lorde blessed the house of Obed Edom, and all that he had.

### The. xlii. Chapter.

**C**hym sendeth word: and worketh to David, w<sup>ch</sup> and begetteth chyldren after he had taken hym wyues. He hath ii. victories of the Philistines.

**A**fter that Hiram kyng of Tyre sent messengers to David, and tymbrells of Cedar trees w<sup>th</sup> masons and Carpenters, to buylde hym an house. Whereby David perceaued that þ<sup>e</sup> Lorde had prepared him to be kyng vpon Israel, in that his kyngdome was liue vpon hye, because of his people Israel. And David toke yet moo wyues at Jerusalem, and begat mo sonnes & daughters. And these are the names of his chyldren which he had bozne him at Jerusalem: Samua, Sobab, Patha, and Salomo: Jebhar, Elisua and Eliphalet: Aoga, Nepheg and Japhiah. Elisama, Baliaada and Eliphelet.

And when it was knowne among the Philistines that David was anointed kyng vpon all Israel, all the Philisti-

nes wet vp to seke David. And David heard of it, and went oute agaynste the. And the Philistines came and prauced in the valeye of Raphaim. And David asked God, sayinge: Shall I go agaynste the Philistines and wylt thou deliuer them into myne handes? And the Lorde sayde to him: go, for I wyl deliuer the into thyne hande. And when they were come as ferre as Baal Pharazin, David bet them there. And David sayde: God hath deuyded myne enemies with myne hande, as a man wolde deuyde water. And therfore they called the name of the sayde place Baal Pharazin. And they lefte their Gods there, which David hadde to be burnt with fyre.

\* And the Philistines came agayne and ranne abroade in the valeye. Then David asked God: And God sayde to him: go not after the, but turne awaye from them, and come vpon the straght fro the peere trees. And when thou hearest a soude go in þ<sup>e</sup> toppes of the peere trees, then go out to battell: for God wyl go out before the to smyte the hoste of the Philistines. And David dyd as God commaunded him. And they smote the hoste of the Philistines at the waye from Gibeon to Gazer. And the fame of David went out into all lades, and the Lorde made all nacyons feare hym.

### The. xli. Chapter.

**C**he Hittites bring agayne þ<sup>e</sup> Arcke of the covenant of the Lorde. David dauntynge before it is deliuyed of his wyfe Micholl, the daughter of Saul.

**A**nd David made him houses in the citie of David, and prepared a place for the Arcke of God, and pitched for it a tent. And the David sayde: the Arcke of God ought not to be carped but of the Leuites. \* For them hath the Lorde chosen to beare the Arcke of the Lorde and to minister to him for euer. And therfore David gathered all Israel to Jerusalem, to fetch the Arcke of the lord vnto the place which he had ordeyned for it. And David brought together the chyldren of Aaron & the Leuites. Of the sonnes of Cahath: Azriel the chiefe, and of his brethren an hundred and. xx. And of the chyldren of Merari: Asai the chiefe, and of his brethren. ii. hundred and. xv.

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2 Reg. v. c.

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2 Reg. v. b.

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And of the sonnes of Gerson Joel the chefe, and of his brethren an hundred & thirtie. And of the childre of Elizaphan: Semeiah the chefe: and of his brethren two hundred. And of the sonnes of Hebron Eliel the chefe, and of his brethren lxx. And of the sonnes of Oziel, Aminadab the chefe, and of his brethren an hundred and xii.

**B** And David called to Zadoch & Abiathar & the priests, & to the Levites, Uriel, Asai, Joel, Semeiah, Eliel & Aminadab: & sayde unto them: ye are the principall heedes of the Levites, sanctifie therfore youre selues & youre brethren, and bringe the Arcke of the Lord God of Israel, unto the place that I haue prepared for it. \* for because ye were not there at the first tyme, the Lord our God made a rent amonge vs, for that we sought him not as the sayde ought to be. And the priests and the Levites sanctified them selues, to set the Arcke of the Lord God of Israel. And the childre of the Levites bare the Arcke of God vpon their shouldeers with staves theron, as Moyses commaunded \* accordyng to the worde of the Lord.

And David spake to the chefe heedes of the Levites, & they shoulde appoynte of their brethren to synge with instrumentes of musike, psalteries, harpes andymbales that sounded, and to synge on hye with Joyfulness. And the Levites appoynted Heman the sonne of Joel: and of his brethren, Asaph the sonne of Barachiah. And of the sonnes of Merari their brethren: Ethan the sonne of Cusaihu. And with the their brethren of the seconde degree: zachariah, Ben Jaaziel, Semiramoth, Jahl, Ani, Eliab, Banai, Maasiah, Mathathiah, Eliphehu, Makaniah, Obed EDOM and Jatel, porters. Heman, Asaph and Ethan sange withymbales of brasse to make a sound. And zachariah, Oziel, Semiramoth, Jehiel, Ani, Eliab, Maasiah and Banai sang with psalteries on an \* Almoth. And Mathathiah, Eliphehu, Makaniah, Obed EDOM, Jael, & Ozai sange with herpes an eyght above, to courage with all. And Conaniah the chefe of the Levites was master of the song, and taught other to sing, for he was a man of vnderstanding.

And Barachiah and Elcanah kepte the doore of the Arcke. And Saranah, Jehosaphat, Nathanael, Amasai, zachariah, Banai and Eliezer prestes were blowers with trompettes before the Arcke of God. And Obed EDOM and Jahiah were keepers of the doore of the Arcke.

\* And David and the elders of Israel and the Captaynes ouer thousandes, went to set the Arcke of the appoyntement of the Lord out of the house of Obed EDOM, with gladnesse. And when God had holpe the Levites that bare the Arcke of the appoyntement of the Lord, they offered. vii. oxen and. vii. rammes. And David had on hym an albe of bysse, & so had the Levites that bare the Arcke, and so had the syngers, and Conaniah the ruler of the song & of the syngers. And David had moresouer vpon him an Ephod of linnen. And all Israel brought the Arcke of the Lordes couenaunt with shewtyng & blowing of hornes, and with trompettes &ymbales that sounded, and with psalteries and harpes.

And as the Arcke of the appoyntment of the Lord came into the cite of David, Michol the daughter of Saul looked oute at a wyndowe: & when she saw kynge David dauncyng and playyng, she despyed him in her herte.

### The. xvi. Chapter.

After the Arcke was brought with great sollemnitye & melodye, David ordeyneth ministers, that is to wete, Asaph & his brethren to minister before the Lord. He him selfe loueth and prayseth the Lord God of Israel.

**W**hen they had brought in the Arcke of God, they set it in the tete that David had pitched for it. And they brought burnt sacrifice and peaceofferings before God. And when David had made an ende of offering of burntofferings and of peaceofferings, he blessed the people with the name of the Lord. And he dealt all Israel, bothe man and woman, a crackenell of bredde, a pece of fleshe & a messe of coppes.

And he appoynted certen of the Levites to minstre before the Lord, and to repete, and to thanke and prayse the Lord God of Israel: euen Asaph the chefe, and next to him zachariah, then Jatel,



**I**ehiel, Semiramoth, Jehiel, Patha-  
iah, Eliah, Banaiab, Obed, Edom, &  
Iehiel with psalteries and harpes. But  
Maph with soundyng symbales and  
Banatah and Jahaziel pteasses with  
tröpettes continuallye before the Arcke  
of the couenaunt of God. And that same  
tyme Dauid dyd appoynte cheselye to  
thanke the Lord by Maph and his bre-  
thzen. \* Thanke the Lord, calle on his  
name, make his Actes known among  
the people, Synge vnto him, and playe  
vnto him: and recorde all his wonder-  
full dedes. Praise his holy name, and  
let the hertes of the that seke the Lord  
reioyse. Seke the Lord & his strength:  
Seke his presence allwayne.

Remembre his maruelles which he  
dyd, and his wonders, & the iudgemē-  
tes of his mouthe: The seed of Israell  
are his seruauntes: the chyldren of Ja-  
cob are his chosen. He is the Lord oure  
God: and in all landes are his iudges-  
mentes. Thynke on his appoyntement  
for euer, and on the worde he comaunded  
to a thousande generacions. \* Of his  
couenaunt to Abraham, and of \* his  
othe to Isaac: which he set before \* Ja-  
cob for a decree, & to Israel for an euer-  
lastyng couenaunt, sayinge: to the I  
wyll gyue the land of Canaan, to be the  
porcion of your inheritance. When  
you were a smalle cōpanye in numbre,  
euen but a few, and therto straungers  
therin. And they went from people to  
people, and from one kyngdome to ano-  
ther nacion. He suffered no man to do  
them wronge: But rebuked kynges for  
theyr sake. \* Touche not myne anoynted,  
nor do my prophetes any harme.  
\* Synge vnto the Lord all the erthe:  
and shewe from daye to daye his vi-  
ctories.

Tell amonge the hethen of his glo-  
rie: and among all nacyns of his won-  
derfull dedes.

For greate is the Lord, and worthy  
to be prayfed exceedyngly: & terrible is  
he aboue all Gods.

For all the Gods of the hethen are  
Idoles: \* But the Lord made heauen.  
Praise and honoure are in his presen-  
ce: strength and gladnes are in his pla-  
ce. Ascrib to the Lord ye kynredes  
of people, Ascrib to the Lord, Gloype

and strength. Geue honoure vnto the  
Lordes name: byngge presentes, and  
come before him, and bowe to the Lord  
in holy apparcell.

\* All the erthe feare him, he stably-  
shed the erthe that it cannot moue. The  
heauen reioyse, and the erthe be glade,  
and let men tell amonge the nacyns  
that the Lord is a kyng.

Let the sea thunder, and his fulnesse,  
and let the felde reioyse, and all that  
is therein.

Howeouer let the trees of the wood  
ringe at the presence of the Lord: for  
he cometh to iudge the erthe.

Thanke the Lord for he is good, and  
his mercye lasteth euer: and saye: saue  
vs (o God oure saupoute) & gather vs  
together & delyuer vs from among the  
hethen, to thanke thy holy name, and to  
praise the with þ praise that becometh  
the. Blessed be the Lord God of Israel  
for euer and euer, and all nacyns saye  
\* Amen, so praysynge the Lord.

And he left there before the arcke of  
the Lordes couenaunt, Maph and his  
brethzen, to mynstre before the Arcke  
euermore daye by daye. And Obed Edō  
with his brethze, thze skore and eght,  
and Obed Edom the sonne of Iouthun  
and Ozah to be porters. And zadock  
the preaste with his brethzen the preas-  
tes set he before the tabernacle of the  
Lord at the hyllaulter of Gibeon, to of-  
fer burntofferings vnto the Lord vps  
the burntofferinge aulter perpetual-  
lye, at moynynge and euenynge: accor-  
dyng to all that is wrytten in the law  
of the Lord, whiche he commaunded  
Israell. And wyth them Heman and  
Iouthun, and other that were chosen &  
named by name, to thanke the Lord,  
that his mercye lasteth euer. And with  
the sayde Heman & Iouthun were trö-  
pettes and soundyng symbales, and in-  
strumetes of the melodye of God. And  
the sonnes of Iouthun were porters.  
And then all the people departed, euery  
man to his house: and Dauid returned  
to salute his housholde.

### The.xviii. Chapter.

Dauid is fordydd to bylde an house vnto the Lord,  
because of the bloude sheddyng that he had shed. Christ  
is promised vnder the figure of Salomon.

And

Gen. xlii. a  
Gen. xlii. b

Gen. xlii. e  
Gen. 26. a.  
Gen. 28. c.

Pla. xlii. o  
Pla. xlv. a

Gen. i. a.

**A**D as David dwelt in his house, he said to Bathā his prophete: loo, I dwell in an house of Cedar tree: and his Arcke of the Lordes couenaunt dwellyth vnder curtaynes. And Nathan sayde to David: do all that is in thyne herte, for God is with the.

But his same nyght, the worde of god came to Nathan, saying: go, & tell David my seruaunte, thus sayth the Lord: thou shalt not buyde me an house to dwell in. for I haue dwelt in no house, sence I brought out the children of Israel vnto this day: But haue gone fro tent to tent, and from one tabernacle to another. Neither in anye place whersoer I haue walked thorow out all Israel, spake I euer one worde to anye of the iudges of Israel (which I commaunded to tede my people) sayig: why buyde ye me not an house of Cedar tree? Now therfore thus saye vnto my seruaunt David: thus sayth the Lord of hostes: I toke the out of the pasture from asster shepe, that thou shouldest be captayne ouer my people Israel. And I haue bene with the, in all thou tokest in hande, and haue weded out all thyne enemyes out of thy syght, & haue made the a name, lyke the name of the greatest men of the erthe. And I wyll ordeyne a place for my people Israel, and wyll make it faste, and they shall dwell vnder it, and shall moue no more. Neither shall his chyldre of wickednesse vex them any more, as at the begynnyng, and sence the tyme I commaunded iudges to be ouer my people Israel, and wyll bringe vnder all thyne enemyes: (for I tolde the, that the Lord wolde buyde the an house.)

**C** \*But whē thy dayes be expired, that thou must go after thy fathers, I wyll let by thy seed after the, whiche shall be of thy sonnes, and wyll settle his kyngdome. \*He shall buyde me an house, and I wyll stablyshe his seate for euer. I wyll be his father, & he shall be my sonne, and I wyll not put my mercye awaye from him, as \*I dyd fro him that was before the. But I wyll set him in myne house and in my kyngdom for euer: and his seate shall be sure for euer.

Whē Bathā had tolde David accordyng

to all these wordes, and to all this vision, king David went & sate him before the Lord, and sayd: what am I (O Lord God) & what is myne houshold, that thou hast promoted me thus farre. And yet this seemed lyttel in thine eyes, O God: But that thou shouldest speake of thy seruautes house for a great whylle to come: and hast looked vpon me as vpo a man of hye degree (O Lord God.) What can David desyre more of the, wherin he shouldest make thy seruaunt more gloriouser? Thou knowest thy seruaunt: And Lorde for thy seruautes sake, eue accordyng to thyne owne herte thou hast done all this magnificence, to shew all bounteousnesse Lord, \* there is none lyke the, nor anye God saue he, accordyng to all that we haue hearde with oure eares. Moreover \* what nacion on the erth is lyke thy people Israel, whiche God went and redemed to be his owne people, and to make the a name of excellencie and terriblenesse, with castyng out nacions from before thy people, whome thou hast deliuered out of Egypt. Thy people of Israel dydest he make thine owne people for euer, and thou Lord art become their God.

And now Lord, the thyng thou hast spoken concernyng thy seruaute and his house, be true for euer, & do as thou hast sayd: And thy name continue and waxe great for euer, that it be sayd: the Lord of hostes, the God of Israel is God in Israel, and the house of David thy seruaute be stable before the. for thou Lord, hast tolde thy seruaute, that thou wylt buyde him an house. And therfore thy seruaunt hath founde in his herte to praye before the. And nowe Lord thou arte the very God, & hast promysed this goodnesse vnto thy seruaute. Nowe therfore go to and blesse his house of thy seruaute, that it maye continue before the for euer. for what thou blessest, O Lord, that is blessed for euer.

### The xliiii. Chapter.

The Battelles of David agaynst the Philistines.

**A**D after that David bet the Philistines and subdewed them, and toke Geth and the townes he longed therto, out of the handes of the Philistines. And he

n.iiii. beg

Deut. 34

Deut. 34

2. Reg. 8. 4



# David i. Paralipomenon.

bet the Moabites, and the Moabites became Davids seruautes, and payde him tribute. And David bet Hadadezer kynge of zobah vnto Hemath; as he went to hyngge his dominyon vnto the ryuer Euphrates. And David toke fro him a thousand charettes, and seven thousande horsemen, and twentie thousande footemen, and brake all the charettes, saue that he reserued of the an hundred. The came the Siries of Damascus to helpe Hadadezer kyng of zobah. And David slue of the Syriens. xii. thousand, and put garisons in Siria Damasco: And the Sirias became Davids seruautes, and brought hym trybute. for the Lorde holpe David in all that he went to.

And David toke the chyldes of gold that were on the seruautes of Hadadezer and brought them to Ierusalem. And from Thebahath and Chun, cyties of Hadadezer, brought David exceeding muche brasle. \* wherewith Salomon made the brasen see, and pylers and the vesselles of brasle.

And when \* Tou kynge of Hemath, heard how David had beat all þ hoste of Hadadezer kynge of zobah, he sent Haduram his sonne to kyng David, to salute him and to blesse him, because he had fought with Hadadezer and beat hym (for Tou had warre with Hadadezer) and sent all maner of Jewelles of golde, syluer and brasle with him. And kynge David dedycated the also vnto the Lorde, with the syluer & golde that he brought from all nacjons, from the Edomites, fro the Moabites, from the chyldren of Ammon, from the Philistines, & fro the Amaleckites. And Absai the sonne of Israhiah slue of the Edomites in the salte valeye. xliii. thousand, and put Soudiars in Edom, and all Edom became Davids seruautes: for the Lorde kepte David in all þ he toke in hand. And David raygned ouer all Israel, and dyd ryght and equyte vnto all his people. And Joab the sonne of Israhiah was ouer the hoste, and Jehoshaphat the sonne of Ahitub recorder, and Zadock the sonne of Ahitub, and Ahimelech the sonne of Abiathar were þ preasles, and Busa was scrýbe, and Banaiab the sonne of Jehoiada was ouer the

Crethites and the Phelethites, and the eldest sonnes of David wayted at the kynges hande.

## The. xix. Chapter.

Hanon kynge of the sonnes of Ammon doth grente inlurye to the seruautes of David.

After this it chaunced that Nahas kynge of the chyldren of Ammon dyed, and his sonne made kynge in his steade. Then sayde David, I will shewe kyndnesse vnto Hanon the sonne of Nahas, because his father dealt kindlye wyth me: And therupon David sent messengers to comforte hym ouer the death of his father. And when the seruautes of David were come into the lande of the chyldren of Ammon to Hanon, to comforte him, the Lordes of the chyldren of Ammon sayde to Hanon: thynkest thou þ David dothe honour thy father i thy syght, that he hath sent comforters vnto the? Naye, but it is to searche and ouerthrowe and to spee out the lād, that his seruautes be come vnto the.

Wherupon Hanon toke David & seruautes & shaued the, and cut of their cootes harde by their bottokes, & sent them awaye. And there went that tolde David how the men were serued. And the kyng sent to mete them (for the men were exceedinglye ashamed) and sayde: tarpe at Jericho vntyll youre beerdes be growen, and then retorne.

And when the chyldre of Ammon saw that they stanke in the nose of David, Hanon, & the chyldren of Ammon sent a thousand talentes of syluer to hyre the charettes and horsemen out of \* Mesopotamia & out of Siria Paacah, & out of zobah. And they hyred. xxxii. thousande charettes, and the kynge of Paacah and his people, whiche came and pyched before Midba. And the chyldren of Ammon gathered them selues together from their cyties, & wet out to battell. And as sone as David heard of it, he sent Joab with all the hoste of stronge men. And the chyldre of Ammon came out and put them in aray to battell before the gate of the cytie. And the kynges that were come, kepte them by them selues in the felde.

When Joab sawe that the fronte of þ battell was before him and after, he chose

2 Reg. 7. b.  
1 Chr. 18. c.

Other-  
wyse  
choi.  
2. re. viii. c.

2 Chr.  
28. m.  
29. b.

chose oute of all the yowthe of Israell, and put them in arape againste the Sirians. And the rest of the people he deliuered vnto Abisai his brother, that they should put them selues in arape againste the chyldren of Ammon, and sayde: If the Sirians bee to stronge for me, succoure me, and yf the chyldren of Ammon be to good for the, I will helpe thee. plucke by thynne herte, and let vs play the men, for oure peoples sake, and for the cyties of oure God, and the Lord do what semeth hym beste. And Joab and the people that were with him, droue nye to the Sirians to fyghte, and they fled before hym. And when the chyldren of Ammon sawe that the Sirians were fled, they ranne awaye lykewyse from Abisai hys brother, and gatte them into the cypse. And Joab came to Ierusalem.

And when the Sirians sawe that they were put to the worse of Israell, they sente messengers and set oute the Sirians that are beyond the riuer with Sophach the Capitayne of the hoste of Hadadezer before them. which when it was tolde Dauid, he gathered al Israell. And wente ouer Jordan, and wente and set vpon them. And Dauid put him selfe in arape againste the Sirians, and they fought with him. But the Sirians fled before Israell, and Dauid destroyed of the Sirians. vii. thousande charettes, and slue. xl. thousande fote me and kyled Sophach the Capitayne of the hoste. And when the seruauntes of Hadadezer, sawe that they were put to the worse of Israell, they made peace with Dauid, and serued hym. Aether would the Sirians helpe the chyldren of Ammon any more.

### The. xx. Chapter.

**C** The thre moste victorionsse battelles of Dauid.

**A**d the yere folowing (a bouthe the time that kyniges go out a warrefare) Joab carped out the army of the hoste, and destroyed the contrey of the chyldren of Ammon, and wente and beseged Rabah & destroyed it: But Dauid bode at Ierusalem whyle Joab smot Rabah and destroyed it: And Dauid toke & crowne of therr king of hys head, and

founde therein the wayghte of a tallent of golde, and there were precious stones in it, & it was set on Dauids head. And he broughte out also the spoyle of the cypse which was excedinge much. And he brought out the people that wer in it, and tormented them with sawes & harowes of yron, and with brakes, and so dealte Dauid with all the cyties of the chyldren of Ammon. And then Dauid, and all the people came agayne to Ierusalem. After that ther arose war at Gazer with the Philistines. At whiche tyme, Sobocai the Gushathite slue Saphat that was of the chyldren of Raphaim, and they were subdued. And there was battell agayne with the Philistines, and Ehanan the sonne of Jaiz slue Labemi, the brother of Goliath the Gethite, whose speare was lyke the beaine of a weuer. And there chaunced yet agayne warre at Geth, wher was a man of a greate syze with. xliii. fyngers and toes. vi. on euery hande, and vi. on euery fote: and was the sonne of Haraphah, and defied Israell. And Jehonathan the sonne of Samaa Dauids brother slue hym. These were borne of Haraphah at Geth, and wer ouerthrowen by the hande of Dauid and of hys seruauntes.

### The. xxi. Chapter.

**C** The people are punished with pestilence, because Dauid caused them to be numbered: so that there died. lxv. thousand men.



**A**d Satan stode by agaynste Israel, and persuaded Dauid to numbre Israel. And Dauid sayd to Joab, and yf rulers of the people, go ye and numbre Israel frome Bersabe to Dan, and bringe it to me that I maye knowe the numbre of them. And Joab answered: the Lorde make thy people an hundred times so many mo as they be. But my Lorde & kynge, are they not all my Lordes seruauntes? why then doth my Lord requite thys thyng, why shoulde my Lord be a cause of trespase to Israell.

Neuerthelater the kynges wordes preuailed agaynste Joab. And Joab toke his waye and wente throughte oute all Israell, and came to Ierusalem againe.

n. b. gayne



gaine and gaue the numbze of the couste of the people vnto Dauid. And all Israel were in numbze a thousande thousande, and an hundred thousande men that due swerde: and Iuda was. cccc. lxx. thousande menne that due swerde. But the Leuites and Benjamin he counted not amonge them. For the kynges dede seemed abomynable to Joab. And the Lorde was displeased with thys thyng, and smote Israel. Then sayde Dauid to God: I haue synned exceedingly in doyng this thyng. Neuer thelesse yet do away the wickednesse of thy seruante, for I haue done aboue measure folyshlye.

**B** And the Lorde spake vnto Gad Dauids sear of byssons, sayinge: go and tell Dauid, sayinge: Thus saythe the Lorde: I geue thee the choise of thre thynges: chose the one of them, that I maye do vnto thee. And Gad came to Dauid, & sayd vnto him: Thus sayth the Lorde: Chose the ether thre yeres famishment, or thre monethes to bee consumed of thyn aduersaries, and that the swerde of thy enemyes ouertakinge thee: or else the swerde of the Lorde, and thre dayes pestilence in the lande, the Angell of the Lorde destroyinge thowowe oute all the costes of Israel. And nowe aduise thy selfe what worde I shal byngge agayne to him that sent me. And Dauid sayde to Gad. \* I am in an exceeding strait. But let me fall in to the handes of the Lorde, for passyng greate is hys mercy, & let me not fall into the handes of men.

And the Lorde sente pestilence vpon all Israel, so that there wer ouerthrowen of Israel. lxx. thousande men. And God sente the Angell to Ierusalem to destroye it. And as he was aboute to destroye, the Lorde behelde and had compassion on the wretchednesse, and sayde to the aungell that destroyed, it is ynough nowe cease thyn hande. And the Angell of the Lorde stood by the threshyng floure of Ornan the Jebusite. And Dauid lyfte vp his eyes and saw the Angell of the Lorde stande betwene the earthe and heauen, with a drawen swerde in hys hande, stretched out toward Ierusalem. Then fell Dauid & the elders of Israel (clothed in sacke) vpon theyr faces. And Dauid sayd vnto

to God: Is it not I that commaunded to numbze the people? And I am he that haue synned and done euell in dede. But what haue these shepe done? let thyn hande therefore O Lord God, be on me, and on my fathers house, & not on thy people to destroye them.

And the Angell commaunded Gad to saye to Dauid, that Dauid shoulde go, and retyr by an aulter vnto the lord, in the threshyng floure of Ornan the Jebusite. And Dauid went at the sayinge of Gad, whiche spake in the name of the Lorde. And Ornan turned aboute, and sawe the Angell: and hys foure sonnes with him, and byd them selues: for Ornan was threshyng wheate. And Dauid came to Ornan. And when Ornan looked and sawe Dauid, he went out of the threshyng floure, and bowed hym selfe to Dauid wth hys face to the grounde.

And Dauid sayd to Ornan: geue me the place of the threshyng floure, that I maye buylde an aulter therein vnto the Lorde. Let me haue it for as much money as it is worthe, that the plage may cease from the people. And Ornan sayde to Dauid: take it to the, and let my Lorde the kyng do that semethe good in hys eyes. Se, I geue thee the oxen for a burnt sacrifice, and the threshyng sledges for woode, & wheate for meate, offeringe: I geue it all. But kyng Dauid sayde to Ornan: not so, but I wyll bye it for as much money as it is worth. I wyll not take that which is thine, for the Lorde, & offer burnt offerings without cosse.

And so Dauid gaue to Ornan for the place cycles of golde. vi. hundred by waighte. And Dauid buylt there an aulter vnto the LORDE, and offered burnt offerings, and peace offerings, and called vnto the Lorde, and he hearde hym from heauen in fyre vpon the aulter of burnt offerings. And he commaunded the Angell to put by hys swerde agayne into the sheathe of it. At that tyme when Dauid sawe, that the Lorde had hearde him in the threshyng floure of Ornan the Jebusite: he bled to offer there. For the tabernacle of the Lorde, whiche Moses made in the wilderness, and the aulter of burnt offerings, were at that season in the byll at Gibeon.

on. And David coulde not go before it to seke God, because he was aferde of þe swerde of the aungel of the Lorde. And David sayde: \*this is the house of the Lorde God, and thys is the burntoffe, ryng aulter for Israell.

¶ The. xxii. Chapter.

¶ David willeth hys sonne Salomon to bylde the temple of the Lorde: whiche thyng he him selfe was forbydden to do.

**A**ND David commaunded to gather the straungers that were in the lād of Israell, & set hewers to hew stone, to builde þe house of God. And David prepared plenty of yron for nayles, to the dozes of the gates and to ioyne with al, and aboundaunce of brasle withoute wayghte, and of Cedar trees withoute numbze. For the zidons and they of Tere broughte muche Cedar woode to David. For David thus thoughte, Salomon my sonne is younge and tender, and the house that is to be buylt for the Lorde, muste excede in greatnesse, that it maye bee spoken of, and praysed in all landes. I wyl therfore make ordinaunce for it. And so David prepared aboundaunce before his deathe.

And he called Salomon hys sonne, and charged hym to bylde an house for the Lorde God of Israell: And David said to Salomon: \*my sonne, I had in myne hert to buylde an house vnto the name of the Lorde my God. But the worde of the Lorde came to me, saying: thou haste shed muche bloude, and hast made many battelles. Thou shalt not bylde an house for my name, for thou haste shed muche bloude to the earthe in my syghte. Beholde, a sonne shalt bee bozne the whiche shalt be a man of reste, for I wyl geue hym reste from all hys enemyes rounde aboute. And his name shalt be Salomon: for I wyl sende rest and peace vpon Israell in hys dayes. He shall buylde an house for my name, and he shalt be my sonne, & I wyl bee his father, and wil stablysh the seate of his kingdome vpon Israell for euer. Now my sonne, the Lorde bee with thee, that thou mayste prospere, and buylde the house of the Lorde thy God, as he hath sayde of thee: \*And the Lorde geue thee wysedome and vnderstandinge, & make

the gouernier of Israell, and to kepe the law of the Lorde thy god. For then thou shalt prosper: If thou shalt be dyspente to do þe ordinaunces and lawes which the Lorde charged Moyses with, to deliuer to Israell. Blucke vp thyne herte and be stronge, drede not, nor be discouraged. Beholde, in myne aduersite I haue prepared for the house of Lorde, an hundred thousande talentes of gold, & a thousand thousand talentes of syluer, and as for brasle and yron it cannot be numbzed, it is so muche. And I haue prepared timbre and stone, and thou shalt prouyde more thereto. Moreouer, thou haste workemen ynowe, and masons, & carpenters to worke in stone and timber, & al maner of wyse men for whatsoeuer worke it be. And of golde, syluer, brasle and yron, there is no numbze. Up therfore and set vpon it, & the Lorde shalt be with thee.

And David commaunded al the Lordes of Israell, to helpe Salomon hys sonne, sayinge: Is not the Lorde your God with you, and hath he not geuen you rest on euery syde, for he hath geue the enhabytours of the land into mine hande, and the land is subdued before the Lorde, and before hys people. Now therfore set your hertes & your soules, to seke the Lorde your God. And by and buylde ye þe temple of the Lorde God, to bring þe Arcke of the couenaut of the Lorde, & the holy vesselles of God into þe house, so buylt for the name of þe Lorde.

¶ The. xxiii. Chapter.

¶ David beinge olde, ordeyneth Salomon kynge. He causeth the Levites to be nombzed, and assigneth them to thre officers.

**A**ND when David was olde & stricken in yeres, he made Salomon hys sonne kynge ouer Israell. And then he gathered together all the lordes of Israell with the preestes and the Levites. And the Levites were numbzed from. xxx. yere and aboue, and the tale of them in men polle by polle was. xxxviii. thousand. Of whiche. xxiii. thousande were set to surther the worcke of þe house of the Lorde. And syxe thousande were officers and Judges. foure thousand wet porters, and foure thousande praysed the Lorde with suche instrumetes as David had made to prayse with all.

And



And David put an ordre among the children of Leui: Gersō, Cahath & Merari: Of the Gersonites was Laadan and Semei. The sonnes of Laadan: the chiefe was Jethiell, and then zethan and Joel, thre. The sonnes of Semei, Salomith, haziel, and Haram, thre. These were the auncient heades of Laadan.

**B** And the sonnes of Semei were also Jahath zinah, Jaus & Bariah: these foure were the sones of Semei. And Jahath was the chiefe, zinah the seconde. But Jaus and Bariah had not manye sonnes, and therfore they were rekened for one auncient houthold.

The sonnes of Cahath: Amram, Jzabhar, Hebron and Uzziel, foure. \* The sonnes of Amram: Aaron and Moses. And Aaron was appointed to consecrat in the place moste holpe, with hys sonnes for euer: and to burne the offerings befoze the Lorde, and to mynstre, and to blesse in hys name for euer. And as for Moses the man of God, hys chyldren were named in the trybe of Leui. \* The sonnes of Moses: Gerson and Eliezer. And of the sonnes of Gerson: Sabaell was the chiefe. The sonnes of Eliezer: Rohabiah the chiefe. And Eliezer had no nother sonnes: But the sonnes of Rohabiah were verpe manye. And of the sonnes of Jzabhar: Salomi, the chiefe.

**C** The sonnes of Hebron: Jertahu the fyrste, Amariah the seconde, Jahaziell the thyrde, and Jecmaam the fourthe. The sonnes of Uzziel: Micah the fyrst, and Jettah the seconde. The sonnes of Merari: Mahali: and Musi, the sonnes of Mahali: Eleazar and Cis. And Eleazar dyed, and had no sonnes, but doughters onlye, which they brethren the sonnes of Cis toke. The sonnes of Musi: Mahali, Eder, and Jerimuth, thre. These are the chyldren of Leui in the houtholdes of they fathers, the auncient heades, belued and numbred by name and polle by polle from xx. pere and aboue, to worcke in the seruice of the house of the Lord. for David said: the Lorde God of Israell hath geuen reste vnto hys people, and they shall dwel in Jerusalem for euer.

Moreover the Leuites should now no more beare the tabernacle and al the vesselles that pertayned to the seruice

therof. But as the laste commandement of David, the Leuites were numbred from thientie pere and aboue, to wayte at the handes of the sonnes of Aaron in the seruice of the house of the Lorde, and to haue the ouersight of the courtes and of the store houses, and of the purifying of al the holy thynges, and of the worcke of the thynges that serued for the house of god, as the shew bread, the fyne floure, y meat offerings, the flawnes of swete breade, and of the thynges baken in the fryng panne, or bropled on the grydiron, and on all maner measures and rise, and to wayte euery moynynge to thanke and prayse the Lorde, and lykewyse at euen. And to wayte on euery moynynge to thanke and prayse the Lorde, and lykewyse at euen. And to wayte on euery offering of burnt sacrifices vnto the Lorde, the Sabbothes, and fyrst dayes of the moneths, and other festefull dayes by nūbre and custome, was they offyce euer befoze the Lorde. And that they should waite on the tabernacle of witnesse, and on the holy place, and on the sonnes of Aaron they brethren, in the seruice of the house of the Lorde.

**The notes.**

a. Do wayte at the handes of the sonnes of Aaron, to do after theyr commaundement, as beueth the iurpe. ffv.

**The. xxiii. Chapter.**

David assigneth theyr offyce to the sonne of Aaron.

**T**he deuision of the sonnes of Aaron. \* Aaron Nadab, Abihu, Eleazar & Jthamar. \* But Nadab and Abihu dyed befoze they father and had no chyldren. And Eleazar and Jthamar wer the preeftes. And David ordered them on thys manner: Zadock of the sonnes of Eleazar & Ahimelek of the sonnes of Jthamar to be in offyce by course. And there were mo mightie heades founde of the sonnes of Eleazar then of the sonnes of Jthamar. And they deuyled them into xvi. heades of auncyente houtholdes of the sonnes of Eleazar, and eyght of the sonnes of Jthamar. And they put them in order by lotte, one with another that there shoulde bee rulers in the sanctuarpe and Lordes befoze God as well of the sonnes of Jthamar as of the sonnes

Exod vi. r.  
and i. par.  
vi. a.  
1. Chr. 29. a

Exod. ii. d.

Num. i. a

1. par. 35. a

of Eleazar. And Semeliah the sonne of the sonne of Nathaniel the scribe of the Levites wrote them before the king and the Lordes, and before Zadock the priest and Ahimelech the sonne of Abiathar, and before the aunciente heades of the priestes and of the Levites: one principall householde for Eleazar and one for Ithamar.

And the fyrste lot fell to Jehoiarib. The seconde to Jedaiiah. The thyrde to Harim. The fourthe to Seorim. The fyfte to Melchiah. The sixt to Giamin. The seuenthe to Bakes. The eyghte to Abiah. The ninth to Jesua. The tenth to Secaniah. The leuenth to Eliafib. The twelue to Jakim. The thyrtene to Huphah. The fourtene to Ishaab. The fyftene to Belgah. The sixtene to Emet. The leuentene to Hezir. The eyghtene to Haphzez. The nynetene to Parahalah. The twenty to Jehesekiel. The thewentie and one to Jacin. The xxii. to Samul. The xxiii. to Delaiahu. The xxiiii. to Maasiah.

This is the order of them in theyr officers, to come into the house of the Lord accordynge to theyr maner under Aaron theyr father, as the Lord God of Israel commaunded.

The rest of the sonnes of Leui: of the sonnes of Amram, Subael. Of the sonnes of Subael, Jehediah. Of the sonnes of Rohabiah the fyrste, Jesiah. Of the Zabarites, Salemoth. Of the sonnes of Salemoth, Jahath. And the sonnes of Hebron were Jeriah the fyrste, Amariah the seconde, Jahaziel the thyrde, Jehameam the fourthe. Of the sonnes of Uziel, Micah. Of the sonnes of Micah was Jesiah. Of the sonnes of Jesiah, Zachariah. The sonnes of Merari were Mithai and Mushi. The sonnes of Jaaziah, Beno. The sonnes of Merari be Jahaziah, Beno, Sohem, Jacur and Ebr.

Abeli had Eleazar whiche had no sonnes. The sonnes of Asis: Jerahmel. The sonnes of Asai: Mahai, Eder & Jermoth. These are of the chyldren of Leui in the householde of their fathers. And these caste lottes next to theyr brethren the sonnes of Aaron, before David the kynge and Zadock and Ahime-

lech and the aunciente heades and priestes of the Levites: as wel the youngest brother as an auncient heade.

### The. xlv. Chapter.

The lynges are appointed, with theyr places, and lottes.



And David & the capitaynes of the hoste appointed out to do service, the sonnes of Asaph of Heman and Jothun, whiche dyd prophesse with harpes, psalteries & tymbales. And the multitude of them were men to do service in their offices. The sonnes of Asaph: Zaur, Joseph, Nathaniah Alcealah, to wayte on Asaph whiche prophesied by the kinge.

The sonnes of Jothun: Godoliah, Zuri, Alaiah, Malabiah and Mathathiah, Semel syre, at the handes of theyr fathers Jothun, with harpes: whiche Jothun prophesied for to thanke and praise the Lord. The sonnes of Heman: Borkiah, Mathaniah, Uziel, Zuduel, Jeremoth, Hananiah, Hanani, Eliathah, Gedalthi, Romanthi, Ezer, Jesbokasah, Malothi, Nothir & Mahazioth. All these were the sonnes of Heman & kinges fear of bylions in the word of God, to lyfte by the hoene. God gaue to Heman xlii. sonnes & thre doughters. All these were at the hande of theyr father to syng in the house of the Lord with tymbales, psalteries and harpes in the service of the house of God. And \* at the hande of the king was Asaph, Jothun and Heman: But the multitude of them were with theyr brethren that were conyng in the songe of the Lord. And the number of all that taught, were two hundred foure score and eyght. \* And they cast lottes indifferentye how they shoulde wayte as well the smalle as the greete, the scole as well as the skole master.

And the fyrste lot of Asaph fel to Joseph. The second to Godoliah with his brethren and sonnes, twelue personnes. The thyrde fel to Jacur with his sonnes and brethren beyng twelue personnes. The fourthe to Izari with his sonnes & brethren twelue personnes.

The fyfte to Nathaniah with his sonnes and brethren twelue personnes. The sixte to Borkiah with his sonnes and

at the kinges commaundes: as aboute in p. xlii. do

p. xlv. do



and brethren twelue personnes. The seuenth to Israelah with hys sonnes and brethren twelue personnes. The eyghte to Isaiash with his sonnes and brethren twelue personnes. The nynthe to Mathaniah with his sonnes and brethren twelue personnes. The tenth to Semel with hys sonnes and brethren twelue personnes. The leuenth to Azarai with his sonnes and brethren twelue personnes. The twelue to Basabiah with hys sonnes and brethren twelue personnes. The thirtene to Subuell with hys sonnes & brethren twelue personnes. The fourtene to Bathathiah with hys sonnes and brethren twelue personnes. The fyftene to Jeremoth with hys sonnes and brethren twelue personnes. The xvj. to Hananiah with hys sonnes and brethren twelue personnes. The seuentene to Iesbokasah with his sonnes and brethren twelue personnes. The eyghtene to Hanani with hys sonnes & brethren twelue personnes. The nyntene to Malothi with hys sonnes and brethren twelue personnes. The twen tye to Eliathah with his sonnes and brethren twelue personnes. The. xxi. to Bothir with hys sonnes and brethren twelue personnes. The. xxii. to Gedalti with hys sonnes and brethren twelue personnes. The. xxiii. Mahazioth with hys sonnes and brethren twelue personnes. The. xxiiii. to Romanthi Ezer with hys sonnes and brethren twelue personnes.

#### The. xxvi. Chapter.

The porters of the temple are ordeyned euery man to the gate which he should kepe.

**T**he deupson of the porters among the Cozehites: Melchiam the sonne of Bozeh of the chyldren of Raph. And the sonnes of Seselemiah wer these: zachariah the eldest, Jadiell the seconde, zabadiah the thyrde, Jathaniel the fourth, Elam the fyfte, Jehohanan the syxt, Elioenai the seuenth. And Obed EDOM had sonnes: Semetah the eldest, Jehosabab the seconde, Joah the thyrde, Saccar the fourth, Athanaell the fyfte, Amiell the syxt, Isacar the seuenth and Bolathat the. viii. for God hadde blessed hym.

And vnto Semeiah his sonne were

sonnes borne that ruled in the house of theyr father, for they wer men of might. The sonnes of Semetah: Othni, Raphaell, Obed and Ehsabad and hys brethren men of actiuite, Elihu & Samachiah. All these were of the chyldren of Obed EDOM, whiche with theyr brethren and their chyldren, actiue men of strengthe to do seruike, were. lxi. of Obed EDOM. And Seselemiah had sonnes and brethren, actiue men. xvi. And Josah of the chyldren of Merari, had sonnes: Semir the chiefe, yet he was not the eldest, but hys father made him the chiefe. Melchiah the seconde, Tabelliah the thyrde and zacariah the fourth: so that all the sonnes and brethren of Josah were. xlii.

Vnto these was deuided the offyce of the portership as vnto heades ouer the menne that waped with theyr brethren and mynistred in the house of the Lorde. And they caste lottes, the smalle as wel as the greate in the holdes of theyr fathers, frome gate to gate. And the Gest lot fell to Semeiah. And for zacariah his sonne a wyse counseller, they caste lottes, and hys lot came oute towarde the North. And Obed EDOMs lot fell to the South. And to hys sonnes fell the counsell houses, to Suphim and Josah fell the weste with the gate Salecheth, wher the way assendeth vpward, the one way beinge fast by the other.

In the Gest kepte syxe Leuites: in the North. iiii. a daye, & in the South. iiii. a daye, and in euery counsell house two, and in the watchhouses, on the hye way westward foure: two in a house. These are the deupsons of the porters amonge the sonnes of Bozeh and the sonnes of Merari. And of the Leuites: Abiah had the ouersight of the treasure of the house of God, and of the treasure of the dedicat thinges.

As concernynge the sonnes of Laadan whiche were Gersonites. Laadan had auncient fathers. Laadan the Gersonite had Jehieli. The sonnes of Jehieli: elizethan and Joel his brother, whiche were ouer the treasures of the house of the Lorde. Amonge the Amramites, Jazaharites, Hebronites and Gzielites, was Subuell the sonne of Gerson the sonne

sonne of Moses a ruler ouer the treasure. And of hys brethren the sonnes of Eliezer, was Rahabiah, whose sonne was Isaiah, & his sonne was Jorā, & his son Jechi, & his son was Selomith, which Selomith & his brethren were ouer al p treasures of p dedicate gites whiche Dauid the kyng, and the auncient heades, of the capitaynes ouer thousandes and hundredes, and the capitaynes of the hoste had dedicated of the spoyle won in battell, to maynteyne the house of the Lord: and ouer al that Samuell the sear and Saul the sonne of Cis, and Abner the sonne of Ner, and Joab the sonne of Zairiah had dedicated. All that was dedicated, was vnder the hande of Selomith and of hys brethren.

Of the Izrahaites Conaniah and hys sonnes were in busineses without forthe made offycers and iudges ouer Israell. And of the Hebronites Basabiah and hys brethren men of actiuite a thousand and .lii. hundred wet officers in Israell on this side Jorā westward, in al busineses of the Lord a seruaice of the king. And Jediah was the cheefeste among the kirkeddes and fathers of the Hebronites. And in p fourtie pere of the kingdome of Dauid they were sought for. And ther wet found of them men of actiuite at Jezr in Gilead. And hys brethren were in menie of actiuite, two thousande and seuen hundred auncient heades, which king Dauid made rulers ouer the Rubenites, Gadites and the half tribe of Manasseh in al maters pertaining to God & busineses of p king.

#### ¶ The .xxiiij. Chapter.

Of the princes & rulers that ministered vnto the king.

**I**n speake of the chyldren of Israell: in the numbre of the were auncient heades & capitaynes of thousandes & hundredes, & officers p serued the king in al thinge accordyng to p copanyes p came in or wente oute, monethe by monethe thowwe out all p monethes of the pere. And euery copany had .xxiii. thousand. Ouer the fyrst company in the first moneth, was Iasobeam p son of Zabiell. And in his number wet .xxiii. thousand. And the cheefeste of all the capitaynes in the hoste of the fyrst moneth was of the

chyldren of Phatez. Ouer the company of p second moneth Dobar an Abhohite, & in his hoste was Makeloth a ruler. And in his company were .xxiii. thousande. The cheie capitayne of the thyrde host in p thyrde moneth, was Banajah the sonne of Jehoiada the preeste. And in his hoste .xxiii. thousande. Thys is that Banajah mightie amonge thirtys and aboue thirtys. And in his part was Amizabad hys sonne.

The fourthe capitaine in the fourth moneth was Asael the brother of Joab, and Zabadiah his sonne after hym. And in hys hoste .xxiii. thousand. The fyfte capitaine in the fyfte moneth was Samahut the Jezrahite: and in hys hoste .xxiii. thousande. The syxt capitaine in the syxt moneth was Ira the sonne of Akas a Chekuite: and in his host .xxiii. thousande.

The seuenth capitaine in the seuenth monethe, was Helei the Phalonite, of p chyldren of Ephraim: and in hys hoste .xxiii. thousande. The eight Capitayne in the eight moneth, was Sobocat an Husathite of p kyn of Sarah: & in hys host .xxiii. thousande. The ninth Capitaine in the nynt moneth, was Abiezer an Anathothit of p sonnes of Jemini: & in hys host .xxiii. thousande. The tenth Capitayne in the tenth monethe, was Mahari p Aetophathit of p yarabites: and in his hoste .xxiii. thousande. The leuenth moneth, was Banajah the Phathonite of the chyldren of Ephraim: & in hys hoste .xxiii. thousande. The .xii. Capytayne in the twelue monethe, was Heldai the Aetophathite of Othniel, and in hys hoste .xxiii. thousande. And the rulers ouer the tribes of Israell were these. Amonge the Rubenites, was Eliezer the sonne of Jechi. Among the Simeonites, was Saphattah the sonne of Maacah. Among the Leuites: Basabiah the sonne of Samuel. Among the Haromites: Zadoch. In Juda: Eliu of the brethren of Dauid. In Isacar: Amri the sonne of Michaell. In Zabulon: Zelmaiah the sonne of Abdiah. In Asephthalite: Jeremoth the sonne of Azriel. Among the chyldren of Ephraim: Hosea the sonne of Ozaiah. In the half tribe of Manasseh: Joell the sonne of Phadajah. Of the halfe trybe of Ma-

11. re. xxiii. d.  
1. par. p. 1. d.

nas



hassah in Gilead: Jabo the sonne of Zachariah. In Benjamin: Jaasiel the son of Abner. In Dan: Azriel the sonne of Jeroham. These are the Lordes in the tribes of Israel.

But David toke not the numbze of them vnder .xx. yeres: for the Lord said he woulde encrease Israel like vnto the starres of the sky. And Joab the sonne of Zaruiah begonne to numbze. And thoughte he synished it not, yet there fell wrath for that vpon Israel. And therefore the numbze was not put in the Chronicles of kyng David.

¶ Over the kynges treasure was Azmoe the sonne of Abiel. And ouer the treasure of the felde, in the cyties, by lages and castelles, was Jehonathan, the sonne of Oziah. And ouer the workmen in the felde that tilled the ground, was Ezi the sonne of Chelub. And the ouersight of the vineyardes had Semiaiah the Ramathite. Over the wyne cellers & treasure of wyne was Sabdi the Saphonite. And ouer the olyuetrees and mulbertrees that were in the valeys was Baalhanan the Gadarit. And ouer the treasure of oyle was Joas. And ouer the oxen that fed in Sarō was Setari the Saronite. And ouer the oxen in the valeys was Saphate the sonne of Adai. And ouer the camelles vntil the Ismaelyte. And ouer the Asses was Johadiah the Merothite. And ouer the shepe was Jazis the Hagarit.

All these were the rulers of the substance of David. And Jehonathan Davids brothers sonne, a man of counsell, a man that taught wisdom, and a wyter he and Jehiel the sonne of Hachamoni wayted on the kynges sonnes. And Ahitophel was of the kynges counsell. And Husai the Gachite was the kynges companion. And nexte to Ahitophel was Jehosada the sonne of Banai and Abiathar. And the capitayne of the kynges warre was Joab.

### ¶ The .xxiii. Chapter.

¶ Because David was fast yoven to buyde the temple, he exhorteth Salomon and the people to performe it.

3



¶ And David gathered togeather all the Lordes of Israel: the Lordes of the tribes, & Lordes of the companies that mynnistred to the kyng by course, the

Lordes ouer the thousandes and ouer the hundredes, and the Lordes ouer all the goodes and cattell of the kyng and of his sonnes, with the chambelaines, warpoures and all actiue men vnto Jerusalem. And kyng David stode by on his fete, and sayde.

Hear me my bryethen and my people:

\* I had in myne herte to buyde an house of reste for the Arcke of the couenaunte of the Lord, and a fote stole for oure God, and had made redy to builde. But God sayde to me: \* thou shalt not buyde an house for my name, because thou art a man of warre and hast shedde bloude. Moreover the Lord God of Israel chose me of all the house of my father, to bee kyng ouer Israel for euer, for he chose \* Juda to bee a capitayne: and in the house of Juda the house of my father, and of the sonnes of my father he had a lust to me, to make me kyng ouer all Israel. And of all my sonnes (for the Lord hath geuen me manie sonnes) he hath chosen Salomon my sonne, to sit in the seat of the kyngdome of the Lord ouer Israel. And he sayd vnto me: Salomon thy sonne, he shall buyde my house and my courtes, \* for I haue chosen hym to be my sonne, and I wyll bee his father, and wyll stablyshe his kyngdome for euer. If he wyll harden hym selfe to do my commaundementes, and my lawes, as it goeth thys daye.

And nowe I saye vnto you before all Israel the congregacion of the Lord, and in the audience of oure God: kepe a seke for al my commaundementes of the Lord your God, that ye may enioye a good land, & inherit your chyldren after you for euer. And thou Salomon my sonne: know thou the God thy father, & serue him with a pure herte, and lust of soule. \* For the Lord seercheth all hertes, & vnderstandeth all the Imaginacions of thoughtes. If thou shalt seke hym, he wyll be founde of thee: But and if thou forsake him, he wyll cast thee off for euer. Take hede now, for the Lord hath chosen the, to buyde an house of thy sanctuarie. Be stronge and do it.

And David gaue Salomon his sonne the paterne of the porch, and of the houses & longed therto, and of the houses, vpper chaumbres, ynnere parlours,

houses, & of the house of the mercifolde:  
and the example of all that was in his  
mynde, bothe of the courtes of the house  
of the Lorde, and of the treasure houses  
rounde aboute, for the treasures of the  
house of god, and for the treasure of the  
dedicate gyftes, and of the companyes  
of the priestes and Leuites that waited  
by course, and of all workemanshypp,  
that shoulde serue for the house of the  
Lorde, and for all vessels that shoulde  
serue in the house of the Lorde. And ap-  
pointed hym what wayghte of golde  
shoulde serue, for thynges of golde tho-  
rowe out all vessels, for whatsoever  
use it serued: and what wayghte of syl-  
uer shoulde suffice for all maner of ves-  
sels of syluer, for whatsoever purpose  
they serued.

And the wayghte of the golden can-  
delsticks, and of their lampes of golde,  
the wayghte for euery candelstyeke and  
for theyr lāpes. And for the candelsticks  
of syluer by wayght, bothe for the can-  
delsticke and also for her lampes, accord-  
yng to the offyce of euery candelsticke.  
And the wayght of golde for the tables  
of shew breadye, table by table: and like-  
wise syluer for the tables of syluer. And  
for fleshehookes, basens and drinckynge  
pottes of pure golde. And for cuppes  
of golde of wayghte, cuppe by cuppe.  
And for cuppes of syluer by wayghte,  
cuppe by cuppe. And for the aulter  
of incense of tryed golde by wayghte.  
And the sympletyude of the seate of the  
Cherubes that stretched oute theyr  
wynges, and couered the Arcke of the  
couenaunte of the Lord. All was geuen  
me by wyrtynge of the hande of the Lord,  
whiche made me vnderstande all the  
workemanshypp of the paterne.

And David sayde to Salomon his  
sonne: harden thy selfe, and be stronge  
and do it feare not, nor let thyne herte  
discourage the. For the Lord god, euen  
my God is with the, and shall not leaue  
the, nor forsake the, vntyll thou hast  
synished all the worke that muste serue  
for the house of the Lorde. Beholde the  
priestes and Leuites are deuyded in  
companyes, for to do all maner of seruice  
that pertaineth to the house of God:  
and besyde that, thou haste with the  
for all maner of workemanshypp, all

that are wyllynge and wyse for anye  
maner of seruyce. And the Lordes  
and all the people are at thy commaun-  
demente in all thynges.

The. xxix. Chapter.

The offeringes of David and of the pyntes for  
the byldynge of the temple. David myght and Salomon  
his sonne sayneth in his prayere.



And David the kynge  
sayde vnto all the con-  
gregation: \* God hath  
speciallye cholen Salo-  
mon my sonne whiche is  
yet younge and tender,  
and the worke is greate, for the house  
is not for man, but for the LORD  
God. Moreover, I haue prepared with  
all my myghte for the house of GOD:  
golde for thynges of golde, and syluer  
for thynges of syluer, brasse for thyng-  
es of brasse, yron for thynges of yron,  
and wood for thynges of wood: and o-  
nykes stones, \* set stones, and of other  
gape stones, and all maner of precious  
stones, and of marbre great aboundance.  
And yet because I haue luste to the house  
of my God: I haue seuerall golde and  
syluer whiche I geue to the house of  
my God aboue all I haue prepared for  
the holy house: euen thye thousande ta-  
lentes of golde of Ophir, and seuen  
thousande talentes of syluer tryed: to  
syle the walles of the house with golde  
where it becommeth, and with syluer  
where syluer is mete, and for all maner  
of worke by the handes of Artifycers.  
And let me se who is wyllynge also,  
to fyll his hande for the LORD this  
daye.

And the aunciente lordes and the lor-  
des of the trybes of Israel, and the Ca-  
pitaines of thousandes and hundre-  
des, and the lordes ouer the substance of the  
kynge, were wyllynge, and gaue for the  
seruyce of the house of God, fyue thou-  
sande talentes of golde, and ten thou-  
sande peces of golde corynes, and ten  
thousande talentes of syluer, and xviii.  
thousande talentes of brasse, and an  
hundred thousande talentes of yron.  
And they that had precious stones  
gaue them for the treasure of the house  
of the Lorde, vnto the hande of Abiel  
the Gersonite.

And the people reioysed that they were

Some  
trade can  
buncle, on  
another  
precious  
stone cal-  
led Stis-  
bion.



so wyllynge: for with a pure herte they were wyllynge vnto the LORD. And therto David the kynge reioyced with great gladnesse. And David blessed the Lorde before all the congregacion, and sayde: Blessed arte thou Lorde GOD of Israel oure father, from euer and for euer. Thyne (O Lorde) is greatnesse, power, glorie, byctorye and praise: for all that is in heauen & in erth is thyne, and thyne is the kyngedome (O Lorde) and þe arte lyfte vp on heade aboue all.

And richesse and honoure come of the, and thou raggest ouer all, and in thine hande is power and strengthe, and in thyne hande it is to make great, and to geue strengthe vnto all.

And nowe oure God, we thanke the, and prayse thy gloriouse name. For what am I, and what is my people: that we shoulde obtayne strengthe to be so wyllynge? But all is of the, and of that we receaued of thyne hande we haue geuen the. \* For we be but straungers before the, and tennantes, as were all oure fathers. \* Oure daies on the erthe is but a shadowe, and there is none abidinge. O Lord oure God, al this stuffe that we haue prepared to builde the an house for thy holpe name, commeth of thyne hande, and is all thyne. I wote also my God, that thou prouest the hertes and hast pleasure in playnesse. And in playnesse of my herte, I haue wyllynge geuen all this. And nowe I se þe people which are here in gladnesse, to offer wyllynge to the. O Lorde God of Abraham, Isaac and of Israel, oure fathers, kepe this for euer in the imagination of the thoughtes of the herte of thy people, and prepare their hertes vnto the. And geue vnto Salomon my sonne, a pure herte to kepe thy commaundementes, thy testimonyes, and thyne ordynaunces, and to do all, & to buylde the house whiche I entended.

Ge. xlviii. b

plalm 39. c

Hebr. xi. c

I Sap. ii. b

and. v. b

And David said to al the congregacion: blesse the Lorde youre God. And all the congregacion blessed the LORD god of their fathers, & stowped & bowed them selues vnto the Lorde and to the kynge. And they offered offerynges vnto the Lorde. And on the morowe after the sayde daye, they offered in burnt offerynges vnto the Lorde a thousande

oren, a thousande rammes, a thousande lambes, with their byctoryes. And they gae plenteouslye thyme out all Israel, and did eate & drinke before the Lorde the same daye, to great gladnesse. And they made Salomon the sonne of David kynge the seconde tyme, & appointed him vnto the Lord to be ruler, and Zadock to be the hie priest. \* And so Salomon sat on the seate of the Lord, and was kynge for David his father, & prospered, and al Israel obeyed hym. And all the Lordes and men of power, and therto all the sonnes of kynge David submytted them selues vnder king Salomon. \* And the Lorde magnified Salomon on hye, in the sight of all Israel, and gaue him so gloriouse a kyngedome, as none of all that were kynges before in Israel had.

Now David the sonne of Isai was kynge ouer all Israel. And the space he ragged ouer Israel was fourtie yere: seven yere in Hebron, and xxiii. yere in Ierusalem. And he dyed in a good age: olde, ryche and gloriouse: And Salomon his sonne ragged in his seade. The actes of David the kynge, bothe fyrste and laste, are wyrtte in the booke of Samuel the sear, and in the booke of Nathan the prophete, in the booke of Gad the sear of visions, with all his kyngdome and power, and tymes that wente ouer hym, and ouer all Israel, and ouer all the kyngedomes of the erthe.

The ende of the fyrste boke  
of the Chronicles of the  
kynges of Iuda.

The Chronicles  
of the kynges of Iuda. The  
seconde boke. The fyrste  
Chapter.

The fyrste Chapter.

The offerynges of Salomon in the bylanse of Hebron, where he receaueth an answer of God what he shoulde be geuen hym, with the number of the chaertes and doctes men.



And Salomon the sonne \* of David waxed strong in his kyngdome, and the Lord his god was with him, & magnified him on hye.

And Salomon communed with all Israel, the capitaynes ouer thousandes and hundredes, & iudges, and all other Lordes and auncient heades thorowout all Israel. And so Salomon and al the congregacion with him, \* wēt to the hylaulter of Gibeon: for there was þe tabernacle of the witnessse of God, \* whiche Moses þe seruant of the Lorde made in the wyldernes. But the Arcke of GOD had David broughte fro Batiath Jarim, in to the place which David had prepared therfore, for he had pitched a tente for it at Jerusalem. Moreover þe brassen aulter that \* Bezaleel þe sonne of Uri, þe sonne of Ozi had made, was at Gibeon also, before þe tabernacle of þe Lord. And Salomon & the congregacion wēt to viset it. And Salomon offered there before the lord vpo the brassen aulter that was by the tabernacle of witnessse, a thousande \* burnte sacrifices. And the same night God appered vnto Salomon, & sayd to him: alke, what I shall geue the. And Salomon said vnto God: þe hast shewed greute mercye vnto David my father, and \* hast made me kyng in his steade. And now o Lorde god, let thy proumyse vnto David my father be true. For thou hast made me kyng ouer a people lyke the dust of the erthe in multytude. wherfore geue me wisdom and knowledge how to behaue my selfe vnto this people: for who is able to iudge this people that is so greute.

\* Then God said to Salomon, because thou haddest this in thyne herte, & dydest not aske treasure & riches, honour and þe liues of thine enemies, nether yet long lyfe: But hast asked wysdō & knowledge, to iudge my people, ouer which I haue made þe kyng: wysdō & knowledge shall be geue the, & I wil geue þe treasure, riches, & glorie also, þe amōg þe kynges before þe, or after the, none was or shall be lyke the. And so Salomon came fro the hylaulter þe was at Gibeon, to Jerusalem

from the tabernacle of witnessse, & raig: D ned at Jerusalem. \* And Salomon gathered charettz and horsemen: þe he had a thousande & foure hundred charettz, & xii. thousande horsemen, which he bestowed in þe charet cities, & about þe kyng at Jerusalem. \* And þe kyng made spluer and golde at Jerusalem as plenteous as stones, and Cedar trees as plēte as the mulberie trees þe growe in the valeys. And þe horses which Salomon had, were brought him out of Egypt from Beua. The kyngs marchauntes set the oute at Beua at a pryce. They came & brought out of Egypt a charet for syxe hundred sicles, & an horse for an hundred & syfte. And so broughte they to all the kynges of the Hethites & to the kynges of Siria thorowe the handes of the sayde marchauntes.

**The. ii. Chapter.**

Salomon sendeth to Hiram the kyng of Tyre for wood and workmen.



And Salomon determined to buyde an house for the name of the lord, & an house for his kyngdome: & tolde out thre skore and ten thousande men to beare burdens, and foure skore thousande to helwe in the mountayne, and thre thousande and syxe hundred to ouer se them.

\* And Salomon sent to Hiram king of Tyre, sayig: As þe didest deale w David my father, and \* didest sende him Cedar wodde, to bilde him an house to dwel in, euen so deale w me now: þe I may bilde an house for þe name of þe Lord my god, to consecrate it to hym, to burne swete odoures, and to set shewbreade before him perpetuallye, & for burnt sacrifice moynynge & euenynge, & on þe Saboth daies, & the first day of euery new mone, and in the solempne festis of þe Lord our God, so to continue euer in Israel. And the house which I buyde is great: for great is oure God aboue al Gods: So that who can be able to buyde hym an house: when that heauen, nether heauen aboue all heauens, is able to receaue hym, what am I then that I shoulde buyde him an house: nay, but to burne sacrifice before hym, shall thys buydynge be: sende me now therfore a conynge man to worke in golde, o.ii. spluer,

3. Reg. x. d.

iii. Reg. x. d.  
ii. Reg. x. d.

iii. Reg. v. m.

ii. Reg. v. d.



# Salomon. in Paralipomenon

Some  
reade. Co  
all or  
B. 11.

lyluer, brasse, yron, scarlet, cremo-  
sin and Iacincte coloure, and that can  
skil to graue, to be w<sup>th</sup> the conynge men  
that are with me in Iuda and Ierusa-  
lem, whiche Dauid my father byd pre-  
pare. And sende me also Cedar trees,  
firre trees and \* Almuge trees oute of  
Libanon. For I wote wel thy seruantes  
can skil to hewe tymbre in Libanon.  
And se, my men shalbe w<sup>th</sup> thyme, & they  
maye prepare me tymbre ynoughe. For  
the house which I builde, is great and  
**C** wonderful. And beholde, I sente for thy  
seruantes the cutters and hewers of  
tymbre. xx. thousande quarters of beate  
wheate, and. xx. thousande quarters of  
barley, &. xx. thousande bathes of wyne,  
and. xx. thousande bathes of oyle.

And Hiram kynge of Tyre answered  
in wytyng & sent to Salomon: because  
the Lorde loueth his people, therfore he  
hath made & kynge ouer them. And Hi-  
ram said inozeouer: blessed be the Lord  
God of Israel, which hath made bothe  
heauen and erthe, that he hath geuen  
Dauid the kynge a wyse sonne & hath  
discrecion & vnderstandynge, to buylde  
an house for the Lorde, and another for  
his kyngdome. And now I haue sent a  
wyse ma, and a ma of vnderstandynge  
called \* Hira Abi, and is the sonne of a  
woman of the doughters of Dan (howe  
be it his father was a Ticia) and he ca-  
skil to worke in golde, siluer, brasse, yron,  
stone, tymbre, scarlet, Iacinct, bylde and  
cremosin: and graue all maner of gra-  
uings: and to fynde oute all maner soyle  
worke that shalbe set before him, with  
thy conynge mē, & with the conynge  
men of my Lord Dauid thy father. And  
now & wheate, barley, oyle & wine which  
my Lord hath said, let him seue his ser-  
uantes. And we wil cut woode oute of  
Libanon, as muche as thou shalt nede,  
and wil brynge it to the in thyppes by  
sea to porte Japho: and thence & maiest  
carie them to Ierusalem. And Salomon  
numbred all the straungers that were  
in the lade of Israel, after the tyme his  
father Dauid had numbred them. And  
they were founde an hundred and. liii.  
thousande and fyre hundred. And he set  
lxx. thousande of the to beare hurches,  
and. lxxx. thousande to hewe stones in  
the mountayne, and thye thousande and

fyre hundred officers to couage and  
set the people a worke.

## The. lii. Chapter.

The temple of the Lorde and the porch therof,  
with othere thinges that shalbe made.



**A**nd Salomon beganne to  
buylde the house of the Lorde  
at Ierusalem in mounte Mo-  
rith, \* whiche was the mount  
Dauid his father when he prepared a  
place in the threshinge floure of Man-  
the Jebusite. And he began to buylde  
the seconde daye of the seconde month  
the fourthe yere of his raygne. And  
this is the foundation of Salomon in  
buyldynge the house of god. The length  
was thye skore cubytes after the olde  
cubyt, and & bredeth. xx. And the porch  
at the ende was as large as the house  
bredeth. xx. cubytes: and & height was  
an hundred and. xx. cubytes. And he  
ouerlaid it on the pmer syde with pure  
golde.

And the greater house he cyled hys  
fyre tree, & ouerlayde it w<sup>th</sup> good golde,  
and graued therto paulmetrees & cheri-  
nes. And he paved the house w<sup>th</sup> pper  
oule stone goodly. And it was golde of  
pharuaim. And he ouerlaid the house  
both beames, postes, walles and doores  
with golde, and graued Cherubes by  
on the walles.

And he made the house moost holy  
whose lengthe was. xx. cubytes & was  
the breadeth of the house: & & bredeth  
therof was also. xx. cubytes. And he  
ouerlayde it w<sup>th</sup> & best golde, & was  
the summe of. vi. hundred talents. And  
the waight of the naples of golde was  
thereto fyftie sicles. And he ouerlayde &  
hypper chambres w<sup>th</sup> golde.

And he made in & house moost holy  
two \* Cherub of Image worke, & ouer-  
layde the w<sup>th</sup> golde. And the wynges of  
the Cherubes were. xx. cubytes longe.  
The one wyng was tyed cubytes and  
touched the walle of the house, and the  
other wyng was lyke wyse tyed cuby-  
tes, and touched the wyng of the other  
Cherub. And the one wyng of & other  
Cherub was fyre cubytes, and touched  
the walle of the house: & the other wyng  
was fyre cubytes also, & caught to the  
wyng of & other Cherub. So & & wyng  
of & said Cherub caught. xx. cubytes.

# Salomon made the temple. The titles. How Salomon

And they stood on their feet and looked inwardes. And he made a face hanging of facincte coloure, of scarlet, cremo- lyne and byffe: and caused Cherubes to be brodered thereon. And he made before the house two pylers of xxv cubytes longe. And the heade that was about on the top of every one of the was fyue cubytes. And he made such chains as was in the quere, and put them on the heades of the pylers, and made an hundred pomegranates and put the on the chains. And he retyd by the pylers before the temple: one on the right hande, and another on the left, and called the right Jacobin, and the left Boaz.

## The.iii. Chapter.

The antler of brasse, the sea, and vessels of brasse.

**A**nd he made an antler of brasse. xx. cubytes longe and xx. cubytes broade, & ten cubytes hie. \* And he cast a brasse sea of ten cubytes from brim to brim, and rounde in compasse, and fyue cubytes hie: a lyne of xxx. cubytes myght haue compassed it rounde aboute. And the faction of oren dyd compasse it rounde about vnder it: it is to were, two rowes of oren cast, when it was caste dyd compasse the sea, whiche was ten cubytes wyde, rounde aboute. And it stood also upon twelue oren: of whiche thre looked North, thre West, thre South, and thre East, and the sea vpon the a bone an hie, and the hynder partes of the inwardes. And the thickest of it was an hande- breade, and the dymme lyke the brim of a cuppe, with floures of lylles. And it receaued & helde thre thousande bathes.

\* And he made ten lauers: and put fyue on the right hande, and fyue on the left, to washe with all. And in the they thrust the fleshe of the burnt offeringes. But the sea was for the priests to washe in. And he made ten candelstyc- kes of golde in their factions, and put them in the temple: fyue on the right hande, and fyue on the left. And he made also ten tables and put them in the temple: fyue on the right hande and fyue on the left. And he made an hundred bases of golde. And he made the caruers of the pillars, and the great court and doore- way: and overlaid the doores of the with

brasse. And he set the sea in the right syde of the temple, and toward the south. And Hiram made pottes, chowles, and basens.

And Hiram finished & wrought that he was appointed to make for king Salomon, vnto the temple of God: the two pylers in their scalpes of & two heades that were on & toppes of & pylers, and the two wrethes to cover the two scal- pes of the heades that were on & toppes of the pylers: and four hundred pome- granates for & two wrethes, two rowes of pomegranates for every wrethe, to couer the two scalpes of & heades that were on the pylers. And he made two bottomes, and lauers, vpon the botto- mes: & the sea with twelue oren vnder it. And therto pottes, chowles, beses, & al these vessels did Hiram Abi make for king Salomon, for & house of the Lorde, of bright brasse. In the playne of Jordan did the kyng cast the, in the thicke earth, betwene Succoth and Zaredatha. And made of all these vessels so myghty greate aboundaunce, that the weyghte of brasse could not be rekened.

And Salomon made all the vessels that pertayned to the house of God: the golden antler and the tables with the them breade vpon them, the candelstic- kes with their lampes to burne after the maner before the quere, and that of pure golde, and the floures, and & lam- pes, and the snuffers were golde, & that perfecte golde: and the dressinge kny- ues, basens, spones and censers of pure golde. And the ynnere doores of the place most holy, and the inner doores of & tem- ple to were golde. And so was all the worke that Salomon made for & house of the Lorde finished.

And when the worke that Salomon made in the house of the Lorde was finished: then Salomon brought in & gif- tes dedicate by Dauid his father, & sil- uer and the golde, and all the Jewelles, and put them amonge the treasures of the house of God.

## The.v. Chapter.

How the king Salomon made the temple, the glory of the Lorde, & the temple.



# Salomon. ii. Paralipomenon

3  
61. re. vii. 8  
and. vii. 8



**A**nd Salomon gathered the elders of Israel together, and all the heades of the tribes, and ancient Lordes among the children of Israel, unto Jerusalem: to bring the Arke of the covenante of the Lord out of the city of David which is Zion. And all the men of Israel resorted unto the king in the feast of the seventh moneth. And when all the tribes of Israel were come, the Levites toke up the Arke. And the priests and the Levites brought away the Arke and the tabernacle of witnesse, and all the holy vessels that were in the tabernacle. And King Salomon and all the congregation of Israel that were assembled unto him before the Arke, offered shepe and oxen, so many, that they coulde not be tolde or numbered for multitude.

And the priests brought the Arke of the appoyntment of the Lord unto his place, in the quere of the temple, and place most holpe: even under the winges of the Cherubes, that the Cherubes stretched out their winges over the place of the Arke, and the Cherubs covered the Arke & her staves above on hye. And the staves of the Arke, were so longe, that they were sene a litle before the quere, but not farre without. And there it remaineth unto this daie.

3. re. viii. c  
**A**rke sene the two tables which Moses put therein at Horeb; when the Lord made a covenant with the childre of Israel, after they were come out of Egypt. And when the priests were come out of the holy place (the sanctuarie was fylled with smoke) for all the priests were founde sacrificed the selues & dyd not waite by course. But the Levites every one of the that were under Asaph, Heman and Jeduthun, and among their childre & brethren, were arrayed in bysse & sang with synbales, psalteries & harpes, & sangynge Cens for the altar, & with the hundred & xx. priests blowing reompettes. And the trumpet blowers & the syngers so agreed, & it seemed but one voice, in praylinge and thankynge the Lord. And as the voyce of the reompettes, synbales, and instrumentes of me-

lodpe arose, & as they played, then David that he was good, and that his merite lasteth ever: the house of God was fylled with a cloude: so that the priests coulde not endure to minister by reason of the cloude. For the glorie of the Lord had fylled the house of God.

The vi. Chapter  
The moneth of Salomon to the people and how he made to God.



**A**nd Salomon sayde: the Lord hath spoken it, that he wyl dwell in darkness. And I have buyt an habitation for the, and a place to dwell in for ever. And the king turned his face, and blessed the congregation of Israel, and all the congregation of Israel stode. And he said: blessed be the Lord God of Israel, which spake in his mouth to my father David, and hath fulfilled it with his handes, for God sayde: \* Since the tyme I broughte my people out of the lande of Egypt, I chose no cytye amonge all the tribes of Israel to buyde an house in, that my name might be there, neither chose I any man to be a ruler over my people Israel. \* But now I have chose Jerusalem, to have my name there, and have chosen David to be over my people Israel.

\* And when it was in the herte of David my father to buyde an house for the name of the Lord God of Israel: But the Lord sayde to David my father: for as muche as it was in thyne herte, to buyde an house for my name, thou dydest well that thou haddest it in thyne herte. Notwithstandinge, thou shalt not buyde the house, but thy sonne whiche shall I sue oute of thy loynes, he shall buyde an house for my name. And the Lord hath made good his sayinge that he hath spoken. For I arose in the rowme of David my father, and am sette on the seate of Israel, as the Lord promysed, and have built an house for the name of the Lord God of Israel. And therein I have put the Arke, wherin the covenant of the Lord made with the childre of Israel, is. And he kepte forthe before the altar of the Lord, in the presence of all the congregation of Israel, & stretched out his handes. And Salomon had made a Brasen

a brassen pulpyt of fyue cubytes longe,  
 & fyue cubytes broad, & thre of height,  
 and had set it in the myddes of þe great  
 court, vpon that he slepte and kneled  
 downe vpon his knees before all þe con-  
 gregation of Israel, and stretched oute  
 his handes to heauen, and said: \* Lorde  
 God of Israel, there is no God lyke the  
 ether in heauen or in erth, which kepest  
 couenaunte, & shewest mercye vnto thy  
 seruautes, & walke before the with all  
 their hertes. Whiche hast kept w Da-  
 uid my father & thou promysedest him:  
 thou saydest it with thy mouth, and hast  
 fulfilled it with thyne hande, as it is to  
 be this daye.

Nowe Lorde God of Israel kepe with  
 thy seruaunt Dauid my father, the thin-  
 ges that thou promysedest him, saying:  
 \* thou shalt not be without one or other  
 in my syght that shall spt vpon þe seate  
 of Israel. Of this condicion yet, yf thy  
 children wyll take hede to their wayes  
 to walcke in my law, as þe hast walcked  
 before me. Nowe Lorde God of Israel,  
 let thy sayng be true which thou saidest  
 vnto thy seruaunt Dauid. How be it in  
 very dede, can God dwel with man on  
 erthe. \* Beholde, nether heauē, or heauē  
 aboue all heauens is able to contayne  
 the: howe shoulde the house then which  
 I haue buylte for the do it? But turne  
 to the prayer of thy seruaunte, & to his  
 supplicacion (O Lorde my God) to her-  
 ken vnto the voyce and prayer whiche  
 thy seruaunt maketh before the. That  
 thyne eyes be open ouer this house daye  
 and nyght, and ouer the place of which  
 thou hast said, that þe wouldest put thy  
 name there: to herken vnto the prayer  
 whiche thy seruaunte prayeth at this  
 place: herken therfore vnto the prayers  
 of thy seruaunt, & of thy people Israel,  
 whiche they praye in this place. But  
 heare þe it out of thy dwelling place, euē  
 out of heauē: & whē þe hearest it be mer-  
 ciful. \* If a mā synne agāst his neigh-  
 bour, and an adiuracion be layde to  
 his charge, to adiure him with all, and  
 the adiuracion come before thyne au-  
 ter in this house: then heare thou from  
 heauen, and worke, and iudge thy ser-  
 uautes, that thou rewarde the euil, and  
 bypunge his wale vpo his heade, & iuste-  
 fy the righteous, and geue him accor-

dyng to his righteousnesse.

A pke wyse yf thy people Israel be put  
 to the worse before their enemyes, be-  
 cause they haue sinned agāst the: Yet  
 yf they turne and confesse thy name, and  
 make intercession and praye before the  
 in this house: then heare thou from hea-  
 uen, & be mercifull vnto þe synne of thy  
 people Israel, and bypunge them agāne  
 vnto the lande whiche thou gauest to  
 them and to their fathers.

\* If heauen be shut vp, that there be  
 no rayne, because they haue synned a-  
 gāst the: yet yf they pray at this place,  
 and confesse thy name, & turne frō their  
 synnes at thy scorpyng: the heate thou  
 from heauen, & be mercifull vnto þe synne  
 of thy seruautes & of thy people Israel,  
 that þe shew them a good waye to walke  
 in, and sende raine vpo thy lande, which  
 thou hast geuen vnto thy people, for an  
 enheritaunce.

If there chaunce darthe in the lande,  
 pestilēce, burnynge or smiting of corne,  
 grasshoppers or caterpyllers, or þe they  
 enemyes belege the in þe cities of their  
 owne lād, or what soeuer plague or sicke-  
 nesse it be. Then al þe supplications and  
 prayers þe shalbe made of al men amōge  
 al thy people Israel, which shal knowe  
 euery man his owne soze, and his owne  
 greffe, & shal stretche oute their handes  
 toward this house: þe shalt heare from  
 heauen, thy dwelling place, and shalt  
 be mercifull, & geue euery mā according  
 vnto al his waye, euē as þe shalt knowe  
 euery mānes herte: for þe onely knowest  
 the hertes of the chyldre of Adam: þe  
 maye feare the, and walke in thy wayes  
 as longe as they lyue vpon the erthe,  
 whiche thou gauest to oure fathers.

\* Therto a straunger which is not of  
 thy people Israel, yf he come frō a farre  
 lande for thy great names sake, and thy  
 mightye hāde, and stretched oute arme,  
 yf they come (I saye) a praye in this  
 house: thou shalt heare, hym frō heauen  
 thy dwelling place, and shalt do ac-  
 cordinge to al that the straūger calleth  
 to the for. That al the nacions of þe erth  
 maye knowe thy name, and feare the, as  
 doeth thy people Israel: and that it  
 maye be knownen howe that this house  
 whiche I haue buylte, is called after  
 thy name.

Deu. x. b  
 3. Re. vii. a

1. Re. vii. a  
 John. xii. c  
 3. Re. vii. f



# Salomon. ii. Paralipomenon.

**When** thy people shall go oute to warre, agaynste theyr enemyes & waite that thou shalt sende them. If they praye to the, the waye & towarde this cite whiche thou hast chosen, & house whiche I haue buylte for thy name: then heare from heauen, their supplicacion and prayer, & helpe them in their right.

**If** they shall synne agaynste the (as there is no mā but that he shal synne) and thou be angrie with them, and deliuer them to theyr enemyes, and they leade them awayne captiue vnto a lāde ferre oz neare, yet yf they hertes come to them agayne in the lande where they be in captiuite, and turne and pray vnto the in the lande where they be in captiuite, sayinge: we haue synned, & haue done euell and wickedlye, and turne agayne to the, with all theyr hertes, and all their soules, in the laude of theyr captiuite, where they be kepte in bondage, and so praye towarde theyr lande whiche thou gauest vnto their fathers, and cite whiche thou hast chosen, and towarde this house whiche I haue built for thy name: Then heare thou fro heauen thy dwellynge place, their supplicacio and prayers, & iudge their cause, & be merciful vnto thy people, though they haue synned agaynste the.

**So** nowe my God, let thyne eyes be open and thyne eares attente vnto the prayers made in this place. And nowe hy\* O Lord God in thy restinge place: both thou and the Arcke of thy strength. O lord god let thy priestes put on vic-torie, and thy sainctes, reioyse in goodnesse. And Lord God turne not awayne the face of thyne anoynted. But remembre the mercies promysed to Dauid thy seruante.

## The. vii. Chapter.

The fyre consumeth the sacrifice. The Lord appeared to Salomon the seconde tyme.

**As** whē Salomō had made an ende of prayinge, & there came downe fyre from heauen and consumed the burnt offerynge and the sacrifices. And the glorie of the Lord fylled the house: that the priestes coulde not go into the house of the Lord, because the glorie of the Lord had fulfilled the house of the lord. And when all the chyldre of Israel saw

howe the fyre came downe & the glorie of the Lord vpon the house, & bowed with theyr faces to the erthe, vpon the pavement, and bowed them selues and confessed vnto the Lord, that he was good, and that his mercy lasted euer.

**And** the kynge & al the people offered offerynges before the Lord. So that kynge Salomon offered, xxi. thousand oxen, and an hundred and twenty thousand shepe. And so the kynge and al the people halowed the house of God. And the priestes waited on their offices, and the Leuites with instrumentes of musycke of the Lord whiche kynge Dauid made to confesse vnto the Lord & bys mercy lasteth euer, when Dauid gaue prayle thoroowe theyr handes. And the priestes blew trompettes fast by them: and all Israel stode. Moreover, Salomon halowed the myddle of the court that was before the Lord: for there he offered burnt offerynges, and the fat of the peace offerynges, because the brassen altier whiche Salomon had made, was not able to receaue the burnt offerynges, & the meate offerynges, & the fat.

**And** Salomon kept a feast the same reason of seven dayes, & all Israel with him, an exceedyng great congregacion, euen from Hemath vnto the riuier of Egypte. And the eyght daye they made a gatheryng. For they kepte the halowyng of the altier seven dayes, and the feast seven dayes. And the xxiii. day of the seuenth moneth, he let the people departe into their tentes, glad and merry in hert, for the goodnesse that the Lord had shewed to Dauid, to Salomō, and to Israel his people. And so Salomō synned the house of the Lord, and the kynges house, and all that came in bys herte to make in the house of the Lord, and in his owne house, wente prouidously forwarde.

**And** the Lord appered to Salomō by nyght & said to him: I haue hearde thy petition & haue chosen this place for my selfe to be an house of sacrifice. Moreover yf I shut by heauen & there be no rayne: or yf I commaunde the locustes to deuoure the lāde, or yf I sende pestilence amonge my people: yet yf my people that are named after my name, shall humble themselves and make in-

tercession,

# Salomon. ii. Chronicles. Fol. 10.

tercession & seke my presence, and turne from their wycked wayes: then wyl I heare fro heauen, & be mercifull to their synnes, & wyl heale their lande. Therto mine eyes shalbe open & mine eares attē vnto þ prayers made in thys place. And finally I haue chosen and sanctified thys house, that my name bee there for euer: and mine eyes and mine heart shalbe there perpetuallye.

And yf thou shalt walke before me, as Dauid thy father walked, to do accordynge to all þ I haue comaunded the, & shalt obserue myne ordinaunces and my lawes: then I wyl stablish the seat of thy kyngdome, accordynge to the couenaunte I made wyth Dauid thy father, sayinge: \*thou shalt haue euer one or other that shall rule in Israel. But and yf ye turne away & forsake myne ordinaunces, & my comaundements which I haue set before you, and shal go & serue other gods, & bowe your selues to them: then wil I plucke them by by the rotes oute of my lande which I haue geuen them, & wyl cast thys house whiche I haue sanctified for my name out of my syght, and wyl make a prouerbe & a tale of it amōg al nations. And thys house that is so hie, shalbe a wonder to all þ passeth therby that they shal saye: \*why hath þ Lord dealt on thys facyon wyth thys lande and with this house? And it shalbe answered them, bycause they forsoke the Lorde God of their fathers whiche brought the out of þ lande of Egypt, & caught holde on other Gods, & bowed to them and serued the: euen therfore brought he on them al thys euil.

## ¶ The Notes.

a. The glorie of God spilling the house, was as a visible cloud prefiguring that God ought to be preached, prayed, & magnified, thoroū þ whole worlde in the congregation of the faythfull, as be sapient. Rume. xiii. d.

b. Thole are cast out of the sight of God whiche by the sacrtye of the fleshe seare not to be cast out. Mat. vii. c. and Luke. xxi. f.

## The. xiii. Chapter.

The citing that Salomon bydded after the house of God was synned.



And after twentye yere when Salomon hadde buylte the house of the Lorde, and hys owne house: he buylte the cytyes that Hyram gaue hym, and

putte of the Chyldren of Israel in them. And Salomon went to Hemiath zobah and strengthened it. And he built Thadmor in the wilbernesse, and repayreth al the stozz cyties whiche he buylt in Hemiath. And he built Bethhorz the vpper & Bethhorz the nether, and made the stozz cyties with walles, gates & barres. And Baalath, & all the stozz cyties þ Salomon had, and al the charret cytyes, & the cyties of horsmen, and al þ Salomon had last to buylde in Ierusalē, and Libanon, and thozow out al the lande of hys dominion.

And al the people þ were left of the Hethites, Amozites, Pherezites, Hivites, & Jebusites, whiche were not of the chylzen of Israel: euen the chylzen of the, & which were left after the in þ lande, & were not consumed of the chylze of Israel, them dyd Salomon make tributaries vnto this daye. But of þ chylzen of Israel dyd Salomon make no bonde men in hys worke: but they were men of war, & rulers, & great Lordz with him, & captaynes ouer hys charettes & horsmen. And kyng Salomons offycers þ ouersawe, & ruled the people, were two hundred & fyfye.

And Salomon brought the doughter of Pharaon out of þ cite of Dauid in to the house þ he had made for her. For he sayde: my wyfe shal not dwel in the house of Dauid kyng of Israel, for it is holpe, bycause the arcke of the Lorde came in to it.

And frome thenceforth Salomon offered burnt offerings vnto þ Lord, on þ autler of þ Lorde which he hadde buylt before the porch to offer daye by day accordynge to the comaundement of Moyses, & in the sabothes & newmones, and the thze solempne feastes of the yere, the feast of swete bread, þ feast of wekes, and the feast of bothes.

And Salomon putte the Lortez of prestes in companies as \* Dauid his father had ordered the, vnto þ offyces, and þ Leuites vnto their wayte, for to prayse and mynstrel before þ prestes day by day, and þ porters by cōtse at euery gate, for so had Dauid the man of God comaunded. And the comaundement of the kyng vnto the prestes and the Leuites concerninge what souer

q. v. cause

Rum. 15. 8

Er. xxi. 6  
Dm. xvi. 8

D  
11. 10. 19. 8



cause it was, and concerninge p treasures, was not disobeyed

And al the worke of Salomon wēt lustelpe forwarde euen vnto the daye of the foundacyon of the house of the Lorde was layde: & from thence tyl he hadde synthyed it, that the house of the Lorde was perfecte. And then wente kynge Salomon to Zion Gaber, and to Cloth & to the sea syde in p lande of Edom. And Hiram sent him by p hand of hys seruauntes, thypyes, and seruantes that coulde skyl of p sea: which wente wyth the seruauntes of Salomon to Ophir, and broughte thence foure hundred and fyfthe talentes of gold, & brought it to kynge Salomon.

The .ix. Chapter.

The communication of Salomon wyth the quene of Saba, and the gyffes that p one gaue the other. The death of Salomon after whom succeeded Rehoboam.

1 Reg. x. a.  
2 Pat. xii. b.  
Luk. xi. d.

**A**nd the quene of Saba hearde of the fame of Salomon & came to proue hym w ryddelles at Ierusalē, wyth a berye great compagne and with camelles that bare swete odoures and plentie of gold & precious stones. And whē she was come to Salomon, she cōmuned with hym of al that was in her herte. And Salomon soyled her all her questions, that there was nothyng hydde from Salomon whiche he tolde her not.

And when the quene of Saba had sene the wisdom of Salomon, and the house p he had buylte, and the meate of hys table and the sypptynge of hys seruantes, and the standyng of his wayters, and their apparel, and his buttelars with their apparel, & his parlour out of whiche he went into the house of p Lord, there was no more heart in her.

And then she sayde to the kynge: the sayng whiche I hearde in myne owne lande, of thyne actes, and of thy wysedom, is trueth. But I beleued not the wordes of thē vntil I came, & myne eyes had sene it. And see, the one halfe of thy wisdom was not tolde me: thou ex- readest the same that I hearde, happye are thy men, & happy are these thy seruantes, whiche stande before the al- waye and heare thy wysdome. Blessed be p Lorde thy God, which had lust to the, to make the kyng on hys seate, vn-

to the Lord thy God. Because thy God loued Israel, to make them contyng euer, therefore made he the kynge ouer them, to do right and equite.

And she gaue the kinge an hundred and .xx. talentes of golde, and of swete odoures exceedinge grete haboundaunce, wyth precyouse stones, p there was no such swete odoures as p quene of Saba gaue kynge Salomon. And thereto the seruantes of Hiram, and the seruantes of Salomon, whiche brought golde from Ophir, brought also Alguine woode and precious stones. And the kynge made of the Alguine wood steyres in p house of p Lord, and in the kynges palace, and harpes, and psalteries for syngers. And there was no suche woode sene before in the lande of Iuda. And kynge Salomon gaue to p quene of Saba al her desyre that she asked aboue p she brought vnto p kynge. And so she turned & went a way to her owne land w her seruants.

The sūme of p golde p came to Salomon in one yere, was sixe hundred & lxvi. talentes of golde, besydes that whiche chapmen and marchauntes brought, & all the kynges of Arabia & dukes of p contreyes broughte golde and siluer to Salomō. And kyng Salomon made two hundred bockelars of golde, vi. hundred sicles of beten gold to a bokelar: and thye hundred shylles of beten golde, thye hundred sicles of golde to a shilde, and he put them in the house of the forest of Libanon.

And p kyng made a great seate of Iuoze, & ouerlayde it with pure golde. And there were syxe steppes to p seate, w a fote stole of gold fastened to p seate: and pomelles on eche syde of p sypptyng place, & two lyons standyng by the pomelles. And .xii. lyons stode on p one syde & on the other, vpon sixe steppes, p there was no suche worke made in any kyngedome.

And all the dynckynge vesselles of king Salomō were golde, & al p vesselles of the house of the forest of Libanō, were pure golde. And as for siluer, it was counted nothing worth in p dayes of Salomon. For the kynges thypyes went \* to Thariss wyth the seruantes of Hiram euer p thye yere once. And

the

# Rehoboam. in Chronicles.

the shippes of Tharbis brought gold, silver, the tethes of Elephantes, apes, and peroches.

\* And kynge Salomon passed all the kynges of the earth in richesse and wisdom. And all the kynges of the earth sought the presence of Salomon, to heare the wisdom that God had put in his heart. And they broughte euery man his present in vessels of silver & vessels of golde, and raymente, harness, sweete odoures, horses, and mules yere by yere.

And Salomon had foure thousande mangers of horses, & charrettes for the, and twelue thousande horse men. And he bestowed the in charrettes & in the kyng at Ierusalem. And he raygned ouer all the kynges fro Euphrates vnto the land of the Philistines, & so to the borders of Egypte. \* And the kyng made silver in Ierusalem as plenteous as stones, & Cedar trees as plenteous as mulberry trees that grow in the valeys. And Salomon had horses brought him out of Egypte and out of all landes.

\* And the reste of the actes of kynge Salomon both first and last are written in the booke of Nathan the prophet and in the prophesye of Ahiah the Silonite, and in the visions of Iadi the seer of visions agaynst Jeroboam the sonne of Nabat. And when Salomon had raygned in Ierusalem vpon all Israel fourtie yeres, he layde him to rest with his fathers, and was buried in the cite of Dauid his father, & Rehoboam his sonne raygned in his steade.

## The .i. Chapter.

The folowynge of Rehoboam, and the destruction of his reialme.



And Rehoboam wente to Sichem: for to Sichem were all Israel come to make hym kynge. And when Jeroboam the sonne of Nabat, beinge in Egypt heard it (for he was fled for feare of Salomon the kynge) he returned out of Egypt. And they sent & called him. And so Jeroboam & all Israel came & communed with Rehoboam, & sayde: Thy father made vs a greuous poucke: But remitte thou somewhat of the greuous scrupce of thy father, and of his heuie

poucke that he putte vpon vs, and we will serue thee. And he sayde to them: come agayne after .iii. dayes to me, and the people departed.

And kynge Rehoboam conueiled the elders that stode before Salomon his father, whyle he yet liued, & sayde: what counsell geue ye me, to answer this people agayne. And they tolde him, saynge: yf thou shalt be kinde to this people, & please them, shalt speake lowngge wordes to them, they will be thy seruantes for euer. But he left the counsel whiche the elders gave hym, and toke counsel with the younge men that were nucted by with hym, & had stand in his presence, and sayde to them: what aduise geue ye, that I may answer this people, which haue comuned with me, sayinge: Abate somewhat of the poucke whiche thy father dyd put vpon vs.

And the yonge men that were nucted by with him, talked with him, sayinge: thus answer the people & speake to the, sayinge: Thy father made oure poucke heuie: But make ye our poucke somewhat lyghter. Thus wyse answered them: My lytle finger shall be heuier then my fathers loynes. \* For where my father putte a heuie poucke vpon you, I will put more therto, and where my father chastised you with whippes, I will chastise you with scorpions.

And when Jeroboam and all Israel were come the thirde day, as the kynge had, sayinge: Come agayne to me the thirde day. The kynge answered them cruelly, for kynge Rehoboam left the counsel of the aged men, & answered the after the aduise of the yonge men, sayinge: If my father made poure poucke greuous, I will adde therto, & where my father chastised you with whippes, I will chastise you with scorpions. And so the kynge hearkened not vnto the people, for the turninge awaye was of God, & the Lorde myghte make good his sayinge, whiche he spake by the hande of Ahiah the Silonite to Jeroboam the sonne of Nabat.

And when all Israel sawe that the kynge wolde not heare them, the people answered the kynge, sayinge: what parte haue we with Dauid, or wherfore

taunce



# Rehoboam ii. Paralipomenon.

taunce with the sonne of Isai. Let euery man of Israel go to his tent. And now David, see to thyn owne house. And therupon all Israel gat them to their tentes, so þe Rehoboam raygned ouer no moo of the chyldren of Israel then twelue in the cities of Iuda. The kynge Rehoboam sent to the Hadurā that was ouer þe tribute, & the chyldre of Israel stoned hym with stones that he dyed. But kynge Rehoboam made speche and gate him vp to hys charret, to fle to Ierusalem. And so Israel departed from the house of David vnto thys daye.

## The. xi. Chapter.

Rehoboam is forbidden to fight agaynst Jeroboam, he hath xviij. wyues and thye scoe concubynes: and by them xxviii. sonnes, and thye scoe daughters.

**A**D when Rehoboam was come to Ierusalē, he gathered of the house of David & Benjamin, to the numbze of nine scoe thousand chosen men of war to fyghte wth Israel, for to bynge the kyngdome agayne to Rehoboam. But the worde of þe Lorde came to Semelāh the man of God, sayinge: speake vn to Rehoboam the sonne of Salomon kynge of Iuda, & to al Israel that are in Iuda, and to Benjamin & say: thus sayeth þe Lorde. Goe not vp nor fyght wth your brethze: But retorne euery mā to hys house, for thys thyng is done of me. And they obeyed the woordes of the Lorde, and returned from goynge agaynst Jeroboam.

And Rehoboam dwelt in Ierusalē, and buylte stronge cytyes in Iuda: as Bethlehē, Etam, & Chekua, Bethzur, Socho, and Obollā: Geth, Marelah, Ziph: Durahim, Lachis and Asrah, Gath, Alalon and Hebron. Whiche were the stronge cyties of Iuda & Benjamin. And whē he had repayred suche stronge cytyes, he put capaynes in them, and scoe of vitayle, & of oyle and wyne. And he ordered in all cytyes shildes and speares, & made them excedynge stronge. And so Iuda and Benjamin were vnder hym.

And the priestes & the Leuites that were in all Israel, resorted to hym, out of all their costes. In so much that the Leuites left their Suburbes & possel-

sions, and came to Iuda & Ierusalem. \* For Jeroboam & his sonnes had call them oute frome ministringe vnto the Lorde. \* And he ordeyned hym priestes of hysaulters, bothe to selde deuilles and also to the calves whiche he hadde made. And after there came of al þe tribes of Israel (suche as their heartes moued the to seke the Lord God of Israel) to Ierusalē to offer vnto þe Lord God of their fathers. And so they strenghted þe kyngdom of Iuda, & made Rehoboam the sonne of Salomon myghtye thye yere longe, for thye yere they walcked in the waye of David and Salomon.

And Rehoboam tooke hym Maabath the doughter of Jerimoth þe sonne of David to wyfe, and Abihail the doughter of Eliab the sonne of Isai, whiche bare hym childzen: Jeus, Samariah & Iaham. And after her he toke \* Maarah the doughter of Absalom, whiche bare hym Abiah, Ethai, Ziza, & Salumith. But Rehoboam loued Maarah the doughter of Absalom aboue all hys other wyues and concubynes, for he toke. xviij. wyues, and thye scoe concubynes, and begat thye scoe doughters &. xxviii. sonnes. And Rehoboam made Abiah the sonne of Maarah the chiefe ruler amonge his brethzen, for to make hym kyng. And he played wisely, and scatered of al hys childzen thorow out all the countreyes of Iuda & Benjamin in euery stronge cytye. And he gaue them haboundaunce of vitayle, and asked many wyues.

## The. xii. Chapter.

Sesac kynge of Egypt robbeth þe temple of þe Lorde. Rehoboam dyeth and Abiah his sonne: succedeth hym.

**A**D when Rehoboam had stablished the kyngdome, and made it stronge, he forsoke the lawe of the Lorde, & al Israel with hym. \* wherefore the fylte yere of kyng Rehoboam, Sesac the kynge of Egypte came vp agaynst Ierusalem, because they had transgressed agaynst the Lorde, with twelue hundred charrettes and thye scoe thousande horsemen. And the people were without numbze that came with hym oute Egypte, with them of Libia, and the Succothites and the blacke Mores. And they toke

# Rehoboam. ii. Chronicles. Fol. cxi.

toke the strong cities that were in Juda, and came to Jerusalem.

Then came Semetiah the prophete, to Rehoboam & to the Lordes of Juda, & were gathered to Jerusalem for feare of Sefac, and sayde to the: thus sayeth the Lorde: ye haue lette me, and therfore wyll I leue you also in y<sup>e</sup> handes of Sefac. wherupon the lordes of Israel, & the kynge humbled the selues, and sayd: the Lorde is righteous. And when y<sup>e</sup> Lord saw y<sup>e</sup> they submitted the selues, y<sup>e</sup> worde of y<sup>e</sup> Lorde came to Semetiah, sayinge: They meke the selues, and therefore I wyll not destroye them. But I wyll deliuer them somewhat, and my wrath shal not falle vpon Jerusalem by the hande of Sefac. Neuerthelater, they shal be hys seruautes, to knowe what difference is betwene my scrupce, and the seruice of the kyngedomes of other landes.

And Sefac kynge of Egypte came to Jerusalem, and toke awaye y<sup>e</sup> treasures of the house of the Lorde, & the treasures of the kynges house, & shortlye he tooke all. And he toke also the shildes of gold, which Salomō made. In steade of whiche, kynge Rehoboam made shylde of brasse, and put them in the keepynge of the captaynes of his garde, whiche wayted in the gates of the kynges house. And as ofte as the kyng wēt to y<sup>e</sup> house of y<sup>e</sup> Lord, y<sup>e</sup> garde wēt & fet the, & brought the agayne vn to y<sup>e</sup> garde chābre. And so because he humbled him selfe, y<sup>e</sup> wrath of y<sup>e</sup> Lorde turned fro hym, & destroyed not all together. And thereto there were manye good thynges yet in Juda.

And kynge Rehoboam waxed mighty in Jerusalem & raygned. And Rehoboam was. xli. yere olde when he was kynge, and he raygned. xlii. yeres in Jerusalem, the cytye whych the Lorde had chosen out of all y<sup>e</sup> tribes of Israel to putte hys name there. And hys mothers name was Naamah an Ammonite. And byd euell: for he prepared not hys heartte to seke the Lorde.

The actes of Rehoboam, fyrst and last, are written in the sayinges of Semetiah the prophete, & of Aho the seat of blyssons, so much as hys genealogy, and y<sup>e</sup> perpetual warre y<sup>e</sup> was betwene

Rehoboam & Jeroboam duringe thesē life. And Rehoboam layde hym to Repe wyth hys father, and was buryed in the cite of Dauid, and Abiah his sone raygned in hys steade.

## The. xlii. Chapter.

The byctoye of Abiah agaynst Jeroboam.

**I**n the. xlii. yere of kynge Jeroboam beganne Abiah to raygne ouer Juda, and he raygned thre yere in Jerusalem. Hys mothers name was Michasah the doughter of Uriel of Gibeah. And there was war betwene Abiah & Jeroboam. And Abiah made a battell w an host of fyghtynge men, offour hundred thousande chosen men. And Jeroboam put him selfe in aray to fyghte agaynst hym, with. viii. hundred thousande picte men and stronge.

And Abiah stode vp vpon temple in an hyll in mouē Ephraim, & sayde: heare me thou Jeroboam & al Israel. Becometh it not you to know how that the Lorde God of Israel gaue y<sup>e</sup> kyngdome of Israel, to Dauid for euer, eue to him & to his sonnes, wyth a salted couenaunte. But Jeroboam the sonne of Nabat the seruaunt of Salomō the sonne of Dauid, rebelled agaynst hys Lorde. And there gathered to hym lewd men and vnythpytles, and preuailed agaynst Rehoboam the sonne of Salomō: for Rehoboam was yonge and tender hearted, and not stronge ynoughe for them.

And nowē ye thynke to preuaile agaynst y<sup>e</sup> kyngdome of y<sup>e</sup> Lorde which is in y<sup>e</sup> hand of y<sup>e</sup> sonnes of Dauid, because ye be a greate multitude, & haue with you the golde calues, which Jeroboam made you for gods. And haue ye not caste out the priestes of y<sup>e</sup> Lorde the sōnes of Aaron, & the Leuites, and haue made you priestes lyke the nacion of other landes: euen whoso euer cometh & fylleth hys hande w an ore & seuen rāmes, the same is made prieste to them that are no goddes.

But with vs is the Lorde oure God to whome we haue not forsaken, and the priestes of the sonnes of Aaron ministrynge vnto the Lorde, & the Leuites in office, burnynge vnto the Lorde euerye mornynge, & euerye euen burnt offerynges

iii. Be. xv. a

Of thys. nu. viii.

iii. reg. xli. c. ii. para. xi. c



rynges and swete centres & þe hew bread  
put in ordre vpon a pure table: and the  
candlestick of golde wþ þe lampes of  
the same, to be light euery euē. for we  
kepe þe watch of þe Lorde our God: but  
ye haue forsaken hym. Moreover see,  
God is wþ vs in the forwarde, and his  
priestes blowe with the trompettes to  
geue alarum agaynst you. Ye chyldren  
of Israell, fyghte not with the Lorde  
God of youre fathers: for it wyl not  
prosperite wþ you.

But for al that, Jeroboam sent me  
D priuēlye aboute to come behynde vpon  
them: And so they were before Juda, &  
þe layers in wayt were behind the. And  
when Juda turned and sawe the bat-  
tel behinde and before, they cryed vnto  
the Lorde, & the priestes blew þe tromptet-  
tes, & the men of Juda gaue a howte.  
And as þe men of Juda howted, God  
smote Jeroboam & al Israell before Abi-  
ah & Juda. And þe chyldren of Israell fled  
before Juda, & the Lorde deliuered the  
into þe hādes of Juda. And Abiah and  
his people due a great slaughter of the:  
so þe there were strycken downe dead of  
Israell fīue hūndred thousand chōse men,  
And so þe chyldren of Israell were brou-  
ght vnder at þe tyme, & the chyldren of  
Juda preuayled: because they leane  
vnto þe Lorde God of their fathers. And  
Abiah folowed after Jeroboam & wanne  
certayne cities from hym: Bethel with  
the townes belongynge thereto, & Je-  
sanah with þe townes þe belonged ther-  
to, and Ephron with her townes. And  
Jeroboam recouered no strengthe a-  
gayn in the dayes of Abiah. And at the  
laste the Lorde plagued hym, that he  
died.

And Abiah wared myghtye, & toke  
hym. xlii. wyues, and begat. xlii. son-  
nes and. xli. daughters. The rest of the  
actes of Abiah, & hys wyues and his  
doynages are writte in the storpe of the  
prophete Ido. And when Abiah was  
layed to slepe wþ hys fathers, they  
buried him in the cytye of Dauid, and  
Ala hys sonne raygned in hys steade.  
In whose dayes the lande was in qui-  
et tenne yere.

#### The .xlii. Chapter.

Abiah dyeth, after whome succeedeth Ala.



Ad Ala & dyd þe was good &  
ryght in the eyes of þe Lorde  
hys God, & toke awaye the  
alters of straungers & the  
hylalters, & brake the Images & cut  
downe the groues, and comaunded Ju-  
da to seke the Lorde God of their fa-  
thers, & to do accordynge to the lawe &  
commaundement. And he putte awaye  
out of al the cities of Juda, the hylal-  
ters and the ydolles: for the kingdome  
was quyet before hym. And he buylte  
stronge cities in Juda: because þe lande  
was in rest, & he had no warre in those  
yeres. for the Lorde had geue him rest.

And therfore he sayd to Juda: let vs  
bulde these cities & copasse them with  
walles and towres, gates and barres,  
while we haue the lande in quiet. for  
we haue sought the Lorde our God: &  
because we haue sought hym, he hathe  
geue vs rest on euery syde: and so they  
bulde and prospered. And Ala had an  
armie of men þe bare shyld & speare, out  
of Juda, thre hundred thousande, & out  
of Benjamin that bare shyld, & drew  
bowes, two hundred & lxxx. thousande,  
and were all stronge men.

And there came out agaynst the zarah  
the black Moorian with an host of ten  
hundred thousand, & thre hundred cha-  
rettes, and came as ferre of Marasa.  
And Ala wet out to him, & they put the  
in aray to battel in þe valepe of zepha-  
tah beside Marasa. And Ala cryed vnto  
the Lorde his God, and sayd: Lorde,  
it is al one wþ the to helpe them that  
haue no power, with fewe or with ma-  
ny: helpe o Lorde our God, for we  
truste to thee, and in thy name be we  
come agaynst theys multitude. Thou  
art the Lorde our God, lette not man  
preuayle agaynst the.

And þe Lorde smote the blacke Mo-  
res before Ala & Juda, & they fled. And  
Ala and the people þe was wþ hym,  
folowed after them as ferre as Gerar.  
And the blacke Mores were ouerthra-  
wen, & there abode none alyue of them,  
but were destroyed of the Lorde & of his  
hoste. And they carped awaye a mygh-  
tye great praye. And they smote al the  
cities rounde about Gerar. for þe feare  
of the Lorde came vpon them. And they  
robbed all the cytyes, for there was  
exceedynge

exceedynge muche to be robbed in the. And therto they smote þe tetes of catel, and caried awaye plente of shepe and camelles, and returned to Ierusalem.

The. xv. Chapter.

Þeinge Ala by the monicion of the Prophet Azariah after he had put downe the Idoles. laterspeeth to the Lorde. He depyrueth hys mother of her dominion.

**A**D þe spirit of God came on Azariah, the sonne of Obed. And he went out agaynst Ala, and sayde to him: hear me Ala, & all Juda, and Benjamin. The Lorde is wth you, whyle ye be wth him, and yf ye shal seke him, he wyl be founde of you: but yf ye shal forsake hym, he wyl forsake you. There wyl come manye dayes in Israel, in whiche there shal be no true God, nor priest þe teacheth, nor anye lawe. And in their tribulation they shal turne vnto the Lorde God of Israel & shal seke hym, and he shal be founde of them. And in those dayes there shal be no peace to them þe goe out & in. But greate vexacion bpon the enhabitors of al landes. for one nacion shal destroye another, & one cutte another: for God wyl trouble them with all aduersitye. But plucke you by youte heartes, and let nat your handes saynte, for youre worckes shal be rewarded.

When Ala heard those wordes, and the prophesye of Azariah the sonne of Obed the prophete, he toke courage, & put awaye the abhominacions oute of al the lande of Juda & Benjamin & out of the cittes which he wane in mounte Ephraim, and renued the aulter of the Lorde, that was befoze the porch of the Lorde. And he gathered all Juda and Benjamin, & the straigers with them out of Ephraim, Manasseh, and Simeon. for there fell manye to hym out of Israel, when they sawe that God was wth hym. And they assembled at Ierusalem the thyrde monethe of the xviij. yere of the raygne of Ala. And they offered vnto the Lorde that same tyme of the spole whyche they hadde broughte. vii. hundred oxen, and. vii. thousande shepe.

And they made a couenant to seke the Lorde God of their fathers, wth all their heartes, & all their soules: so

that all that sought not the Lorde God of Israel, shulde dye for it, whether he were smale or greate, man or woman. And they a swate vnto þe Lorde with a loude voyce, and howtyng, and with trompettes and hornes. And all Juda reioyced in the oth, for they had sworne vnto the Lorde with all their heartes, and soughte hym wth all their lust, & he was founde of them. And the Lorde gaue the rest round about on euery side.

And therto kynge Ala put Maacah hys mother oute of auctorite, because she had made an Idole in a groue: and brake downe her Idole & stampit it, and burnt it by the broke Cedron. But they put not the hylauiters oute of Israel: neuerthelesse the hearte of Ala was pure all hys lyfe. And he brought into the house of God the dedicate gyftes which he & hys father had dedicate, in golde, syluer, and other Jewelles. And there was no moze warre vnto the \*xxv. yere of the raygne of Ala.

The Notes.

a. To swate vnto þe Lorde, is to geue the selfe wholly to hym w a pure heart: which thing true worshippers do, as is sayde of Dauid. psalme. cxxi. a. But to swate by the Lorde, is to call on the name of the Lorde as a witnes and iudge, as it is sayde. Iosua. ii. c.

The. xvi. Chapter.

Ala for feare of Baasa kynge of Israel, maketh a couenant wth Benhadad kynge of Siria.

**I**n the. xxvi. yere of þe raygne of Ala, came Baasa king of Israel by agaynst Juda and buylt Ramah, to the entent þe he wolde let none þe pertained to Ala king of Juda to haue passage in & out. wherupon Ala set out syluer and golde out of the treasures of þe house of the Lorde, and of the kynges house, and sent it to Benhadad kynge of Siria that dwelt at Damasco, and sayde: There is a confederacion betwene me and the, and so was betwene my father & thine, wherfore I haue sent þe syluer and golde, that thou goe and breake thyne appoyntment with Baasa king of Israel, þe he maye depart from me. And Benhadad graunted vnto kynge Ala, & sent the captayn of his armie agaynst the cittes of Israel. And they bet Aion, Dan, Abelmain, & al þe strong cittes of Nephtali. And when Baasa hearde that he lefte buyldynge of Ramah



maah and let his worke cease. And the Asa the kynge toke all Juda, & carped awaye the stones & tymbre of Ramah wherewith Baasa was a building: & he builde therewith Gibea and Haz-phah.

At that same time Hanani the sear, came to Asa kynge of Juda, & sayde to him: because thou trustest in the kynge of Siria, & trustest not in y<sup>e</sup> Lorde thy God, therefore is the host of the kynge of Siria escaped oute of thyne hande.

*ii. pa. xlii. c.* \* Were not y<sup>e</sup> blacke Moyses & they of Libya a greate hoste with exceedynge many charettes and horsmen? And yet because thou trusteddest in the Lorde, he deliuered them into thyne handes. For the eyes of the Lorde beholde all the earth, to strengthe y<sup>e</sup> heartes of the that are hole w<sup>th</sup> him. \* Herin thou hast done foolishly, and therefore from hence forth thou shalt haue warre. Whereupon Asa was wrothe with the sear, and put him in the prison house, for he was displeased with hym bycause of that. Moreover Asa oppressed certayne of the people the same season.

*Gen. xxi. d. 4. Re. xli. c.* The dedes of Asa both first and last, are written in the booke of the kynges of Juda and Israel. And in the. xxxix. yere of hys reygne, Asa fel sicke of his fete, & that his disease exceedyd. \* And therto in his sickenes he asked no counsell of the Lorde but of Phylitions. And at the laste Asa fell on slepe with his fathers & dyed when he had reygned. xli. yere. And they buried hym in his own sepulchre, which he had made in the cypre of Dauid, and layed hym in the bedde whiche he had fylled with swete odoures of diuerse kindes, made by the crafte of the Potticaries. And they dyd exceedynge great cost aboute the buryng of hym.

*Chap. xlii. Chapter.*

*Gen. xxi. d. 4. Re. xli. c.* Jehosaphat surrendeth after Asa, whiche causeth the feare of the Lorde to be renewed amonge the people.

*Gen. xxi. d. 4. Re. xli. c.* **A**S\* Jehosaphat hys sonne reigned in his steade, & was myghtyer then Israel. And he putte souldyers in all the stronge cittes of Juda, and set ruelers bothe in the lande of Juda, and also in the cittes of Ephraim, whiche Asa his father had wonne. And the Lorde was

with Jehosaphat, because he walked in the old wayes of hys father Dauid, and sought not Baals. But sought the Lorde God of hys father, and walked in his commaundementes: & not after the doyngs of Israel. Therefore y<sup>e</sup> Lorde stablished the kyngdome in his hande, and all Juda brought hym presentes, so y<sup>e</sup> he became exceedynge ryche and gloriouse. And hys hearte was courageous in the wayes of the Lorde, & he put downe yet moze of the highalters and groues out of Juda.

And the thirde yere of hys reygne, he sent of his lordes: Benhai, Abdiash, zachariah, Nathanaell & Michaah to teache in the cittes of Juda: and with them, Semetah, Nathaniah, zababiah, Alahel, Semiramoth, Jehonathah, Adoniah, Chobiah, and Chobodoniah Leuites: and with the Elisama a Samaritan priestes. And they taught in Juda, & had the booke of y<sup>e</sup> lawe of God w<sup>th</sup> them, & went aboute thorow out al the cittes of Juda & taught the people.

And the feare of the Lorde fel upon all the kyngdomes of the landes that were rounde aboute Juda, that they durst not warre with Jehosaphat. And the Philistines broughte Jehosaphat gistes & tribute siluer. And thereto the Arabians brought him of shepe, seven thousande & seven hundred rammes, & seven thousande and seven hundred he goates. And so Jehosaphat prospered and grewe by an hye. And he built in Juda, castels & store cittes. And he had great substance in y<sup>e</sup> cittes of Juda, & fightig me & me of might in Ierusalem.

And this is the order in y<sup>e</sup> houses of their fathers, of the capitaynes ouer thousandes in Juda: Ednah the capitayne and with hym of fyghtynge men thre hundred thousande. And nexte to hym Jehohanan a capitayne, and with him. ii. hundred & lxxx. thousand. And by his syde Amasiah the sonne of Azbhai, willynge vnto y<sup>e</sup> Lorde, and with him two hundred thousand mightie me. And of the chyldren of Benjamin, Elisada was a man of myghte, & had with him armed with bowes & chyldes two hundred thousande. And by his syde Jehosabad with whome were an hundred and lxxx. thousande trimmed for war.

These waited on the kynge, besydes those which the kynge had put in stronge cyties thorowout all Iuda.

**¶ The .xviii. Chapter.**

After that he had asked counsell of the four hundred prophetes, he put Mischeah in prison. He dyeth with the hoste of an Arrow.

**A**nd Jehosaphat became he a tyche and gloriose, a joyned affinite with Ahab. And after certayne yeres he went downe to Ahab to Samaria. And Ahab gave shewe & open plenteousye for him & for the people that came with him, and entreated him to go by vnto Ramoth in Gilead. And Ahab kynge of Israel sayde to Jehosaphat kynge of Iuda: wylt thou go with me to Ramoth in Gilead? And he answered him: I wylbe as thou, and my people shalbe as thyne, & we wyl go with the in the warre.

But Jehosaphat sayd vnto the king of Israel: aske I praye the, at the worde of the Lorde. And the kynge of Israel gathered together of the prophetes, four hundred men, and sayde vnto the: Shall we go to Ramoth in Gilead to fight, or shall I cease? And they sayde, go by: the Lorde shal deliuer it into the kynges hande. And Jehosaphat sayde, is there yet here neuer a prophet more of the Lordes, that we myght aske of him? And the kynge of Israel sayde to Jehosaphat: there is yet one, to aske the Lorde by him: But I hate hym, for he neuer propheseth me good, but all waie euell, one Mischeah the sonne of Iemla. And Jehosaphat sayde: let not the kynge saye so.

Then the kynge of Israel called one of his chambrelaynes, and sayd: fetch the hether quickly Mischeah the sonne of Iemla. And the kynge of Israel, & Jehosaphat kynge of Iuda, sate ether of them on his seate in their apparell, in a thersynge howse besyde the gate of Samaria, and all the prophetes prophesyng before the. And one Zedekiah the sonne of Chananiah had made hym hornes of yron, and sayd: thus sayth the Lorde: with these thou shalt wynn Syria vntyll thou hast brought the to nought. And all the prophetes prophesed thus so, saying: Go by to Ramoth in Gilead & prosper, for the Lorde shall

deliuer it into the hande of the kynge.

And the messenger that went to call Mischeah, spake to him, saying: behold, the wordes of the prophetes are pleased vnto the kynge with one assent, let thy wordes I praye the, be lyke one of theis, & speake that which is pleasaut. And Mischeah sayde: as truly as the Lorde lyueth, eue what my God sayeth, that wyl I speake. And when he was come to the kynge, the kynge sayde to hym: Mischeah, shall we go to Ramoth in Gilead to fight, or shall I be in trespasse? And he answered: go ye and prosper, for the Lorde shall deliuer it into your handes. But the kynge sayde to him: how oft tymes shall I aduise the, that thou saye nothinge but truthe to me, in the name of the Lorde.

Then he sayd: I see all Israel shattered in the mountaynes, as shepe that haue no shepard. And the Lorde sayd: these haue no master, let the returne euery man to his house in peace. Then sayd the king of Israel to Jehosaphat, byd I not tell the, that he wolde not prophesye good vnto me, but euell? And he answered: therefore heate ye the worde of the lord.

¶ I saw the Lorde sate vpon his seat, and all the company of heauen standynge on his right hande, & on his lefte. And the Lorde sayde: who shall deceaue Ahab, kynge of Israel, that he maye go and be slayn at Ramoth in Gilead. And whyle one sayd thus, and another that, there came out a spirite & stode before the Lorde, & saide: I wyl deceaue him. And the Lorde sayd to him, how? And he sayd: I wyl go out, and wylbe a lyinge spirite in the mouthes of all his prophetes. And the Lorde sayde, thou shalt deceaue him: and shalt preuaile, go out & do euill so. And now behold, the Lorde hath put a lyinge spirite in the mouthes of all these thy prophetes, and yet the Lorde hath spoken euell agaynst the. And Zedekiah the sonne of Chananiah, wet to & smote Mischeah vpon the cheke, and sayd: by what waie wet the spirite of the Lorde from me, to speake in the? And Mischeah sayde: thou shalt see the daye when thou shalt cume from chabze to chabze, for to hyde thy selfe. Then said the king of Israel, take ye Mischeah, and deliuer him to Amos the gouernour

p. l. of the

3. Reg. 11. 3.  
2. Reg. 12. 10.

3. Reg. 11. 3.  
2. Reg. 12. 10.  
2. Reg. 14. 10.



of the citie, & to Joas the kinges sone, & saue, thus sayth the king: put this fellow in prison, & fede him with breade of affliction, & water of tribulacion, vntill I come agayne in peace. And Michiah sayd: yf thou come agayne in peace, the hath not the lord spoke in me. And Michiah sayde moreouer, herke to ye people euery one of you. And so the king of Israel & Jehosaphat the king of Iudā, went vp to Ramoth in Gilead. The sayd the king of Israel to Jehosaphat: charge the & get þ to battell, but se that thou haue thine owne apparel vpon the.

¶ And the king of Israel chaunged him self, & they went to battell. But the king of Siria commaunded the capitaynes of his charrettes, saying: se that ye fight not against small or great, saue against the kyng of Israel onely.

And when the capitaynes of the charrettes saw Jehosaphat, they had wete he had bene the kyng of Israel, & therefore compassed aboute him, to fighte. But Jehosaphat cryed out, & the Lorde holpe him, & God tyled the arrowe from him. For whē þ capitaynes of the charrettes perceaued that it was not the kyng of Israel, they turned backe agayne from him. And a certen man drew his bowe ignorantly, & smote the kyng of Israel betwene the Joyntes of his habergyne. And he sayde to the charret man, turne thine hand, & carpe me out of the hoste, for I am hurte. And the battell arose þ daye. Now be it the kyng of Israel continued standynge in his charret agaynst the Syrians vntill eue. And about the sonne goynge downe he dyed.

The notes.

This.

a. This speaketh the prophete by an Ironye, that is, in derision or mockage: & thereby saunteth as it were the false prophetes whiche had falsly prophesied vnto the king, as ye se here and iii. Regum. xxi. c.

The. xix. Chapter.

¶ After Jehosaphat was rebuked by the prophet Iddo, he called agayne the people to the honouring of the Lorde God.

¶ **A**D Jehosaphat kyng of Iudā returned to his house safe and sounde to Ierusalem. And Jehu þ sone of Hanani the sear, went out agaynst him, and sayd to kyng Jehosaphat: oughtest thou to helpe þ wycked, & to loue the that hate the Lorde. In this verely is the wrath

of the Lorde vpon the. Neuertheless, there are good thynges founde in þ, that thou hast put a waie goodes out of the lade, & hast prepared thine herte to see God. And as Jehosaphat dwelt at Ierusalem, he wet to agayne & wet among the people fro Bersabe to mounte Ephraim, & brought the agayne vnto þ lord God of their fathers. And he set Iudges in þ lande, thorowout all the stronge cities of Iuda, cytie by cytie, and sayde to the Iudges: take hede what ye do, for ye be not Iudges in þ law of mā, but of god, whiche is with you in the wordes of the law. Wherefore let the feare of the Lorde be with you, & take hede and do it. For there is no vntyrghewisnesse in the lord oure God: nor regarding of persones, nor takinge of rewarbes.

Moreover in Ierusalem vpon Jehosaphat set of the Leuites, & of the prestes, & of the auncient heades of Israel, ouer the customes of the lord & causes of Iustice. And the they returned agayne to Ierusalem. And he charged the, saying: be ye so in the feare of the Lorde, wth trithe & pure herte. And whatsoeuer come to you of your brethren þ dwell in their citis, betwene bloud & bloude, law, commaundment, ordinaunces & customes: se that ye warne the, þ they trespass not agaynst the Lorde, lest wrath come vpon you & on your brethren. Thus do, and ye shal not offende. And se here Amariah the hye preste which is heed ouer you in all matters of the Lorde, and zababiah the sone of Imael a ruler in the house of Iuda, he is ouer all causes concerninge the kyng, with officers of the Leuites before you. Take courage to you, and go vpon it, and the Lorde shal be with the good.

The. xx. Chapter.

¶ The inuincible victory that the Lorde gaue Jehosaphat kyng of Iuda agaynst the Moabites, and the children of Ammon, and thair king.

¶ **A**fter that came the children of Moab, and the children of Ammon, and with them of the Ammonites came agaynst Jehosaphat to battell. And there came some that tolde Jehosaphat, sayinge: there cometh a great multitude agaynst the from the other syde the sea, oute of Siria. And so they bein in Basan Chamar, whiche is Engad. And Jehosaphat feared & set

him selfe to seke the lord, & proclaymed fastynge thozowoute all Juda. And Juda gathered the selues together for to aske counsell of the Lorde. And therto there came oute of all the cyties of Juda to seke the Lord. And \* Jehosaphat stode in the cōgregaciō of Juda & Ierusalē in the house of the Lord before the new courte, & sayde: Lord God of oure fathers, act not thou God in heauen, & rapgneest not thou on all þe kingedomes of þe hethen: And in thine hand is power & might, that no man can stande before the. Act not thou oure God, whiche dydest cast out the enhabitors of this lāde before thy people Israell, a gauest it to the seed of Abraham thy louer for euer. And they dwelt thetin, a haue built the a temple thetin vnto thy name, & sayd: \* when euell cometh vpon vs, as the iwerde of iudgement, pestilence or hongre: the þe if we stande before this house and before the (for thy name is in this house) a shall crye vnto the in oure tribulacion, thou shalt heare and helpe.

And now beholde, the children of Ammon and Moab, and mount Seir, by which \* thou woldest not let Israell go, when they came out of Egypte: but they departed from the, and destroyed them not. And se, how they rewarde vs, to come for to cast vs out of thy possession which thou hast possessed vs wyth all. O oure God, wylt thou not iudge them: for we haue no myght agaynst this great cōpanye that cometh agayst vs. Nether wot we what to do: but oure eyes be vnto the.

And as all Juda stode before þe lord with their younge ones, their wyues, & their childre: the spirite of þe Lord came vpon Jahauiel þe sonne of zachariah the sonne of Banaiab, the sōne of Jeiel, the sonne of Mathaniab a Leuite of the sonnes of Alaph, euen as he was in the middes of the cōgregaciō. And he sayd: herke all Juda, & the enhabitors of Ierusalē, & also kyng Jehosaphat. Thus sayth the Lord vnto you: be not aferde, or faynte hearted by reaso of this great multitude: for the warre is not yours, but Gods. And to morowe ye shall go downe to the: se, they come vp at ziz, & ye shall mete them in the flaggies of the broke before the wildernesse of Ieruel.

Moreouer it belongeth not to you for to fight in this quarell: but stepe forth and stande and beholde the helpe of the Lord which is with you: feare not, nor let youre hertes fayle you, O ye of Juda, and of Ierusalē. To morow go out to them: for the Lord is with you.

And Jehosaphat bowed hym selfe with his face to the cytie, and all Juda and the enhabitors of Ierusalē fell before the Lord, to bowe them selues vnto the Lord. And the Leuites and the children of the Cahathites, and of the Cozabites stode vp, to prayse the Lord God of Israell with a loude voyce on hye. And so they arose erlye in the mornynge, and get the out vnto the wyldernesse of Chekua. And as they wet out, Jehosaphat stode & sayde: heare me Juda, & ye enhabitors of Ierusalē. Beleue in the Lord youre God, & so shall ye continue: a beleue his prophetes, & so shall ye prosper. And he gaue the people counsell, & set the singers of the Lorde & the that praysed i holy apparell, to go out before the armie, & to saye: prayse the Lord for his mercie lasteth euer. And what tyme they beganne to laude & prayse, the the Lord set layers awayte agaynst þe children of Ammon & Moab, whiche layde wayte for the that were of mount Seir, which were come agaynst Juda, to destroye them vtterlye and to wyppen them out. And whē they had made an ende of the enhabitors of Seir, then they holpe to destroye eche other.

And when Juda came to Bazphah in the wyldernesse, they looked vnto the multitude. And beholde, they were deed carcases fallen to the erthe, and none escaped. And Jehosaphat and his people went to robbe awayte the spoyle of them, and founde amonge them abundance of goodes, & rayment and of pleasaunt Jewelles, & caught fro the more the they could carpy awayte: so that they were thre dayes in gatherynge of the spoyle, it was so muche. And þe fourth daye they assembled in þe valeye of blessinge, for there they blessed the Lorde. And therfore they called þe name of the sayd place the valeye of blessinge, vnto this daye. And so all the men of Juda & Ierusalē returned & Jehosaphat among the thyckest of them, for to go agayne



# Jehosaphat ii. Paralipomenon.

**J**ehozab to Jerusalem with gladness: for the lord had made them to retopse of their enemies. And they came to Jerusalem with psalteries, and harpes, and trumpettes, eue unto the house of the Lorde. And the feare of God fell in the kyngdomes of all landes, when they had hearde that the Lorde fought agaynst the enemies of Israel. And so the realme of Jehosaphat was in tranquillite: for his God had geuen hym rest on euery syde.

**3. Re. xlii. r.** \* And Jehosaphat reigned bpō Juda, and was. xxxv. yere olde whē he begāne to rapgne, and reigned. xxb. yere in Jerusalem. And his mothers name was Asuba the daughter of Shilhi. And he walked in the waye of Ala his father and bowed not therfro, to do that was pleasaunt in the syght of the Lorde. Howe be it, they put not downe the hillaulters, nether dyd the people yet prepare their hertes vnto the God of their fathers. The rest of the actes of Jehosaphat. fyrst and last, are wrytten in the workes of Jehu the sonne of Hanani, whiche noted them in the boke of the kynges of Israel.

After this, Jehosaphat kinge of Juda toynded him self with Ohoziah king of Israel, whiche was a wycked doer. And he coupled him selfe with him, to make shippes to go to Charis. And they made the shippes in Azion Gaber. And Eliezer the sonne of Dodanah of Mareta, prophesied agaynst Jehosaphat, saying: because thou hast toynded thy selfe with Ohoziah the Lorde hath broken thy workes. And the shippes were broken that they were not able to go to Charis.

## The. xxi. Chapter.

**J**ehosaphat dyeth and Jehozab succedeth him which putteth to death his brethren, and is opprest of the Philistines, and dyeth of the dyr.

**3. Re. xlii. g.** **J**ehosaphat layde hym to rest with his fathers, and was buryed with his fathers in the cytie of David, and Jehozab his sonne reigned in his roume: whiche Jehozab had other brethren, sonnes of Jehosaphat: Asariah, Jehiel, zachariah, Asariah, Michael, and Sephattah. All these were p sonnes of Jehosaphat kinge of Juda. And theire father gaue the manye great giftes in siluer, golde and other precious thinges, with stronge cities in Juda: but p kinge, donē he gaue to Jehozab, because he

was the eldest. And when Jehozab was bp vpon the kingdome of his father and setelde he \* sue all his other brethren in the swerde, and diuerse of the lordes of Israel thereto. \* Jehozab was. xxxii. yere olde whē he begāne to rapgne, and he reigned. viii. yere in Jerusalem. And he walked in the wayes of the kynges of Israel, like as dyd the house of Ahab (for a daughter of Ahab was his wife) and he wrought euell in the eyes of the Lorde. Howe be it, the Lorde wolde not destroye the house of David, because of the \* covenānt that he had made with David, and as he promised to geue a lyght to him, and to his sonnes for euer.

\* In his dayes the Edomites departed fro vnder the hāde of Juda, and made the a king. And Jehozab wēt forth with his lordes, and all his charettes to him, and rose by nyghte and layde on the Edomites. Which cōpassed him in, and p captaynes of his charettes. And so Edom departed fro vnder p hāde of Juda vnto this daye. That same time also did Lobnah departe from vnder his power, because he lefte the Lorde God of his fathers. Howeouer he made hillaulters in the mountaynes of Juda, and caused p inhabiteurs of Jerusalem to comit adultery, and he \* thrust Juda out of the waye.

And ther came a wrytting to him fro Eliah p prophet of this tenoure. Thus sayth the lord God of David thy father: because thou walkest not in p wayes of Jehosaphat thy father, and in p wayes of Ala kyng of Juda, but walkedst in the wayes of the kynges of Israel, and hast made Juda and the dwellers of Jerusalem go a whozinge, like to the whozinge of p house of Ahab, and hast thereto slayne thy brethren, that were thy fathers house, which were better then thou: Therefore beholde, the Lorde wpll smyte the with a mightie plage in thy folke, in thy childre, in thy wyues, and in thy goodes. And thou shalt haue muche disease thowtow infirmite in thy bowelles, vntill thy bowelles fall out by reason of the specknesse, daye by daye.

And the lord styrred bp agaynst Jehozab p spirite of p Philistines, and p Arabians p bozded on p blacke moor. which came agaynst Juda, and all to take p lād, and caried awaye all the substance p was founde

founde in the kynges house, and therto his sonnes, & his wiues: so that there was neuer a sone lefte him saue Jehoas: haz his youngest sonne. And after all that, the Lord smote him in his bowels in an incurable disease. And in proceesse of tyme, euē about the ende of two yere, his guttes fell out by reaso of his sickenesse: & so he died of euell diseases. But they made him no bonefire, like the bonefires of his fathers. When he begane to raygne, he was .xxii. yere olde, and raygned in Ierusalem. viii. yere.

And he walkt not pleasauntly, & they buryed him in the cytie of Dauid: but not in the sepulchre of the kynges.

**The .xxii. Chapter.**

**J**ehoziah raygneth in the rowme of Jehoram, Jehu kyng of Israel killeth Ohoziah. Athaliah putteth to deeth all the kynges kynge, onely Joas escapeth.

And the \* inhabiteurs of Ierusalem made Ohoziah his youngest sonne kyng in his stede. for the men of warre \* that came with the Arabians in the hoste, had slayne all his elder sonnes. And so Ohoziah þ sonne of Jehozā kyng of Iuda, was made kyng. Two & fourtie yere olde was he when he begane to raigne, and raigned one yere in Ierusalem. His mothers name was Athaliah the daughter of Amri. And he walked also in the wayes of the house of Ahab, for his mother was his counseller for to do euell. Wherefore he dyd þ displeaseth þ Lorde, like to the house of Ahab: for they were his counselors after the deeth of his father, to his destruction. And he also walked after their counsell. And Jehozā sone of Ahab kyng of Israel wēt to fight with Hazael kyng of Siria at Ramoth i Gilead: & they of Ramoth wounded him. Wherefore he returned to be healed in Jezrael of the woundes which were geue him at Ramoth, whē he fought with Hazael kyng of Siria. And Ohoziah the sone of Jehoram kyng of Iuda went downe to se Jehoram the sonne of Ahab at Jezrael, because he was diseased. \* for it was thrust in to Ohoziah of god to go to Jezoram, and that when he was come, he shoulde go out with Jehoram agaynst Jehu the sonne of Haini: whome the Lorde had annoynted to destrope the house of Ahab.

And as Jehu was executyng iustice

upon the house of Ahab. He founde the Lordes of Iuda & the sonnes of the brethren of Ohoziah that wayted on Ohoziah, & he slue the. And he sought \* Ohoziah, & they caught hym where he was hyd in Samaria, and brought hym to Jehu. And when they had slayne hi they buryed him: because (sayd they) he was the sonne of Jehosaphat, which sought the Lorde with all his hert. And there was none of the house of Ohoziah, that coulde obtayne to be kyng.

\* For Athaliah þ mother of Ohoziah, whē she saw her sonne was deed, arose & destroyed all the seed of the kyngedome of the house of Iuda. But Jehosabeath the daughter of the kyng toke \* Jehoas the sonne of Ohoziah and stalle hym fro amonge the kynges sonnes that were slayne, & put hym & his nource in a sleeping chābre. And so Jehosabeath the daughter of kyng Jehoram & wife of Jehoiada þ preste (because she was the wster of Ohoziah) hyd him from Athaliah, that she slue him not. And he was id thē hyd in the house of god syre yere. And Athaliah raygned ouer the lande.

**The .xxiii. Chapter.**

**J**ehoas the sonne of Ohoziah is made kyng. Athaliah is put to deeth.



And in the \* seuenth yere Jehoiada toke hert, and made a bonde with the capitaynes of hundredes Azariah the sonne of Jehozā, Ismael the sonne of Johana, Azariah the sonne of Obed, Maasiah the sonne of Adaiah and Elisaphas the sone of Zechi. And they wēt aboute in Iuda and gathered the Levites out of all the cytyes of Iuda and the auntyent heedes of Israell: and they came to Ierusalem. And all the congregacyon made a bonde wyth the kyng in the house of God. And Jehoiada sayde to them: beholde, the kynges \* sonne must raygne ouer the chyldren of Dauid, as the Lorde hath sayde.

This is it therfore þ pe shall do: The thirde parte of you preestes & Levites which come in the Saboth daye, shall kepe the doores, & a nother thirde parte shalbe in the kynges house: and another thyrde parte shalbe in the gate of þ foudaryon, and all the people shalbe in the \* courtes of þ house of þ lord. And ther

p. ut. Mall

4. Reg. 9.2

4. Reg. 11.2

4. Reg. 11.2

4. Reg. 11.2

4. Reg. 11.2

4. Reg. 11.2



# Jehoas ii. Paralipomenon.

shall none come into the house of the Lord, save the prestes, and the Levites that ministre. They shall go in, for they are holy: all the people shall kepe the watche of the Lord. And the Levites shall compass the kyng rounde aboute, and every man his wepon in his hande: and whatsoever other mā come into the house of the Lord, he shall dye for it: and they shall be with the kyng, as he cometh in and as he goeth out.

And the Levites & all Juda dyd in all thynges as Jehoiada the preste commaunded, & toke every mā his mē: bothe the that came in and the that went out the Saboth daye: for Jehoiada & preste dyd let none of the companies departe. And Jehoiada the preste delivred to the capitaynes of hundredes, speares & shildes, & bouclers that pertayned to kyng David, and were in the house of God. And he set all & people, and every man his wepon in his hande, from the right corner of & house, to the lefte corner of the house, alonge by the alter & the house rounde about the kyng. And they brought out the kynges sonne, and put upon hym the crowne, and the \*te, \*smyrte, & made hym kyng. And Jehoiada and his sonnes annoynted hym, and sayde: God save the kyng.

When Athaliah hearde the noyse of the people runnyng and prayng the kyng, she went amonge the people in to the house of the Lord. And when she saw the kyng stande at his pyller in the entreynge, and the Lordes and troytes about the kyng, and all the people of the lande reioysing, and blowing with trompettes, and the syngers with instrumentes of musycke teachinge to prayse. Then she rent her clothes, and cryed: treason, treason. And Jehoiada the preste went out with the capitaynes of hundredes that were appoynted to governe the hoste, and sayde to them: haue her out without & arayes, & whatsoever foloweth her, let hym be slayne with the swerde. For the preste sayde: slep her not in the house of the Lord. And they layde handes on her, and when she was come out to the entreynge of the house, they slew her there.

And Jehoiada made a boode betwene

him and all the people, and the kyng to be the Lordes people. And all the people went to the house of Baal, and destroyed it, and brake his alters & his ymages, and slew Athaliah the prest of Baal, before the alters. And Jehoiada put the offyces of the house of the Lord in the handes of the prestes the Levites, whiche \* David had ordeyned in companyes for the house of the Lord, to offer burnt offeringes unto & Lord, as it is wyrtten in the law \* of Moses, with reioysing and synging, as it was ordeyned by David. And he set porters vnto the gates of the house of the Lord, that none that was uncleane in any paynte shoulde entre in.

And he toke the capitaynes of hundredes and the nobles, and the gouernours of the people, and all the folke of the lande, & brought the kyng downe out of the house of the Lord, and they went thorow the hye gate in the kynges house, and set the kyng vpon the seate of the kyngedome. And all the people of the lande reioysed, and the cite was in tranquillite: but they slew Athaliah with the swerde.

## The xxiii. Chapter.

Jehoas during & lyfe of Jehoiada kepte the law, but after his death he regarded it not. He killed the charians the Prophete. Jehoas is called of his name for unauentes, and after hym reyneth Amasiah.

**J**ehoas was seven yere olde, when he beganne to reigne, and he reigned fourty yere in Jerusalem. His mothers name was Zebiah of Bersabe. And Jehoas dyd that pleased the Lord, all the dayes of Jehoiada the preste. And Jehoiada gaue hym two wyues, and he begat sonnes and daughters.

It chaunced after that, that Jehoas was mynded to mende the house of the Lord. And vpon that he gathered together the prestes and the Levites and sayde to them: \* go out thorow the cyties of Juda and gather of all Israell spuer, to repaire the house of youre God, yere by yere, and le that ye haue the thyng: how be it the Levites were slacke. Then the kyng called Jehoiada that was the chiefe, and sayde to him: \* why requyrest thou not of the

That is the lawe of God. 2. Sam. 17. 6.

4. Reg. 11. 6.

# Jehoas Joas ii. Chronicles Fo. cxvi

Jehoiada of the Levites to brynge in, out of Juda and Jerusalem, the summe apoynted by Moyses the servant of the Lord, and by the congregacion of Israel, for the tabernacle of witness. For wicked Achaziah and her chyldren had broken the house of God, & had thereto bestowed all the dedicat gyftes of y<sup>e</sup> house of the Lord, aboute Baals.

Wherfore at the kynges commaundement, they made a cofer, and set it at the gate of the house of the Lord: and made proclamacyon thorow Juda, and Jerusalem, to brynge in to the Lord the taxacyon of money that Moyses the servant of God, which he set vpon Israel in the wyldernes. And the Lordes and all the people reioyced, & brought in and cast in to y<sup>e</sup> cofer untill it was full. And whē the tyme came y<sup>e</sup> the chesse shoulde be brought in by the handes of the Levites at the apoyntement of the kyng, when they sawe that there was muche moneye: then came the kynges scrjbe, and one apoynted by the hye preste, and powred out that was in the cofer, and then toke it and carped it to his place agayne, & thus they dyd daye by daye, and gathered muche moneye.

And the kyng and Jehoiada gave it to workemen that wrought vpon the house of the Lord, and hyred Masons and carpenters to redresse the house of the Lord, and so dyd they artificers in yron and brasle, to repaire the house of the Lord. And the workemen wrought, and the worke mended thorow their handes: they made the house of God as it ought to be, and strengthened it. And whē they had fynished it, they brought the rest of the moneye to the kyng and Jehoiada, and therewith were made vessels for the house of the Lord: even vessels to minstre with all and to serve for burnsofferinges as labelles and vessels of golde and sylver. And they offered burnsofferinges in the house of the Lord continuallye, all the dayes of Jehoiada. And Jehoiada waxed olde, and full of yeres and dyed. An hundred and thirtie yere olde was he when he dyed. And they buryed him in the cite of David, among the kynges, because he had done good in Israel, and on God and on his house. And al-

ter the deeth of Jehoiada, came the Lordes of Juda, and made obeyssaunce to the kyng. And then he hearkened vnto them. And so they lette the house of the Lord God of their fathers, and secured groves and Images. And then came there wrath vpon Juda and Jerusalem, for this their trespasses sake. Notwithstandynge yet God sent prophetes to them, to brynge them agayne vnto the Lord. And they testified vnto them. But they wolde not heare.

And the spirite of God came vpon zachariah, the sonne of Jehoiada the preste, and he stode vp above the people and sayde to the: Thus sayth God, why transgresse ye the commaundementes of the Lord: ye shall therfore not prosper, but as ye have forsaken him, so shall he forsake you. Wherupon they conspired agaynst him, and stoned him with stones, at the commaundement of the kyng: euē in the court of the house of the Lord. And so Jehoas the kyng remēbred not the kyndenes whiche Jehoiada his father had done to him, but slue his sone. And whē he dyed, he sayd: the Lord se and requyre a recompense.

And when the yere was out, the host of the Siries came agaynst him: they came to Juda and Jerusalem, and destroyed all the Lordes of the people fro amonge the people, & sent all the spoyle of them vnto the kyng to Damasco. And though the armpe of Siria came with a sinalle compaigne of men, yet the Lord delivered a very great hoste into their handes, because they had forsake the Lord God of their fathers. And thereto they setued Jehoas accordynge to his dedes.

And as sone as they were departed fro him, though they left him in great diseases: yet his owne & seruantes conspired agaynst him, for the bloude of the chyldre of Jehoiada the preste, and slue him on his heed. And when he was deed, they buryed him in the cite of David: but not in the sepulchres of the kynges. And these are they that conspired agaynst him: zabab the sonne of Samaath an Ammonite, and Jeholabad the sonne of Simrich a Moabite. And his sonnes and the summe of the taze that came to him, and the foundactis of

part. the



**Joas.** the house of God, are writte in the storie of the booke of kynges. And Amaziah his sonne ragged in his heade.

**The notes.**

**Note.** 4. Note this agaynst them which saye that God sayde to Moyses, Gen. vi. 8, that men should lyue no more but an hundred and xx. yeres.

**The xxv. Chapter.**

Amaziah ouercometh the Edomites. And Joas kynge of Israel ouercometh and kylleth Amaziah.

**Amaziah** was. xxv. yere olde when he beganne to raigne, and he raigned. xxix. yere in Jerusalem.

**1. Re. 14. 4.**

His mothers name was Jehoiahan of Jerusalem. And he dyd that pleased the Lord: but not with the hoale hert. And as lone as he was setteled in the kyngdome, he slue them that killed the king his father. But he slue not their chyldren, as it is written in the law, euen in the booke of Moyses to whome the Lord commaunded, sayinge: the fathers shall not dye for the chyldrens causes; nor the chyldren for the fathers, but euery man shall dye for his owne synne. And Amaziah gathered Iuda together, & made capitaynes ouer thousandes & ouer hundredes, according to the houses of their fathers thowout all Iuda and Benjamin. And he numbred the from twentye yere and aboue, and founde the thre hundred thousande lustie men, able to go to battell: & he couide handell speare & shylde. And he byred thereto an hundred thousande fightynge me out of Israel, for an hundred talentes of syluer.

**Deut. 24. 1.**

**1. Re. 14. 4.**

**1. Re. 14. 4.**

**1. Re. 14. 4.**

But there came a me of God to him, and sayde: O kyng, let not the armye of Israel go with the: for the Lord is not with Israel, nether with any of his house of Ephraim. Or elles yf thou needest wylt, then go and do it, and make thy selfe stronge to battell: & thou shalt see, & God shall make his fall before thine enemyes. for God hath power to helpe, or to cast downe. And Amaziah sayde agayne to the man of God, what shall we do then for the hundred talentes which I haue geue unto the hoche of Israel? And the man of God sayde: the Lord is able to geue the muche more then that.

And then Amaziah leuered the armye that was come to him out of Ephraim, to go haine agayn. Wherfore they were exceedinge wrothe with Iuda, and returned to their owne home in

great angre.

And Amaziah toke herte & rayed out his host & went to saltedale: & with him slue of his chyldren of Seir ten thousand. And other ten thousande the chyldren of Iuda toke alyue, & carryed the vnto the toppe of a rocke, & cast the downe from the toppe of the rocke, & they al to burie: but the men of the armie whiche Amaziah had turned backe & wolde not let go with his people to battell, cane vnto the cities of Iuda from Samaria vnto Bethhoron and slue thre thousande of them and wanne muche spoyle.

And it chaunced, after that Amaziah was come fro the slaughter of his Edomites, & had brought the Gods of the chyldren of Seir, he set the vp to be his Gods, & bowed him selfe before them: & burned cense vnto the. Wherfore his lord was wroth with Amaziah, & sent to him a prophete, and sayde to him: why sekest thou his Gods of the people, which were not able to delpyer their owne people out of thynne handes? And as the prophete spake to him, he sayde to the prophete: haue men made the of the kynges counsell, cease, lest thou be beate. And the prophete ceased & sayde: I am sure that God hath taken counsell to destroye thee, because thou hast done this, & obeyest not my counsell.

Then Amaziah kyng of Iuda toke aduise & sent to Joas the sonne of Jehoahaz the sonne of Jehu kyng of Israel, & said: come, & let vs see ether other. And Joas kyng of Israel sent agayne to Amaziah kyng of Iuda, saying: a thyrell in Libanon sent to a Cedar tre in Libanon, saying: geue thy daughter to my sonne to wife. But there came the wilde beastes of Libanon, and troade downe the thyrell. Thou thinkest: se, I haue beate his Edomites, therfore thynne hert acyleth to gloriye thy selfe. Now byde at home: what needeth the to prouoke to euell, that thou perishe and Iuda with the.

But Amaziah rested not: for it came of God, euen to delpyer the into the handes of their enemyes: and that because they had fought the Gods of the Edomites. And Joas kyng of Israel came vp: & they saw ether other, both he and Amaziah kyng of Iuda at Bethsamer in Iuda.

in Juda. And Juda was put to þ worse before Israell, and fled every manne to hys tente. And Joas kynge of Israell toke Amaziah kynge of Juda the sonne of Jehoas the sonne of \* Ohoziah at Bethsames: and brought him to Jeru- salem, and tare the walle of Jerusalem from the gate of Ephraim, vnto the cor- ner gate, foute hundred cubytes longe. And he toke al the golde and siluer, and all the Iuelles that were founde in the house of God with Obed Edom, and the treasure of the kynges house and hostages, and returned to Samaria.

And Amaziah the sonne of Jehoas king of Juda lyued after the deathe of Joas sonne of Jehoahaz kynge of Is- raell. xv. yere. The rest of the actes of Amaziah firste and laste, are wyrtten in the booke of the kynges of Juda and Is- rael. And after that tyme that Amaziah dyd turne awaye from the Lorde, they conspired treason againste hym in Je- rusalem: and he fled to Lachis. Whe- ther they sente after hym, and que hym there and brought hym by with horses and buryed hym wth hys fathers in the cpyte of Juda.

### ¶ The. xvi. Chapter.

¶ After the deathe of Amaziah sayneth Oziah which is Arphen with the lepe, and Joatham sayneth in his to wme.

**A**fter all the people of Juda toke Oziah which was. xvi. yere old, and made hym king in the towne of hys father Amaziah. And he buylte Cloth and broughte it againe to Juda after the kynge was layde to rest wth hys fathers. \* Sixtene yere olde was Oziah when he began to raygne, and he raygned thre & fifti yere in Jerusa- lem. Hys wothers name was Jecaliah of Jerusalem. And he dyd that pleased the Lorde, in al poyntes as dyd hys fa- ther Amaziah. \* And he soughte God whyle zachariah the teacher. to se God lyued: and as longe as he soughte the Lord, God made hym prospere.

¶ And he wente to battell againste the Philistines and brake downe þ walles of Geth and the walles of Jabneh, and the walles of Asdod, and buylte cityes aboute Asdod and amonge the Philis- tines. And God holpe hym agaynst the Philistines, and agaynst the Arabiens

that dwelt in Gubbaall, and agaynst the Ammonites, and þ Ammonites gaue tribute to Oziah, and hys name spredde abroad euen to Egypte: for he played the manne and excended. Moreover Oziah buylte towres in Jerusalem ouer the corner gate, and ouer þ baley gate, and ouer other corners, and made them stronge. And he buylte towres in the wyldernesse and digged many welles. For he had muche cattell, bothe in the baley and also in the playne: and plow- men & bynedressers in þ mountaynes, & in Charnell, for he loued husbandry.

And Oziah had an hoste of fighting menne that wente oute to warre in the armye, and were tolde and numbred by Jecell the scribe and Maasiah an offi- cer, vnder the hande of Hananiah one of the kynges Lordes. And the hole nu- bre of the auncient heades of the men of myghte were. ii. thousande and syxe hundred, and vnder the handes of them was the armye of the hoste, thre hundred and seuen thousande, and syxe hundred that made warre with might & strenght to helpe the king against his enemyes. And Oziah prouyded them thorow out al the hoste, shields, speares, helmes, C habergynnes, bowes and sprynges for stones. And he made engynes in Jeru- salem by the crafte of artificers to bee on the towres and corners, to shotte a- rowes and greate stones with all. And hys name sprede farre abroode, for he was wonderfyll holpe, vntyll he was become myghty.

¶ And in hys greatenesse hys herte ex- cessed, that he was marred: and trans- gressed againste the Lord his God. For he wente into the temple of the Lord to burne cense vpon the aulter of incense. \* But Azariah the preeste wente in af- ter hym wth foure skoure preestes of the Lorde, that were bolde menne. And they stepte to Oziah the kinge and sayd to hym: it \* pertayneth not to the Oziah to burne cense vnto the Lord, but to the preestes the chyldren of Aaron that are consecrate for to burne incense. Come oute of the sanctuarie, for thou hast trespassed, and it shalbe no wounde to thee before the Lord God.

¶ And Oziah was wroth and had cense in hys hande to offer, and in hys indig-  
p. b. nacpou



# Oziah. Ahaz ii. Paralipomenon.

III. xx. a nation agaynste the preeſte, \* the leproſye ſprange in hys foreheade before the preeſtes in the houſe of the Lorde, euen beſyde the incenſe autler. And Aſariah the chefe preeſte withall the other preeſtes looked vpon him: and behold, he was a lepper in his foreheade, and they vexed hym thence. And therto he was fayne to go out, becauſe the Lord had plaged hym. And Oziah the kynge continued a lepre vnto the daye of hys death and dwelte in an houſe at lybertye: how be it, he was caſte oute of the houſe of the Lorde. And Joatham hys ſonne hadde the gouernaunce of the kynges houſe and iudged the people of the lande.

The reſt of the actes of Oziah both fyrſte and laſte, dyd Aſariah the prophet the ſonne of Amos writte. And when Oziah was layde to reſt with hys fathers, they buryed hym with hys fathers, in the felde of J batyall of the kynges. For they ſayde: he is a leper. And Joathan hys ſonne raygned in his ſteade.

## The xxvii. Chapter.

Joathan raygned and ouercometh the Ammonites. Ahaz hys ſonne raygneth after hym.

III. xx. b **J**oathan was. xxv. yere old when he beganne to raigne, and raygned. xvi. yere in Jeruſalem. His mothers name was Jeruſah the daughter of Zadoc. And he dyd: that pleaſed the Lorde in all poyntes as dyd hys father Oziah: ſaue, that he came not to the temple of the Lorde, and that the people did yet corrupte them ſelues. He buylte the hye gate of the temple of the Lord, and on the walle Ophell he buylte muche.

B Moreover he buylte ctytes in the mountayne of Juda, and in the wood country he buylt caſtelles and towres.

And he fought wth the kyng of the chyldren of Ammon, and preuayled agaynſte them. And the chyldren of Ammon gaue hym the ſame yere an hundred talentes of ſyluer, a ten thouſande quarters of wheate, and as muche barley. So muche alſo dyd the chyldren of Ammon geue hym the ſeconde yere and the thyrde too. And Joathan became mighty, becauſe he directed hys way before the Lord his God.

D The reſte of the actes of Joathan,

and all hys watteres and his wayes are written in the boke of the kynges of Iſrael and Juda. He was. xxv. yere olde when he beganne to raygne, and raygned. xvi. yere in Jeruſalem. And when Joathan was layde to reſte with hys fathers, they buryed hym in the ctyte of Dauid: And Ahaz his ſonne raygned in hys ſteade.

## The xxviii. Chapter.

The wickednes of Ahaz kyng of Juda. After hym raygneth Heſekiah.



Ahaz was. xx. yere olde when he beganne to raigne, and raygned. xvi. yere in Jeruſalem. And he dyd not that pleaſed the Lord, as dyd hys father Dauid: but walked in the wayes of the kynges of Iſrael, and made thereto baals of metal. And he offered cenſe in the valeye of the chyldren of Beniamon, and burnt hys chyldren in fyre after the abhominacion of the nations which the Lorde caſte oute before the chyldren of Iſrael. And he offered burnt cenſe in hyl autlers and on mountaynes, and vnder euery grene tree.

\* Wherefore the Lorde hys God deliuered him into the hand of the kyng of the Syrians: whiche bet hym and carryed away a great multitude of hys captiue to Damafcon. And therto he was deliuered into the hande of the kyng of Iſrael whiche ſleue of hys a myghtye ſlaughter. For ſhakeh the ſonne of Remeliah ſleue in Juda an hundred and twenty thouſande in one daye, and all fichtynge men: and that becauſe they had forſaken the Lord God of their fathers. And yet he was a myghty man in mount Ephraim ſleue Maſiah the kynges ſon, and Aſreiah the Lorde ſwarde of houſholde, and Olemiah that was nexte to the kyng. And the chyldren of Iſrael toke pryſoners of their brethren two hundred thouſande wyues, ſonnes and daughters, and thereto carryed awaye muche ſpoyle of them, and broughte it to Samaria.

But there was a prophet of the Lordes, named Obed, whiche wente to the hoſte that came to Samaria, and ſayde to themſe, becauſe the Lorde God of your fathers was wroth with Iuda,

# Ahaz ii. Chronicles Hezekiah. Fol. cxviii

delivered them into your handes. And ye haue slayne the with cruelnesse, that reacheth by to heauen. And now ye purpose to kepe vnder þe chyliden of Juda and Jerusalem & to make them bondmen & bondwomen. What other thyng do ye (ye vnhappye) then offende the Lorde your God. But now heare me, and deliver the captives agayne, whiche ye haue taken of youre brethzen: for eis the greate wyathe of the Lorde is by on you.

And certayne of the heades of the chyliden of Ephraim, as Mariah the sonne of Johanan, Barachiah the son of Mesilmoth, Jecheziah the sonne of Selum, and Amasa the sonne of Hadai, stode by agaynst them that came from the warre, and sayde vnto them: ye shall not bynge in the captives byther. For where we haue offended the Lorde all readye, ye entende to ad more to oure synnes and trespase. For oure trespase is greate all readye, and there is feare wyath by on Israel. And by on that, the men of armes lefte the captives and the spoyle before the Lordes & all the congregacion.

And there arose certayne appoynted therto by name, and toke the prisoners and clothed all that were naked among them, of the spoyle, and rayed them & showed them, and gaue them to eat and to drynke, and anoynted them, and caried all that were feble of them by on asses and brought them to Jericho, the ctye of palknetrees, fast by the brethzen: and then returned to Samaria agayne.

And at that same tyme kyng Ahaz sente vnto the kynges of Assur to haue helpe. And the Edomites came yet agayne and sue of Juda and caried awaye some captives. And the Philistines invaded the ctyes in the low coultre, and the southe of Juda: and toke Bethsames, Alalon, Gaderoth and Socoh with the towne longynge thereto, and Chinnah with the towne of the same, and Ganso with the towne, & dwelte therein. For the Lorde brought Juda lowe, because of Ahaz kyng of Juda, whiche made Juda naked, and traungreded agaynst the Lorde. And Pulgath palmer kyng of Assur came

by on him & beseged hym, but preuailed not agaynst hym. For Ahaz toke away a porcion out of the house of the Lorde & out of the kynges house and out of the Lordes houses, & gaue vnto the kyng of Assur, though it holpe him not. And therto in the very tyme of his tribulacion byd kyng Ahaz trespase yet more agaynst the Lorde, for he offered vnto the Gods of them of Damasco which bette hym and sayde, because the Gods of Syria healpe them, therefore wyl I offer to the, that they may helpe me also. But they were bys destruction, & the destruction of all Israel. And Ahaz gathered together the vessels of the house of God, and brake them, and shute by the doores of the house of the Lorde, and made him aulter in all cornets of Jerusalem. And in all the ctyes of Juda, ctye by ctye he made hylaulter to burne incense vnto other gods, and augmented the Lorde God of his fathers. The reste of his actes & all his wayes bothe fyrst and laste: are wyrtten in the booke of the kynges of Juda and Israel. And when Ahaz was layde to reste with his fathers, they buried hym in the ctye of Jerusalem: but broughte him not vnto the sepulchres of the kynges of Juda. And Hezekiah his sonne raygned in his steade.

## The xxix. Chapter.

Hezekiah rejoyced vnto the temple of the Lorde all the thynges that had not bene regarded of his predecessors.

**H**ezekiah beganne to raygne when he was. xxv. yere olde, and raygned. xxix. yere in Jerusalem. And his mothers name was Abiah, the daughter of Zachariah. And he dyd that was ryghte in the syghte of the Lorde, in all poyntes, as dyd Dauid his father. He opened the doores of the house of the Lorde in the fyrste yere and fyrste moneth of his raygne, and he repayred the altars, and gathered them together in to the Calvary: and sayde vnto them.

Heare me ye Leuites: purifie youre selues and halow the house of the Lord God of your fathers, and byng out the fylthynesse oute of the holpe place. For

our



# Hezekiah. ii. Paralipomenon.

oure fathers haue trespassed and done euell fauoured by in the eyes of the Lord oure God: and haue forsaken hym, and turned away theyr faces from the habitation of the Lord & turned to theyr backs. And besyde that they haue shut vp the doores of the porche, and quenched the lampes, and haue neyther burned cense nor offered burnt offerings in the holpe place vnto the God of Israel.

Wherefore the wrath of the Lord fell on Iuda, & Ierusalem: and he skattered them & made them so thynne that men hitte at it, euen as ye se wth your eyes. For se, oure fathers were ouerthrowen wth the swerde, and our sonnes, our daughters, and our wiues were carryed away captiue for the same cause. Nowe haue I in my hearte to styke a couenaunte with the Lord God of Israel: that his wrath maye cease. Nowe therefore my sonnes be not negligent: for the Lord hath chosen you to stande before him, and for to mynistrer and burne offerings to hym.

Then the Levites arose: Mahath the sonne of Amasai and Joel the sonne of Matathai beyng of the chyldren of the Gadathites: and the sonnes of Merari, his the sonne of Abi, and Asariah the sonne of Jehaleleel: and of the Gersonites, Joah the sonne of Simma, and Eden the sonne of Joah and of the sonnes of Elizaphan, Shimri, and Jeiel: and of the sonnes of Asaph, Zachariah and Matthanah: and of the sonnes of Heman, Jehiell and Semel: and of the sonnes of Jeduthun, Sematah and Oziel. And they gathered theyr brethren and purged them selues, and then wente at the commaundemente of the kynge by the worde of the Lord, for to cense the house of the Lord. And the preestes wente in to the house of the Lord to cense it, and brought out al the butlerie that they founde in the temple of the Lord, and in the courte of the house of the Lord. And the Levites toke it and caried it oute in to the broke Cedron. They beganne the fyrste daye of the fyrste moneth to purgyn, and came the eyght daye to the porch of the Lord: so that they had purged the house of the Lord in eyght dayes and the xvi. daye of the

fyrst moneth they made an ende.

And then they wente in to Hezek the kynge, and sayde: we haue censed all the house of the Lord, and the altar of burnt offerings wth al his vessels, and the shewbread table wth al hys apparel: and thereto all the vessels which kynge Ahaz dyd caste a syde when he raygned, and transgressed, the we haue repayed and sanctified: and se, they are before the altar of the Lord. And Hezekiah the kynge rose erly, and gathered the Lordes of the cytye and wente by to the house of the Lord. And there were broughte seven oxen, seven rammes, seven lambs and seven kyddes to be a synne offering for the kinge, doine, for the sanctuarie and for Iuda. And he commaunded the preestes, the sonnes of Aaron to offer them on the altar of the Lord.

And they slue the oxen: and the preestes receaued the bloude and spynkled it on the altar: and they slue the rammes and spynkled the bloud vpon the altar: and they slue the lambs and spynkled the bloude vpon the altar. And then they broughte forth the kyddes of the synne offering before the kynge and the congregation, whiche put theyr handes vpon them. And the preestes slue the, and offered the bloude of them vpon the altar, to make satisfaction for all Israel: for the kynge sayde: that the burnt offering and the synne offering shoulde serue for all Israel. And they set the Levites in the house of the Lord wthymbales, psalteries and harpes: accordyng to the commaundement of Dauid, and of Gad the kynge's sear of visions, and of Asa than the prophete. For so was the commaundemente of the Lord, thow the hande of his prophetes. And to the Levites stode with the instrumentes of Dauid, and the preestes with trumpettes. And Hezekiah commaunded each ser the burnt offering vpon the altar. And when the burnt offering beganne, the sange of the Lord beganne, and the trumpettes with the instrumentes of Dauid kynge of Israel. And all the congregation bowed them selues, and the syngers sange, and the trumpettes blew, and continued buttill the burnt offering

offeringe was spynshed.

And when they had made an ende of the burnt offeringe, the kynge and all that were with hym kneeled downe and bowed them selues, and gaue prayse & thanckes. And Hezekiah the kynge and the lordes bade the Leuites to prayse the Lord with the wordes of Dauid and of Asaph the sear of byspons. And the Leuites prayled that they reioyced agayne, and the other stowed and bowed them selues.

¶ And Hezekiah answered and sayde: nowe that ye haue fylled youre handes to the Lord, go to and bynge in the sacrifices and thankoffringes into the house of the Lord. And the congregacion broughte in the sacrifices and thankoffringes, and all that were willinge brought burntoffringes. And the numbre of the burntoffringes whiche the congregacion broughte in was. lxx. oxen and an hundred rammes and two hundred lammes: and all for burnt offerings to the Lord. And besyde that they dedprated syxe hundred oxen and thye thousande shepe.

But the preestes wer to few, & were not able to slepe al the burntoffringes. Wherfore they brethren the Leuites holpe them tyll the worke was ended, and hntyll the preestes were sanctified for the Leuites were purer herted to sanctifye them selues then the preestes. And thereto the burntofferings were manye with the fat of the peaceofferings, and the drinkeofferings that belonged to the burntofferings. And so he sekurce pertaynyng to the house of the Lord wente forwarde. And Hezekiah reioyced and all the people, that God had made the folke so ready: for the thyng was sodenly done.

¶ The. xxx. Chapter.

¶ Hezekiah requesteth the feaste of the passeouer.



And Hezekiah sent to all Israel & Iuda: therto wrote letters to Ephraim & Manasseh, & they should come to the house of the Lord at Jerusalem, to offer passeouer vnto the Lord God of Israel. And the kynge helde a counsell with his lordes and al the congregacion at Jerusalem to kepe the feaste

of passeouer in the seconde moneth. for they coulde not kepe it at that tyme: for there were not preestes ynowe sanctified, nether was the people gathered together to Jerusalem. And the thyng pleased the kynge and all the congregacion. And they decreed that it should be proclaimed thowowe oute all Israel from Bersabe to Dan, that they should come and holde the feaste of passeouer vnto the Lord God of Israel, at Jerusalem: for they had not often done it, as it is wyrtten how they should.

And the messengers wente with letters of the hande of the kynge and of his lordes thowow oute all Israel and Iuda, at the commaundement of the king, whiche sayde: ye chyldren of Israel, turne agayne vnto the Lord God of Abraham, Isaac and Israel, and so wyll he turne to the remnaunte of you that are escaped oute of the handes of the kynge of Assur. And bee ye not lyke youre fathers and youre brethren whiche trespassed agaynst the Lord of youre fathers, whiche therfore gaue them vp that they are wasted as ye se. Wherfore be not styffnecked lyke vnto youre fathers, but yelde your selues vnto the Lord, and come to hys holpe place whiche he hath sanctified for euer, and serue the Lord your God, that hys wrath maye turne frome you. For yf ye turne vnto the Lord, then youre brethren and youre chyldren shal fynde compassion in the presence of the that holde them captiue, that they may come agayne vnto thys lande: for the \* Lord your God is full of mercye and compassion, and wyll not turne his face frome you, yf ye turne agayne to hym.

Exod. 34.  
Jer. xxi. 11  
1. xxvi. 6

And the postes wente from cytpe to cytpe thowow out the land of Ephraim and Manasseh, and euen vnto Zabulo. But they laughed them to skorne and mocked them. Neuerthelesse yet diuerse of Asser, Manasseh and of Zabulon mekened them selues and came to Jerusalem. And thereto the hande of God was in Iuda, to make them of one accord to do the commaundement of the kynge and the capitaynes, whiche was accordynge to the worde of the Lord. And so there assembled to Jerusalem much



# Hezekiah. ii. Paralipomenon.

much people, and a myghty great congregacion, to hold þe feast of swete bread in the seconde moneth

**C** And they arose and put a waye the \*alters that were in Ierusalem. And thereto all the incense they dyd awaye and caste them into the broke Cedron. And they slue passeouer þe fourtene daye of the seconde monethe. And the pree-  
*l. par. 28. D* stes and Leuites sanctified them sel-  
ues for shame, and brought in þe burnt-  
offerynges into the house of the Lorde.  
And they stode in theyr standynge as  
ter theyr maner accordynge to the lawe  
of Moyses the manne of God. And the  
preestes sprynckled the bloude recea-  
uyng it of the handes of the Leuites.  
And because there were many in the co-  
gregacion that wer not sanctified: and  
therfore dyd the Leuites sle passeouer  
for all that were not cleane, to sanctify  
them to the Lorde.

There was very muche people oute  
of Ephraim, Manasseh, Issakar and Za-  
bulon that were not cleane, and yet dyd  
eate passeouer otherwysse then wytyng  
specyfeth. But Hezekiah prayed for  
them, and sayd: the good Lorde be mer-  
cyfull to all that set theyr hertes to seke  
the God that is the Lorde God of their  
fathers, though they do it not accor-  
dyng to the clenness of the holy place.

**D** And the Lorde heard Hezekiah and hea-  
led the people. And so the chyldren of  
Israell that were found at Ierusalem,  
held the feast of swete breade seven day-  
es with great gladnesse and the Leui-  
tes and the preestes praysed the Lorde  
daye by day with lowde instrumentes.

And Hezekiah spake hartely vnto  
the Leuites that had good vnderstan-  
dyng of the Lorde. And they dyd eate  
that feaste seven dayes longe and offe-  
red peaceofferynges and thanked the  
Lorde God of theyr fathers. And the  
hole assemble toke counsell to kepe se-  
uen dayes moore: and they held those se-  
uen dayes with gladnesse. For \* Hezeki-  
*l. par. 36. a* ah kynge of Iuda gaue for heaueoffe-  
ryng to the congregacion a thousande  
open and seven thousand shepe. And the  
Lordes gaue to the congregacion for  
heaueofferynges a thousand open & ten  
thousand shepe. And the preestes sanc-  
tified them selues, that they wer ynow.

And all the congregacion of Iuda  
with the preestes and Leuites, and all  
the congregacion that came oute of Is-  
raell and the straungers, both that came  
oute of the lande of Israell and that  
dwelt in Iuda, reioysed: and there was  
great ioye in Ierusalem. For sence the  
tyme of Salomon the sonne of Dauid  
kyng of Israell, it happened not so in  
Ierusalem. And the preestes and the  
Leuites arose, and blessed the people, &  
theyr voyce was heard of the Lorde, and  
theyr prayer wente by vnto hys holpe  
dwellyng place heauen.

## The xxxi. Chapter.

**C** After Hezekiah had called againe the people vnto the  
way of the Lorde, he ordeyned the preestes, vnto whom  
he commaunded to geue tythes.



And when they had fini-  
shed all thys: then al Is-  
rael that were founde in  
the cyties of Iuda, went  
oute and brake \* the  
images and cut downe  
the groues, and al to brake the hylau-  
ters and the other alters thorow oute  
all Iuda and Benjamin, Ephraim and  
Manasseh, vntill they had made an end  
of them. And afterwarde al the chyldren  
of Israell returned euerye man to his  
possession in theyr owne cyties.

And Hezekiah set the preestes and the  
Leuites in theyr ordre to waite by  
course, euery man accordynge to his of-  
fyce, whither preeste or Leuite: for the  
burntofferynges and peaceofferynges,  
and to mynistr, and to thanke and to  
praye in the gates of the lodge of the  
Lorde. And the kynge gaue a porcion  
of his substance for burntofferynges  
at moynyng and euen, and for burnt-  
offerynges on the Sabothe dayes, and  
new mones, and other solemne feastes,  
accordynge \* as it is wytten in the law  
of the Lorde. And he bade the people  
that dwelte in Ierusalem, to geue the  
parte of the preestes and Leuites, that  
they myght be mayntened in the law of  
the Lorde. And as sone as the word  
came abroad the chyldren of Israell  
brought aboundaunce of spise frutes  
of corne, wyne, oyle and honye, and of  
all maner of frutes of the feld: and the  
tythes of al maner of thynges brought  
they in plenteously. And the chyldren

at Iſraell and Iuda that dwelte in the cities of Iuda, they also brought in tythes of oren and ſhepe, and tythes of dedicate thinges which were dedicated to the Lord their god, & put them on heapes. In the thyrd moneth they beganne to laye the heapes, and ſynſhed them the ſeuenth moneth.

And when Hezekiah and the Lordes came and ſaw þ heapes, they bleſſed the Lord and his people Iſraell. And Hezekiah queſtioned with the preeſtes and the Leuites, concernynge the heapes. And Azariah the cheſe preeſt of þ houſe of ſadock answered him and ſayd: ſence they beganne to bring the heaueoffringes into the houſe of the Lord, we haue eaten and had pynoghe, and yet leſte aboundaunce, for the Lord hath bleſſed hys people and therof is thys heape leſte. And Hezekiah hade dreſſe by the ſore houſes aboute the houſe of the Lord. And ſo dyd, and carped in the heaueoffringes and the tythes and the dedycat gyftes euen of Iſdelpte.

ouer whiche Chonaniah the Leuit had the rule with Semei hys brother nexte to hym. And Jehiel, Azariah, Nabath, Maell, Jerimoth, Joſabad, Eliell, Jeſinachiah, Mahath and Bananiah were ouerſeats ordeyned by Chonaniah and Semei hys brother, at the appointiment of Hezekiah the kynge, and Azariah the ruler of the houſe of God. And Choze the ſonne of Iemima the Leuit porter of the Ceſt doze, had the ouerſight of the ſtrewwylofferynges of God, to geue heaueoffringes vnto the Lord, and was ouer thinges moſte holy. And vnder hym were Eden, Gintamin, Jeſua, Semeiah, Amariah and Secheiah in the cyties of the preeſtes of thyr Iſdelpte, to geue to theyr brethre thyr porcions, as well to the ſmall as to the great.

And to the males also that were returned from thyr pere and aboue, (amonge all that wente into the houſe of the Lord) they ſhould geue day by day, to ſubiſtence and wyfte by couſte. And to the preeſtes that were rekened in the bondholders of their fathers from twen ty petyr aboue, to wyfte when thyr countes came. And to them that were returned thowme oute all thyr bythes,

wyues, ſonnes and daughters thowme oute all the congregatecion. For to the ſydelytie of them dyd men comynge they ſanctified gyftes. And therto amonge theyr chyldzen of Aaron the preeſtes were men named by name in the ſeldes of the ſuburbes of all theyr cyties, cytie by cytie, (the men whoſe names wer expreſſed afore) for to geue porcions to all the males of the preeſtes, and to all that were rekened amonge the Leuites.

And of thys maner dyd Hezekiah thowme oute all Iuda, and dyd that was good, right and truthe, before the Lord his God. And in all the workes that he began in the ſeruice of the houſe of god, to ſeke his God after the law and commaundement, that dyd he wpth all hys herte, and prospered.

## The xxxii. Chapter.

**S**ennaherib, whiche ſhould haue beſeged Ieruſalem is ſtephen of the ſungell. Hezekiah dyeth after whome ſucceedeth Manaheth.

After theſe dedes and truthe, Sennaherib kynge of Aſſur came and entred \* in to Iuda and pyched agaynſte the ſtrong cyties and thought to drawe them to hym. And when Hezekiah ſawe that Sennaherib was come, and that he was purpoſed to fyghte agaynſte Ieruſalem: he toke counsell with hys capitaynes & men of myght, to ſtop the water of the fountaines that were without the ctye: & they were content to helpe hym. And ſo there gathered much people together and ſtopte all the welles, and the broke that ran thowme to the myddes of the lande, entending that the kyges of Aſſur ſhould not finde inuche water when they came. And he went to luſtelye and builde by the walle whete it was broken, and made towres aboue vpon, and yet another walle without, and repayred Belo the ctye of Dauid, and made manye dartes and ſpyloes.

And he ſet Capitaynes of war ouer the people and gathered them to gethes into þ large ſtreete of the gate of þ ctye & ſpake ſentely to them, ſaying. Bluche by youre hertes and be ſtrong: be not affrayed or in any wiſe diſcouraged for drede of the kynge of Aſſur, and of the greute myltitude that is wpth hym, \* for there is one greater with vs then with hym. Forth \* he is an arme of fleſh:

But

4. re. xviii. c.  
Clay. 36. a  
Ecl. 48. c.

q. 11. re. vi. c.  
J. r. xv. b



# Hezekiah. ii. Paralipomenon.

But with vs is the Lorde our God  
for to helpe vs and to fyghte our bat-  
tles. And the people were wel coura-  
ged with the wordes of Hezekiah kynge  
of Iuda.

\* After that Sennacherib kynge of  
Assur sente of hys seruauntes to Jeru-  
salem (he him selfe lying before Lachis  
and at his kingdome w<sup>th</sup> him) vnto He-  
zekiah kynge of Iuda; & vnto all Iuda &  
wer at Jerusalem, saying: Thus saythe  
Sennacherib kynge of Assur: \* where in  
do ye trust, O ye & are beseged in Jeru-  
salem? Hezekiah deceaueth you, to deli-  
uer you to death, hongre, & thurst, say-  
ing: the Lorde our God shall ryd vs out  
of the hand of & kynge of Assur. Is it not  
that Hezekiah & put downe his hila-  
ters and his other alters, & commaun-  
ded Iuda and Ierusalē, saying: before  
one altar ye shall bow your selues and  
vpon that offer also.

Moreover haue ye not hearde what  
I and my fathers haue done vnto the  
people of al landes: were the Gods of  
the people of other landes able to saue  
theyr landes out of my hande: whiche  
of al the Gods of those nacions (that my  
fathers destroyed) was it, that could de-  
liuer his people out of myne hand, that  
your God should be able to deliuer you  
out of myne hande: wherfore now let  
not Hezekiah deceaue you eyther per-  
swade you of this sayd, nor yet beleue  
hym. for as no God amonge so manye  
nacions and kyngdomes, was able to  
rydde hys people out of mine hand, and  
the handes of my fathers: euen so much  
lesse shall your God kepe you oute of  
myne hande. And yet more dyd hys ser-  
uauntes speake agaynst the Lorde  
God and agaynst hys seruaunt Heze-  
kiah. And therto he wrot a letter to cal-  
le on the Lord God of Irael and spake  
therin, saying: as the Gods of the nac-  
ions of other landes haue not deliuered  
theyr people out of myne hand, no more  
shall the God of Hezekiah deliuer hys  
people out of myne hande. And they cri-  
ed wyth a lowde voyce in the Iewes  
speache vnto the people of Ierusalem  
that were on the walles, to feare them,  
and to dysmaye them, that they myght  
haue taken the cite. And they spake a-  
gainst the god of Ierusalem, as agaynst

the Goddesses of the nacions of the earth,  
which are & worke of the handes of me.

But Hezekiah the kynge and the pro-  
phet Ilaiah sonne of Amoz prayed con-  
cernynge that thyng and cryed vnto  
heauen. And the Lorde sent an angell &  
destroyed all the men of warre and the  
Lordes and capitaynes of the hoste of  
the kynge of Assur, & he turned his face  
w<sup>th</sup> shame towarde his owne land. \* And  
when he was come into the house of his  
God, he was there ouerthrowen w<sup>th</sup> the  
sword, euen by them that issued oute of  
hys bowelles. And so the Lorde saued  
Hezekiah and the enhabytters at Jeru-  
salem out of the hādes of Sennacherib  
kynge of Assur, and of all other, & main-  
teyned them on all sides. In so muche  
that manye brought presentes vnto the  
Lord to Ierusalem and precious gif-  
tes to Hezekiah kynge of Iuda: so that  
he was magnified in the syght of al na-  
cions from thence forth.

\* In those dayes Hezekiah was sicke  
vnto the death, and besought the Lord:  
which answered him, and shewed him a  
wonderfull myracle: But Hezekiah did  
not accordyng to the curtel shewd hi,  
for his herte arose: and therefore came  
there wrathe vpon hym and vpon Ju-  
da and Ierusalem. Not withstandinge  
Hezekiah mekened him self for the ar-  
ryng of hys herte, both he and the enha-  
biters of Ierusalē. Wherfore the wrath  
of the Lorde fell not vpon them in the  
dayes of Hezekiah.

And Hezekiah had exceeding much  
richeffe and honoure. And he gathered  
him treasure of syluer, golde, precious  
stones, spices, mylles and of all maner  
pleasaunt Iuelles: and made store hou-  
ses for the frutes of corne, wyne and  
oyle: and stables for all maner of bea-  
stes, and foldes for shepe. And he made  
hym towne because he had cattell of  
shepe and oxen great aboundaunce. for  
God had geuen hym substance excea-  
ding much. And the said Hezekiah stop-  
ped & vpper water springes of Ierou-  
salem and brought them downe to the citty  
syde of the citty of Dauid. And Heze-  
kiah prospered in all hys workes. But  
when the Ambassadors of the Lorde  
of Babylon wer sente to hym to en-  
quyre of & wondre that chauced in the  
lande

lande. God lefte him: to tepte him that al þ was in his herte myght be knowe.

The rest of the dedes of Hezekiah and his goodnesse: are wyrtten in the vislon of Iſaiah the prophete the sonne of Amos in the boke of the kynges of Iuda and Iſrael. And then Hezekiah laid him to rest with his fathers, and they buryed him in the best sepulchre of the sonnes of Dauid: and all Iuda and the enhabiters of Ierusalem dyd hym worship at his death. And Manasseh his sonne raygned in his steade.

**The. xxxiii. Chapter.**

*Manasseh is taken prisoner, and after he cometh oute he despoyleth the pooles. He dyeth, and after hym succeedeth Amos. After Amos was kylled of hys owne people, Johiah his sonne raygneth for hym.*

**M**anasseh was. xii. yere olde when he was made kyng, and raygned. lb. yere in Ierusalem. \* And he dyd wickedly in the sighte of the Lorde, lyke vnto the abhominacions of the hethen, whiche the Lorde cast out before the chyldren of Iſrael. for he went to, and buylte agayne the hylaulters whiche Hezekiah his father had broke downe. And he reed vpon aulters vnto Baals, and made groues and bowed him selfe vnto all the host of heauen and serued them. And he buylte aulters in the house of the Lorde: Of whiche the Lorde had said: \* in Ierusalem shall my name be for euer. And he made aulters vnto all the host of heauen in the two courtes of the house of the Lorde. And he burnt his chyldren in fyre in the valey of the sonnes of Hemdon. And he obserued dysmalle dayes, & occupied wytchcraft and forserye, and maintained workers w<sup>th</sup> spytites, & sears of fortunes: & wrought much euil in the sighte of the Lord, to angre him w<sup>th</sup> all.

And he put the kerued Image of an Idole whiche he made, in the house of God. Of which house God said to Dauid and to Salomon his sonne: in this house here in Ierusalem which I haue chosen oute of all the tribes, \* I will put my name for euer, and no more bring the seate of Iſrael frō of the lāde which I haue ordeyned for your fathers: It to be they shal be diligēt to do al I haue commaunded by Moyses in all the lawe ordynaunces and maners. But Manasseh made Iuda and the enhabiters of Ierusalem to erre, and to do worse then

the heathen whiche the Lorde destroyed before the chyldren of Iſrael. And when the Lorde spake to Manasseh and to his people, they attended not to hym.

Wherfore the Lorde broughte vpon them the Captraynes of the hoste of the Kyng of Assur, whiche toke Manasseh in an holde, and bounde him with chaynes, and carped him to Babilon. And whē he was in tribulaciō, he besought the Lorde hys God, and humbled hym selfe excedyngly before the God of his fathers, and made intercession to hym: and he was entreated of hym, & hearde hys prayer, and broughte hym agayne to Ierusalem into hys kyngedome. And then Manasseh knewe howe that the Lorde was the very God.

After that he buylte a wall without the cytye of Dauid, on the west syde of Gihon in the broke and so forth to the sythe gate and rounde aboute \* Ophel and broughte it vp of a verye greate heygth, and put captaynes of warre in all the stronge cytyes of Iuda. And he toke awaye straunge Gods and the Idoles oute of the house of God, and all \* the aulters that he had buylte in the mounte of the house of God, and in Ierusalem, and cast them oute of the citie. And he made an aulter vnto the Lorde, and sacrificed thereon peace offeringes, and thanke offerynges, & charged Iuda to serue the Lorde God of Iſrael. Neuerthelesse, the people dyd offer styll in the hylaulters, howe be it vnto the Lorde they God onely.

The rest of þ actes of Manasseh, and hys prayer vnto his God, and þ wordes of the sears of vislōs that spake to him in the name of the Lord God of Iſrael, are wyrtten amonge the deades of the kynges of Iſrael. And his prayer, and howe that he was hearde, and all hys synne and trespase, and þ places where he made hylaulters, and set vp groues and kerued Images (before he was inkened) are wyrtten amonge the deades of the sears of vislōs. And when Manasseh was layde to rest with hys fathers, they buryed hym in hys owne house: and Amos hys sonne raygned in hys towne. Amos was. xxi. yere olde, when he beganne to raygne, and raygned two yere in Ierusalem.



And he dyd that dyspleased the Lorde, like vnto Manasseh his father, for Amō sacrificed to all the kered Images, whiche Manasseh his father made, and serued them, and mekened not him selfe before the Lorde, as Manasseh hys father had mekened him selfe: But Amō trespassed greatlie. wherfore his owne seruauntes conspired against him, & slue him in his owne house. And þe people of the lande slue all that had conspired against king Amō. And therto the people of the lande made Josiah his sonne kynge in his rowme.

**The xxxiii. Chapter.**

*Josiah destroyeth the Idoles and rethoryeth þe temple in whiche is founde the boke of the lawe. He sendeth to Huldah the prophetesse for counsell.*

4. re. xiii. a

**J**osiah\* was made kyng when he was. viii. yere olde, and he raygned in Ierusalē. xxi. yere. And he dyd that pleased the Lorde, and walked in the wayes of Dauid his father, bowynge nether to the ryght hande or to the lefte. In so muche that the eyght yere of his raygne, (when he was yet a lad,) he beganne to seke after the God of Dauid his father. And in the twelue yere he beganne to pource Iuda and Ierusalem of hylaulters, groues, kerued ymagēs, and Images of metal: so that they brake downe the aulters of Baals, euē in his presence, and þe ydoles that were vpon them, he caused to be destroyed. And the groues, kerued Images, and Images of metal he brake, and made dust of thē, and strawed it vpon þe graues of thē that had offered to thē. And he burnt the bones of the priestes vpon the aulters, and censed Iuda & Ierusalem. And euen so dyd he in the cytyes of Manasseh, Ephraim, Simeon, & of Asephthali therto. And in the wyldernes of them rounde about he plucked a sondre the aulters & the groues & dyd beate them and stampe them to powdre, and bete downe the ydoles thozowe out all the lande of Israel: & then returned to Ierusalem agayne.

4. re. 22. a

And in the. xvi. yere of his raigne, when he had purged the lande, & the temple, he sent Saphan the sonne of Azariah, and Maasiah þe gouernoure of the cytie, and Joab the sonne of Joabaz the

recorder, to repayre the house of þe Lorde his God. And when they came to Helkiah the hye priest, men deliuered the money þe was brought in to þe house of God, which the Leuites þe kept þe enteries, had gathered of þe handys of Manasseh, & Ephraim, & of all þe yet remayned in Israel, & of al Iuda & Benjamin, & of the enhabitors of Ierusalem. And they put it in þe handys of þe worckemen þe had the ouersyght of þe house of þe Lorde, which gaue it to the labourers þe wrought on the house of þe Lorde, to repayre & mede it, and to masons and carpeters to hew hewed stone, & tymbre for to make couples and beames for the houses which the kynges of Iuda had destroyed: And the mē wrought in þe worcke of fidelite.

And the ouer sears of thē to courage them forwarde, were Jahath & Obadiah Leuites, of þe childre of Merari: and Secharia, and Belsulam, of þe children of the Cahathites, and as manye other of þe Leuites: as coude skille of instrumentes of Musick. And ouer þe beacers of burthens, and ouer al that wrought in whatsoeuer worckemanship it were, were there scribes, officers, and porters of the Leuites.

And as they brought out the money that was brought into the house, Helkiah the priest\* founde the boke of the lawe of the Lorde geuen by Moles. And Helkiah answered and said to Saphan the scribe: I haue founde the boke of the lawe in the house of the Lorde, and gaue the boke to Saphan. And Saphan caried the boke to the kyng, and broughte the kyng worde agayne, saying: al that was committed to thy seruauntes, chat do they. And they haue poyred oute the money that was founde in the house of the Lorde, and haue deliuered into the handes of the ouer sears of the worckemen. And then Saphan the scribe shewed the kyng, saying: Helkiah þe priest hath geuen me a boke, and he reade it before the kyng.

And when the kyng had hearde the wordes of the lawe, he tare his clothes, and commaunded Helkiah & Ahikah the sonne of Saphan, and Abadō the sonne of Micah, and the sayde Saphan the scribe and Aiaia a seruaunt of þe kynges, sayinge: go & enquire of the Lorde for

me and for them that are lefte in Israel and Juda, concernynge the wordes of the boke that is founde. For greate is the wrathe of the Lorde that is fallen vpon vs, because oure fathers kept not the worde of the Lorde, to do after all that is wytten in this boke.

And Helkiah with them that pertayned to the kynge went to Holdah a prophetesse, wyfe of Selum the sonne of Chekiah, the sonne of Hasarah kepet of s wardope (which prophetesse dwelt in Jerusalem in the seconde warde) and they comuned so with her. And she sayd vnto them: thus sayeth the Lorde God of Israel, tel ye the man that sente you to me. Euen thus sayeth the Lorde: se, I wil bynge euer vpon this place, & vpon the enhabiteres therof, (euē al s cursses that are wytten in the boke which they haue reade before the kynge of Juda) because they haue forsaken me, & haue offered vnto other gods, to angre me w all maner worckes of theyr hād, therefore is my wrathe set on fyre agāst this place, and shall not be quenched.

And as for the kynge of Juda which sent you to enqurye of the Lorde, so shall ye saie vnto him: thus sayeth s Lorde God of Israel, concernynge the wordes whiche thou hast hearde. Because thine hert dyd melt, and thou dydest meke thy selfe before god, whē thou heardest his wordes agāst this place and agāst the enhabiteres therof; and humbledest thy selfe before me, & tarest thy clothes, and wepest before me, s haue I hearde also sayeth the Lorde. Beholde, I wyl take the to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not se all the myscheue that I wyl bynge vpon this place, and vpon the enhabiteres of the same. \* And they brought the kyng worde againe. Then the kyng sent and gathered together all the elders of Juda and Jerusalem. And the kyng went by in to the house of the Lorde, & all the men of Juda, & the enhabiteres of Jerusalem, & the priestes and Leuites, and all the people greate and smalle: and reade all the wordes of the boke of the couenaunte that was founde in the house of the Lorde. And the kyng stode at his stādyng, and made a couenaunte before the Lorde, to folowe the

Lorde, and to kepe his commaundementes, his wytnesses, & his statutes, with all his herte, and w al his soule, and to fulfyll the wordes of the appoyntment wytten in the said boke.

And he made to come for the all that were founde in Jerusalem, & Bēsamīn, and the enhabiteres of Jerusalem promysed to kepe the couenaunte of s God which was the God of their fathers. And Josiah put away al maner of abominacions out of al landes s pertained to the childrē of Israel, and brought all that were founde in Israel, to serue the Lord their god. And they turned not a syde from after the Lord God of their fathers, as long as he lyued.

The. cxxv. Chapter.

Josiah holdeth passeouer. He syghet agāst the kynge of Egypt, and dyeth. The people bewaile hym.



And Josiah helde the feast of passeouer vnto s Lorde in Jerusalem, and they slue passeouer in the. xliiij. daye of s fyrst moneth. And he set the priestes in theyr offices, and ayded them in the seruice of the house of the Lorde. And he sayde to the Leuites (that taught thorow out al Israel and were sanctified vnto s lord:) put the holy arcke in the house whiche Salomon the sonne of Dauid kyng of Israel dyd buylde, ye shall beate it no more vpon your shoulders. wherfore nowe serue the Lorde your God & bys people Israel. And prepare your selues by your auncient householdes and companyes, accordynge to the wytyng of Dauid kyng of Israel, and the wytyng of Salomon his sonne. And stāde in the holy place accordynge to the deuysions of the auncyente householdes of your brethren the childzen of s people, and after the deuysion of the auncient householdes of s Leuites: and kyll passeouer, sanctifye and prepare your brethren, that they maye do accordynge to the worde of the Lorde by the hands of Moyses.

And Josiah gaue to the comen people in lambes and kiddes, for passeouer offeringes onely, vnto al that were present. xxx. thousand by tale, & thre thousand oxē, euen of the kīnges substance. And his lordes gaue wythynge both



# Jehoaiaz 23<sup>th</sup> of Chronicles. 23<sup>th</sup> of Kings

**Eliab** vnto the people also vnto the priests, and vnto the Levites. **Helkiah**, **Zachariah** and **Jehiel**, eyles of the house of God, gaue vnto the priests for passeouer offerpuges two thousande and fyre

hundred lambs and hyddes, and thye hundred oxen. And **Conaniah** w<sup>th</sup> **Seimeiah** and **Nathanael** his brethzen, and **Salabiah** and **Jaiel** and **Josabab** Lozdes of the Levites, gaue vnto the Levites fyre thousande shepe for passeouer offerpuges, and fyre hundred oxen.

And so the seruice went forwarde: and the priests stode in their places, & the Levites in their copanies, at the hynges commaundemente. And they slue passeouer: & the priests sprynckled the bloude receauynge it of the Levites, and the Levites strypte the beastes. And they set awaye the burne offerpuges, to geue them vnto the comen people as they were deuyned by auncient houses, for to offer vnto the Lorde, lyke as it is wyrtten in the boke of Moyses. And so dyd they w<sup>th</sup> the oxen to. And they dresed the passeouer with fyre as the maner was. But the other halowed dedycate beastes they sodde in pottes, cauldres, and pannes, and deuyned them quykly amonge all the comen people. And afterwarde they made readye for the selues and for the priests: & for the chyliden of Aaron, which were busied in offeringe of burne offeringes, and the fat vntyll night. And therfore the Levites prepared for them selues, and for the priests the sonnes of Aaron. And the syngers the chyliden of Asaph stode in their stades, accordyng to the commaundement of Dauid, and Asaph, Heman & Jotham the kynges sear of viscons: & the porters wayted at euery gate, and myghte not departe from their seruice: But their brethzen the Levites prepared for the. And so all the seruice of the Lord went forwarde the sayde daye in offerynge passeouer of burne offerpuges vpon the aulter of the Lord, accordyng to the commaundement of kyng Joliah.

And so the chyliden of Israel that coulde be founde, offered passeouer the same tyme, and kepte the feast of swete breade seven dayes. And there was no passeouer lyke to that, kepte in Israell from the tyme of Samuel the prophete: ne,

ther by name of the kynges. And thus holde suche a passeouer feast as was Joliah the priestes & Levites & the people, & as muche of Israel as coulde be founde, and the inhabyters of Jerusalem. And this passeouer was holden in the xviij. yere of the raygne of Joliah.

After all this, when Joliah had syned the temple, **Necho** kyng of Egypt came vnto fight agaynst **Eartanis** vpon **Euphrates**, and **Joliah** went out agaynst him. And the other sent vnto fenglers to him, saying: What haue I to do w<sup>th</sup> the thou kyngs of Iuda? I came not agaynst the now: at this tyme, but agaynst an house with whom I haue warre, and God bad me haue. And therfore and medle not with God, which is with me, leaste he destroye the house, the selfe. **Joliah** turned not his face to him, but made him readye to fight with him, and herkelled not vnto the wynde of **Necho** oute of the mouth of God. And when he was come to fight in the vale of **Magado**, the shoters shotte agaynst the kyng **Joliah**. And the kyng sayde to his seruantes: carpe me awaye, for I am soze hurte. And his seruantes had him out of the charret, and put hym in a nother, and broughte him to Jerusalem where he dyed, and was buried in the sepulchre of his fathers. And all Iuda and Jerusalem mourned for **Joliah**. And **Jeremiah** lamented **Joliah**, and all syngynge men & syngynge women speake of **Joliah** to this daye, and made it an ordynauce in Israel: they be wyrtten in lamentacions. The rest of the actes of **Joliah** and of his goodnes whiche he dyd in folowynge the wyrtynge of the lawe of the lord, and his deades fyrste and laste are wyrtten in the boke of the kynges of Israel and Iuda.

## The xxxvi. Chapter.

After **Joliah** raygned **Jehoaiaz**, after **Jehoaiaz** **Jehoaichin**, after **Jehoaichin** **Jehoaichin**, after **Jehoaichin** **Jehoaichin**, in whose tyme all the people were carryed away to Babilon and were brought agayne the xvj. yere after, by kyng **Cyrus**.

And the people of the land toke **Jehoaiaz** the sonne of **Joliah**, and made him kyng for his father in Jerusalem. And **Jehoaiaz** was xxiij. yere olde when he beganne to raygne, & he raygned thye monethes in Jerusalem, for the kyng of Egypt put him downe at Jerusalem and merced

2. Reg. 23

2. Reg. 23

2. Reg. 23

# Jehoahaz: ii. Chronicles. Jo. xxiii.

metred the lande in an hundred talentes of silver, and a talent of golde. And the kynge of Egypte made Eliakim hys brother, kyng vpon Juda and Ierusalem, and turned his name vnto Jehoahaz: & Necho toke Jehoahaz his brother and caried him to Egypt. And Jehoahaz was .xxv. yere olde when he beganne to raygne, and he raygned .xi. yere in Ierusalem: and he dyd that displeased the Lord his god. Against him came Nabuchodonosor kyng of Babilon, and bounde him in fetters to carie hym to Babilon. Therto the kyng Nabuchodonosor caried of the vessels of the house of the Lorde to Babilon, and put them in his temple at Babilo. The rest of the actes of Jehoahaz, and hys abominacions, which he dyd and charged, are wrytten in the boke of the kynges of Israel and Juda: & Jehoahaz in his sonne raigned in his steade. Jehoahaz was .xiii. yere olde when he beganne to raygne, and he raygned thre monethes and ten dayes in Ierusalem: and dyd that displeased the Lorde. And when the yere was oute, kyng Nabuchodonosor sent and fet him to Babilo with the goodlye vessels of the house of the Lorde, & made zedekiah his fathers brother kyng ouer Juda & Ierusalem. And zedekiah was .xxi. yere olde when he beganne to raygne, and raygned .xi. yere in Ierusalem. And he dyd & displeased the Lord his God, and humbled not himselfe before Jeremiah the prophete at the mouth of the Lorde. And therto he rebelled against Nabuchodonosor whiche had receaued an othe of hym by God, and was to styfe necked & to harde hearted to turne vnto the Lorde God of Israel. Therto all the rulers of priests, with the people trespassed a pace, after all maner of abominacions of the heethen, and polluted the house of the Lorde whiche he had halowed in Ierusalem.

And the Lord God of the fathers sent to the, by his messengers, sendinge them be tymes: for he had compassio on his people, and on his dwellynge place. But they mocked his messengers of God, and despised their wordes, and sayde vsed his prophetes, vntyll the wrath of

the Lord so arose agaynst his people, & it was past remedy. And so he brought vpon them the kynge of Caldey, & theye theye younge me, in the swerde in their holy temple, and nether spared younge man nor mayde, nether olde man, nether so muche as him that stomped for age: But gaue al into his hande.

And al the vessels of the house of god (bothe great & small,) and the treasures of the house of God, & the treasures of the kyng, and his lordes, he caried to Babilon euery whit. And they burnt the house of God, and brake downe the walles of Ierusalem, and burnt all the palaces therof with fyre, & al the goodly stooffe therof, and marred it. And he caried awaye them that had escaped the swerde, to Babilo, where they were seruauntes to him and his children, vntill the kyngdome of Persia beganne to rule, to fulfill the worde of the Lorde by the mouth of Jeremiah, vntill the lande had her pleasure of her Sabothes: for as longe as she laye desolate, she kept Saboth, vntill she had fulfilled. lxx. yeres.

And the first yere of Cyrus kyng of Persia to fynishe the worde of the Lorde by the mouth of Jeremiah, the Lorde spured by the spirit of Cyrus kyng of Persia, & he made a proclamacion thoutome out all his kyngdome, and therto set it by in writig, saying: Thus saith Cyrus kyng of Persia: al kyngdomes of the erthe hathe the Lorde God of heauen geuen me, which hath charged me to buylde hym an house in Ierusalem, that is in the lande of Juda. wherfore, whosoever is amonge you of al his people, the Lorde his God be with him, and let him go by.

The ende of the seconde boke of the Chronicles of the kynges of Juda.

## The fyrst boke of Eldas the prophete.

### The fyrste Chapter.

Cyrus sendeth agayne the people that was in captiuitie, and restored them theyr holy vessels: And commaunded them to buylde agayne the temple.



# The returne i. Ezechas. from captiuitie

1. Ezechas.  
d. par. 16. b  
d. Ezech. 1. a  
3. Ezech. b

**I**n the fyfte yere of Cy-  
rus king of Persia that  
the worde of the Lorde  
spoken by the mouth of  
Jeremy might be fulfilled  
the Lorde spyped by  
the spirite of Cyrus kynge of Persia,  
that he caused it be proclaimed thowow  
out al his empyre, yea and by wytyng  
also, sayinge: Thus sayeth Cyrus the  
kynge of Persia: The Lorde God of  
heauen hath geuen me all the kynge-  
domes in the lande \* and hath com-  
maunded me to builde hym an house at  
Jerusalem in Iuda. whosoever now  
amonge you is of his people, the Lorde  
his God be with hym, and let him go vp  
to Jerusalem in Iuda, and buyde the  
house of the Lorde God of Israel. He  
is the God that is at Jerusalem. And  
whosoever remaineth yet in any maner  
of place (where he is a straunger) let the  
men of his place helpe him with syluer  
and golde, with good and catel, besyde  
that whiche they wyllynge offer, for  
the house of God at Jerusalem.

1. Ezech. 4. b

**C**hen gat vp the principall fathers  
of Iuda and Ben Jamin, and p̄riestes  
and Leuites, and all they whose spirite  
God had raped to go vp, and to buyde  
the house of the Lorde at Jerusalem.  
And all they that were aboute them,  
strengthened their hande with vessels of  
syluer and golde, with good and catel,  
and Jewels, besyde that whiche they  
gaue of theyr owne freewyll. And kynge  
Cyrus broughte forth of the vessels  
of the house of the Lorde, whiche Na-  
buchodonozor had taken oute of Jeru-  
salem, and put in the house of his God.

1. Ezech. 16. c  
d. Ezech. 1. b  
d. Ezech. 1. a

**B**ut Cyrus the king of Persia broughte  
them forth by Mithridates the treasu-  
rer, and numbred them vnto Sheshbazar  
the prynce of Iuda. And this is p̄ num-  
bre of them: thirtie basens of golde, a  
thousande basens of syluer, and nyne  
and twentye kybues, thyrtye cuppes of  
golde, and of other syluer cuppes foure  
hundred and ten, and of other vessels  
a thousande. So that all the vessels  
bothe of golde and syluer, were fyue  
thousande and foure hundred. Shesh-  
bazar broughte them all vp, with them  
that came vp out of p̄ captiuite of Ba-  
bilon vnto Jerusalem.

The seconde Chapter.  
The nombre of them that returned from captiuitie.

**T**hese are the chyldren of  
the lande p̄ went by oute  
of the captiuite: whome  
Nabuchodonozor king  
of Babilon had caried a-  
waye vnto Babilon and  
came agayne vnto Jerusalem and in  
to Iuda, euery one vnto his wyfe, and  
came with Iozobabel: Iesua, + Sereni-  
ah, Saraias, Raiaiah, Mardochei,  
Belsan, Belsphar, Begaiar, Beshum  
and Baanah. This is now the numbre  
of the men of the people of Israel: The  
chilozen of Phares, two thousande, an  
hundred, and two and seuentie: the chil-  
dzen of Saphatiah thre hundred & two  
and seuentie: the chyldzen of Arah, se-  
uen hundred and fyue and seuentie: the  
chilozen of Pahath Moab, among the  
chilozen of Iesua Moab, two thousande  
eyght hundred and twelue: the chilozen  
of Elam, a thousande, two hundred and  
foure and fyfte: the chilozen of Iezna,  
nyne hundred, and fyue and foure: the  
chilozen of Sacai, seuen hundred and  
thre score: the chilozen of Sani, fyve hun-  
dred and two and foure: the chilozen  
of Bebai, fyve hundred and thre & twen-  
tye, the chilozen of Baga, a thousande  
two hundred and two & twentie: the chil-  
dzen of Adoniscam, fyve hundred & fyve  
and fyfte: the chilozen of Segai, two  
thousande and fyve and fyfte: the chyl-  
dzen of Adin, foure hundred & foure and  
fyfte: the chilozen of Ater of Hezekiah,  
eyght and nyntie: the chilozen of Bezai,  
thre hundred and thre and twentie: the  
chilozen of Iozabab, an hundred & twelue:  
the chilozen of Hashum, two hundred and  
thre and twentie: the chilozen of Bebai,  
fyue and nyntie: the chilozen of Besh-  
lehem, an hundred and thre and twelue:  
the men of Hetopha fyve and fyfte: the  
men of Anathoth, an hundred, and eight &  
and twentie: the chilozen of Almon, two &  
fourtye: p̄ chilozen of Harai, Ie-  
rim, Cephtah and Beeroth seuen hun-  
dred and thre & fourtye: the chilozen of  
Samah and Gideah, fyve hundred & one  
and twentie: p̄ me of Machmas, an hun-  
dred and two and twentie: the men of  
Bethel and Ai, two hundred and thre and  
twentie: the chilozen of Bebo, two and  
fyfte

fiftye: & childre of Hagbis, an hundred, and fyve and fyfte: the children of the other Elam a thousande, two hundred and foure and fyfte: the children of Harim, thre hundred and twentye: the children of Lodhadid and Ono, seven hundred and fyve and twentye: the children of Jericho, thre hundred and fyve and fourtye: the children of Senaah, thre thousande, fyve hundred & thirtie.

The priestes. The children of Jedajah of the house of Iesua, nyne hundred and thre and seuentie: the chyldren of Emer, a thousande and two and fyfte: the children of Phashtur, a thousand and two hundred, and seven and fourtye: the chyldren of Harim, a thousande and seuentene.

The Leuites. The children of Iesua and Cadmiel of the children of Hodanah, foure and seuentie. The singers, the children of Asaph, an hundred and eght and twentye. The children of the doorekeepers. The childre of Selum, the children of Ater, & chyldren of Talmon, the children of Akub, the chyldren of Hatita, and the children of Sobat: all together an hundred and nyne and thirtie.

The Aethinims, the children of Ziba, the children of Basupha, the children of Tabaoth, the children of Ceros, the children of Sieha, the children of Phadon, the children of Lebanah, & children of Hagabah, the children of Acub, the children of Hagab, & children of Samlai, the children of Hanan, the childre of Gabel, the children of Gahar, the chyldren of Beatah, the children of Razin, the children of Acuba, the chyldren of Galan, the chyldren of Alla, the children of Phalleah, the children of Bessai, the children of Alena, the children of Aemim, the children of Aephussim, the children of Bacbur, the children of Bacupha, the childre of Bachur, the children of Bezeluth, the childre of Bahira, the chyldren of Harla, the children of Barom, the children of Silara, the children of Chamah, the children of Aeziah, the children of Hatipha.

The children of Salomons seruauntes. The children of Sotai, the children of Sophereth, the children of Pharusai, the chyldren of Jaalah, the children

of Barcon, the chyldren of Gephell, the chyldren of Sappanah, the children of Hattail, the children of Hachet, the children of Zebaim, the children of Jui. All the Aethinims and the children of Salomons seruauntes were al together, thre hundred and two and nyntie.

And these went vp also, Thelmelah, Thel Harla, Cherub, Addo and Emer. But they could not shewe their fathers house nor theyr sede, whether they were of Israel. The children of Malaiash, the children of Tobiah, the children of Aecoda, fyve hundred and two and fyfte. And of the children of the priestes, the children of Hobaiash, the childre of Hakoz, the children of Berzilai, which took one of the daughters of Berzilai the Gileadite to wyfe, and was counted amonge the same names: these soughte the regystrer of their byrthe, and founde none, therfore were they put from the priesthode. And Hathirsatha sayd vnto them, that they shoulde not eate of the most holy, til there rose vp a priest with the lyght and perfectnesse.

The whole congregacion as one man, was two and fourty thousande, thre hundred and thre scoze: beside their seruauntes and maydens, of whome there were seven thousande, thre hundred and seven and thirtie. And they had two hundred syngynge men and women, seven hundred and fyve & thirtie horses, two hundred and fyve and fourtie mules, foure hundred and fyve and thirtie Camels, and fyve thousande, seven hundred and twentye asses. And certayne of the chiefe fathers, when they came to the house of the Lorde at Ierusalem, they offered wyllynglye vnto the house of God, that it shoulde be set in his place, and gaue after their abylte vnto the treasure of the worcke, one & thre scoze thousande drammes, and fyve thousande pounde of syluer, and an hundred priestes garments. So the priestes and the Leuites, and certayne of the people and the syngers, and the porters, and the Aethinims dwelte in theyr cyties, and all Israel in their cyties.

### The.iii. Chapter.

After the foundation of temple once reuned they

A.iii.

sacrifice



# The temple is. i. Esdras:

Sacrifice vnto the Lorde.

2. Esdr. 8. a  
3. Esdr. v. c

**A**ND when the seventh moneth came, and the chyldren of Israel were now in their citles, the people came together euē as one man, vnto Ierusalem. And there stode by Iesua the sonne of Iosedec and his brethren the priestes, and zorobabel the sonne of Salathiel & his brethren, and builded the aultare of the God of Israel, to offre burnt offrynges thereon, as it is wytten in the lawe of Moyses the man of god, and the aultare set they vpon his sockettes (for there was a fearfulness among them because of the nacions and landes) and offered burnt offrynges thereon vnto the Lord \* in the mornynge and at euē. And helde the feast of Tabernacles as it is wytten, and offered burnt sacrifices daile in order, accordynge to the custome, daye by daye. Afterwarde the daile burnt offrynges also, and of the newe Moones and of al the feast dayes of the Lord that were halowed, and all maner of frewill offrynges, whiche they dyd of theyr owne fre will vnto the Lorde.

Num. 28. a  
28  
Nu. xxix. a

2. Esdr. v. c

\* Upon the first daye of the seventh moneth beganne they to offer burnt sacrifices vnto the Lorde. But the foundation of the temple of the Lorde was not yet layed. Neuertheles they gaue money vnto the masons and carpenters, and meate and dryncke & oyle vnto them of zidon and Tīre, to brynge them Cedre tymbre from Libanus by Sea vnto Toppa, accordynge to the commaundemente of Cyrus the kynge of Persia.

Other-  
wise, Ia-  
pho.

**C**In the seconde yere of their comynge vnto the house of God at Ierusalem in the seconde moneth, beganne zorobabel the sonne of Salathiel, and Iesua the sonne of Iosedec, and the remnaunte of theyr brethren the priestes and Leuites, and al they that were come oute of captiuite vnto Ierusalem, and appoynted the Leuites from twentye yere olde and aboue, to se that the worcke of the house of the LORD went forwarde. And Iesua stode with his sonnes and brethren, and Cadmiel with his sonnes, and the chyldren of Iuda, to forther the workemen of the house

of God, namely the chyldren of Benhadad with their chyldren and their brethren the Leuites.

And when the buylders layde the foundation of the temple of the Lorde, the priestes stode in their arraye, with trompettes. And the Leuites the chyldren of Asaph with cymbales, to praisse the Lorde \* after the maner of Dauid kynge of Israel. And they sange together, geuyng praysle and thankes vnto the Lorde, because he is gracious, and because his mercye endureth for euer vpon Israel. And all the people shouted loude in praynsynge the Lorde, because the foundation of the house of the Lorde was layde. Manye also of the olde priestes and Leuites & auncient fathers, which had sene the first house: when the foundation of this house was layed before theyr eyes, wepte with a loude voyce. And many shouted with tope, so that the noyse gaue a greatesounde, in so muche that the people coulde not knowe the ioyful sounde for the noyse of the wepyng amouge the people: for the people shouted with a loude crye, so that the noyse was herde farre of.

## The. iiii. Chapter.

The buyldynge of the temple is hindered, and let.

**B**UT when the aduersaries of Iuda and Ben Iamin heard, that the chyldren of the captiuite buylded the temple vnto the Lorde God of Israel, they came to zorobabel and to the principal fathers, and said vnto them: We wil builde with you: for we seke the Lorde poure God lyke as ye do. And we haue done sacrifices vnto him, sence the tyme that Assur the kynge of Assur brought vs by hyther. But zorobabel & Iesua and the other auncient fathers of Israel answered them: It belongeth not to you, but to vs to buylde the house vnto our God: for we oure selues will buylde alone vnto the Lord oure God of Israel, \* as Cyrus the kynge of Persia hath commaunded vs.

Then the folke of the lande hyndered the people of Iuda, and made them afrayed to buylde, and hyred counsellers agaynste them and hyndered theyr

their deuise, as longe as Cyrus þe king of Persia liued, vntyll the raygne of Darius kyng of Persia. But when Darius was kyng, in the begynnyng of hys raygne wrote they vnto hym a complaynte agaynste them of Juda and Ierusalem.

And in the tyme of Artaxerxes, wrote Bisellam, Mithridates, Tabeel and the other of their counsell vnto Artaxerxes the kyng of Persia. But þe scripture of the letter was wrytten in the Syriens speache, and was interpreted in the language of the Syriens. Rehum the chaunceler, and Samasai, the scribe, wrote thys letter agaynste Ierusalem to Artaxerxes the kyng.

Rehum þe chaunceler, & Samasai the scribe, and other of the counsell of Bina, of Arphasath, of Tarplat, of Persia, of Arach, of Babilon, of Susan, of Becha, and of Elam, and other of the people, whome the greates and noble Menaphar broughte ouer, and sette in cytyes of Samaria, and other on thys syde the water, and in Ceneeth. And thys is the summe of the letter that they sente vnto kyng Artaxerxes.

Thy seruauntes the men on thys syde the water and in Ceneeth. Be it knowne vnto þe kyng, that the Jewes are come vp frome the to vs vnto Ierusalem a citie sedicious & froward, & buylde the same, and laye the foundation of the walles thereof, and repayre them. Be it knowne now thefor to the kyng, that yf this citie be buylded and the walles made vp agayne, then shall not they geue tribute, tolle, and yerely custome, & euen vnto the kynges shal this hurt redownde. But now that we all are thereby whiche destroyed the temple, we wolde not lose þe kynges dishonour. Therefore sent we out, & caused the kyng to be certified therof: that it maye be sought in the Chronicles of thy progenitors and so shalte thou fynde in the same Chronicles, & perceaue, þe thys cytye, is sedicious & noysome vnto kynges & lades, & þe they cause other also to rebel of olde, & for þe same cause was this citie destroyed. Therefore do we certifie the kyng, that yf thys cytye be buyl-

ded, and the walles thereof made vp, thou shalte kepe nothyng of thys side the water by the reason of it.

Then sent the kyng an answer vnto Rehum the chaunceler, and Samasai the scribe, and to the other of their counsell þe dwelte in Samaria, & vnto the other beyond the water. Peace and salutacion. The letter whiche ye sente vnto vs, hath bene opelye read before me, & I haue comaunded to make searche: and it is founde, þe this citie of olde hath made insurreccio agaynste kynges, & howe þe bypore & rebellion hath bene committed therein. There haue bene mightie kynges also at Ierusalem which haue raygned ouer al that is beyonde the water, & tolle, tribute and yerely custome was geuen vnto them. Do ye now after this commaundement, for byd the same men, that the citie be not buylded, tyll I haue geuen comaundement. Take hede now that ye be not negligent herein, lest the kyng haue harme there thorowe.

And when kyng Artaxerxes letter was read before Rehum þe chaunceler and Samasai the scribe and their counsell, they wente vp in all the hast to Ierusalem vnto the Jewes, and forbade them with violence and power. Then ceased the worke of the house of God at Ierusalem, & continued so vnto the second yere of Darius kyng of Persia.

The .v. Chapter.

By the creatacion of Aggeus and zachary is the temple buylded agayne.



The prophetes, Aggeus and zachary the sonne of Addo, prophesied vnto the Jewes, that theye in Juda & Ierusalem, in the name of the God of Israel. Then gat vp zorobabel the sonne of Salathiel, and Iesua the sonne of Josedec, and beganne to buylde the house of God at Ierusalem, and wryth them the prophetes of God which helped them. At the same tyme came to them Chathanai the captayne on this syde the water, and Starbuzanai, and their councelers, and sayde thus vnto them: who hath comaunded you to buylde this house, and to make vp the walles therof. Then tolde we them the names of the me, þe made this building.

q. v. But



# The temple is i. Ezra.

211766

But the eye of the Lord came upon the Elders of the Jews, that they could not cause them to cease, till the matter was brought before Darius, and till they had answered by letters therunto.

This is the copie of the letter that Thathanai the captayne on this syde the water, and Stharbazanai, and their counsellors of Apharsach (whiche were on this syde the water) sent vnto kynge Darius. And this is the entent of the wordes þ they sente vnto hym: Vnto Darius the kynge, all peace.

hab. 5. 10. 11. mar. 6. 11.

Be it known vnto the kynge, that we came in to Jewrye to the house of the greate God, whiche is buylded wth rough stone, & beames are layed in þ walles, & the worcke goeth fast forthe, & prospereth in their hādes. We asked therfore the Elders & sayd vnto them: Who hath commaunded you to buyld thys house, and to make vp the walles therof? We asked their names also, that we might certifie the, and written the names of the men that were their rulers.

iii. reg. vi. 2. 3. 4. 5. 6.

1. reg. 11. 2. 3. 4. 5. 6.

But they answered vs with these wordes, & said: We are the seruauntes of the God of heauen & earth, & builde the house þ was buylded manye yeres agoe: whiche a great kynge of Israel buylded and set vp. And after oure fathers had prouoked the God of heauen vnto wrath, he gaue them ouer into the hande of Nabuchodonozor þ kyng of Babilon the Chaldee, whiche brake downe this house, and carped the people awayne vnto Babilon.

i. reg. 11. 2. 3. 4. 5. 6.

i. reg. 11. 2. 3. 4. 5. 6.

But in the firste yere of Cyrus the kynge of Babilon, the same kynge Cyrus commaunded to buyld this house of God, for þ vesselles of golde & syluer in þ house of God, which Nabuchodonozor toke out of þ temple at Ierusalem, and brought the into þ temple at Babilon, those dyd Cyrus the kynge take out of the temple at Babilon, & deuoluered the vnto Salsazar by name, whō he made captayne, & sayd vnto hi: Take these vesselles, goe thy waye and bringe them to the temple at Ierusalem, and let the house of God be buylded in hys place. Then came the same Salsazar and layde the foundation of the house of God at Ierusalem.

hence that tym: hath it bene in buyldinge, and yet it is not finished. This please the king now; let there be search made in þ kynges treasure house which is at Babilon, whether it haue bene kyng Cyrus commaundemet, that the house of God at Ierusalem shoulde be buylded, & sende vs the kynges mynde concernynge the same.

## The vi. Chapter.

At the commaundement of Darius kyng of Persia, after the temple was buylded, and dedicated, the kynge of Israel hepe the feast of vnturned bread.

Then commaunded kynge Darius, þ search shuld be made in þ libraye of the kynges treasure house, which lay at Babilō. So at Egbathanis in a cabinet that lyeth in þ land of þ Medes, there was founde a booke, & in it was there an acte wyrtten after thys maner: In the first yere of kyng Cyrus, commaunded the same kynge Cyrus to buyld the house of God at Ierusalem, in the place where þ sacrifice is made, and to laye the foundation to beate thre thousand cubites height, and thre score cubites bredeth, & thre walles of rough stone, & one wall of timbre, & þ expences shalbe geue of the kynges house. And þ golde and syluer vessel of the house of God (which Nabuchodonozor toke oute of the temple at Ierusalem, & broughte vnto Babilon) shalbe restozed agayne, that they maye be broughte vnto the temple at Ierusalem to their place into the house of God.

Get you farre from the therfore, thou Thathanai captayne beyonde the water, & Stharbazanai, & youre counsellors whiche are beyonde the water, get you awayne from them. Let the worcke in þ house of God, that the captayne of the Jewes & their Elders maye builde the house of God in hys place. I haue commaunded also, what shal be done to the Elders of Iuda for the buyldinge of þ house of God, that there shal vpygently be taken of the kynges goodes, euen of the rentes beyonde the water, and geuen vnto the men, & that they be not hyndred. And of the haue nyde of calues, lambs, or goates for the burnt offeringe vnto the God of heauen, wheate, salte, wyne, and oyle, after

after the custome of the priestes at Jerusalem, there shalbe given the daye as is accordinge: & so that this be done without faule, that they maye offer sweete sacrifices vnto the God of heauen, and praye for the kinges life, & for his children. Thys commaundement haue I geuen. And what in so euer he be that uttereth these wordes, there shal a beame be taken frome his house, and set vp, & he shalbe hanged thereon, and hys house shalbe pepled for the deade.

But the God that dwelleth in heauen, destroie all kinges & people, that put to their hande to alter & to breake downe the house of God at Jerusalem. I Darius haue commaunded, that thys be diligentlye done.

Then Chathanai & captayne bespode & water, & Scharbuzanai with their counsellors (to whom kinge Darius had sent) dyd their diligence. And the Elders of the Jewes buylded, and they prospered thorow & propheteinge of Aggeus the prophete and zachary the sonne of Ador: & they buylded, & set vp the worke, accordinge to the commaundement of the God of Israel, and after the commaundement of Cyrus, Darius and Artaxerxes kinges of Persia. And they performed & house vnto the thirde daye of the monethe Adar, that was in the fyrte yere of the raygne of kinge Darius.

And the childre of Israel, the priestes, the Levites, & the other children of the captiuite helde the dedicacion of the house of God with ioye, & offered at the dedicacion of the house of God, an hundred calues, two hundred lambs, four hundred goates: & for & spauedofferynge for all Israel twelue he goates, accordinge to the numbre of the trybes of Israel, & set the priestes in their courses, & the Levites in their offices to minister vnto God whiche is at Jerusalem, as it is wyrted in & booke of Moyses.

And the chyldren of the captiuite becom pastouers vpon & fourteenth day of the first moneth: for the priestes and Levites had purged them selues, so that they were all cleane as oye man, & becom pastouers for all the children of the captiuite, and for their brethren the priestes, and for them selues. And

the childre of Israel which were come againe out of captiuite, and of such as had separated them selues vnto them frome the falschynges of the heathen in the lande, to seke the Lorde God of Israel, ate and helde the feast of vnleuened bread seuen dayes with ioye, for the Lorde had made them glad, and turned the heart of the kinges of Assur vnto them, so & their handes were strengthened in the worke of the house of God, whiche is the God of Israel.

### The. vii. Chapter.

By the commaundement of Artaxerxes, Ezdras taketh hys companions the chyldren of Israel, and returneth to Jerusalem.

After these actes in & raygne of Artaxerxes king of Persia, there went by fro Babilon, Ezdras the sonne of Sathrah, the sonne of Azariah, the sonne of Helkiah, the sonne of Selum, the sonne of Iadoc, the sonne of Abitob, the sonne of Amariah, the sonne of Azariah, the sonne of Baraias, the sonne of Iaraias, the sonne of Ozi, the sonne of Boki, the sonne of Abisua, the sonne of Phinehes, the sonne of Eleazar, the sonne of Aaron & chiefe priest. This Ezdras was a quicke scribe in the lawe of Moyses, whiche the Lorde God of Israel dyd geue. And & kinge gaue hym al & he required, because & hand of the Lord his god was vpon him. And there went by certayne of the children of Israel, & of the priestes, and of the Levites, of the syngers, of the porters, and of the Bethinims vnto Jerusalem, in the seuenth yere of kinge Artaxerxes. And they came to Jerusalem in & fifth monethe that is the seuenth yere of the kinge. For vpon the fyrste daye of the first moneth, deuyled he to goe by from Babilon: and on the fyrste daye of the fifth moneth came he to Jerusalem, because the good hande of God was vpon hym. For Ezdras prepared hys heart to seke the lawe of the Lord, & to do it, and to teache the precepte and iudgement in Israel.

And thys is the coppe of the letter, that king Artaxerxes gaue vnto Ezdras the priest, & scribe, whiche was a reather in the wordes of & Lorde & of hys statuts ouer Israel. And Ezdras



the p̄feste and the s̄rybe in the lawe of the God of heauē, peace & salutation. I haue cōmaunded, & al they of & people of Israel, and of thy p̄festes & Leuites in my realme, whiche are mynded of their owne good wyl to go by to Ierusalem, that they goe wyth the, beyng sente of the kyng and of the seuen Lordes of the counceyl, to viset Iuda & Ierusalem, accordyng to the lawe of God, whiche is in thy hande: And that thou shuldest take with the, syluer and golde, whiche the kyng & the lordes of hys counceyl geue of their owne good wyl vnto & God of Israel (whose habitation is at Ierusalem) & al the syluer and golde & thou canst fynde in all the contre of Babilon: with it that & people & p̄fests geue of their good wyl vnto the house of God at Ierusalem.

**E** Take thou the same, & bye diligently with the same money, calues, lambes, goates, & meateofferynges & drynkeofferynges, to be offered vpon the altar of the house of your God at Ierusalem. And loke what it lyketh the and thy b̄rethren to doe with the remnaunt of the money, & do after the wil of your God. And the vesselles that are geuen the for the ministracion in the house of thy God, those deliuer thou before God at Ierusalem.

And whatsoeuer thyng more shall be nedefull for the house of thy God, whiche is necessarye for the to spende, let the same be geuen out of the kinges chātre. I kyng Arthaxerxes haue cōmaunded al the treasures beyonde the water, & loke whatsoeuer Esdras the p̄feste and scribe in the lawe of & God of heauen requirerth of you, that ye fulfill the same diligently, vntyl an hundred talētes of syluer, vntyl an hundred quarters of wheate, vntyl an hundred batthes of wyne, vntyl an hundred batthes of oyle, and salte withoute measure. Whatsoeuer belongeth to the lawe of the God of heauen, let the same be done with diligence for the house of the God of heauen, that there come no wrath vpon the kynges realme and hys chyldren.

And knowne be it vnto you, that ye shall haue no auctorite to requyre taxing and custome, & p̄sely rentes vpon

anye of & p̄festes, Leuites, singers, porters, Bethinims & ministers in the house of hys God. But thou Esdras (after the wysdome of the God that is in thy hande) set thou iudges & arbiters, to iudge al the people that is beyonde Iordan, euen al such as knowe the lawe of thy God: and they know it not, those se, & ye teache: & whoeuer wyl not diligently fulfill the lawe of thy God, and the kyng's lawe, shal haue his iudgemente for the deade, whether it be vnto deathe, or to be banished, or to be condemned in goodes, or to be putte in prison.

\* Praised be & Lord God of our fathers, whiche so hath inspired the kynges heart to gathyr the house of God at Ierusalem: & hath enclined his mercy vnto me in the p̄sence of & kyng, and his counceylers, & before all & kynges bye estates. And I was comforted (accordyng to the hande of the Lord my God ouer me) & so gathered I the heades of Israel together, that they myght go by with me.

## The. viii. Chapter.

The number of them that returned to Ierusalem wyth Esdras.

**T**hese are the heades of their fathers that were named, whiche went by with me to Babilō, what tyme as kyng Arthaxerxes raygned. Of the chyldren of Phinehes, Gersom: of & chyldren of Ithamar, Daniell: of the chyldren of David, Hatus: of the chyldren of Zecariah, of the chyldren of Phares, Zachary, and with him were numbred an hundred and fiftie men. Of the chyldren of Phabath, Hoab, Elioenai the sonne of Zarahiah, and with hym two hundred men. Of the chyldren of Zechanah, the sonne of Jahasell, and wyth hym three hundred men. Of the chyldren of Ibed the sonne of Jonathan, and with hym fyfthe men. Of the chyldren of Elam, Isaias the sonne of Athaliah, and with him seuentie men. Of the chyldren of Baphatia, Zabadias & sonne of Michael, and with him foure score men.

Of the chyldren of Joab, Obadias the sonne of Jehiel, and with him two hundred and eyghtene men. Of the chyldren

# The complaynt of Iudas Fol. cxxviii

children of Shelomith, the sonne of Josaphat, and wyth hym an hundred and thre men.

Of the children of Bebai, zachary the sonne of Bebai, and wyth hym eyght and twenty men. Of the children of Bigad, Johanan, the sonne of Bakkaran, and wyth him an hundred & ten men. Of the last children of Adonikam, and there were their names: Elphelet, Jehiel and Samaiyah, and wyth the thre score men. Of the children Begui, Uthar, and zabud and wyth them seuen ty me. And I gathered the together by the water that renneth towarde Ahazua, and there abode we thre dayes. And when I looked amonge the people and the prestes, I founde no Leuites there. Then sent I Eliezer, Arfel, Semeiah, Obachan, Jarib, El Nathan, Nathan, zachary, and Hosolam the ruelers, and Jotatib & El Nathan the teachers, and those sente I vnto Edo the chiefe at Chasphia, that they shulde fetch vs ministers for the house of oure God, and I tolde them what they shuld saye vnto Edo and to hys brethren the Aethiunims at Calphia.

And (because the good hand of our God was vpon vs) they broughte vs a wyle man from amonge the children of Bholi the sonne of Leui the sonne of Israell, euen Satabia wyth hys sonnes and brethren, eyghtene. And Satabia, and wyth hym Iaiyah of the children of Merari, wyth hys brethren and their sonnes, twenty. And of the Aethiunims, whom Dauid and his prynces gaue to minister vnto the Leuites, two hundred and twenty, all named by name.

And euen there at the water besyde Ahazua, caused I a fastynge to bee proclaimed, so we myghte humble oure selues before our God, to seke of hym a ryght waye for vs, and oure children, and all oure substance. For I was ashamed to requyre of the kynge, souldiers and horsemen, to helpe vs agaynst the enemye in the waye. For we hadde sayde vnto the kynge: The hand of our God is vpon al them that seke hym in goodnes, and hys vyolence and wyath vpon all them that forsake hym. So we fasted, & soughte thys at our God,

and he heard vs.

And I toke out twelue of the chiefe prestes, Satabia and Satabia, and ten of their brethren wyth them, & weped them there the syluer and golde and vesselles for the heue offeringe vnto the house of our God, wher the kynge and the Lordes of hys countell and pryues, and all Israell that were at hande, had geuen to the heue offeringe, and there weped I the vnder theyr had syxe hundred & fiftie talentes of syluer, & in syluer vessel an hundred talentes, and in golde an hundred talentes, twenty cuppes of golde of a thousande drammes, and two costlye ornaments of good brasse, as cleare as golde, and sayd vnto them: Ye are holpe vnto the Lorde, therefore are the vesselles holpe also, and so is the syluer & golde that is geuen of a good wyll vnto the Lorde God of youre fathers: watche ye therfore and kepe it, tyll ye wepe it downe before the chiefe prestes and Leuites, and auncient fathers of Israell at Jerusalem in the chestes of the house of the Lorde. Then toke the prestes & Leuites that weped the syluer & gold and vessel, to bringe it to Jerusalem vnto the house of oure God. So we brake vp, frome the water of Ahazua on the twelue daye of the first moneth, to goe vnto Jerusalem: and the hande of oure God was vpon vs, and deliuered vs from the hande of the enemies, & preyed waytynges by the waye. And we came to Jerusalem, & abode there thre dayes. But on the fourth daye was the syluer and golde, and vessel weped in the house oure God vnder the hande of Meremoth the sonne of Uriah & prest, and wyth hym Eleazar the sonne of Phinehes, and wyth them Josabad the sonne of Iesua, and Naobiah the sonne of Benoi the Leuites, accordynge to the numbze and weyght of euerye one. And the weyghte was all wyrtten vp at the same tyme.

And the children of the captiuite, which were come out of prisson, offered burnt offeringes vnto the God of Israell: twelue bullockes for all Israell, syxe & nyntye rammes, seuen and seuentye lammes, and twelue goates for a sin offering, al to the burnt offering,

of



# The complaynt i. Elzas.

of the Lorde. And they deliuered the kynges comission vnto þ kynges officers, and to the captaynes on this side the water. And they promoted the people and the house of God.

## The Notes.

**fastynge.** a. fastynge as the scripture maketh mention, haue bene comen humilitacions and supplications done before God: other for some great tribulation suffered or comminge at hande, or for a singular repentance & crutch forthynking of their synnes, as it is written. i. Reg. vii. b. and. xxi. d. ii. Elzas. i. a. & cetera.

## The. ix. Chapter.

¶ Elzas complayneth on the people that had turned them selues fro God, & marped with þ gentyles.

**W**hen al thys was performed, the ruelers came to me, and sayde: The people of Israel, and the priestes, and the Leuites are not separated from þ nacions in the landes as touchyng their abhominacions, namelpe of the Cananites, Hethites, Pheresites, Jebusites, Ammonites, Moabites, Egyptians, and Amorrites. \* for they haue taken the daughters of the same, and their sonnes, and haue mixte the holy seide wyth the nacions in the landes: and þ hande of the prynces and ruelers hath bene principall in thys trespase.

Deu. vii. a  
and. xii. b  
Ios. vii. c  
Jud. iii. a

i. El. viii. c

\* When I hearde thys, I rente my clothes and my rayment, and plucte of the heere of my head and of my berde, and sate mounyng. And there reformed vnto me all suche as feared þ word of the Lorde God of Israel bycause of the greate transgression. And I sate mounyng vntyl the euenyng sacrifice. And aboute the euenyng sacrifice I rose vp frome my heaupnes, and rent my clothes and my rayment, & fell vpon my knees, and spred out my handes vnto the Lorde my God, and sayd.

**M**y God, I am affamed, and dare not lyfte myne eyes vnto the my God: for oure wickednesses are growen ouer our head, and oure trespases are waxen greate vnto the heauen. Since the tyme of oure fathers haue we bene in greate trespase vnto thys daye, \* and bycause of oure wyckednesses haue we and oure kynges bene deliuered into the hand of the kynges of the nacions, in to the swerde, in to captiuite, in to

Deu. 28. b  
ii. par. 33 b  
iii. es. 24. b

spoylle, and into confusioh of face, as it is come to passe thys daye. But nowe is there a lytle and sodayne gracionsies come from the Lorde oure God, so that some of vs are escaped, þ he maye geue vs a nayle in hys holy place, that oure God maye lyghte oure eyes, and geue vs a lytle lyght in oure bondage. For we are bondemen, and oure God hath not forsaken vs in oure bondage, and hath enclined mercy vnto vs in the syghte of the kynges of Persia, that he shoulde geue vs life, & promote þ house of oure God, & to set vp the desolacion therof, and geue vs an hedge in Juda and Jerusalem.

And nowe, O our God, what shal we say after this: for we haue forsaken thy commaundementes, which thou hast commaunded by thy seruantes the prophetes, & sayd: The lande vnto whiche ye go to possesse it, is an vncleane lade thozowe the fylthynes of the people of the landes, in their abhomynacions wherwith they haue made it ful of vncleannes on euery syde. \* Therefore shal ye not geue youre daughters vnto their sonnes, and their daughters shal ye not take vnto your sonnes and seke not their peace and welthe for euer, that ye maye be stronge, and eniope the good in the lande, and that ye and your chyldren maye haue the inheritance of it for euermore.

And after al thys that is come vpon vs (bycause of oure puell deades and greate trespase) thou oure God haste spared oure wickednesses, and hast geuen vs a deliuerance as it is come to passe thys daye.

As for vs, we haue turned backe, & haue let goe thy commaundementes, to make contracte with þ people of these abhomynacions. Wylte thou then be wroth at vs, tyll we be utterly consumed, so that nothinge remayne, and tyl there bee no deliuerance? O Lorde God of Israell, thou arte ryghteous, for we remayne yet escaped, as it is thys daye. Beholde in thy presence are we in our trespase, for because of it is there no standyng before thee.

## The. x. Chapter.

¶ The people repente them and turne, & put away their strange wyues



And when Esdās pray-  
ed after thys maner, &  
knowledge, wepte, and  
lape befoze the house of  
God, there resorted vn-  
to hym out of Israell, a  
very greate congregacion of men and  
women & childre: for the people wepte  
very soze. And Sechaniash the sonne of  
Iehiel one of the children of Elam, an-  
swered, and sayde vnto Esdās: We  
haue trespassed agaynst the Lorde our  
God, in þe we haue taken straunge wy-  
ues of al þe people of þe land. Now there  
is hope yet in Israell concerning this,  
therfore let vs make a cōvenant now  
with our God, that we shall put away  
all the wyues (and suche as are borne  
of them) accordyng to the counsell of  
the Lorde, and of them that feare the  
commandement of oure God, that we  
maye doe accordyng to the lawe. Get  
the vp therfore for the matter belon-  
geth vnto the. We wyll be with the, be  
of good comforte, and doe it.

\* Then arose Esdās, and tooke an  
oth of þe ruelers, priestes and Leuites,  
and of al Israell, þe they shuld do accord-  
yng to thys worde: and they swate.  
And Esdās stode vp befoze þe house of  
God, and went into the chambze of Jo-  
hanan the sonne of Eliasib. And when  
he came thither, he ate no breade, nor  
dranke no water: for he mourned be-  
cause of the transgression of them that  
had bene in captiuite.

And they caused a proclamation to  
be made thorow the out Juda and Jeru-  
salem, vnto al þe children which had bene  
in captiuite, that they shoulde gather  
them selues together vnto Jerusalem:  
And that whosoever came not wyth in  
the dayes accordyng to the dryce  
of the rulers and Elders, all hys sub-  
staunce shuld be forfet, and be put out  
from the congregacion of the captiue.

Then at the men of Juda and Ben-  
jamin gathered them selues together  
vnto Jerusalem in thre dayes, that is  
on the thirtieth daye of the nyne month:  
and al the people sate in the strete  
befoze the house of God, and trembled  
because of the matter, and for þe rayne.

And Esdās the prieste stode vp, and  
sayde vnto them: \* Ye haue transgre-

sed, that ye haue taken straunge wy-  
ues, to make the trespase of Israell  
yet moze: confesse now therfore vnto  
the Lorde God of your fathers, and  
do his pleasure, and separate your sel-  
ues from the people of the land, & from  
the straunge wyues. Then answered  
al the congregacion, & said with a loude  
voyce. Let it be done as þe haste sayde.  
But the people are manye, and it is a  
raynye wether, & they can not stande  
here without, neither is this a worke  
of one daye or two, for we are manye  
that haue offended in thys transgressi-  
on. Let vs appoynte our ruelers ther-  
fore in all the congregacion, & all they  
which haue take straunge wyues in our  
citties, maye come at þe tyme appoynt-  
ed, & the elders of euery citie and their  
Iudges with them, tyll the wrath of  
our God be turned away from vs for  
thys offence.

Then were appoynted Jonathan & C  
sone of Afahel and Jahalia & sonne of  
Chekuah ouer thys matter: And Mo-  
sollam and Sabathai the Leuites  
holpe them. And the chyldren of þe cap-  
tiuite did euen so. And Esdās þe priest;  
and the aunciente heades thorow the  
house of their fathers, & all that were  
nowe rehearsed by name, separated the  
selues, and sat them downe on the first  
daye of the tenth monethe to examen  
this matter. And of the first day of the  
first moneth they \* made an ende of all  
the men that had taken straunge wy-  
ues. And amonge the chyldren of the  
priestes there were founde þe had take  
straunge wyues, namelpe amonge the  
children of Iesua the sonne of Joseder  
and of his brethren, Maasiah, Elizer,  
Jatib and Goboliah. And they gaue  
their handes therupon, & they woulde  
put away their wyues: And for their  
trespace offeringe to geue a rāme for  
their trespase. Amonge the children of  
Emet, Hanani and Sabadiah. Amonge  
the chyldren of Barim, Maasiah, El-  
tah, Semeiah, Iehiel, and Osiab. A-  
monge the chyldren of Phasur, Eli-  
oenai, Maasiah, Imael, Nathanael,  
Josabed and Eleasah. Amonge the Le-  
uites, Josabed, Semei and Belaiah,  
whiche same is Kalithab, Bathahiah,  
Juda, and Eleazar. Amonge þe syngers,  
Eliasib

That is,  
synned  
their bus-  
ynesse in  
nombryng  
al þe men  
that had.



# Jerusalem is ii. Eldras.

Eliasib. Amonge the porters Selum, Telem and Uri.

**D** Of Israel. Amonge the children of Pharos, Remiah, Jeshiah, Melchiah, Miamin, Eleazar, Melchiah, and Barnatah. Amonge the children of Elam, Mathaniah, zachari, Jehiel, Abdi, Jerimoth, and Eliah. Amonge the chyldren of zethua, Elioenai, Eliasib, Mathaniah, Jerimoth, zabad, and Aziza. Amonge the chyldren of Bebai, Jehohanan, Hananiah, zabai, and Athalai. Amonge the chyldren of Beoni, Mosolam, Maluch, Adaiab, Jasub, Saal, and Jerimoth. Amonge the chyldren of Pahath Moab, Edna, Calal, Barnaiab, Maasia, Mathaniah, Bezelel, Benui, and Manasseh. Amonge the chyldren of Harim, Eliezer, Jeshiah, Melchiah, Semeiah, Simeon, Benjamin, Maluch, and Samariah. Amonge the chyldren of Halem, Mathanai, Mathathah, zabed, Eliphclet, Jeremi, Manasseh, and Semei. Amonge the chyldren of Sani, Madai, Amra, Huel, Baneah, Cheluhi, Badaiab, Maniah, Maremoth, Eliasib, Mathaniah, Mathanai, Jaasa, Bani, Benui, Semeiah, Salamiah, Nathan, Adaiab, Hachaadabai, Sulai, Sarai, Alrael, Selemiah, Samariah, Selum, Amariah, & Joseph. Amonge the chyldren of Nebo, Jaiel, Mathathiah, zabed, zabina, Jedai, Joel, and Barnatah. All these had taken straunge wyues. And amonge the same wyues there were some, that had borne chyldren.

Some  
reade the  
captayne  
of Moab

The ende of the first boke  
of Eldras.

## The secōde boke of Eldras, otherwise called the boke of Nehemiah.

The firste Chapter.

Nehemiah buttelar to kynge Artaxerxes prayeth to God for the people.

Others  
wyse Nel  
chiah. A  
The mo-  
neth Cal-  
len, as the  
twines cal-  
le is to be



These are the actes of Nehemiah the sonne of \*Nachalia. It fortuneth in the moneth \* Casleus in the twentie yere, that I was in the castell at Susan: and Hanani one of my bretherē

came wyth certayne men of Juda, and I asked them how the Jewes dyd that were deliuered and escaped from the captiuite, and how it went at Jerusalem. And they sayde vnto me: The remnant of the captiuite are there in the lande in great misfortune and rebuke. The walles of Jerusalem are broken downe, and the gates thereof are brente wyth fyre.

When I heard these wordes, I sat me downe and wepte, and mouned two dayes, and fasted and prayed before the God of heauen, and sayd: O Lord God of heauen, thou greates terrible God, thou that kepest couenaunt & mercye for them that loue thee and obserue thy commaundementes: Lette thyne eares herken, and thyne eyes be open, & thou mayest heare my prayer of thy seruaunte, whiche I praye nowe before the daye and nyghte for the chyldren of Israel thy seruauntes, and knowledge the synnes of the chyldren of Israel, which we haue committed agaynste thee.

And I & my fathers house haue sinned also. We haue bene corrupte vnto thee, in that we haue not kept the commaundementes, statutes & lawes, whiche thou comaundedest thy seruaunt Moses. Yet call to remembrance the wordes that thou comaundedst thy seruaunte Moses, and saydest: Ye ye transgresse the wil. I scatter you abroad amonge the nations. But ye turne vnto me, and kepe my commaundementes and doe the: though ye were cast oute vnto the uttermost parte of heauen yet will I gather you from thence, and will bringe you from thence, euen vnto the place, & I haue chosen for my name to dwell there. They are thy seruauntes, and the people whom thou hast deliuered thorow thy great power & mightie hande. O Lord, let thyne eares herke to the prayer of thy seruaunte, and the prayer of thy seruauntes, whose desire is to feare thy name, & let thy seruaunt prosper this daye, and graunte hym mercye in the sight of thys man: for I was the kynge's buttelar.

The. ii. Chapter.

Nehemiah had obtained letters of Artaxerxes he cometh to Jerusalem, & buyldeth the wall.

# buylded agayne Nehemiah. Fo. cxxix.

**I**n the moneth \* Assan in the twentieth yere of kynge Artaxerxes, when the wyne stode before him, I toke vp the wyne, and gaue it vnto the kynge & I was heuy in his presence. Then sayd the king vnto me: why lokest thou so sadly? Thou art not sicke, that is not the matter, but thou art heuy herted. Neuertheles I was sore affayed & sayd vnto the king: God saue the kynges lyfe for euer, I shoulde I not loke sadly: the citie of my fathers buryall lyeth waste & the gates therof are consumed with fyre. Then sayd the king vnto me: what is the thy request? then made I my prayer to the God of heauē, & sayd vnto the kyng: yf it please the kyng, and yf thy seruaunt be fauoured in thy sighte. I beseeke the sende me in to Iuda vnto the ctyte of my fathers buryall, that I maye buylde it.

**B** And the kyng sayde vnto me, and so dyd the quene that sat by him: how longe shall thy iourney continue, and whē wilt thou come agayne? And it pleased the kinge to sende me, & I let him a tyme, & sayd vnto the king: yf it please the kyng, let him geue me letters to the capitaynes beyonde the water, that they maye conueye me ouer, tyll I come into Iuda: and letters vnto Asaph the Lord of the kinges wood, that he maye geue me wood for beames to the gates of the palace, whiche are harde on the house, and harde on the walles of the ctyte, & for the house that I shall entre in to. And the kyng gaue me accordyng to the good hande of God vpon me: And whē I came to the captaynes beyonde the water, I gaue them the kinges letters. And the kyng sent capitaynes and horsemen wyth me.

**C** But when Sanabalat the Horonite & Tobiah the seruaunt of the Ammonites heard that, it greued the sore, that there was come a man whiche soughte the welth of the children of Israel. And whē I came to Ierusalē, and had bene there thre dayes, I gat me vp in the nyght season, & a fewe men wyth me: for I tolde no man what God had geuen me in my hert to do at Ierusalē: & there was not one beast wyth me, save it that I rode vpon. And I rode by nyghte vnto the valley porte before the Dragon well, &

to the Dongeporte, and considered the walles of Ierusalē that were broken downe, and the portes therof consumed with the fyre. And I wēt ouer vnto the wellporte, & to the kynges condyte, and there was no rowme for my beast, that it coulde go vnder me. The wēt I on in the nyghte by the wylde wyde, & considered the wall, and turned back & came home agayne to the valley porte.

**D** And the rulers knewe not whither I wēt or what I dyd: for hetherto had I not tolde the Jewes and the prestes, the councelers & the rulers, & the other that laboured in the worcke. And I sayd vnto the: ye see the miserie that we are in, how Ierusalē lyeth waste, & howe the gates therof are bzant with fyre, come let vs buylde vp the walles of Ierusalē, that we be no more a rebuke. And I tolde the of the good hande of my God which was vpon me: & the kynges wordes that he had spoken vnto me. And they sayd: then let vs get vp, & buylde: and theyr handes were strengthened to good.

But when Sanabalat the Horonite, and Tobiah the seruaunt of the Ammonites, and Gesein the Arabian herde it, they laughed vs to skorne, and despised vs, & sayde: what is this that ye do? Wyl ye fall awaye agayne fro the king? Then answered I them, and sayde: the God of heauen he it is that causeth vs to prosper: and we be his seruautes. Let vs get vp and buylde. As for you, ye haue no porcion nor right nor remembrance in Ierusalē.

## The. iiii. Chapter.

The nombre of them that buylde the walles.

**A**nd Eliafib the hie prest gat hym vp with his brethren the prestes, and buylde the Shepegate. They repared it, and set vp the dores of it: euen vnto the tower Sheah repared they it, namely vnto the \* tower of Hananeel. Nexte vnto hym buylde the men of Iericho. And besyde him buylde Sachur the sonne of Amri. But the fylliposte dyd the chyldren of Asanah buylde, they couered it, and set on the dores, lockes and barres of it. Nexte vnto him buylde Barnioth the sonne of Uziah the sonne of Hakoz. Nexte vnto him buylde Mosolam the sonne of Barachiab the sonne of Mesefabeel.

r. i.

Nexte

Jer. 31. 9.  
Sacha. 14. 6



# Jerusalem is.

# ii. Eldras.

Neste vnto him buylded zador the son of Baana. Neste vnto him buylded they of Thekua. But their greate men put not their neckes to the seruice of their Lorde.

**B** The Oldegate buylded Jehotadah the sonne of Paseah, and Mosolam the sonne of Besodiah they couered it, and set on the dozes, lockes and barres of it. Neste vnto the buylded Malatiah of Gibeon, and Fadon of Merano, me of Gibeon and of Masphah for the seate of the captayne on this syde the water. Neste vnto him buylded Asiel sonne of Barhatah the goldsmith. Neste vnto him buylded Hananiah the \* Apotecarys sonne, and they repayred Jerusalem vnto the brode wall. Neste vnto him buylded Raphatah the sonne of Hur, the ruler of y<sup>e</sup> halfe quarter of Jerusalem. Neste vnto him buylded Jedabiah the sonne of Haremath ouer against his house. Neste vnto him buylded Hatus the sonne of Hasaboniah. But Melchia the sonne of Martin, and Hasub y<sup>e</sup> sonne of Bahath Moab buylded the other pece, and the tower besyde the forname. Neste vnto him buylded Selum the sonne of Balohes the ruler of the halfe quarter of Jerusalem, and his daughters.

The valley gate buylded Hanun, & the citelins of Zanoah. They buylded it, and set on the dozes, lockes & barres therof, and a thousande cubytes on the wall, vnto the Dongepoorte. But the Dongepoorte buylded Melchia y<sup>e</sup> sonne of Rechab, the ruler of the fourth parte of \* the vineyardes: he buylded it, & set on the dozes, lockes & barres therof. But the Wellgate buylded Selum the sonne of Cholholah, the ruler of y<sup>e</sup> fourth parte of Masphah. He buylded it: and couered it, & set on the dozes, lockes, & barres therof, & the wall vnto the pole of Siloah by the kynges garden, vnto the Steppes that go downe from the citty of Dauid. After him buylded Nehemiah the sonne of Albok, the ruler of the halfe quarter of Bethzur, vntill the other syde ouer against the sepulchres of Dauid, and to the pole Asua & vnto the house of the myghtye.

**E** After hym buylded the Leuites, Rehum the sonne of Sami. Neste vnto him

buylded Hasabiah the ruler of the halfe quarter at Beilah in his quarter. After him buylded their brethzen, Banai the sonne of Benadad, the ruler of the halfe quarter of Beilah. After hym buylded Ezer the sonne of Josua y<sup>e</sup> ruler of Masphah the other pece harde ouer against the harness corner. After him buylded Baruch the sonne of Zabat the other pece worshypfully and cosly, from the corner vnto the dore of y<sup>e</sup> house of Eliasib y<sup>e</sup> hie prest. After hym buylded Harimuth the sonne of Azariah the sonne of Haros the other pece, from the dore of the house of Eliasib euen as longe as the house of Eliasib extended. After him buylded the prestes, the men of the countre. After him buylded Benjamin and Hasub ouer against their house. After them Asariah the sonne of Masiah the sonne of Ananiah neste vnto his house. After him buylded Benui the sonne of Benadad the other pece from the house of Asariah vnto the turning, and vnto the corner.

After him buylded Phalel the sonne of Asai ouer against y<sup>e</sup> corner and the hye tower, whiche lieth out ouer fro the kynges house, besyde the courte of the prison. After him Phadaiah the sonne of Pharos (as for the Aethinims they dwelt in Ophel, vnto the watergate, towarde the east where the tower lyeth out.) After him buylded they of Thekua the other pece ouer against the greate tower, that lyeth outwarde, & vnto the wall of \* Ophel.

But from the Hozlgate forth buylded the prestes, euery one ouer against his house. After the buylded Zador the sonne of Emer ouer against his house. After hym buylded Semeiah the sonne of Sechaniah the keeper of the eastgate. After hym buylded Hananiah the sonne of Selemiah, and Hanun the sonne of Zalaph the syte, the other pece. After him buylded Mosolam the sonne of Baruchiah ouer against his chest. After him buylded Melchia y<sup>e</sup> goldsmithes sonne, vntill y<sup>e</sup> house of the Aethinims, and of the merchautes ouer against the counsell gate, & to the parlet in the corner. And betwene the parlour of the corner vnto y<sup>e</sup> Shepegate buylded the goldsmithes and the merchautes.

**The**

Some  
reade, the  
sonne of  
Baracai.

Some re-  
ade, Beth  
zachara.

2. Mill.

# buylded agayne Nehemiah. Fo. cxx.

## The. iiii. Chapter.

*The buylding of Ierusalem is hyndred and let, but the Jewes buylde it beyng ready hartely: let the enemyes should faile them.*

**B**ut when Sanabalat hearde that we buylde the wall, he was wroth and toke greete indignacion and mocked the Jewes, and said befoze his brethre, and the hoste of Samaria: what do the impotent Jewes & shall they be thus strengthened: shall they offte: shall they persourme it in one daye & shall they make the stones whole agayne that are brought to dust, and brett: And Tobiah the Ammonite beside him sayde: let the buylde on, if a force go vp, he shal breake downe their stony wall. Heare O thou our God, howe we are despised, turne their shame vpo their owne heade, that thou mayest geue them ouer into despisyng in the lād of their captiuite. Couer not their wickednesse, and put not out their sinne from thy presence: for they haue prouoked & buylders. Yet buylde we the wall, and ioynded it whole together, vnto the halfe heyghe. And the people were well mynded to labour.

**B**ut when Sanabalat, and Tobiah, and the Arabians, & Ammonites, & Al-bodites hearde that the walles of Ierusalem were made vp, and that they had begonne to stoppe vp the gappes, they were very wroth, & conspired al together to come & fight agaynst Ierusalem, & to make an hinderaunce therin. Neuertheles we made our prayer vnto oure god, and set watchme vpo the wall daye and nyght ouer agaynst them. And Iuda said: the strength of the bearers is to feble, & there is to much dust, we are not able to builde on the wall. And oure aduersaries thought: they shall not know nether se, tyll we come in the myddes amonge the, and slaye them, and hynder the worke. But when the Jewes that dwelt besyde them, came out of all the places where they dwelt aboute vs, & tolde vs as good as ten tymes, then set I the people after their kynteds with their swordes, speares & bowes beneth in the lowe places behynde the wall, & looked, and gat me vp, and sayd vnto the chiefe men and rulers, and to the other people: be not ye afrayed of the & thinke vpon the greate worde whiche ought

to be feared: and fyghte for poure brethren, sonnes, boughters, wyues, and houses. Neuertheles when oure enemyes hearde that we had gotten word of it, God broughte their counsell to nought, and we turned all agayne to the wall, euery one vnto his labour. And fro that tyme forth it came to passe, that the halfe parte of the yongemen dyd the labour, & the other halfe parte helde the speares, shyldes, bowes, and brestplates: & the rulers stode behynde all the house of Iuda, whiche buylde on the wall, & bare burthens, from those that laded them. With one hande dyd they the worke, and with y other helde they their weapen. And euery one that buylde, had his swerde girded by his syde, and so buylde they. And the trespeters stode besyde me.

And I sayde vnto the principall men, and rulers, and to the other people: the worke is greete and large, and we are separated vpo the wall one farre from another. Loke in what place howe ye heare the noyse of the trompet, resort ye thither vnto vs. \* Oure God shall fight for vs, and we will be labouringe in the worke. And the halfe parte of the helde the speares from the moynynge spring, tyll the starres came forth: And at the same tyme sayde I vnto the people: euery one abyde with his seruaunt at Ierusalem, that in the night season we maye geue attendaunce to the watch, and to labour on the daye tyme. As for me and my brethren, and my seruantes, & the men of the watch behynde me, we put neuer of oure clothes, so muche as to washe oure selues.

## The. v. Chapter.

*The people are vexed with hunger. Nehemiah toke brother Murye. He requyred not the luyngs of a captain.*

**A**nd there arose a greete complainte of y people, & of their wyues agaynst their brethren the Jewes. And there were some that sayde: oure sonnes & boughters are to many, let vs take corne for them & eate, that we maye lyue. Some sayd: let vs set oure landes, vineyardes and houses to pledge, & take vp corne & y dearth. But some sayd: let vs borrowe

money



# Jerusalem is.

# ii. Eldas.

money of the kynges tribute for oure landes and vineyardes. Now are oure brethrens bodies as oure owne bodies and their chyldren as oure chyldren: els shoulde we subdue oure sonnes and doughters into bondage, and some of oure doughters are subdued already, \* and no strength is there in oure handes, and other men shall haue oure landes and vineyardes.

After the  
Debiu,  
some re-  
ader: & we  
haue not  
wherein to  
redeame  
them.

But  
Deu. 3. 1.

But whē I hearde their complaynte and such wordes, it displeased me sore, and I aduised so in my mynde, that I rebuked the counceilers, and the rulers, and sayd vnto them: \* wyl ye requyre vsurp one of another? And I brought a greate congregacion agaynst the and sayde vnto the: we (after oure abyltye) haue boughte oure brethren the Jewes, whiche were solde vnto the Hethen. And wyl ye sell youre brethren, whome we haue boughte vnto vs? Then helde they their peace, & coulde fynde nothing to answer.

And I sayde: It is not good that ye do. Oughte ye not to walke in the feare of God, because of the rebuke of y<sup>e</sup> Hethen oure enemyes? I and my brethren, and my seruantes haue lent them money and corne: but as for vsurp, let vs leaue it. Therefore this same daye se that ye restore the their lades agayne, their vineyardes, oyle, gardens & houses, & the hundred parte of the money of the corne, wyne and oyle that ye haue wonne of the. Then sayde they: we wyl restore them agayne, and wyl requyre nothyng of them, and wyl do as thou hast spoken. And I called the prestes, & toke on oath of them, that they shoulde do so. And I shoke my lappe, and sayd: God shake out euery mā after the same maner fro his house and labour, that mainteyneth not this worde: euē thus be he shake out, and voyde. And all the congregacyon sayd: Amen, and prayled the Lord. And the people dyd so.

Deu. 3. 1.

\* And fro the tyme forth that it was committed vnto me to be a captayne in the lande of Iuda, namely from the twentypeth yere vnto the two and thyrtyeth yere of kyng Achazetles (that is twelue yere) I and my brethren lyued not of such sustenance as was geuen to a captayne: for the olde captay-

nes that were before me, had bene charitable vnto the people, and had taken of them bread and wyne, and for the ryces of synner: pea and their seruantes had oppressed the people. But I laboured also in the worke vpon the wall, and boughte no lande. And all my seruantes came thither together vnto the worke. Moreover there were at my table an hundred and fiftie of the Jewes and rulers, whiche came vnto me, from among the Hethen, that are aboute vs. And there was prepared me dayly an oxe, and fyve chosen shepe, and bydes, and euery once in ten dayes a greate summe of wyne. Yet requyred not I the lyuynge of a captayne: for the bondage was greuous vnto the people. \* Thyncke vpon me my God vnto the best, accordynge to all that I haue done for this people.

1. Chr. 4.  
2. Chr. 34.

## The vi. Chapter.

The sayd vnto ye yet agayne vpon the wall and fette.

**A**nd whē Sanabalat, Tobiah and Geselem the Arabia, & the other of oure enemyes heard that I had buylded the wall, & that there were no mo gappes therein (howbeit at the same tyme had I not hanged the dozes vpon the gates) Sanabalat & Geselem sent vnto me, sayinge: come and let vs mete together \* in the villages vpon the playne of the cypre. And neuertheles they thoughte to do me euell. Notwithstandynge I sent messengers vnto them, sayinge: I haue a greate busynes to do, I cannot come downe. The worke shoulde stāde still, yf I were neglygent, and came downe to you. Howbeit they sent vnto me as good as foure tymes after y<sup>e</sup> same maner. And I gaue the same answer. The sent Sanabalat his seruante vnto me the fyfth tyme, wth an open letter in his hande, wherin was wyrtten: it is tolde the Hethen, & Geselem hath sayde it, that thou and the Jewes thinke to rebell: for the whiche cause thou buyldest the wall, and wylt be their kyng in these matters, & hast ordeyned the prophetes to preach of the at Jerusalem, and to saye: he is kyng of Iuda.

After the  
Deu. 3. 1.  
Some re-  
ader: & we  
haue not  
wherein to  
redeame  
them.

Now shall this come to the kynges eares:

# buylded agayne Nehemiah. Jo. cxxxi

entes: come nowe therfore, and let vs take our counsell together. Neuertheles I sent vnto him, saying: there is no suche thynge done as thou sayest: thou hast sayned it out of thyne owne hert. for they were all mynded to make vs afrayed sayuge: they shall withdraue their handes frome the worke, that they shal not labour. Howbeit I streng-  
**C**thed my hande the more. And I came vnto the house of Semiaiah the sonne of Delaiah the sonne of Shehetebeel, & he had shut him selfe within, and saide: let vs come together in to the house of God, euen vnto the myddes of the temple, and shutte the dozes of the temple: for they wyl come to slaye the, yea euen in the night will they come to put the to death. But I sayd: should any such mā as I saye who is that, being as I am, that wyl go in to the temple, to saue his life? I wyl not go in.

for I perceaued, that God had not sent him: Yet spake he propheticie vpon me, neuerthelesse Tobiah and Sanabalat had hired him for money. Therfore toke he the money, that throughte feare I should so do, & synne: that they might haue an euell reporte of me, to blasphem me. My God thinke thou vpon Tobiah and Sanabalat accordynge vnto these their workes, and of the prophet Hoadiah and of the other Prophetes, that wolde haue put me in feare.

And the wall was fynished on the fife and twentye daye of the moneth \* Elul, in two and fyfthe dayes. And when all oure enemies hearde therof, all the heis-  
**D**th that were aboute vs, were afrayed, and their courage sayled them: for they perceaued, & this worke came of God. And at the same tyme were there many of the chese of Juda, whose letters wete vnto Tobiah, and from Tobiah vnto them (for ther were many in Juda that were sworne vnto hym: for he was the sonne in lawe of Sechaniah the sonne of Arah, and his sonne Jehohanan had the doughter of Mosolami the sonne of Barachiah and they spake good of hym before me, & tolde hym my wordes) and Tobiah sent letters, to put me in feare.

## The. vii. Chapter.

After the wall was buylded in the watch apoynted. They that returned from the captiuitie are nombred.



On when we had buyl-  
**N**ded the wall I hanged on the dozes, & the porters syngers and Leuites were appointed. And I commaunded my brother Hanani, and Hananiah the ruler of the palace at Jerusalem: for he was a saythfull man, and feared God more then dyd many other, and I sayde vnto them: let not the gates of Jerusalem be opened vntyll the sonne be whote. And whyle they are yet stadyng in & watch, the dozes shall be shut and barred. And there were certayne citsens of Jerusalem apoynted to be watchmē euery one in his watch, and aboute his house. As for the cylie, it was large of rowme, & greate, but the people were fewe therein, and the houses were not buylded.

And my God gaue me in my hert, that I gathered together the principall men and the people to nombze them and I founde \* a regystr of the nombze of them, whiche came bp afoze out of the captiuite: and founde wyrtten therein: \* these are the sonnes of the lande that went bp from the captiuitie of the caryng awaye (whom Nabuchodonosor the kynge of Babilon had brought awaye) and came agayne to Jerusalem & Juda, euery one vnto his cylie, which came with zorobabel: Iesua, Nehemiah, Alariah, Raamiah, Rahamani, Hardochee, Belsan, Hesparrath, Be-  
**S**guai, Rahum and Baanah.

This is the nombze of the men of the people of Israel. The chyldzen of Pharoos were two thousande, an hundred & two and seuentye: the chyldze of Saphattiah, thze hundred & two & seuentye: the chyldze of Arah, syxe hundred and two & fiftye: the chyldzen of Pahath Moab among the chyldze of Iesua and Joab, two thousand, eight hundred, and eigh-  
**C**tene: the chyldzen of Elam, a thousand, two hundred and foure and fyfte: the chyldzen of Zathua, eyght hundred and syxe & fortye, the chyldze of Zachai seuē hundred & thze skore: & chyldze of Banu syxe hundred and eight & fortye: the chyldze of Bebai, syxe hundred & eyght and twētye: & chyldzen of Bigad, two thousand, thze hundred and two and twētye: the chyldzen of Adoniam, syxe hun-  
**t.iii.** dzed

Some reade, the boke of Genealogie. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



# The lawe is read

# Rehemiab

died and seuen and thre skore: the chyldren of Begoat, two thousande, & seuen and thre skore: the chyldren of Abin, fyve hundred and fyue and fyfte: the chyldren of Ater sonne of Hezekiah, eyght and nyentye.

**D** The chyldren of Hasom, thre hundred and eyghte and twentye: the chyldre of Bezai, thre hundred and foure & twentye: the chyldren of Bariph, an hundred and twelue: the chyldre of Gibeon, fyue and nyentye: the me of Bethlehem and Bethophah, an hundred and eyght and foure skore: the me of Anathoth, an hundred and eyght and twentie: the men of Beth Anmoth, two & fortye: the men of Bariah Jarim, Cephirah & Beeroth, seuen hundred and thre and fortye: the men of Ramah and Gaba, fyve hundred and one and twentye: the me of Machmas, an hundred and two and twentye: the men of Bethel and Ai, an hundred & thre and twentye: the men of Nebo, an hundred and two and fyfte: the chyldre of the other Glam, a thousande, two hundred and foure and fyfte: the chyldren of Barim, thre hundred and twentye: the chyldren of Jericho: thre hundred and fyue and fortye: the chyldre of Lodhabid & Ono, seuen hundred & one and twentie: the chyldre of Senaah, thre thousande, nine hundred and thyrtye.

**E** The preestes. The chyldren of Jaddah of the house of Iesua, nyne hundred and thre and seuentye: the chyldre of Emer, a thousande and two and fyfte: the chyldre of Phashtur, a thousande two hundred and seuen and fortye: the chyldren of Barim, a thousande and seuentene. The Levites. The chyldren of Iesua of Cadmuel among the chyldren of Hodnah, foure and seuentye. The syngers. The chyldren of Asaph, an hundred and eyght and fortye. The porters: The chyldren of Seluin, the chyldren of Ater, the chyldren of Talmon, the chyldren of Acub, the chyldren of Barita, and the chyldren of Gobai, all together an hundred and eyght and thyrtye.

The Aethiunims. The chyldren of ziha, the chyldren of Hasupha, the chyldren of Tebahoth, the chyldren of Ceros, the chyldren of Sia, the chyldren of Phadon, the chyldren of Lebanah,

the chyldren of Hagaba, the chyldren of Halmat, the chyldren of Hanah, the chyldren of Gidel, the chyldren of Gether, the chyldren of Raia, the chyldren of Razin, the chyldren of Secodai, the chyldren of Gelsem, the chyldre of Ama, the chyldren of Phasrah, the chyldren of Belai, the chyldren of Beniam, the chyldren of Pephulafun, the chyldren of Bachur, the chyldren of Bachphas, the chyldren of Pathur, the chyldren of Bazlith, the chyldren of Mahida, the chyldren of Parla, the chyldren of Becos, the chyldren of Siffera, the chyldren of Chamah, the chyldren of Azziah, the chyldren of Hatipha.

The chyldren of Salomons seruantes: The chyldren of Sotai, the chyldren of Sophereth, the chyldre of Pharida, the chyldren of Jaala, the chyldren of Barcon, the chyldren of Gidel, the chyldren of Saphattah, the chyldren of Hatil, the chyldren of Pochereth of zabaim, the chyldre of Anon. All the Aethiunims and the chyldren of Salomons seruantes, were thre hundred and two and nyentye.

**F** And these wente by also of the Gela, Thol Parla, Cherub, Adon and Ciner: but they coude not shewe their fathers house nor their sede, whether they were of Israell. The chyldren of Balatah, the chyldren of Tobiah, the chyldren of Secoda, fyve hundred and two and fortye. And of the preestes the chyldren of Habatah: the chyldren of Hacos, the chyldren of Bersilai, whiche toke one of the daughters of Bersilai the Gileadite to wyfe, and was named after their name. These soughte the register of their generacion when they founde it not, they wote put from the presthode. And Sathielatha sayde vnto them, that they shoulde not eate of the most holy, tyll there came by a great with the lyght and perfectioun.

The whole congregacion as one me, was two and fortye thousande thre hundred, & thre skore: besyde their seruantes and maydes, of whom there were seuen thousande, thre hundred and seuen and thirte. And they had two hundred and seuen and fortye syngers of men and women, seuen hundred and fyve and thyrtye hofes, two hundred and

# The lawe is read Nehemiah. Fo. cxxxiij.

and fyue & fortye spules, foure hundred  
and fyue & thyrtye Camels: fyve thou-  
sande, seuen hundred & twentye asses.

And certayne of the auncient fathers  
gaue vnto þe worcke. Hathirathah gaue  
to the treasure a thousand drames, fif-  
tie basens, fyue hundred & thyrtye pre-  
stes garmentes. And some of the chiefe  
fathers gaue vnto the treasure of the  
worcke, twentie thousande drammes,  
two thousande and two hundred ponde  
of syluer. And the other people gaue  
twenty thousande drammes, and two  
thousande ponde of syluer, and seuen  
and thre score prestes garmentes. And  
the prestes and Leuites, the porters,  
the syngers, and the other of the peo-  
ple, and the Aethiunims, and all Israell  
dwelt in theyr cyties.

## The. viii. Chapter.

¶ Eshaz gathereth together the people and readeth  
to them the lawe. They kepe the feast of tabernacles  
of boches.

**N**ow when the seuen moneth  
druen nye, and the children of  
Israell were in their cyties,  
all the people gathered the  
selues together as one man vpon the  
strete before the watergate, and sayde  
vnto Eshaz the scribe, that he shoulde  
fetche the boke of the lawe of Moses,  
which the Lord comaunded to Israell.

¶ And Eshaz the preaste brought the  
lawe before the congregacion both of men  
and women, and of all that coulde vn-  
derstande it, vpon the fyrst daye of the  
seuenth moneth, and red therein in the  
strete that is before the watergate, fro  
the morning vntyll the noone daye be-  
fore men and women and such as coulde  
understande it: and the eares of all the  
people were inclined vnto the boke of  
the lawe. And Eshaz the scribe stode  
vpon an hye pulpit of wod, which they  
had made for the preachinge, and besyde  
him stode Mathathiah, Semai, Ana-  
mah, Azab, Melchiah, and Maasethah,  
on his ryghte hande: and on his lefte  
hande stode Phadaiah, Misael, Mel-  
chiah, Basum, Pasebadanah, zachary  
and Babilan.

¶ And Eshaz opened the boke before  
all the people, for he stode aboue all  
the people. And when he opened it, all  
the people stode by. And Eshaz pray-

sed the Lord the greate God. And all the  
people answered Ame, Ame, with their  
hades by, and bowed them selues, and  
worshipped the Lorde with their faces  
to the grounde. And Iesua, Baani, Se-  
rabbah, Jamin, Acuba, Sebatthai, Ho-  
dajah, Maasiah, Celita, Azariah, Jo-  
zabed, Hanan, Phalajah, and the Leui-  
tes, caused the people to geue hede vnto  
the lawe, and the people stode in their  
place. And they red in the boke of the  
lawe of God distinctly and playnly, so  
that men vnderstode the thinge that  
was red. And Nehemiah (which is Ma-  
thirathah) and Eshaz the prest & scribe,  
be, and þe Leuites that caused the peo-  
ple to take hede, sayde vnto all the peo-  
ple: this daye is holy vnto the Lorde  
poure God: be not ye sozpy therfore, and  
wepe not. For all the people wepte whē  
they herde the wordes of the lawe.

¶ Therfore sayde he vnto them: \* go  
poure waye, & eate the fat, and dryncke  
the swete, and sende parte vnto the alfo  
that haue not prepared them selues: for  
this daye is holy vnto our Lord, be not  
ye sozpy therfore: for the ioye of the lord  
is poure strength. And the Leuites still-  
ed all the people, and sayd: holde poure  
peace for the daye is holy, here not ye  
poure selues. And all the people wente  
their waye to eate and dryncke, and to  
sende parte vnto other, and to make  
greate myzth, because they had vnder-  
stande the wordes that were declared  
vnto them.

¶ And on the nexte daye were gathered  
together the chiefe fathers amonge all  
the people and the prestes and Leui-  
tes, vnto Eshaz the scribe, þe he shoulde  
teach them the wordes of the lawe. And  
they founde wrytten in the lawe \* howe  
that the Lord had comaunded by Moses  
that the childre of Israell shoulde dwell  
in boches in the feast of the seuenth mo-  
neth. And so they caused it be declared  
& proclaimed in all their cyties, & at Je-  
rusalem, saying: go by vnto the mound  
& fetch Olyue braunches, Mynebraun-  
ches, Myrtbraunches, Palmebraunches,  
and braunches of thicke trees, to make  
boches as it is wrytten.

¶ And the people went by, and sette  
them, and made them boches, euerp one  
vpon the rofe of his house, and in their  
courtes,



# Exod. ii. Exodus. monytheth and

courtes, and in the courtes of the house of God, and in the strete by the water gate, & in the strete by porte Ephraim. And all the congregacion of them that were come agayne out of the captiuite, made bothes, & dwelt therein: for sence the tyme of Josua & sonne of Nun vnto this daye, had not the chyldzen of Israel done so, and ther was very greate gladnesse. And euery daye fro the fyrst daye vnto the last, red he in the boke of the lawe of God. And seuen dayes helde they the feast, and on y eght daye they gathered together, accordynge vnto the maner.

## The. ix. Chapter.

The people repent and forsake theyr straunge wynges. Exodus reuoketh the benedictes: of God and the synnes of the people.

**A**t the foure & twentye daye of this moneth came y chyl dre of Israel together with fastinge & sack clothes, & erth bpō thē, and separated the sede of Israel from all the straunge chyldzen & stode & knowleged their synnes, and the wyckednesses of their fathers, & stode bp in their place, & red in the boke of the lawe of the Lorde their God foure tymes on the daye, and they knowleged, & worshipped y Lord their God foure tymes on the daye. And the Leuites stode on hys, namely Iesua, Bani, Cadmiel, Sabanah, Buni. Sarebiah, Bani & Chanani, & cryed loude vnto the Lorde their God. And y Leuites, Iesua Cadmiel Bani Sabanah Serebiah Bodiab Sabamah, Phathahiah, sayd: Stande bp prayse y Lord yourre God for euer: and let thanks be geue vnto the name of thy gloze, which excelleth all thankesgeuinge & prayse. Lord, y alone haste made heauen, & the heauen of al heuens, with al their host, the erth and al y is therein, the sea and al that is therein: thou geuest lyfe vnto al, and the host of heauen bow them selues vnto the. Thou art the Lord God, that hast chosen Abram, and broughtest him out of Chaldea, & calledst hym Abraham and foundest his hert faithfull before the: & madest a couenaunte with him to geue vnto his sede the lande of the Cananites, Hethites, Amorites, Phereites, Jebusites and Geragesites,

& hast made good thy wordes: for thou art righteous: and hast considered the mysery of our fathers in Egypte, and heard theyr complaynte by the reed sea, and shewed tokens and wonders vpon Pharao, and on all his seruantes, and on all the people of his lande: for thou knewest that they were presumptuous and cruell againste them, and so madest thou the a name as it is this daye. And the reed sea diddest thou deuide in sun, dre before them, so that they wente thow the middes of the sea dre showed: and theyr persecuters thre west thou in to the depe as a stone, in the mighty waters, and leddest them on the daye tyme in a cloudy piller, and on the nyght sea: son in a piller of fire, to shew them light in the way that they wente.

\* Thou camest downe also vpon C mounte Sinai, and spakest vnto them from heauen, & gauest them ryght iudgements, true lawes, good commaundementes and statutes, and declaredst vnto them thy holy Saboth, and commaundest them preceptes, ordinaunces, and lawes, by Moses thy seruant: and gauest them bread from heauen when they wer hongry, and broughtest forth water for them oute of the rocke when they were thyrsty: and promisedst the, that they shoulde go in, and take possession of the lande, ouer whiche thou haddest lyfte bp thine hande for to geue them.

But our fathers were proude and hardnecked, so that they folowed not y commaundementes, and refused to heare, and were not mynde full of the wonders that thou dydest for them: but became obstinat and heady in so much that they turned backe to their bondage in theyr dysobedyence. But thou my God forgauest, and wast gracious, mercifull, pacient, and of greate goodnesse, and forsokest them not. And though they made a moulted calfe (and sayde: This is thy God, that broughte thee oute of the lande of Egypte) and vpd grete blasphemies, yet forsokest thou them not in the wyldernes, accordynge to thy great mercy. And the cloudy piller departed not fro the on y day tyme to lead them y way, nether y piller of fire in the nyght season, to shew them lyght in the way.

1. Chr. 8. b.  
1. Chr. 58. b.

Gene. xi. b.  
1. Gen. 17. a.

Gen. 28. b.

way that they went.

And thou gauest them the good spirite to enforce them; \* and withheldest not thy Hanna from theyr mouthe; \* & gauest them water when they wer thir: syte. fortye yeares longe madest thou prouision for them in the wyldernes, so that they lacked nothing: \* theyr clothes waxed not olde, and theyr fete swelled not. And thou gauest them kyngdomes & nations, & partedst the accor: dyng to theyr porcions, so that they possessed the lande of Sehon kyng of Helebon, & the lande of Og the kyng of Basan. \* And theyr chyldren multipliedst thou as the starres of heauen, and broughtest the into the land wher of thou haddest spoken vnto theyr fathers, that they shoulde go into it, and haue it in possession.

And the chyldren went in, and possessed the land, and thou subdudest befoze them the inhabytoures of the lande, euen the Cananites, and gauest them in to theyr hande, and theyr kynges and the people of the lande, that they myght do with the what they would. And they wanne theyr stronge cyties, and a fat lande, and toke possession of houses that were full of all maner goodes, welles dygged oute, bynepardes, oylegardens, and many frutfull trees; and they ate and were fylled, and became fat and lyued in welch thorow thy great goodnes. Neuertheles they wer disobedient, and rebelled agaynst the, and caste thy lawe behynde theyr backes, and slewe thy prophetes (whiche exorted them so earnestly, that they shoulde couert vnto thee) and byd great blasphemies. Therefore gauest thou the ouer into the hand of theyr enemyes that vexed them.

And in the tyme of theyr trouble they cryed vnto the, and thou hardest them from heauen and thorow thy great mercy thou gauest them sauoures, which helped them oute of the hande of theyr enemyes. But when they came to rest, they turned backe agayne to do euell befoze the: therefore lestest thou them in the hand of theyr enemyes, so that they had the dominion ouer them. So they conuerted, and cryed vnto the, and thou heardest them from heauen, and manye tymes hast thou deliuered them accor:

dyng to thy great mercy, and testifiedst vnto them, that they shoulde turne & gayne vnto thy law.

Notwithstanding they were proud, and hearkened not vnto thy commaundementes, but spinned in thy lawes \* (whiche a man shoulde do, and lye in them) and turned the shoulder awaye, and were styffnecked, and woulde not heare. And manye yeares byddest thou forbeare the, & testifiedst vnto the thorow thy psicite, euen by the office of thy prophetes, and yet wold they not heare. Therefore gauest thou them into the hande of the nations in the landes. But for thy greates mercies sake thou hast not vtterly consumed them, neither forsaken them: for thou art a gracious and merciful God.

\* Nowe oure God, thou greates God, mightie and terribile, thou that keepst couenaunt and mercy, regarde not a litle all the trauayle that hath happened vnto vs, and our kynges, prynces, preestes, prophetes, fathers and all the people, sence the tyme of the kynges of Assur vnto this daye. Thou art ryghteous in all that thou hast broughte vpon vs; for thou hast done ryghte. As for vs, we haue bene vngodly, & our kyngs, prynces, preestes and fathers haue not done after thy lawe, nor regarded thy commaundementes, and thy earnest exhortacions where with thou hast exhorted them, and haue not serued thee in their kingdome, and in thy great goodnes that thou gauest them, and in the large and plenteous lande whiche thou gauest them, and haue not conuerted from theyr wycked woorkes. Beholde therefore are we in bondage this daye: yea euen in the lande that thou gauest vnto oure fathers, to enioye the frutes and goodes thereof, beholde there are we bondmen. And greates is the increase of it vnto the kynges, whome thou haste set ouer vs because of oure synnes, and they haue dominion ouer oure bodies and cattell, and we are in greates tribble. And in all this make wee a sure couenaunte, and wyte it, and let oure prynces, Leuytes and preestes seale it.

**The notes.**

a. This fat lande signifieth a frutefull grounde **Fat lande**, that aboundeth with all good thynges as it is sayd of fat breake of **Ascr. gen. xliij. c**

b. This



# The couenaunt ii. Efdras of the people

h. Sanctuaries are here called the princes or cap-  
taines whiche saved the people from their ene-  
mies. Jud. iii. d.

## The .x. Chapter.

¶ The names of the that sealed the couenaunt betwene  
God and the people.

**T**hese sealers were: Nehemiah (the  
sonne) Hathbucatha the sonne of Ha-  
thaliah and Zedekiah, Saraiah  
Mariah, Jeremy, Phaschur, Amariah,  
Malchiah, Hatus, Sebamah, Mal-  
luch, Barim, Merimoth, Obadiah, Da-  
niel, Jethon, Saruch, Bofolam, Abiah  
Blamir, Maasiah, Belgai and Se-  
meiah: these were preestes. The Leui-  
tes were: Jesua the sonne of Azariah,  
Benai amonge the chyl dren of Hena-  
dab and Cadmiel. And they brethren:  
Sechamiah, Hodiah, Celita, Phalarah,  
Hanani, Micha, Kohob, Hasabiah, Sa-  
chur, Seretiah, Sabanah, Hodiah,  
Bani and Banin. The heades of the  
people were: Phares, Phaath Moab,  
Elam, Rathua, Bani, Bomi, Asgad, Be-  
hai, Adoniah, Begoai, Adin, Ater, Beze-  
kiah, Asur, Hodiah, Hasum, Bezai, Ha-  
tub, Aathoth, Rebai, Bagphias, Bo-  
folam, Hestir, Belesabel, Jador, Jabi,  
Gua, Phalarah, Hanan, Anaiah, Holsa,  
Hananiah, Hasub, Halobes, Phaleha,  
Sobek, Behum, Halebnaah, Maasiah,  
Abiah, Hanan, Anan, Malluch, Barim  
and Baanah.

**A**nd the other people, the preestes,  
Leuites, porters, singers, Aethinims,  
and all they that had separated them-  
selues from the people in the landes vn-  
to the lawe of God, with their wiues  
sonnes & daughters, as many as could  
vnderstande it, and they lordes that  
had rule of them, receaued it for they  
brethren.

\* And they came to sweare, and to  
bynd them selues with an oth to walke  
in Goddes lawe, whiche was geuen by  
Moses the seruaunt of God, that they  
woulde obserue and doo accordyng  
vnto all the commaundementes, iud-  
gements and statutes of the LORD  
oure God: \* and that we woulde not  
geue oure daughters vnto the people  
in the lande, neither to take they  
daughters for oure sonnes. \* And of the peo-  
ple of the lande broughte ware on the  
sabbath, and all maner of bytapes to

sell, that we woulde not take it of them  
on the sabbath and on y<sup>e</sup> holy daye. \* And  
that we woulde let the seventh yere be  
fre conceyning al maner of charge.

And we decreed a statute vpon our  
selues, to geue yearly the thyrde parte  
of a ycle to the ministracion in y<sup>e</sup> house  
of oure God, namely to the shewbreds, to  
the dayly meate offeringe, to the dayly  
burnt offeringe of the sabbathes, of the  
new moones and feaste dayes, & to the  
thynges that wer sanctified, and to the  
synne offeringes, to reconcytle Israell  
with al, and to al the busines in the hou-  
se of oure God.

And we caste the lot among the prees-  
tes, Leuites and the people, for offring  
of the wod to be brought vnto y<sup>e</sup> house  
of oure God from yere to yere, after  
the houses of our fathers that it might  
be bynt at tynges appoynted, vpon the  
aultare of the Lorde oure God, as it is  
wyrtten in the lawe: and yearly to bring  
the firstlinges of oure lande, and the  
firstlinges of oure frutes of all trees,  
yere by yere, vnto the house of the  
Lorde: and the firstlinges of oure son-  
nes, & of our cattell, as it is wyrtten in  
the lawe: and the firstlinges of our ox-  
en and of oure shepe, that we shoulde  
byryge al thys to the house of our God  
vnto the preestes that mynistred in the  
house of oure God: and that we shoulde  
byryge the firstlinges of oure dowghe,  
and of oure heue offeringes, and the fru-  
tes of all maner of trees, of wyne also  
and of oyle, vnto the preestes to the che-  
stres of the house of oure God. And the  
tithes of oure lande vnto the Leuites,  
that the Leuites myghte haue the ty-  
thes in al y<sup>e</sup> cytyes of our ministracion.

And the preestes the sonne of Aaron  
shall with the Leuites haue also of the  
tythes of the Leuites, so that the Leui-  
tes shall byryge by the tythes of they  
tythes vnto the house of oure God to  
the chest in y<sup>e</sup> treasure house. For y<sup>e</sup> chil-  
dren of Israell and the children of Le-  
ui shall byryge by the heue offeringes of  
the corne, wyne and oyle vnto the che-  
stres. And there shalbe the vessels of the  
sanctuarie, and the preestes that myni-  
ster, and the porters and singers, that  
we forsaue not the house of oure God.

## The .xi. Chapter.

Jer. 14. 8. f.  
ii. par. 2. d.

Gen. vii. 1.

ii. Cl. 2. 11.

And the temple in Jerusalem was builded and  
who in the cyties of Iuda

**A**nd the rulers of the peo-  
ple dwelte at Ierusalem.  
But y other people cast  
fortes therfore, so that  
amonge fell one parte  
went to Ierusalem into  
the holy cyrie to dwell, and nyne par-  
tes in the cyties. And the people than-  
ned all the menne that were willinge to  
dwelle at Ierusalem.

These are the headres of the land that  
dwelt in Ierusalem and in the cities of  
Iuda: And euery one dwelte in his por-  
tion, and in theyr cyties of Israell,  
the preestes, Leuites, the Bethinims, &  
the chyldren of Salomons seruautes  
And at Ierusalem dwelte certayne of  
the chyldren of Iuda and of Benia-  
min.

\* Of the chyldren of Iuda: Athaiah  
the sonne of Asaiah the sonne of Zacha-  
ry, the sonne of Amariah, the sonne of  
Saphariah, the sonne of Mahalaieell,  
of the chyldren of Phares. And Maali-  
ah the sonne of Baruch, the sonne of  
Chai Hore, the sonne of Masara, the son  
of Adara, the sonne of Josaph, the sonne  
of Zachary, the sonne of Siloni. All the  
chyldren of Phares that dwelt at Ieru-  
salem, wer foure C. and eyght and thre  
score valeaunt men.

These are the chyldren of Benjamin:  
Sallu the sonne of Belullam, the son  
of Joeb, the sonne of Phadajah, the  
sonne of Colaiab the sonne of Mahiah,  
the sonne of Zibiel, the sonne of Alah.  
And after hym Abai, Salai nyne hun-  
dred and eyghtie and nyne. And Jo-  
ell the sonne of Zachary had the ouersight  
of them: and Iuda the sonne of Semu-  
ah ouer the seconde parte of the cyrie.

Of the preestes they dwelt: Jedajah  
the sonne of Jaiar, Jacin. Serajah  
the sonne of Belaiab, the sonne of Mo-  
selam, the sonne of Zadoe, the sonne of  
Morcatior, the sonne of Ahub, was  
prioste in the house of God: and his bre-  
thren that performed the worke in the  
house: of whome there were. C. and  
xli. And Amasai the sonne of Jeroham,  
the sonne of Mahalaieell, the sonne of A-  
maai, the sonne of Zachary, the sonne of  
Serai, the sonne of Belchiah and his

brethren, these amonge the fathers: of  
whom there wer two hundred and two &  
fourtie. And Amasai the sonne of Amasai  
the sonne of Mahai the sonne of Moso-  
lamoth, the sonne of Emer: and his bre-  
thren were valiaunt men, of whom ther  
were an hundred and eyght and twen-  
tie. And theyr ouersear was Jabbie the  
sonne of Hagdolun.

Of the Leuites: Semetah the sonne  
of Masub, the sonne of Alerkam, the son  
of Mahabiah the sonne of Boni: & Ma-  
bathai and Josabad of the chete of the  
Leuites, in the outwarde busines of  
the house of God. And Mathaniah the  
sonne of Michah, the sonne of Zabor, the  
sonne of Asaph, whiche was the prynci-  
pall to begynne the thankesgeuing vn-  
to prayer. And Bakkubiah the second  
amonge his brethren, and Abda the son  
of Sammua, the sonne of Galai, the  
sonne of Iouthun. All the Leuites in  
the holpe cyrie were two hundred  
and fourescore. \* And the porters Zebai  
and Talmon, and theyr brethren that  
kepte the portes, were an hundred and  
two and seuentie. As for the reuyn of  
Israell, the preestes and Leuites, they  
were in all the cities of Iuda, euery  
one in his inheritance.

And the Bethinims dwelt in Ophel:  
and Ziba and Galpha belonged vnto  
the Bethinims. The ouersear of the Le-  
uites at Ierusalem, was Asai the sonne  
of Baani, the sonne of Mahabiah, the  
sonne of Mathaniah, the sonne of  
Michah.

Of the chyldren of Asaph there were  
syngers about the busynes in the house  
of God: for it was the kinges commaun-  
dement concernynge them, that the syn-  
gers shoud deale faythfully euery day  
as according was.

And Mathatah the sonne of Mesela-  
bell of the chyldren of Zarah the sonne of  
Iuda norre the kinge in all maters con-  
cerning the people and theyr byllages,  
thorowe oute all theyr regions. And y  
chyldren of Iuda that were without in  
the townes of theyr lande, dwelte some  
at Batah Arbe, and in the byllages ther  
of, and at Ribon, and in the byllages  
therof: and at Cabzell, and in the byl-  
lages therof: and at Ielua, Moladah,  
Bethphalet, Hazetual, Berlabab and  
in



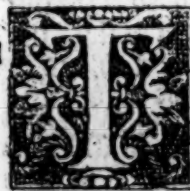
## ii. Eldras

in their byllages: and at Sikelag and Moconah, and in thei byllages: And at Enceimon, Sarah, Jerimoth, Jonoah, Odollam, and in thei byllages: At Lachis, and in the felde thereof: At Asekah, and in 5 byllages thereof: and dwelt frome Bersabe vnto the vallepe of Hebron.

The chyldren of Benjamin of Saba, dwelte at Machmas, Ita, Bethell and in thei byllages. And at Anathoth, Rob, Ananiah, Hazor, Ramah, Bethaim, Hadid, zeboim, Abalah, Lod, Otno and in the carpenters vallepe. And certayne of the Leuites that had porcions in Iuda, dwelt in Benjamin.

### The .xii. Chapter.

The preeſtes and Leuites whiche came with zojobabell to Ieruſalem are numbyed: and the walke is dede.



Here are the preeſtes and Leuites that wente by with zojobabell the ſon of Salathiel and with Jeſua: Saraiab, Jeremy, Eldras, Amariah, Meluch, Hatus, Sechaniah, Kehum, Merimoth, Abo, Genthoh, Abiah, Benjamin, Maadiab, Belgah, Semaiah, Joiarib, Jadaiah, Salu, Amok Helkiah and Jadaiah. Theſe wer the heades amonge the preeſtes and thei brethren in the tyme of Jeſua. The Leuites wer theſe: Jeſua, Bennui, Cadmiel, Sarabiah, Iuda and Nathaniah ouer the offyce of thankesgeyunge, they and thei brethren: Bakkukiah and Uni, and thei brethren, were aboute them in the watches.

Jeſua begate Joakim. Joakim begate Eliaſib. Eliaſib begate Joſada. Joſada begate Jonathan. Jonathan begate Jada. And in the tyme of Joakim were theſe the cheſe fathers amonge the preeſtes: vnder Saraiab Maraiab, vnder Jeremy Hananiah, vnder Eldras, Moſolam, vnder Amariah Jehoanan, vnder Melico Jonathan, vnder Sebaſiah Joſeph, vnder Harim Edna, vnder maraioth Helcai, vnder Adia zachary, vnder Genthoh Moſolam, vnder Abia zechari, vnder Minaiuin and Moadia Belſai, vnder Belgah Samua, vnder Semeiah Jehonathan, vnder Joiarib Nathnai, vnder Jadaiah uſi, vnder

der Selai Kelai, vnder Amok Eber, vnder Helchiah Haſabiah, vnder Jadaiah Nathanael.

And in the tyme of Eliaſib Joſada, Johanan and Jada, wer the cheſe fathers amonge the Leuites, and the preeſtes wrytten vnder the capite of Dauid the Perſian. The chyldren of Leui the principall fathers were wrytten in the Chronicles, vntyll the tyme of Jonathan the ſonne of Eliaſib. And theſe were the cheſe amonge the Leuites, Haſabiah, Serebiah and Jeſua the ſonne of Cadmiel, and thei brethren ouer agaynſte them, to geue praye and thankes, accordynge as Dauid the man of God had ordeyned it, one watche ouer agaynſte another. Nathania, Balbukiah, Obadiah, Moſolam, Calmo and Abub were porters in the watch at the threſholdes of the gates. Theſe wer in the tyme of Joſakim the ſonne of Jeſua the ſonne of Joſedec, and in the tyme of Nehemiah the captaine of the preeſte Eldras the ſcribe.

And in the dedicacion of the walle at Ieruſalem, were the Leuites ſoughte out of all thei places, that they myght be broughte to Ieruſalem, to kepe the dedicacio and gladneſſe, with thankesgeyunges, with ſynginge with Cymballes, psalteries and harpes. And the chyldren of the ſyngers gathered them ſelues together from the playne countre aboute Ieruſalem, and from the byllages of Bethophathi, and fro the houſe of Galgal, and oute of the felde of Geba and Mauieth: for the ſyngers had builded them byllages about Ieruſale. And the preeſtes and Leuites purified them ſelues, and clenſed the people, the gates and the wall.

And I cauſed the princes of Iuda to goo by vpon the wall, and appoynted two great queers of thankesgeyung whiche wente on the righte hande of the wall towards the Donggate, and after them wente Joſaiab, and halfe of the princes of Iuda, and Alaria, Eldras, Moſolam Iuda, Benjamin, Semeiah and Jeremy: a certayne of the preeſte chyldren with trompettes, namely zachari the ſonne of Jonathan, the ſonne of Semeiah, the ſonne of Nathaniah, the ſonne of Michaiab, the ſonne of zechari,

eur, the sonne of Asaph, and hys brethren, Semeiah, Asael, Belalai, Galalai, Maai, Nathanael and Juda and Hanani, with the muscalle instruments of Dauid the man of God.

And Eldras the Scribe before them, towarde the welgate, and they wente by ouer agaynste them vpon the stepes of the cytie of Dauid at the going by of the walle to the house of Dauid, vnto the watergate Eastward.

The other queer of thankesgeuinge wente ouer agaynste them, and I after them, and the halfe parte of the people vpon the wall, toward the forncagegate bywarde, vntyll the brode wall, and to the porte of Ephraim, and to the Oldegate, and to the fishgate, and to the tower of Hananeel, and to the tower of Sheah, vntyll the Shepegate. And in the pylongate stode they styll, and so stode the two queers of thankesgeuinge of the house of God, and I and the halfe of the rulers wyth me, and the preestes, namely Eliakim, Maasiah, Miniamin, Michaiiah, Elieonai, zachary, Hananiah with trompettes, Maasiah, Semeiah, Eleazar, Ussi, Jehohanan, Melchiah, Elam and Ser. And the syngers sang loude, and Iestahiah was þ ouerleat.

And the same daye were there great sacrifices offered, and they reioysed: for God had geuen them greates gladnesse, so that bothe the wyues and chyldren were ioyfull, and the mirth of Ierusalem was herd far of.

At the same tyme were there inne appointed ouer the treasure chestes (wherein were the heueofferinges, the synges and the tythes) that they shoulde gather them oute of the felde aboute the cyties, to distribute them vnto the preestes and Leuites accordinge to the lawe: for Juda was glad of the preestes, and Leuites, that they stode and wayted vpon the office of the Lord God, and the office of the purification. And the syngers and porters stode after the commaundement of Dauid and of Salomon his sonne: for in the tyme of Dauid and Asaph, were the chese syngers founded, and the songes of praisse and thankesgeuinge vnto god. In the tyme of Iozobabell and Nehemiah, byd al Israel geue porcions vnto

to the syngers and porters, euerye daye hys porcion, and they gaue thynges halowed vnto the Leuites, and the Leuites gaue thynges that were sanctified, vnto the chyldren of Aaron.

The xlii. Chapter.

Deuteronomie is read, and when they haue heard it they separte from them all strangers. &c.



At what time as þ boke of Moses was read in the eares of the people there was founde wyrtten therein, that the Ammonites and Moabites shoulde neuer come in to the congregacion of God, because they met not the chyldren of Israel wyth bread and water, and byred Balaam agaynste them, that he shoulde curse them: neuertheles oure God turned the curse in to a blessing. Now when they herde the Lawe, they separated from Israell euery one that had myrte hym selfe therein. And before thys had the preest Eliafib deliuered the chesse of the house of our God vnto hys kynsman Tobiah: for he had made hym a great chesse, and there had they afore tyme layed the meateoffringes, frankencense, vessell, and the tythes of corne, wine and oyle (according to the commaundemente geuen to the Leuites, syngers and porters) and the heueoffringes of the preestes.

But in all thys was not I at Ierusalem: for in the two and thyrtyeth yere of Artaxerxes kinge of Babilon, came I vnto the king, and after certayne dayes obtayned I licence of the kyng to come to Ierusalem. And I gat knowledge of the euil that Eliafib byd vnto Tobiah, in that he had made hym a chesse in the courte of the house of God, and it grieved me sore, and I caste forth the all the vesselles of the house of Tobiah out of the chesse, and commaunded them to cleanse the chesse. And thyrther broughte I agayne the vesselles of the house of God, the meateofferynge and the incense.

And I perceaued, that the porcions of the Leuites wer not geuen them, for the whiche cause the Leuites and syngers were Red, euerye one to hys lande for to worke. Then reprovod I the rulers, and sayde: why forsake we þ house of



## ii. Eldras

of God. But I gathered them together, and set them in their place. Then brought I all Juda the tythes of corne, wyne and oyle vnto the treasure. And I made treasurers ouer þe treasure, euen Seleniah the preest, & Sadoc the scribe, and of the Leuites Phadaiah and vnder their hande Panah the sonne of zacut the sonne of Mathaniah: for they were counted faythful, and their offyce was to distribute vnto the brethren.

\*Thinke vpon me O my God here in, and wyte not out my mercede, that I haue shewed on the house of my God, and on the officers therof.

At the same tyme sawe I some treddynge wine presses on the Saboth and byngynge in clusters, and asses laden wyth wyne, grapes, sygges, and byngynge all maner of burthens vnto Jerusalem, vpon the Sabothe daye. And I rebuked them earnestly the same day that they solde the vitayles. Ther dwelt I of Tyre also therein, which brought fyre and all maner of wate, and solde on the Saboth day vnto the chyldre of Juda and Jerusalem. Then reprovod I the rulers in Juda, and sayde vnto them: what euell thinge is this that ye do, and breake the Sabothe daye? Wyd not oure fathers euen thus, and oure God broughte all this plage vpon vs and vpon this cytye? And ye make the wrathe more yet vpon Israel, in that ye breake the Sabothe.

And it fortunod, that when the porters of Jerusalem made shadow before the Sabothe, I commaunded to shut the gates, and charged that they shoulde not be opened til after the Saboth: and some of my seruauntes set I at the gates, that there shoulde no burthen bee broughte in on the Saboth daye. Then remayned the chapmen and marchauntes once or twyse ouer nyghte without Jerusalem with all maner of wates. Then reprovod I them sore, and sayde vnto them: whye tarpe ye all nyghte aboute the wall? If ye do it once agayne, I wyl laye handes vpon you. Frome that tyme forth came they no more on the Saboth. And I sayde vnto the Leuites whiche were cleane, that they shoulde come and kepe the gates, to haue lowe the Saboth daye. Thinke vpon

me (O my God) concerninge this also, and spare me accordynge to thy great mercede.

And at the same tyme sawe I Jewes, that maryed wiues of Ahdob. Ammon & of Moab & their chyldren spake halfe in þe speache of Ahdob, & could not speake in þe Jewes language, but by þe tonge might a man perceave euery people. And I reprovod them, & curled the, & smote certayne me of them, and pluckt them by, and toke an othe of them by God: Ye shall not geue your daughters vnto their sonnes, neyther shal ye take their daughters vnto your sonnes, or for your selues. Wyd not Salomon the kynge of Israel synne therein: and yet amonge manye herthen was there no kynge lyke hym, and he was deare vnto his God, and God made hym big ouer all Israel, & yet neuertheles outlandyshe women caused hym to synne. And shal we then obeye vnto you, to do all this great euell, and to traungresse agaynst oure God, and many straunge wyues?

And one of the chyldren of Jehoiada the sonne of Eliaib þe hye preest, had made a contracte wyth Sanabalat the Hozonite: but I chased hym from me. O my God, thynke thou vpon them that are quite of the preesthode, and haue desyled the couenaunte of the preesthode and of the Leuites. Thus clensted I this from all suche as were outlandyshe, and appoynted the courses of the preesthos and Leuytes, euerye one to his offyce, and to offere the wod at tymes appoynted, and the fyre frutes. Thynke thou vpon me (O my God) for the beste.

The ende of the seconde boke of Eldras, otherwyse called the boke of Achemiah.

## The boke of Esther.

The fyrste Chapter.

Byngynge Ahasuerus, whiche is called Artaxerxes, hath a royall feaste, wherunto the quene Washgishpi cometh: whiche canst she be deneged.

Atab Sal  
peuening  
shadowe  
came to þe  
porters.  
It. Abi.  
Ezra, the  
shadowe  
touched þe  
porters.

**I**n the tyme of Ahasuerus whiche raygned fro India vnto Ethiophia, ouer an hundreth and seuen and twentye landes, what time as he sat on his seate royall in the castell of Susa in the thyrde yere of hys raygne, he made a feaste vnto all his princes and seruautes, namelpe vnto the myghty men of Persia and Media, to the capitaynes and tulers of hys countrees, that he myghte shewe the noble ryches of his kingdome, and the glorious worshyppe of hys greatnesse, manye dayes longe, euen an hundreth and foure score dayes.

And when these dayes wer expyred, the kynge made a feast vnto all the people that were in the castell of Susa, bothe vnto greate and smal, seuen dayes longe in the court of the garden by the kynges palace: where there hanged white, reed and yalow clothes, fastened with coardes of lynnen & scarlet in syluer rynges, vpon pylers of Marble stone.

The benches were of golde and syluer made vpon a pauement of grene, whyt, yalowe and blacke Marble. And þe drynke was caried in vessels of gold, & there was euer chaunge of vessel. And the kynges wyne was much accordyng to þe power of the kynge. And no manne was appoynted what he shoulde drynke: for the kynge hadde commaunded all the officers of his house, that euery one shoulde do as it liked him. And the quene Vasthi made a feaste also for the women in the palace of Ahasuerus. And on the seuenth daye when the kynge was merpe of the wyne, he commaunded Mehuman, Bartha, Harbona, Bagatha, Abagatha, Zathar and Carchas, the seuen chamberlaynes (that dyd serue in the presene of king Ahasuerus) to fetch the quene Vasthi with þe crown regall, that he myghte shewe the people and princes her fairnesse: for she was bewtyful. But the quene Vasthi would not come at the kynges worde by hys chamberlaynes. Then was the kynge very wrothe, and hys indignacion kindled in hym.

And the kynge spake to the wyse men

that had vnderstanding in the ordinaunces of þe lande for the kynges matters must be hadled before all such as haue knowledge of þe lawe & iudgement: and the next vnto him were, Carlena, Sesthar, Admatha, Charlis, Mates, Martsana & Hamucan, the seuen princes of the Persians, & Medes, which saw the kynges face, & sate aboue in the kynges dome. What law shoulde be execut vpon the quene Vasthi, because she dyd not accordyng to the worde of the kynge by his chamberlaines. Then sayd Hamucan before the kynge & the princes: the quene Vasthi hath not only done euell against þe king but also againste all the princes & al the people in al the landes of king Ahasuerus for this dede of the quene shal come abrode vnto al wemen, so that they shal despice their husbandes before their eyes, & shal say: þe king Ahasuerus comaunded Vasthi þe quene to come before him, but she would not. And so shal the princesses in Persia, and Media saye lykewise vnto all the kynges prices, whē they heare of this dede of the quene, thus shal there arysen despytfulnes and wrathe ynoughe. If it please the kynge, let there go a commaundement from him, and let it be wrytten accordyng to the lawe of the Persians and Medians (and not to be transgressed) that Vasthi come no more before kynge Ahasuerus, and lette the kynge geue the kingdome vnto another that is better then she.

And that this wrytinge of the kynge whiche shalbe made, be published thorow out al his empyre (which is great) þe all wyues may hold their husbandes in honour, both among great & small.

This pleased the kynge and the princes, and the kynge dyd accordyng to the worde of Hamucan. Then were there letters sente forth into all the kynges landes, in to euery land accordyng to the wrytinge thereof, and to euery people after theyr language, & euery man shoulde be loyde in his owne house. And thys caused he be spoken after the language of his people.

#### ¶ The .ii. Chapter.

¶ After the quene is put away, certayne goodly yong women are searched oute. And a othertyme called Esther, pleaseyth the kynge, and is made quene.



# Of Hesther

chens openeth vnto the kinge those that would betraye hym.

31



fter these artes when p displeasure of kinge Ahasuerus was layed he thoughte vpon Mithi, what he had done, and what was concluded concerning her. Then sayd the kinges seruantes: Let there be saite yong virgins soughte for the kyng, and let the king appoynt ouerseers in all the landes of his empire, that they may bringe together al p sayre younge byrgis vnto the castell of Susan to the womens buyldinge, vnder the hande of Hagei the kynges chamberlayne, that kepeth the women, and let hym geue them their apparell. And loke whiche damsel pleaseth the kinge, let her be quene in Mithi his steade. This pleased the kyng, and he dyd so.

In the castell of Susan there was a Jewe, whose name was Mardocheus, the sonne of Jair, the sonne of Seimei, the sonne of Cis the sonne of Iemini, which was caried away from Ierusalem. \* whan Jekoniah the kyng of Iuda was led a waye, (whome Nabuchodonozor the kyng of Babilon carped a waye) and he nothed Hadassah (that is Esther) hys vnckles daughter: for she had neyther father nor mother, and she was a fayre and beutyful damsell. And whē her father and mother dyed, Mardocheus receaued her as hys owne daughter.

Nowe when the kynges commaundement and commaunssion was published, and many damself were brought together vnto the castell of Susan vnder the hand of Hagei, Esther was taken also vnto p kynges house vnder the hand of Hagei the keeper of the women, & the damself pleased him, & she founde grace in his sight. And he caused her opntmet to be geuen her, and her gyftes, & gaue her. vii. notable gentyl women of p kynges house, and arayed both her and her gentyl women very richely in the house of the women. But Esther shewed not her people nor her kynred: for Mardocheus had charged her, that she should not tell it. And Mardocheus walked euery daye before the courte of the we-

mens buyldinge, that he myght knowe how Esther dyd, and what shoulde become of her.

And when the appoynted tyme of euery damself came that she should come to the kyng Ahasuerus, after that she had bene twelue monethes in the deskyng of the women (for their deckinge muste haue so muche tyme, namely six monethes with Balme and Myrrour, and fyre monethes with good spyes, so were the women beutyfied) then wente there one damself vnto the king, & what soeuer she requyred, that must be geuen her to go wyth her oute of the womens buyldinge vnto the kinges palace. And when one came in the eueninge, the same went from hym on the morow into the seconde house of women, vnder the hand of Salagas the kinges chamberlayne, which kepeth the concubins. And she must come vnto the kyng nomore, except it pleased the kinge, and that he caused her to be called by name.

Now when the tyme came of Esther the daughter of Abihail Mardocheus vnckle (whome he had receaued as hys owne daughter) that she should come to the king, she despyed nothyng but what Hagei the kinges chaumberlayne the keeper of the women sayde.

And Esther founde sauoure in the syghte of all them that looked vpon her. And Esther was taken vnto king Ahasuerus into the house royal, in the tenth moneth which is called \* Tebeth, in the seuenth yere of his raigne.

And the kyng loued Esther aboue al the women, and she founde grace and mercy in his syghte before all the virgins: and he set the quenes crowne vpon her head, & made her quene in steade of Mithi. And the kyng made a great feast vnto all hys prynces and seruantes (which feast was because of Esther) and let the landes bee in quietnes, and gaue royall gyftes.

And whan the byrgins were gathered together the seconde tyme, Mardocheus sat in the kinges gate. And as yet had not Esther shewed her kynred and her people, according as Mardocheus had bydden her: for Esther did after the wyorde of Mardocheus, like as when he was her tutoure. At the same tyme while

Reg. 24. e  
Ecc. 24. a.

while Harbocheus sat in the kynges gate, two of the kynges chamberlaines Bagathan and Chares whiche kepte the doze, were wroth, and sought to lay their handes on the kyng Abasuerus: wherof Harbocheus gat knowledge, and tolde it vnto quene Esther, & Esther certified the kyng therof in Harbocheus name. And when inquisycion was made, it was founde so. And they were bothe hanged on tre: and it was wyrtten in the Cronycles before the kyng.

The.iii. Chapter.

¶ Haman the Accooman, after he was exaltp, ob-  
tained of the kyng that al the Jewes shoulde be put to  
death, because Harbocheus had not done hym worship  
as other had.



fter these actes dyd the kyng promote Haman the sonne of Amadatha the Agagite, and set him hye, & set his seate aboue al the prynces that were with him. And al þ kynges seruauntes that were in the gate, bowed their knees, and did reuerence vnto Haman: for the kyng had so commaunded. But Harbocheus bowed not the knee, and worshipped him not. Then the kynges seruauntes whiche were in the kynges gate, said vnto Harbocheus: why trā gresseth thou the kynges commaundement? And when they spake this daylye vnto him, and he folowed the not, they tolde Haman, that they myght se whe- ther Harbocheus matters woulde en- dure: for he had tolde them, that he was a Jewe. And when Haman sawe, that Harbocheus bowed not the knee vnto him, nor worshipped him, he was full of indignacion and thought it to lytel to lay handes onely on Harbocheus: for they had shewed him the nacio of Har- docheus, but he soughte to destroye all the Jewes the nacion of Harbocheus, that were in the whole empire of Abasuerus.

In the fyrste moneth (that is the mo-  
neth Nisan) in the twelueh yere of hig  
Abasuerus they cast þur (þ is a lote)  
before Haman, on what daye and what  
moneth this shoulde be done; and it wēt  
oute the twelueh moneth that is þ mo-  
neth Adar. And Haman said vnto kyng  
Abasuerus: There is a people scattered

abrode and dispersed amonge al people  
in all the landes of thine empire, & their  
lawe is contrarie vnto al people, & they  
do not after the kynges lawes, nether  
is it the kynges profyt to suffer the af-  
ter this maner. If it please the kyng,  
let him wyte, that they may be destrō-  
ed, and so wyl I weye downe ten thou-  
sande talentes of syluer, vnder þ han-  
des of the worckmen, to be brought in  
to the kynges chamber. Then toke the  
kyng his rynge from his hande, & gaue  
it vnto Haman the sonne of Amadatha  
the Agagite the Jewes enemye. And the  
kyng sayde vnto Haman: Let the syl-  
uer be geuen the, & that people also, to  
do with al what pleaseth the.

Then were the kynges scribes cal-  
led on the thirteenth daye of the fyrste  
moneth, and there was wyrtten (acco-  
rdyng as Haman comaunded) vnto the  
kynges prynces and to the captiues e-  
uery where in the landes, and to the ru-  
lars of euery people in the countreyes  
on euery syde, accordyng to the wyrt-  
tyng of euery nacion, and after theyr  
language in the name of kyng Abasu-  
etus, and sealed with the kynges ringe.  
And the wrytinges were sent by postes  
in to all the kynges landes, to rote out,  
to kyll, and to destroye all Jewes;  
bothe yonge and olde, chyl dren and  
wemen in one day (namely vpon þ thir-  
teenth daye of þ twelueh moneth, which  
is the moneth Adar) and to spoyle theyr  
goodes.

This was the summe of the wrytinge,  
that there shoulde be a commaundement  
geuē in al landes, to be publyshed vnto  
all people, that they shoulde be readye  
agaynst the same daye. And the postes  
wente in all the haste accordyng to the  
kynges commaundemente. And in þ ca-  
stel of Susan was the commaundement  
deuyld. And the kyng and Haman sat  
and drancke. But the cite of Susan  
was dysquieted.

The.iiii. Chapter.

¶ Harbocheus geueth the quene knowledge of the  
cruel decree of the kyng agaynst the Jewes.



hen Harbocheus perceaued  
al þ was done, he rēt his clo-  
thes & put on sack cloth, and  
alshes, & went oute in to the



# Of Esther.

thyddes of the cittle, & cryed loude and lamentable, and came before þe kynges gate: for there myghte no man entre within the kynges gate, that had sacke clothe on. And in all landes and places, as farre as the kynges word and commaundement extended, there was great lamentacion amonge the <sup>a</sup> Jewes and many fasted, wepte, mourned, and laye in sacke clothes and in ashes. So Esthers damself, and her chamberlaynes, came and tolde it her. The was þe quene **B** exceedyngly astonied. And she sent rayment, that Hardocheus should put the on, and laye the sacke clothe from hym. But Hardocheus would not take the. Then called Esther Hathath one of the kynges chamberlaynes (whiche stode before her) and gaue hym a commaundement vnto Hardocheus, þe he myght know what it were, and wherfore he did so. So Hathath went forth to Hardocheus vnto the strete of þe ctyte, which was before the kynges gate.

And Hardocheus tolde him of all that had happened vnto him, and of the summe of syluer that Haman had promysed to wepe doune in þe kynges chamber because of the Jewes for to destroye them: and he gaue him the coppe of the commaundement, that was deuyled at Susan to destroye them, that he might shewe it vnto Esther, and to speake to her and charge her, that she should go in to the kyng and make her prayer and supplicacion vnto hym for her people.

And when Hathath came in, & tolde Esther þe wordes of Hardocheus, Esther spake vnto Hathath, and commaunded hym to saue vnto Hardocheus: all the kynges seruauntes, and the people in the landes of the kyng knowe, that whosoever commeth within the courte vnto the kyng, whether it be man or woman, whiche is not called, the commaundement is that the same shal dye immediatlye, excepte the kyng holde oute the golden scepter vnto hym, that he maye lyue. As for me, I haue not bene called to come in to the kyng nowe this thirtie dayes.

And whē Hardocheus was certified of Esthers word, Hardocheus bad saue agayne vnto Esther: thynke not to saue thynne owne lyfe, whyle thou art

in the kynges house before all Jewes: for yf thou holdeste thy peace at this tyme, then shall the Jewes haue helpe and deliuerance oute of another place, and thou and thy fathers house shalbe destroyed. And who knoweth whether thou art come to the kyngdom, for this tymes sake? Esther bad geue Hardocheus this answer: Go thou thy waye then, and gather together al the Jewes that are founde at Susan, and faste for me, that yf I eate not and drynke not in thre dayes, nether daye nor nyght, I and my damself will faste lykewyse, and so will I go in to the kyng contrarye to þe commaundement: yf I perishe, I perishe. So Hardocheus wet his way, & did all þe Esther had commaunded him.

## The Notes.

a. The Jewes were first called Hebrues, of her the eldest sonne of Sale sonne of Aephar, as it appeareth. Gen. xi. b & i. Paral. i. c. after were they called Israel of Jacob, & after Jewes of one of the sonnes of Jacob that is to wote of Juda.

## The. v. Chapter.

Esther entred in to the kyng and shewed him Haman to a feast. Haman prepared a galoult for Har- docheus.

**A**nd on þe thirde daye put Esther on her roial apparel, and stode in the courte of the kynges palace win ouer against the kynges house. And the kynges late vpon his roial seate in the kynges palace ouer agaynst the gate of þe house. And when the kyng sawe Esther the quene standyng in the courte, he forde grace in his syght. And the kyng helde out the golden scepter in his hande towarde Esther. So Esther stepte forth, and touched the toppe of the scepter.

Then sayde the kyng vnto her: What what wylte thou quene Esther? & what requyrest thou? aske euen the halfe of the empire, and it shall be geuen the. Esther sayde: If it please the kyng, let the kyng and Haman come this daye vnto the banquet that I haue prepared. The kyng sayde: cause Haman to make hast, þe he maye do as Esther hath said.

Now when the kyng & Haman came to the banquet þe Esther had prepared, the kyng said vnto Esther at the banquet of wine. Esther, what is thy pettice and it shalbe geuen the. And what requyrest thou? If it be euen the halfe of the empire, it shalbe done.

Then

**C** Then answered Esther and sayde: my petition & desyre is, yf I haue founde grace in the syght of the kyng, and yf it please the kyng to geue me my petition, & to fulfil my request, then let y<sup>e</sup> kyng and Haman come to the bancket that I shall prepare for them, and so will I do to morowe as the kyng hath sayde.

Then wente Haman forthe the same daye ioyfull and merie in his mynde. And when he sawe Haradocheus in the kynges gate, that he stode not vp and kneled before hym, he was full of indignacion at Haradocheus. Neuertheles he refrayned hym selfe: & when he came home, he sate, and called for his frendes, and zares his wyfe, and tolde the of the gloze of his riches, and the multitude of his children all together how y<sup>e</sup> kyng had promoted him so greatly, and how that he was taken aboue the prynces and seruantes of the kyng. Haman sayde moreouer: Yea, and Esther the quene let no man come with the kyng vnto the bakket that she had prepared, excepte me, and to morowe am I bidden vnto her also with the kyng. But in all this am I not satisfied as longe as I se Haradocheus the Jewe sittynge at the kynges gate. Then said zares his wyfe and all his frendes vnto him: Let them make a galowes of fyftie cubites hie, and to morow speake thou vnto the kyng, that Haradocheus may be hanged theron, yf thou comest merelye with the kyng vnto the bancket. Haman was well contente with all, and caused a galowes to be prepared.

**The. vi. Chapter.**

The kyng turneth ouer the Chronicles and findeth the synfulle of Haradocheus: & then to the confusion of Haman commaundeth Haradocheus to be had in honour.

**T**he same nyghte coulde not the kyng slepe, and he commaunded to bynge the Chronicles and storyes: whiche whē they were red before the king they happened on y<sup>e</sup> place where it was written, howe Haradocheus had tolde, that the kynges two chamberlaynes (whiche kepte the thresholds) soughte: to laye handes on kyng Asauius. And the kyng sayde: what worshyp and good haue we done to Haradocheus therfore? Then sayde the kynges seruantes

that ministered vnto hym. There is nothyng done for him. And the kyng sayde: who is in the courte? (for Haman was gone in to the courte without before the kynges house, that he might speake vnto the kyng to hange Haradocheus on the tree, that he had prepared for hym.) And the kynges seruantes sayde vnto hym: beholde, Haman standeth in the courte. The kyng said: let him come in. And when Haman came in, the kyng sayd vnto him: what shal be done vnto the man, whome the kyng woulde sayne bynge vnto worshyppe? But Haman thoughte in his herte: Whome shoulde the kyng els be glade to byng vnto worshyppe, but me? And Haman sayde vnto the kyng: Let the man vnto whome the kyng woulde be glade to do worshyppe, be broughte hither, that he maye be arayed with the royall garmentes whiche the kyng selleth to weare: and the horse that y<sup>e</sup> kyng rydeth vpon, and that the crowne royal maye be set vpon his head. And let this raymente and horse be deliuered vnder the hande of one of the kynges prynces, that he maye araye the man withall (whome the kyng woulde sayne honour) and carie hym vpon the horse thorowe the strete of the cytie, and cause it to be proclaimed before hym: thus shall it be done to euery man, whome the kyng woulde sayne honour.

The kyng sayde: make haste, and take as thou haste sayde, the raymente and the horse: and do euē so with Haradocheus the Jewe that sitteth before the kynges gate, and let nothyng faile of all that thou hast spoken. Then toke Haman the raymente and the horse, arrayed hym, and broughte hym on horses backe thorowe the strete of the cytie, and proclaimed before hym: Euen thus shall it be done vnto euery man whom the kyng is dysposed to honour. And Haradocheus came againe to y<sup>e</sup> kynges gate, but Haman gat hym home in all the haste mournynge with bate heade, and tolde zares his wyfe and all his frendes, euery thyng that had happened hym. Then sayde his wyfe men and zares his wyfe vnto hym: If it be Haradocheus of the seide of the Jewes, before whome thou haste

s. u. begonne



# Of Esther.

beginne to fall, thou canste do no thyng vnto hym, but shalt fall before hym. Whyle they were yet talkynge with him, came the kynges chamberlaynes, and caused Haman to make haste to come vnto the bancket that Esther had prepared.

## The vii. Chapter.

The quene byddeth the kyng and Haman agayne, and prayeth for her selfe and her people. She accuseth Haman: and he is hanged on the galowes, which he had prepared for Harbocheus.

**A**d when the kyng and Haman came to þe bancket that quene Esther had prepared, the kyng sayde vnto Esther on the seconde daye at the bancket of wyne: what is thy petition quene Esther, that it maye be geuen the? And what requyrest thou? Yea, aske euen halfe of the empyre, and it shal be done. Esther the quene answered and sayde: If I haue founde grace in thy syghte (O kyng) and yf it please the kyng then graunte me my lyfe at my desyre and my people for my peticiōs sake: for we are solde I and my people bothe to be destroyed, to be slayne and to perishe.

And woulde God we were solde to be bonde men and bonde women, thē woulde I holde my tonge, \* so shoulde not the enemye be so hye to the kynges harme.

She rede although the enemye shuld not receyue the kynges harme.

The kyng Ahasuerus spake and said vnto quene Esther: what is he that? Where is he that darre presume in hys mynde to do suche a thyng after that maner? Esther sayde: the enemye and aduersarye is this wicked Haman.

As for Haman, he was exceedingly afrayed before the kyng and the quene. And the kyng arose from the bancket and from the wyne in hys dyspleasure and wente into the palace garden. And Haman stode vp, and besoughte quene Esther for his lyfe: for he sawe þe there was a mischefe prepared for him of the kyng all ready.

And when the kyng came againe out of the palace garden into the parler where they had eaten, Haman had laied him vpon the bed that Esther sat vpon.

Or, in my presence.

To couer his face, is to shew him worthe of deathe.

Then said the kyng: wyl he force the quene also besyde me in the house? As sone as that worde wente out of þe kynges mouth, they couered Hamans face. And Harbonah one of the chamberlay-

nes that stode before the kyng, sayde. Beholde, there standeth a galowes in Hamans house fyrste cubytes hie, which he had made for Harbocheus; I spake good for the kyng. The kyng sayde: hange him theron. So they haged Haman on the galowes that he had made for Harbocheus. Then was the kynges wrath pacified.

## The viii. Chapter.

After the death of Haman to Harbocheus exalteth, and then are there confortable letters sente vnto the Jewes.

**T**he same daye did kyng Ahasuerus geue the house of Haman the Jewes enemye, vnto quene Esther. And Harbocheus came before the kyng: for Esther tolde howe that he beloged vnto her. And the kyng put of his syngettyng, whiche he had taken fro Haman, and gaue it vnto Harbocheus. And Esther set Harbocheus ouer the house of Haman. And Esther spake yet more before the kyng, and fell downe at his fete, and besought hym, that he woulde put awaye þe wyckednes of Haman the Agagite, and hys deuyce that he had ymagined agaynst the Jewes. And the kyng helde oute the golden scepter vnto Esther. Then rose Esther, and stode before the kyng, and sayde: yf it please the kyng, and yf I haue founde grace in his syghte, and yf it be conuenient for þe kyng, & yf it be accepted in hys sight then let it be written, that the letters of the deuyce of Haman þe sonne of Hamadatha þe Agagite, maye be called againe: whiche letters he wrote, to destroye the Jewes in al the kynges lades. For how can I se the euil that shal happen vnto my people? and howe can I loke vpon the destruccion of my kynred?

Then sayde the kyng Ahasuerus vnto quene Esther, and to Harbocheus the Jewe: Beholde, I haue geuen Esther the house of Haman, and hym haue they hanged vpon a tre, because he layed hande vpon the Jewes. Wryte ye nowe therfore for the Jewes, as it lyketh you in the kynges name, & seale it with the kynges ryng (for the wrytynges that were wrytten in the kynges name, and sealed with the kynges

# The booke Fol. cxxix.

kynges ryng, durst no mā dysanulle.) Then were the kynges serpybes called at the same tyme in the thyrde moneth, that is the moneth \* Suan, on the thre and twentveth daye.

And it was wrytten (as Hardocheus commaunded) vnto the Jewes and to the princes, to the Debities and cap- taynes in the landes from India vntyl Ethiopia, namely an hundred and seven and twentv landes, vnto euery one ac- cordynge to the wrytynge therof, vnto euery people after theyr speche, and to the Jewes accordynge to theyr wryting and language.

And it was wrytten in the kynges A- hasuerus name, and sealed with þ kynges ryng. And by postes that rode vpon swifte ponge Mules, sent he þ wry- tynges, where in the kyng graunted the Jewes (in what cytyes soeuer they were) to gather them selues together, and to stande for theyr lyfe, and for to rote out, to slaye, and to destroye al the power of the people and lande þ woulde trouble them, with children and weimen, and to spoyle their good vpon one daye in all the landes of kyng Ahasuerus namely vpon the thirtenth daye of the twelue moneth, whiche is the moneth Adar.

The summe of the wrytynge was, howe there was a commaundement ge- uen in all landes to be publyshed vnto all the people, that the Jewes should be readye agaynste that daye to auenge them selues on theyr enemyes. And the postes that rode vpon þ Mules made haste with all speede, accordynge to the kynges worde: and the commaundemēt was deuysed in the castell of Susan.

As for Hardocheus, he wente oute from the kyng in royall apparel of pe- lowe and whyte, and w a great crowne of golde, beyng arayed with a garmēt of linnen and purple, and the cytye of Susan reioysed and was glad: but vnto the Jewes there was come hyghte and gladnesse, and ioye and worthyppe. And in all landes & cytyes, into what places soeuer the kynges worde and commaundemente reached, there was ioye and myrth, prosperite, & good dayes amonge the Jewes: in so muche that many of the people in the lande became

of the Jewes belefe, for the feare of the Jewes came vpon them.

## The .ix. Chapter.

At the commaundement of the kyng the Jewes put theyr aduersaries to death. The sonnes of Haman are hanged. The Jewes kepe a feaste daye in remembraunce of theyr deliuerance.



In the twelue moneth, that is þ moneth Adar, vpon the thyrteenth daie, whiche the kyng worde and commaundemēt had appoynted, that it shuld be done, euen vpon the same daye þ the enemyes shoulde haue destroyed þ Jewes to haue oppressed them, it turned contrarywysse, euen þ the Jewes shoulde subdue their enemyes. Then gathered the Jewes together in their cities with in al the landes of kyng Ahasuerus, to laye hande on suche as woulde do them euil, and no man coulde withstande them: for the feare of them was come ouer all people. And al the rulers in the landes, and princes & Debities, & officers of the kyng promoted the Jewes: for the feare of Hardocheus came vpon them. For Hardocheus was greate in the kynges house, and the reporte of hym was noysed in all landes, howe he increased and grewe.

Thus the Jewes smote all their enemyes with a sore slaughter, and slew and destroyed, and dyd after their wyll vnto suche as were their aduersaries. And at the castell of Susan slew þ Jewes and destroyed fyue hundred men: & slew Pharsandatha, Delpho, Alphas- tha, Phozatha, Adalia, Aridatha, Phar- masta, Arisai, Aridai, Marzatha, & ten sonnes of Haman the sonne of Hamada- tha the enemye of the Jewes: but on his goodes they layed no handes. At the same tyme was the kyng certified of the nombze of those that were slayne at the castell of Susan. And the kyng C sayde vnto the quene Esther: The Jewes haue slayne and destroyed fyue hun- dret mē at the castell of Susan, & þ ten sonnes of Haman: what shall they do in the other landes of the kyng? what is thy petition, that it may be geuē ther- and what requitest þ more to be done? Esther said: If it please the kyng, let him suffer þ Jewes to morwe also to do s.iii. accordynge



# The boke.

accordynge vnto this dayes commaundement, that they maye hange Hamans ten sonnes vpon the tre. And the kynge charged to do so, and the commaundement was deuyled at Susan, and Hamans ten sonnes were hanged. And the Jewes gathered them selues together at Susan, vpon the fourteenth daye of the moneth Adar, and slew thze hūdzeth mē at Susan, but on their goodes they layed no handes.

Take in  
the next  
chapter  
before at  
the letter  
D.

**D** As for the other Jewes in þ kynges landes, they came together, and \* stode for their lyues, and gat rest from theyr enemyes: & Awe of theyr enemyes fyue and seuentye thousande, how be it they layed no handes on their goodes. This was done on the thirteenth daye of the moneth Adar, and on the fourteenth day of the same moneth rested they, whiche daye they ordeyned to be a daye of feastyng and gladnesse. But the Jewes at Susan were come together both on the thyrtyenth day and on the fourteenth, and on the fyfteenth daye they rested, and the same daye ordeyned they to be a daye of feastyng & gladnes. Therefore the Jewes that dwelte in the byllages and walled towne, ordeyned þ fourtēth daye of þ moneth Adar, to be a daye of feastyng and gladnes, and one sent gystes vnto another.

**E** And Hardocheus wrote these actes, and sente the wrytynges vnto al þ Jewes that were in all the landes of kyng Ahasuerus, bothe nye and farre, that they shoulde yearlye receaue and holde the fourteenth and fyfteenth day of þ moneth Adar, as the dayes wherin the Jewes came to rest frō theyr enemyes, and as a moneth wherin their payne was turned to ioye, and theyr sorowe into prosperite: that they shoulde obserue the same as dayes of wealth and gladnes, and one to sende gystes vnto another, and to distribute vnto the poore.

**F** And the Jewes receaued it þ they had begonne to do, & that Hardocheus wrote vnto them: how that Haman the sonne of Hamadatha all the Jewes enemye, had deuyled to destroye all the Jewes, and caused to caste Phur (that is Lot) for to put them in feare, and to bynge them to noughte: and how Hester wente and spake to the kynge, that

thorowe letters hys wycked deuyces (which he ymagined against þ Jewes) myghte be turned vpo his owne heade, and howe he and his sonnes were hanged on the tre, for the which cause they called this daye Phurim after þ name of \* Phur, accordynge to all the wordes of this wrytyng: and what they them selues had sene, and what had happened vnto them.

And the Jewes set it bp, and toke it vpon them and theyr sede, and vpon all such as toyned them selues vnto them: that they woulde not mysse to obserue these two dayes yearly, accordynge as they were wrytten and appoynted, how that these dayes are not to be forgotte, but to be kepte of the childers chyldren amonge all kyntedes in all landes and cyties. They are the dayes of Phurim, which are not to be ouerslypte, amonge the Jewes, and the memorypall of them ought not to peryshe from their sede.

And quene Hester the daughter of Abihail and Hardocheus the Jewe wrote with all auctorite, to cōfirme this seconde wrytyng of Phurim, and sente the letters vnto all the Jewes in þ hūdzeth and seuen and twenty landes of the empyre of Ahasuerus, with frendlye and saythfull wordes, to cōfyrme these dayes of Phurim, in theyr tyme appoynted, accordynge as Hardocheus the Jewe and Hester the quene had ordeyned concernynge thē: lyke as they vpon theyr soule & vpon their sede had cōfyrmed the actes of the \* fastynges and of hys complaynte. And Hester cōmaunded to stablyshe these actes of this Phurim, and to wryte them in a boke.

## The .x. Chapter.

The gloire and noblenes of Ahasuerus: and the rege of Hardocheus.



**A**nd the kynge Ahasuerus layed tribute vpon the lande, and vpon the fles of the sea. As for all the worke of his power and auctorite, and the great worshyppe of Hardocheus, whiche the kynge gaue hym beholde, is wrytte in þ Cronycles of þ kynges of Media & Persia. For Hardocheus the Jewe was þ seconde nexte vnto kynge Ahasuerus, & great amonge þ Jewes,

and accepted amonge the multitude of his brethre, as one that seketh þ welth of his people, and speaketh the best for all hys sede.

**C**The ende of the boke of Esther.

## The boke of Job

**C**The fyrste Chapter.

**J**ob is plagued of God by the losse of his goodes and chyldren.

**I**n a place of \* Thus there was a man called Job: an innocent and vertuous man, suche one as feared God eschued euell. This man had. vii. sonnes and iii. daughters. \* Hys substance was. vii. oxen. iii. shepe. iii. camels. v. c. yonges of oxen. v. The asses, and a very great houtholde: so that he was one of þ most principall men amonge all them of the east countre. And his sonnes went, and made banckettes: one daye in one house, another daye in another, and sente for their. iii. sisters to eate & dryncke with them. So when they had passed ouer the tyme of their banckettyng rounde aboute, Job sente for them, and censed them agayne, and gat vp earlye, & offered for euery one a brenthoffertynge. For Job thoughte thus: peraduenture my sonnes haue done some offence, & haue bene vnthankful to god in their hertes. And thus dyd Job euery daye. \* Nowe vpon a tyme, when the seruantes of God came and stode before the Lord, Sathan came also amonge them. And the Lord sayde vnto Sathan: from whence comest thou? Sathan answered the Lord, and sayde: \* I haue gone aboute the lande, and walched thyrow it.

Then sayde the Lord vnto Sathan: haste thou not considered my seruant Job, how þ he is an innocent & vertuous man: suche one as feareth God, and escheweth euell, and that there is none lyke hym in the lande. Sathan answered, and sayde vnto the Lord: Woe

Job feare God for houghter: haste thou not preserved hym, his house, and all his substance: on euery tyme: haste thou not blessed the workes of his handes? Is not his possession increased in þ land? But laye thyne hande vpon him a litle: touche once all that he hathe, and (I holde) he shall curse the to thy face. And the Lord sayde vnto Sathan: lo, all that he hathe, be in thy power: onely vpon hym selfe, se that thou laye not thyne hande. Then went Sathan forth from the Lord.

**N**owe vpon a certayne daye, when his sonnes & daughters were eatynge, and drynkinge wyne in their eldest brothers house, there came a messenger vnto Job, and sayde: Whyle the oxen were a plowynge, and the asses goynge in the pasture besyde them: the Sabees came in violentlye, and toke them all away: yea, they haue slayne thy seruantes with the swearde, and I onely ranne my waye, to tell the.

And whyle he was yet speakynge, there came another, and sayde: The fyre of God is fallen from heauen, it hathe consumed, and brente vp all thy shepe and seruantes: and I onely ranne my waye, to tell the. In the meane reason whyle he was yet speakinge, there came another, and sayde: The Caldees made thre armies, and fel in vpon thy camels, whiche they haue carted away: yea, and slayne thy seruantes with the swearde: and I onely am gottē awaye, to tel the: Whyle he was speakynge, there came yet another, and sayde: Thy sonnes and daughters were eatynge & drynkinge wyne in their eldest brothers house: and sodenlye there came a myghtie greate wynde oute of the southe, and smote the. iiii. corners of the house: whiche fel vpon thy chyldre, so that they are deade: and I am gotten awaye alone, to tell the.

Then Job stode vp, and rente his clothes, haued his heade, fell doune vpon the grounde, worshypped; and sayde: Naked came I oute of my mothers wombe, and naked shal I turne thither agayne. The Lord gaue, and þ Lord hath taken awaye: \* nowe blessed be the name of the Lord. In all these thynges dyd Job not offende, \* nor murmured

þ. iiii. folyslype

The grete & Dri-  
gen adde  
berunto  
As it has  
th plesed  
the Lord  
so is it  
done.  
The gre-  
ke abberth  
with his  
lyppes,



# The booke,

folpshpe agaynst the god.

**The Notes.**

a. By the seruantes of God here, vnderstande, not onely angelles, by whom he ordereth & couereth and workes of the world: but also of the godly and chosen, to whom he continually careth and prouideth for. Job. ii. a.

b. Came and stode before the Lorde, thinke not that God some tyme appeareth to the angelles, and sometyme not, for the good angelles do alwayse se the face of God. Neither cometh god ether with the angelles or with the deuill with bodely speache, but the holy ghoost in the scriptures speaketh manye thynges vnto vs accordyng to oure fealyng and vseth a maner of speakyng familiar to vs, attybutyng, apparenyng, speakyng, enquiryng, and wrytynge to God & to angelles, whiche thyng man onely vseth, to thynke that we thereby maye the easely perceyue hys meanyng. The comynge of the angelles here is no other thyng then to geue accountes of the offyce intownd them: which they geue, knowyng that God seeth with what trueth they byd it: and to geue thanks, and wyse for theyr remembrance. They came (sayeth Drigen) honouryng, magnifyng, prayyng, geuyng thanks. Of Sathan also wryteth he thus. He came, ether with counsel, or comynge in, but he came in thought, counsel, and moost wyched desyre to accuse the ryghteous before God. His thought and desyre are taken as a comynge. The deuill then is cōfessed to haue come into the syght of God, not that the moost wyched came in deede in the syght of the good God, but because his cruell and moost wyched thoughtes came into the syght of God. And thus euen now a dayes also cometh the deuill with them into the syght of God, in that he dailye accuseth, sundeth fault, vexeth, persecuteth and troubleth the godlye.

**The.ii. Chapter.**

Job is plagued with sore byles, and afterwarde is mocked of hys wyfe. His frendes vsyte hym, and haue compassion on hym.

**I**T happened also vnto a tyme, that when the seruantes of God came and stode before the Lorde, Sathan came amonge them, & stode before him. And the Lorde sayde vnto Sathan: from whence comest thou? Sathan answered, and sayde: I haue gone aboute the lande, and walcked thowowe it.

Then sayde the Lorde vnto Sathan: haste thou not considered my seruante Job: how that he is an innocēt and vertuous man, suche one as feareth God, and escheweth euil, & that there is none lyke him in the lande? But I mouedest me agaynst hym, to punyssh hym: yet is it in vayne, for he continueth styll in hys godlynesse. Sathan answered the Lorde, and sayde: Skynne for skynne, yea a man wyl geue all that euer he hath, for his lyfe. But laye thyne hande

vpon him, touche him once vpon thome and fleshe, & (I holde) he shall curse the to thy face. Then sayde the Lorde vnto Sathan: lo, there hast thou hym in thy power, but spare his lyfe.

So wente Sathan forth from the Lorde, and smote Job with maruelous sore byles, from the sole of the fote vnto his crowne: so that he sat vpon a grounde in the ashes, and scraped of the fylthe of his sores with a potsherde.

Then sayde hys wyfe vnto hym:

\* Doest thou continue yet in thy persecutyng? curse God, and dye. But Job said vnto her: Thou speakest lyke a folysh woman. Seynge we haue receyued prosperite at the hande of God, wherfore shoulde we not be content with aduersyte also? In all these thynges, dyd not Job synne with his lippes.

Nowe when Jobs frendes herde of all this trouble, that happened vnto him, there came thre of them, euery one from hys owne place: namelye, Eliphaz the Themanite, Baldad the Suhite, and Zophar the Naamathite.

For they were agreed together to come, to shewe their compassion vpon him, and to comforte hym. So when they lyfte vp theyr eyes a fatte of, they knewe him not.

Then they cryed, and wepte: then euery one of them rente hys clothes, and spynckled dust vpon theyr heades in the ayre. They sat them doune by him also vpon the grounde. vii. dayes and .vii. nyghtes. Neither was there any of them that spake one worde vnto hym, for they sawe, that hys payne was verie greate.

**The Notes.**

a. God is here describ'd as hyng and demaundyng, not that he vnto whome all thynges are knowne shoulde therby learne anye thyng: but that the decreates and reuoluer of Sathan which alwayes lyeth in wayte, myghte be vnto vs the better knowne, to the end that we shoulde walke the more warde.

**The.iii. Chapter.**

The wordes of Job, wherein he declareth that thys vylent lyfe is myserable: and that the death of a ryghteous soule is copious and fortunable.

**A**fter this opened Job hys mouth, & curs'd his dape, and said: lost be y day, wherein I was borne: & the nyghte, in the which it was sayde: there is a man childe

chylde concealed. The same daye be turned to darckenesse, and not regarded of God from above, nether be shyned vpon wyth lychte: But be conered wyth darckenesse, and the shadowe of death. Let the dymme cloude fall vpon it, and let it be lapped in wyth sorowe on the day tyme. Let the darcke storme ouercome that nyght, let it not be reckened amonge the dayes of the yere, nor counted in the monethes. Despyred be that nyghte, & dyscommended: Let them curse the day, euen those that be ready to rayse bp mournynge gene it also their curse. Lette the starres of that nyghte be dymme thorowe darckenesse of it. Let it lye for lycht, but let it se none, nether the risynge bp of the fayre moornynge: because it shut not bp hym wombe that bare me, nor hys these sorowes fro myne eyes.

Alas why died I not in the byrth? why dyd not I perishe, as sone as I came out of my mothers wombe? why let they me vpon their knees? why gaue they me sucke wyth their brestes? The shoulde I nowe haue lye still, I shoulde haue slept and bene at rest: like as the kinges and Lordes of the earth, whyche buyde them selues specyall places: As the prynces that haue great substance of golde, and their houses full of syluer. That I bitterly hadde no beyng, or were as a thyng borne out of tyme (that is put a side) ether as ponge chylde, whiche neuer sawe the lychte. There muste the wycked cease from their tyrannye, there suche as are ouerlaboured be at reste: There are those let out ffre, whyche haue bene in pyn, so that they heare no moze the voyce of hym oppressour: There are small and great: The bondman, and he that is ffre from hys maister.

Wherefore is the lychte geuen to hym that is in miserie? And lye vnto them, that haue heuie heartes: Whiche longe for deathe, yf it come not: And searche for it moze then for treasure, whyche also woulde bee excedynge gladd, and reioyce, yf they fonde their graue any where. That shoulde toye to the man whose waye is hys: whiche God kepeth backe from hym. For my sighes come before I eate, and my roa-

rynges fall oute lyke flowynge water. For the thyng that I feared is come vpon me: And the thyng that I was afrayed of, is happened vnto me: was I not happye? Had I not quyetnesse? Was I not in reste? And nowe cometh suche miserie vpon me

The Notes.

a. Cursed hys daye. Lyke as a man hauinge an impostume (saith Chrysostome) yf he be cut of the surgeon, hauinge nothinge wherewith he may rest, duringe the tyme of hys curtyng, holdeth fast the thynges that be nye hym, and is ready to byte them that stande by him, and yet can do no thyng vnto them: euen so Job fearinge the greuousnes of blasphemynge and cursynge, dothe wronge to vniuerte thynges, & speakynge after the maner of the common people, whych impute their miserie to the influence of the starres, & to the daye of their birth, curseth his daye, that is, testifieth with cursynge howe bitter a lyfe he liueth, and vnto howe greaue myteries he was borne (as we commenlye saye) in an vnhappye houre, euen as though now a dayes a man cursynge his synnes, woulde say: Wo is me wretch. In an vnhappye houre was I borne, whiche my deades haue denyed my maker, too worth it. & cetera.

b. They that curse the daye, are those that are werye of their lyfe, in so muche that they fall in dede to cursynge.

The. liii. Chapter.

Job is reprehended of impatience and iniustice, & of the presumption of hys owne ryghteousnes.

**W**hen answered Eliphaz the Themanite, and sayde vnto hym: If we begynne to comē with the, peraduenture thou wilt be discontent, but who can withholde hym selfe frome speakynge? Beholde, thou haste bene a teacher, of manye, and haste comforted the werye handes. Thy woordes haue sette vp those that were fallen, thou haste refreshed the weake knees. But nowe that the plage is come vpon the, thou synckest awaye: Nowe that it hath touched thy selfe thou arte saynte hearted. \* Is not thys thy feare, thy stedfastnesse, thy patience, and the perfectnesse of thy wayes? Consydre (I praye the) whoeuer perished beyng an innocent? Or, whē were the godlye destroyed? As I haue sene them that plowe vanite & sow malice, reape the same. wyth the blast of God did they perishe, and wyth the breste of hys anger consumed they awaye. The roatynge of the Lyon, the voyce yf the Lyonesse, and the ceth of the Lyons whelpes

S. v. are

Job. ii. v.  
Job. ii. c.

Gala. vi. b



# The boke

are broken. The Lyon perished for lacke of praye, and the Lyons whelpes are scatered abroad.

And vnto me was the worde hydde, and myne eare hath receaued a litle therof. In the phantasies and thoughtes of the visions of the nyghte, when slepe cometh on men: feare came vpon me, and dreade, and made my bones to shake. And whē the wynde passed by befoze my presence it made the heeres of my fleshe stande by. He stode there, and I knewe not hys face, an ymage there was befoze me, and there was stilnes, so y I hearde this voyce,

**D** \* Shall man be more iust then God? **D** \* Hal mā be puter than hys maker? **D** \* Behold, there is no trust to hys seruantes, and in hys Angelles hath he founde frowardnes. Howe muche moze in them that dwelle in houses of claye, whose foundacion is but earth: whyche shalbe consumed by y Moth. They shalbe smytten frome the moztynge vnto the eueninge: Yea, they shal perishe euerlastinglye, and no mā thyncke thereon. Is not their dygnite taken awaye wryth them, they shal dye, and not in wisdom.

## The Notes.

a. By the roaringe, the voyce, and the teethe, are vnderstande the blasphemies and backbittinges, that are vsed agaynst the innocent, as it is said Psouer. xxx. b. By the similitude of the Lyon he meaneth, that wicked shal perishe howe great or mightie soeuer they be.

b. Shal man be more iust? &c. Of this principle will Eliphaz reason thus agaynst Job. If God would destroye an innocent; it should followe pma wote moze righteous & pure thā God, but this is impossible, for the contrarie is shewed vnto me by reuelation.

c. Beholde there is no trust. &c. He labourerth in confirminge that which he had befoze propounded. The summe of the reason is, Angels are not purer then God, ergo not men.

d. Dignite signifieth here whatsoeuer they haue wherein they excel other, whether it be in riches or honour, power, or conninge. &c. For none of these shal redeame them from death.

## The. v. Chapter.

The charge of a sole. The righteousness of God. The Loyde chasteneth hys, and deliuereth them agayne.

**N** Aline me one els, yf thou cāst finde anye: Yea, loke aboute the vpon anye of the holpe men. As for y folish man, displeasure kylleth hym, and anger slayeth the ignoraunte. \* I haue sene my

selfe, when the folish was depe rotyd; that his beuty was sodaynlye destroyed, y his childre were without prosperite or health: that they were slayne in the doze, and no man to deliuer them: that his \* haruest was eaten by of the hungrye: that the weaponed man had spoyled it, and that the thursty had droncke by hys ryches. It is not the earth y byngeth for the trauayle, neither cometh sorow out of y groude: but it is man that is bozne vnto miserie, lyke as the byrde for to flye.

But nowe wil I speake of y Loyde, and talke of God: which doeth thyngs, that are vnsearcheable, and meruailes withoute nombze: \* whyche geueth rayne vpon the earth, and powreth water vpon all thinges: \* whiche setteth by the of lowe degre, and sendeth prosperite, to those that are in heuiness: which destroyeth the deuices of the sottyl, so y they are not able to performe the thynges that they take in hande: \* whiche compasseth the wise in their owne craftinesse, and ouerthroweth the counsell of the wycked. In so muche that they runne in to darckenesse by fayre daye, & grope about them at the none daye, lyke as in the nyghte.

\* And so he deliuereth the poore fro the swerde, from their mouth, and fro the hande of the cruell, y the poze maye haue hope, & y the mouth of y oppresour maye be stopped.

\* Beholde, happye is the man, whom God punisheth: therefore, despise not thou the chasteninge of the Almighty. \* For though he make a wounde, he geueth a medicine agayne: though he smyte, his hāde maketh whole agayne.

\* He deliuereth thee oute of fire troubles, so y in the seuenth there can no harme touch the. In the midst of y hunger he saueh the from death: And when it is warre from the power of the swerde.

He shall kepe the from the perelous tonge, so that when trouble cometh, thou shalte not nede to feare. In destruction & darch thou shalt be mery, & shalte not be afraied for the beastes of the earth: But the castels in y lande shall be confederate wryth thee, and the beastes of the felde shal geue the peace. Yea,

Yea, thou shalt knowe, that thy dwelling place shall be in rest, thou shalt beholde thy substance, and be no more punished for synne. Thou shalt see also, that thy seed shall encrease, & y<sup>e</sup> thy posterite shall be as the grasse vpon the earth. Thou shalt come to thy graue in a fayre age, like as the corne sheues are brought in to the barne in due season. Lo, this is the matter, as we our selues haue proued by experience. Therefore nowe y<sup>e</sup> thou hearest it, take better hede to thy selfe.

## The Notes.

a. He deliuereth & c. This sentence propounded after the manner of a propheticke, signifieth alone with that of saule. i. Cor. x. c. God is sayrful, whiche shall not suffer you to be tempted aboue your strength, but shall in the middes of the temptation make away to escape oute. Eliphaz meaneth: He hath verely wrapt the in many miseries, but when the cruelty commeth, and when it shall come to him that the offence is sufficiently punished, & that thou hast leste thyne impatience (for that layeth he to Job, though vniustly) it shall be prosper the with so great health that thou shalt after leade thy lyfe most fortunately.

## The. vi. Chapter.

Job answereth, that his payne is more grievous than his fault, yet notwithstanding he deserveth therein.

**J**ob answered, and sayd: O that my miserie were weped, and my punishment layed in the balaunces: for then shulde it be heuier, then the sande of the sea. This is the cause, that my woordes are so sorowfull.

for the arrowes of the almyghtye are in me, whose indygnacion hath broncke by my spirite, & the terrible feates of God fight agaynst me. \* Doeth the wynde Alle roate when he hath grasse: Or crieth the ore, when he hath fodder ynough: that which is vnlaue, shall it be eaten withoute salt: or is there any tast in the white of an egge. The thinges that some time I might not away with all, are nowe my meate for verie sorow. O that I might haue my desyre: O that God wolde graunt me the thyng, that I longe for: That he wolde beginne & smite me: that he wolde let his hande goe, and hewe me downe. Then shuld I haue some comfort: yea, I wold desire hi in my payne, that he shulde not spare, for I wyl not be agaynst the wordes of the holy one.

What power haue I to endure: Or

what is myne ende, y<sup>e</sup> my soule might be patiente: Is my strength y<sup>e</sup> strength of stones: Or is my fleshe made of brasse: Is it not so y<sup>e</sup> there is in me no helpe: and y<sup>e</sup> that my substance is taken fro me. He y<sup>e</sup> is in tribulacion ought to be comforted of his neighbour: but the feare of the Lorde is cleane awaye: Mine owne brethren passe ouer by me, as the water brouke, that hastely runneth thowowe the valleyes. \* But they that feare the hoare froste, the snowe shall fall vpon them.

When their time commeth, they shall be destroyed and perishe: And when they be set on fyre, they shall be remoued oute of their place, for the pathes that they goe in, are crooked: they hast after vayne thinges, and shall perishe. Consider the pathes of Cheman, & y<sup>e</sup> wayes of Saba, wherein they haue put their trust. Confounded are they that putte any confidence in them: for when they came to obtaine the thynges, that they looked for, they were brought to confusion.

Euen so are ye also come vnto me: but nowe that ye see my miserie, ye are afrayde. Wyl I desire you, to come hither: Or to geue me anye of your substance: To deliuer me from the enemies hand, or to saue me from y<sup>e</sup> power of the mightie: Teache me, and I wyl holde my tongue: and yf I do erre, he we me wherein.

Wherefore blame ye then the wordes, that are wel and truely spoken: which of you can reprove them: Sauynge onely y<sup>e</sup> ye are solit to checke mens sayynges, and can speake manie wordes in the wynde. Ye fall vpon the fatherlesse, & goe aboute to ouerthrowe your owne frende. Wherefore looke not onely vpon me, but vpon your selues: whether I lye, or no. Turne into your owne selues (I praye you) be indifferent iudges, and consider myne vngittinesse: whether there be any vnrighteousnes in my tongue, or vayne wordes in my mouth.

## The Notes.

a. The arrowes of the almyghtye after some mens opinion, are the foreknowledge of his iudgment and his wrath: after some other, they are the trouble, whiche the lawe moueth in the heartes of men, while they thereby are stirred to hate them



# The boke

them selues, and so are healthfully kylled: as it is sayde: psalme. xxxvii. a. Some agayne expoundeth to be the crosse of miserie and wretchednes, wherein God had now wrapped hi. For þe Tainctes (saye they) receyue their crosse of the hande of God. The same wyll, that this sentence be a encreasynge and amplifyng of that, which his aduersarye had fearfully layde agaynst hym. Eliphaz in the beginning of the. iiii. chapter had sayde, that the plague was come vpon him: & had touched him, w<sup>ch</sup> this (saye they) meareth he now. Behold, it not only toucheth me, but woundeth me with arrowes, and those venomed with venome, hapely with gal of dragons, with which touchinge, bothe my bloude warerth woode, and al my spirite is supped vp. Moreouer God hath not onely throwen these darter vpon me, but also his dreadfull feares, that is, what soeuer he hath that is terrible, layeth he on me.

b. That my substance is taken frome me. The Chalde. interpre. hath. Wisdom is departed from me, and that after. i. i. of. the wisdom of deuilinge iudgings and tryng of thynges. As though he woulde saye, so sore is my greefe, with my helpe is taken frome me, that I am not permitted to breath so longe, tyll I maye call to remembrance what is mooste acceptable to God. Some reade. Is not al the strengthe of myne inforcement gone frome me.

c. But the feare of the Lorde. &c. As though he sayde. But alas, now a dayes, there is no feare of the Lorde left: and therefore it is no meruayle, yf charite also which is ioyned to the feare of God, be not in vse.

## The. vii. Chapter.

Job sheweth that thys lyfe is but a battayle of warfare.

**I**S not the lyfe of man vpon earth a verie battayle? Are not his dayes lyke the dayes of an hyred seruaunt? For lyke as a bonde seruaunte desireth the shadow, & as an hyredlinge wold sayne haue an ende of hys woork: euen so haue I laboured whole moneths longe (but in vayne) and manye a carefull night haue I told. \* When I layed me downe to slepe, I sayde: O when shall I ryse. Agayne, I longed sore for the night. Thus am I ful of sorowe, tyll it be darcke. My fleshe is clothed wyth wormes, fylthynesse and dust: my skine is wythered, and crompted together: \* my dayes passe ouer more spedyly, then a weeuor can weue out his web: And are gone, or I am aware. O remember, that my lyfe is but a wynde, and that myne eye shal no more se the pleasures therof, yea, and that none other mans eye shal see me anye more. For yf thou fasten thyn eyes vpon me, I come to nought like as a cloude is consumed & banished awaye, euen so be þ

goeth down to hel: cometh no more vp, nether turneth agayne into hys house, nether shal his place know hi anye more.

Therefore I wyl not spare my mouth, but wyl speake in the trouble of my spirite, in þe bytternesse of my mynde I talke. And I a sea or a whalffish, that thou kepest me so in prysone: When I thinke: my bedde shal comforte me. I shal haue some refreshynge by talkynge by my selfe vpon my couche:

\* Then troublest thou me wyth dreames, & makest me so afrayed thowow byssions, that my soule wytheth rather to be strangled, and my bones to be deed.

I can see no remedy, I shal lye no more: O spare me then, for my dayes are but vayne. What is mā, that thou hast him in suche reputation, and testest so muche by hym? Thou takest diligent care for him, and sodaynly doest thou \* trye him.

Why goest thou not frome me, nor lettest me alone, so longe tyl I swallow downe my spetle? I haue offened, what shall I doe vnto the, O thou preseruer of men? Why hast thou made me stande in thy waye, and am so heuie a burden vnto my selfe? Why doest thou not forgive me my synne? Wherefore takest thou not awaye my wyckednesse? Beholde, now we must I slepe in dust: and yf thou sekest me to morowe in the mornynge, I shalbe gone.

## The. viii. Chapter.

Job is reprehended and noted to haue deferred his payne. A description of hypocrisie.

**W**hen answered Baldad the Suhite, & sayde: Howe long wilt thou talke of such thynges: Howe longe shall thy mouth speake so proude wordes: both God peruerete the thyng that is lawfull. Or, doth the Almyghtye destroye the thyng that is ryghte? When thy sonnes synned agaynst hym, dyd not he punishe them for their wyckednesse? \* If thou wouldest nowe resorte vnto God by tymes, & make thine humble praye: er to the Almyghtye: yf thou wouldest liue a pure and a godly life: Shouldest he not wake vp vnto the immediatly, & geue the, the bewtife of righteousnes agayne? In so muche, that wherein loeuer þe haddest lytle afore, thou shouldest

psa. xxxix. b

Deut. 28. 3

Job. ix. c  
and. xlii. a

best howe haue greate aboundaunce. Enquire of the that haue bene before the, <sup>Amos. v. 6</sup> searche diligentely amonge thy fore fathers: Namelye, that we but of peaster dave, and conside not, that our dayes vpon earth are but a very shadowe. They shal shew the, they shal tell the, yea, they wyl gladly confesse the same.

Have a rushe be grene withoute moystnesse: Have the grasse growe without water: No: but (or ever it be shot forth, and or ever it be gathered) it withereth, before anye other herbe. Even so goeth it withal the, that forget God: A euen thus also shal the ypo-rites hope come to noughte. His confidence shal be destroyed, for he trusteth in a spyders webbe. He leaneth him vp on his house, but he shal not stande: he holdeth hym faste by it, yet shal he not endure. Oft time a thinge doth flourish, and men thynke that it maye abyde, the sunne shynynge: it shutech forthe the braunches in his garde, it taketh many rotes, in so muche that it is lyke an house of stones.

But yf it be taken out of his place, every man denieth it, sayinge: I know the not. Lo, thus is it to him, that re-lopeth in his owne doynges: as for other, they growe out of the earth.

Beholde, God wyl not cast awaye a vertuous man, neither wyl he helpe the vngodlye. Thy mouthe shal be fylled with laughinge, and thy lippes wyth gladnesse. They that hate the, shal be confounded, and the dwellinges of the vngodly shal come to nought.

The. ix. Chapter.

Job declareth the benefites of God, & that mans righteousness is nothinge.

**J**ob answered, and sayde: As for that, I know it is so of a trueth, that a man copared vnto God, can not be iustified. If he wil argue with him, he shal not be able to answer hym vnto one amonge a thousande. He is wyle of heart, and mightie in strength. Who euer prospered, that toke parte agaynst him: He translated the mountaynes, or ever they be aware, and ouerthroweth them in his wrath. He remoueth the earth out of her place, that her pyl- lers make withall. He commaundeth

the sunne, and it styeth not: he closeth by the starrs, as it were vnder a signet. He hym selfe alone spredeth oute the heauens, and goeth vpon the waues of the sea. He maketh the waynes of heauen, the Dyons, <sup>Amos. v. 6</sup> & p. vii. starrs and the secreete places of the Southe. He doeth great thinges, suche as are vnsearcheable: Yea, and wōders with- oute nombze.

If he came by me, I might not loke vpon hym: Yf he wente hys waye, I shulde not perceaue it. If he be hasty to take anye thyng awaye, who wyl make him restore it agayne: Who wyl say vnto him: what doest thou: He is God, whose wrath no man may with- stande: But the proudest of all muste stoupe vnder him. Howe shoulde I the answer him: Or what word shulde I finde out agaynst him: Yea, thoughe I be righteous, yet wyl I not geue him one woorde agayne, but mekelve submit my selfe to my iudge. Al be it yf I cal vpon him, and he heare me, yet am I not sure, that he hath hearde my voyce: he troubleth me so with the tē- pest, and woundeth me out of measure without a cause. He wyl not lette my spirite be in reste, but fylleth me with bytternesse.

If men will speake of strengthe, he is the strongest of all: Yf men wyl speake of righteousness, who darre be my recorde. If I wyl iustifie my self, my owne mouthe shal cōdempne me: If I wyl put forthe my selfe for a per- fecte man, he shal proue me a wicked doer: for that I shuld be an innocent, my conscience knoweth it not: yea, I my selfe am weery of my lyfe.

This one thinge wil I saye: He de- stroyeth bothe the righteous & vngodlye. And thoughe he slaye sodaynlye with the scourge, yet laugheth he at the punishment of the innocent. As for the worlde, he geueth it ouer into y power of y wicked, such as the rulers be, wherof al landes are ful. Is it not so: where is there any, but he is such one.

\* My dayes haue bene more swyfte then a runner: they are gone sodenlye, and haue sene no good thyng. They are passed awaye, as the shypes that be good vnder sayle, and as the Egge that

Ecc. viii. a  
Jerem. x. a

Job. vii. a



# The booke

that halteth to the praye. When I am purposed to forget my cōplayninges to chaūge my cōtēnauce, & to cōforte my selfe: then am I afrayed of all my work, for I knowe thou fauourest not an euill doer. If I be then a wycked one, why haue I laboured in vayne? Though I washed my selfe with snow water, and made myne handes neuer so cleane as y<sup>e</sup> wel, yet shuldest y<sup>e</sup> dip me in the miet, & myne owne clothes shuld defyle me. For he y<sup>e</sup> I muste geue answer vnto, and with whome I goe to lawe, is not a man as I am. Nether is there anye dayes man to reprove both the partes, or to laye hys hāde betwixt vs. Let him take his rodde awaye from me: yea, let him make me no more afrayed of him, and thā thā I answere hym without feare. For as longe as I am in suche fearefulnesse, I can make no answer: And why? It greueth my soule to lyue,

## The Notes.

a. God translateth the mountaynes, not onely these of the earth, but also the arrogant & proud tirauntes, and the great realmes of the wolde, which by a borrowed speache are often tymes in the scripture signified by mountaynes and hylles. So translated he pharaos. Exod. xiii. g. and kynge Senacherib. Esay. xxxvii. g.  
b. Here is it good to see that Job presumeth not of his owne righteousness, but playnly confesteth him selfe vnrightheous and a sinner before God, although before the wolde he had lyued blamelesse. God loketh on the hearte though men loke but onely on the outwarde apperaunce. His aduersaries thought that he shulde neuer haue had such a crosse laide on him, onlesse then he had also outwardly and openly liued in wickednesse. So answered Job in diuerse places that he therein was not culpable, & therefore accuseth as if were after the maner of men, the iudgement of God, concerninge suche as are outwardly righteous: and studious to lyue vertuously: namelpe suche as lyue without blame amonge men, and that bothe entēde and doe well to all men, and yet are wrapped in manye miseries and wickednes often tyme ouer cruell. And herein lyeth the chiefe of the contrarietye betwixt Job & his aduersaries, that Job defendeth him selfe not to haue deserued his punishment by his outwarde lyuing: where as his aduersaries armed onelye with manly and fleshly witte, thoughte God to be vnrightheous, yf he wolde so greuously punish him that had not bene an outward sinner agaynst him. Job, his conscience bearinge hym witness, had lyued innocentlye and streyghtlye, and hurt no man, had alwayes feared God, and worshipped him onely, his children also had beenourred to the feare of God, & coulde of no mā be accused of wickednes. Yet witnesseth he in x. ly here (as the godly do) that he was not vicerly without sinne, for other wise had he bene a liar.

i. Job. i. If we saye, we haue no sinne, we deceane our selues, and truch is not in vs. Whenfore in the places where he sayeth that he hath not deserued his punishment, and that though he came to geue him blamelesse, knowe that he speaketh of his outwarde maner of liuing, not of the inward thoughtes and desires of the heart, wherein he was vndoured an offender.

## The .x. Chapter.

Job is wearye of his lyfe, & setteth oute hys handes before God. He desireth the tyme to repēt, & discription of death.



Euerthelesse, nowe wyl I put forth my wordes: I wyl speake out of y<sup>e</sup> verve heuynesse of my soule, and wyl saye vnto God: O do not condempne me, but shewe me the cause, wherefore thou iudgest me on thys maner. Thinkest thou this welde done, to oppres me, to cast me of (beynge a worcke of thy handes) and to mayntayne the counceyl of y<sup>e</sup> vngodlye? Hast thou fleshy eyes then, or doest thou loke as man loketh? Are thy dayes as y<sup>e</sup> dayes of mā, & thy yeares as mans yeares? That y<sup>e</sup> makest suche inquisition for my wyckednes, & searchest out my sinne: where as (not withstandinge) thou knowest that I am no wycked person, and that there is no man able to deliuer me oute of thyne hand. \* Thy hādes haue made me, & fashioned me altogether rounde aboute, wylt thou then destroye me sodaynlye? O remēbre (I beseeche the) how y<sup>e</sup> thou madest me of the moulde of the earth, and shalt bringe me to earthe agayne.

Hast thou not milked me, as it were milcke: and turned me to cruddes like chese? Thou hast couered me w<sup>th</sup> skynne and flesh, and toynd me together with bones, and sinowes. Thou haste graunted me lyfe, and done me good: and the diligente hēde that thou tokest vpon me, hath preserued my spīte.

Though thou hydest these thinges in thine heart, yet am I sure, that thou remēbrest the al. Wherefore dydest thou kepe me, when I spinned, and hast not clenched me from myne offence? If I do wickedlye, wo is me therfore: If I be righteous, yet dare I not lyfte vp my heade: so full am I of confusyon, and se in myne owne miserye.

Thou huntest me out (beynge in deupnesse) as it were a Lpon, and troublest me out of mea sure. Thou bringest

frethe witnesseltes agaynst me, thy wrath increasest thou vpon me, verye manye are the plagys þat I am in. \* Wherfore hast thou brought me oute of my mothers wombe? That I had perished, and þat no eye had seene me. If they had caried me to my graue, as soone as I was borne, then shoulde I be nowe, as though I had neuer bene.

¶ Shal not my shorte lyfe come sooone to an ende? Hold the from me, let me alone, that I maye ease my selfe a litle afore I goe thither, frome whence I shall not retorne agayne. Namelye, to that lande of darckenesse & shadowe of death: Yea, into þat darcke cloudy lade & deadlye shadow, where as is no order, but terrible feare as in the darcknesse.

The. xi. Chapter.

Job is vnderlye rephensid of Sophar. God is incomprehensible. He is mercifull to the repentante.

**W**hen answered Sophar the Naamathite, & sayd: Shulde not he that maketh manye wordes, be answered? Shoulde he that habbleth muche, be commended therein? Shoulde men geue eare vnto the onely? Thou wilt laugh other men to scoorne, and shal no bodye mocke the agayne. Wylte thou saye vnto God: The thynges that I take in hande is perfecte, & I am cleane in thy syght? That God woulde speake, and open hys lippes agaynst the, that he might shewe the (oute of his secreete wilddome) howe manyfolde hys lawe is: then shouldest thou know, that God had forgottē the, because of thy synnes.

¶ Wylte thou finde out God wth thy seynge? Wylte thou attayne to the perfectnesse of the almyghtie? He is hyer then heauen, what wylte thou doe? Deeper then the hell, howe wylte thou then knowe hym? Hys lengthe exceadeth the lengthe of the earthe, and hys bredth the bredth of the sea. Though he turne al thynges vp syde downe, close them in, or thurst them together, who darre checke hym therfore.

¶ For it is he that knoweth the banter of men: he seyth their wickednes al: so, shuld he not the confidre it? I bayne bodye exalteth hym selfe, and þat some of man is lyke a wyld Asses foale. If thou haddest nowe a ryghte heart, and

liftedest vp thynne handes toward him: yf thou wouldest put awaye the wickednesse whiche thou hast in hande, so that no vngodlines dwelt in thy house. Then myghtest thou lyfte vp thy face wythoute shame, then shouldest thou be sure, and haue no nede to feare.

¶ The shuldest thou forget thy misery, and thynke no more vpon it, then vpon the waters that runne by. Then shuld thy lyfe be as cleare as the noone day, and sprynge forth as the moornyng. Then myghtest thou haue comforte, in the hope that thou haste: And slepe quietlye, when thou arte buried. Then shouldest thou take thy rest, and nomā to make the afrayed: yea, manye one shulde set much by the. As for the eyes of þat vngodlye, they shalbe consumed, and not escape: their hope shalbe miserie and sorowle of mynde.

The. xii. Chapter.

Job in shewing hys patience declareth þat myghte and power of God.

**S**o Job answered, and sayd: Then (no doute) ye are the men alone, & wisdom shal perswade with you. But I haue vnderstandynge as well as ye, and am no lesse then ye. Yea, who knoweth not these thynges? Thus he that calleth vpon God, and whom God heareth, is mocked of his neighbour: the godlye and innocent mā is laughed to scoorne. Godlynesse is a lyghte despised in the heartes of the rich, and is set for them to stoble vpon. The houses of robbers are in wealth & prosperite, & they þat maliciouslye medle agaynst God, dwel wthout care: yea, God geueth all thynges richely with hys hande.

¶ Aske the cattell, & they shall informe the: the foules of the ayre, & they shall tell the: Speake to the earthe, & it shall shewe the: Or to the fyshes of the sea, and they shall certifie the. What is he but he knoweth that the hande of the Lorde made all these? In whose hand the soule of euerye lyuynge thyng, and the brette of al mē. \* Haue not the eares pleasure in hearynge, & þat mouth in tastynge the thynges þat it eateth? \* Amonge olde persons there is wisdom, and amonge þat aged there is vnderstandynge. Yea, with God is wisdom and

Strength

Dauid. x. a.

Job. 24. a.

Job. 32. b.



# The boke

Eccl. vii. d.  
Apoc. iii. b.

Eccl. i. a.

strength, it is he that hath counsel, & for knowledge. If he breake downe a thyng, who can set it vp agayne? If he shut a thyng, who wyl open it? Beholde, \* yf he withholde the waters, they drye vp: If he let the goe, they destroye the earth. With hym is strength and wisdom: he knoweth bothe the decea- uer & him that is deceaued.

**H**e carryeth away & wise men, as it were a spoyle, & byngeth the iudges out of their wittes. He lowseth the gir- dle of kynge, and girdeth their loynes with a bonde. He ledeth away the pries- tes in to captiuite, and turneth the myghtye vp syde downe. \* He taketh the verite fro out of the mouthe, & dis- appoynteth the aged of their wisdom. He poureth oute confusion vpon pry- ces, and comforteth the that haue bene oppressed. \* Loke what lieth hid in dar- kenesse he declareth it openly: and the very shadowe of death byngeth he to lyght. He bothe increaseth the people, and destroyeth them: He maketh them to multiplie, & bynueth them away. He chaungeth the heart of & princes & kyn- ges of the earth, & disappoynteth the: so that they goe wandryng out of the waye, and grope in the darcke wth- out lyght, stakeryng to and fro lyke dzyoncken menne.

2. pa. xlii. c.  
Eccl. xiii. b.

Luke. xii. a.  
Matth. x. c.

## The .xiii. Chapter.

Job reproveth his frendes wth their owne sayynges, and condemneth hypocryse.



**D**al thys haue I sene with myne eye, hearde with myne eare, & vnderstande it. Loke what ye knowe, that same doe I knowe also, nether am inferiour vnto you. Neuerthelesse I am purpo- sed to talke with the almyghtye, & my desire is to comē with God. As for you, ye are workmaisters of lyes, and vn- profitable physycians all to gether. Wolde God ye kept your tongue, that ye might be taken for wise men. Ther- fore heate my wordes, & pondre the se- tence of my lyppes. Wyl ye make an- swere for God with lyes, & mayntayne hym with disceate? Wyl ye accept the persone of God, and intreate for hym? Shall that helpe you, when he calleth you to rekenyng. Thynke you to be- gyle hym, as a man is begyled? He

Job. xlii. d.

shall punyſhe you and reydne you, if ye doe secretly accepte anye person. Shal he not make you afrayed, when he sheweth hym selfe? Shal not his ter- ryble feare fall vpon you? Howe re- membzaunce shalbe like vnto the dust, and your pyde shalbe turned into claye. Holde your tongues now, and let me speake, for there is some thyng into my minde. \* Wherefore do I beare my fleche in my teethe, & my soule in myne handes? No, there is nether com- fort nor hope for me, yf he wyl slaye me. But yf I shewe and \* reprove my- ne owne wayes in his syghte, he is eni the same, that maketh me whole: And why there maye no hypocrite come be- fore hym. Heare my wordes, and pon- dre my sayynges w your eares. \* Be- holde, now haue I prepared my iudge- ment, and knowe that I shalbe founde righteous. What is he, that wyl goe to lawe with me? For yf I holde my tongue, I shall dye. Neuerthelesse graunte me two thynges, & then wyl I not hyde my selfe from thee.

Withdrowe thyne hande from me, & let not the fearfull drede of the make me afrayed. And then sende for me to the lawe, & I may answere for my selfe: or els, let me speake, and geue thou the answer. Howe great are my misdoes and synns: Let me know my trangressi- ons and offences. \* Wherefore hydest thou thy face, and holdest me for thine enemye? Wylte thou be so cruel and ex- treme vnto a flyyng leafe, & folow vpon drie stubble, that & layest so sharply to my charge, and wylte vtterlye vn- do me, & for & synes of my youth: & thou hast put my fote in the stocks: Thou lokest narrowlye vnto all my paches, & markkest the steppes of my fete: where as I (not wythstandyng) must confu- me lyke as a foule caryon, & as a clothe that is moth eaten.

### The Notes.

a. Wherefore. &c. These bothe are proverbyallye spoken, of them that offer their lyes to scape dy, and spare not them selues. For he spareth not him selfe & reareth his flesh with his teeth: and agayne be that beareth his soule in his hand, carryeth it as a thynge ready to be solde, such as though he wolde straight leue it, and cast it of. b. Beholde. &c. This is his meaning. The same of my contencie was this, thus byd I orde and defende my cause agaynst your reason: That my hope is to be iustified, Armed wth thy sayth

sayd, I come without feare vnto iudgement. He will not pronounce him vneightwise that so vn-  
faynably hath trusted to his mercede. Hypocrites,  
the more they are to iudgement the more they fea-  
re: I the more I am to deathe the more strong is  
my hope.

c. Wherefore hydest thou my face. What the by-  
dinge of his face micaneth loke. Deut. xxxi. d.

### The. xlii. Chapter.

Job describeth the lyfe of a man, and prophesieth of  
the resurrection. Gods suzerainty the godly, till they  
obtaine that they loke for.

**M**AN that is bozne of a  
womā, hath but a shorthe  
tyme to lyue, & is full of  
diuerse miseries. He cō-  
meth vnto falleth awaye  
lyke a floure. He flyeth  
as it were a shadowe, & neuer cōtinueth  
in one state. Thynkest thou it now well  
done, to open thyne eyes vnto such one, &  
to bringe me befoze the in iudgement.  
Who can make it cleane, that cometh  
of an vncleane thinge. No body. \* The  
dayes of mā are shorthe, the nobye of his  
monethes are knowne only vnto the.  
Thou hast apoynted him his boundes,  
he can not go beyonde them. So from  
him, that he maye rest a lytle: vntill his  
daye come, which he loketh for, lyke as  
an hyzelpnge doth.

**I**f a tre be cut downe, there is some  
hope yet, that it wyll sproute, and shute  
forth þe braunches agayne: for though  
a rote be waxen olde, & deede in þe ground,  
yet when the stocke getteth the sent of  
water, it wyll budde, and bringe forth  
bowes, lyke as when it was fyrst plan-  
ted. But as for man, when he is deede,  
perished & consumed awaye, what be-  
cometh of him. The floudes when they  
be dyed vp, & the ryuers when they be  
emptie, are filled agayne thowowe the  
flowynge waters of the sea: but when  
man slepeth, he ryseth not agayne, \* vn-  
till the heauē perish: he shall not wake  
vp nor ryse out of his slepe. O þe thou  
wouldest kepe me, & hyde me in the hell,  
vntill thy wrath were styllled: & so ap-  
poynte me a tyme, wherein þe myghtest  
remembre me. Make a deede man lyue  
agayne. \* All the dayes of this my pil-  
grymage am I loking, when my chaū-  
ginge shall come. If thou wouldest but  
call me, I should obeye þe: only \* despise  
not the worke of thyne owne handes.

for thou hast nombred all my goyns

yes, yet be not thou to extreamē vpon  
my synnes. Thou hast sealed vp myne  
offences, as it were in a bag: but be met-  
cyfull vnto my wickednesse. The moun-  
taynes fall awaye at the last, the rockes  
are remoued out of their place, the wa-  
ters pearse thorow the very stones by  
lytle & lytle, the floudes walsh awaye  
the grauell & earth: Euen so destroyest  
thou þe hope of mā in lyke maner. Thou  
preuaylest agaynst him, so that he pas-  
seth awaye: thou chaungest his estate, &  
puttest him fro the. Whether his chyl-  
dren come to worshippinge or no, he cā not  
tell: And yf they be me of lowe degre, he  
knoweth not. While he lyueth, his fel-  
the must haue trauayle: & while þe soule  
is in him, he must be in sorowe.

The notes.

a. God remembreth a man when he helpeth  
him. Ierem. xxi. c.

### The. xli. Chapter.

Eliphaz reproveth Job because he alserbeth wys-  
dome and pures to him selfe. He describeth the curse  
that falleth on the wyched, rehercyng Job to be one of  
that nombre.

**H**e answered Eliphaz the  
Themanite, and sayde: a  
shoulde a wyle man an-  
swer as the science of the  
wynde, & tell his bely with  
the wynde of the east. Thou reprovest  
with wordes, that are nothinge worthe:  
and speakest the thinges, which can do  
no good. As for shame, thou hast set it  
alyde, els wouldest thou not make so ma-  
ny wordes befoze god: but thy wyched-  
nesse teacheth thy mouth, & so thou hast  
chosen the a craftie tonge. Thyne owne  
mouth cōdēneth the, & not I: yea, thyne  
owne lippes shapen the an answer. Art  
thou the fyrst mā, that euer was bozne.  
Or, wast thou made befoze the hylls.  
Hast thou herde the secreete counsell of  
God, that all wysdome is to lytle for  
the. What knowest thou, þe we knowe  
not. What vnderstandest thou but we  
can the same. With vs are olde & aged  
men: yea, such as haue lyued longer the  
thy forefathers.

Thynkest thou it a small thyng of  
the consolacions of God: and are they  
worth the a blypunge worde. Why doth  
thyne herte make the so proude. Why  
standest thou so greatly in thyne owne  
conceite. Whete vnto loke thyne eyes,  
t. l. that



# The booke

that thy misde is so putte vp agaynst  
God, and lettest such wordes go out of  
thy mouth. What is mā, that he should  
be cleane? what hath he (which is bozne  
of a womā) wherby he myght be knowē  
to be tyghtious? \* Beholde, ther is no  
trust to his saintes: yea the very hea-  
uens are not cleane in his syght. Howe  
muche moze then an abhominable and  
hyle man, whiche byncketh wicked-  
nesse lyke water. I will tell the, heare  
me: I will shewe the a thyng, that I  
know: which wyse men haue tolde, and  
hath not bene hyd from their fathers:  
vnto whom only the lande was geuen,  
that no straunger shoulde come amōge  
them.

Job. iiii. b.  
Pet. ii. b.

C  
Gene. 4. b.

\* The vngodly despayreth all the  
dayes of his lyfe, as it were a woman  
with chyld, and the nombre of a tyran-  
tes yeres is vnkowen. A fearfull soun-  
d is euer in his eares, and when it is pea-  
ce, yet feareth he destruction: He bele-  
ueth neuer to be deliuered out of dark-  
nesse, the swerde is alwaye before his  
eyes. When he goeth forth to get his  
lyuynge, he thincketh plainly, that the  
daye of darknesse is at hande. Sorowe  
and carefulnesse make him astraped, &  
compasse him rounde aboute, lyke as it  
were a kinge with his hoost redy to the  
battapll. For he hath stretched out his  
hāde agaynst God, and armed him self  
agaynst the Almyghtye. He runneth  
proudly vpon hym, and with a styffnecke  
fighteth he agaynst hym: where as he  
couereth his face with fatnesse, and ma-  
keth his body well lykynge. Therefore  
shall his dwelling be in desolate cities,  
and in houses which noman inhabiteth,  
but are become heapes of stonnes.

He shall not be rich, nether shall his  
substaunce continue, noz encrease vpon  
earth. He shall neuer come out of dark-  
nesse, the flame shall drye vp his braun-  
ches: with the blast of the mouth of god  
shall he be taken awaye. He wylle ne-  
ther applye hym selfe to saythfulnes  
noz trueth, so sore is he disceaue wth  
vanite.

He shall perishe, afore his tyme be  
wozne out, and his braunche shall not  
be grene. He shall be pluckt of as an  
vntymely grape fro the vyne, and shall  
let his floure fall, as the olpue doth.

for the congregacion of ypocrites is  
vnfrutefull, and the fyre shall consume  
the houses of such, as are gredy to re-  
ceave gyftes. \* He conceaueh trouble,  
he beateth mylsehe, & his body byn-  
geth forth disceate.

## The notes.

a. That is, shoulde a wyse man speake  
ne wordes, and shoulde he hym selfe be wyse and  
putte vp wth vnprofitable and trauynge doctri-  
ne. The eastwinde dyeth vp all thynges, and  
therefore by a hely fylled wth it, is signified by a  
borowed speache, a stomake or herte, out of whi-  
che proceedeth suche false doctrine as dyeth by  
the myghtines of the soule in trauynge out & trauyn-  
ge.

b. Some reade, secrete. The whole sentence  
doeth as ab. As of thus expounde. God can per-  
ceyue the agayne in this lyfe, and regardeth thou  
to lyttel his comfortes and drahest the for a lyte.  
Oher, thus: Seame the comfortes of men of gra-  
uitye vpon dād and sopat but wothye, for the, and  
seme they to the lyes.

c. Under the name of the heauens, vnderstan-  
deth be the angels.

d. To drinke wickednesse lyke water is, to be  
fylled wth wickednes: it is a maner of speaking  
of the Hebrewes, so to drinke shounfulnes signi-  
fied to be fylled therwth, after as i the xxxiii.

## ¶ The xvi. Chapter.

¶ Job repetyng his misery, sayeth that he suffereth  
more then his wickednesse hath deserued.

Job answered, & sayd: I haue oft  
tymes herde suche thynges. Mi-  
serable geners of comforte are  
ye, all the sorte of you. Shall not thy  
payne wordes come yet to an ende? Or,  
hast thou yet any more to saye? I coude  
speake, as ye do also. But wolde God,  
if your soule were in my soules steade:  
thē should I heape vp wordes agaynst  
you, & shake my heade at you. I should  
comforte you with my mouth, & release  
your payne with the talkynge of my  
lyppes. But what shall I do? for all  
my wordes, my sorowe wylle not cease: &  
and though I holde my tonge, yet will  
it not departe fro me. And now that I  
am full of payne, and all that I haue  
destroyed (wherof my wyngles beare  
wytnesse) there standeth vp a dyt-  
tuler to make me answer wth lyes to  
my face. He is angrye at me, he hateth  
me, & gnaweth vpon me with his teth.  
Myne enemy shoulde vpon me wth  
his eyes.

They haue opened their mouthes  
wyde vpon me, and smytte me vpon the  
cheke despytfully, they haue eased the  
telues thowowe myne aduersyte. God  
hath geuen me ouer to the vngodly,  
and

And deliuered me into the handes of the wicked. I was som tyme in wealth, but suddenly he hath brought me to nought. He hath taken me by the necke, he hath rente me, and set me, as it were a mark for him to shote at. He hath compassed me rounde aboute with his dartes, he hath wounded my loynes, and not spared. My bowels hath he poured vpon the ground. He hath geue me one wound vpon another, & is fallen vpon me lyke a gaunte. I haue sowed a sacke cloth vpon my skynne, & lye with my strength in the dust.

My face is swollen with wepyng, and mine eyes are waxe dymme. Howbeit there is no wyckednesse in my handes, & my prayer is cleane. O earth, couer not my blood, and let my cryenge fynde no rowme. For lo, my witnesse is in heauen, and he that knoweth me, is aboue in the heyght. My frendes laugh me to scozne, but myne eye poureth out teares vnto God. Though a body myght please with God, as one man doth with another, yet the nombre of my peccates are come, and I must go the waye, from whence I shall not turne agayne.

## The notes.

a. To open their mouthes, signifieth to threaten with most extreme and cruell punishment, and to reprove with shamefull and spyttfull wordes, as in the psal. xlii. c.

b. O earth couer not my bloude, that is, as Abrahams pounders it: hyde not my bloude so but that it be auenged, let not the auengement thereof be unknowne, but open vnto all mens eyes: as was the auengement of Dathan and Abiram, whom the earth swallowed. Num. xvi. c. Ye maye also crypoude it thus. Hyde not my bloude but let it testifie and wytnes myne innocencye, as by the blood of Abel, of whom we reade that his bloude cryed from the earth. Gen. iiii. b.

## The. xlii. Chapter.

Job sayeth that he consumeth awaye, and yet doth paunely abyde it.



My brethren falleth, my dayes are shorte ned. I am harde at deathes doze. I haue disceaued no man, yet must myne eye continue in heynesse. O deliuer me and see me by the: who shall the be able to thrust my handes together. Thou shalt withholde their hertes from vn-

derstandynge, therfore shall they not be set vp on hye. He promyseth his frendes patte of his good, but his owne chyldren spende it. He hath made me as it were a byworde of the comyn people. I am his gestynge stocke amonge the. My countenance is heuy for very anger, & the membres of my body are become lyke a shadow. Vertuous men therfore shall well consydre this, & the innocent shall take parte agaynst the pporrite.

The ryghteous wyl kepe his waye, and he that hath cleane handes, wyl euer be stronger and stronger. As for you, turne you, and get you hence, for I can not se one wyse man among you. My dayes are past, my thoughtes are banysched awaye, whiche haue vexed myne herte, chaunginge the nyght in to daye, and the lyght into darckenes. Though I tarie neuer so much, yet the graue is my house, and I must make my bed in the darke. I call corruption my father, and the wormes call I my mother & my syster. What helpeth then my longe taryenge. Or, who wyl fulfill the thinge, that I loke for. All that I haue, shall go downe in to the pytt, & lye with me in the dust.

## The. xliii. Chapter.

Salad rehereth the paynes of the vniuersall and wycked.

Then answered Baldad the Suhite, and sayde: When wyl \* ye make an ende of youre wordes. Marke well, and consydre, we wyl speake also. Wherfore are we counted as beastes, & reputed so hyle in youre syght. Why destroyest thou thy selfe with anger. Shall the earth be forsaken, or the stones remoued oute of their place because of the. Shall not the lyght of the vngodly be put oute: yea the flame of his fyre shall not burne. The lyght shalbe darcke in his dwellinge, and his candle shalbe put out with him. His presumptuous goynges shall be kepte in, & his owne coucell shal cast him downe. For his fete shalbe taken in the nette, and he shall walke in the snare. His tote shalbe holden in the gilder, and the thugre shall catch him. The inare is layed for him in the grounde, and a pitfall in the waye.

Thom  
Job and  
suche as  
thou.



# The boke

Feartfulnesse shall make him afrayed  
on every syde, that he shall not knowe,  
where to get out. Longer shall be his  
substaunce, and my fortune shall hange  
vpon him. He shall eate the strength of  
his skynne, <sup>a</sup> the fyrst bozne of death  
shall eate his mēbzies. All his comforte  
and hope shall be rote out of his dwel-  
lyng, very feartfulnesse shall bringe him  
to the kyng. <sup>b</sup> Other men shall dwell in  
his house (whiche nowe is none of his)  
and byrmstone shall be scatered vpo his  
habitation. His cotes shall be dyed vpon  
beneth, and aboue shall his haruest be  
cut downe. His remembraunce shall  
perishe from the earth, and his name  
shall not be praised in the stretes: he  
shall be dyuen fro the lyght into dark-  
nesse, & be cast cleane out of the world.  
He shall nether haue chyldzen nor kyn-  
folkes amonge his people: no, nor any  
posterite in his cōtre: yong and olde  
shall be astonyshe at his death. Suche  
are now the dwellynges of the wycked,  
and this the place of him that knoweth  
not God.

## The notes.

a. That is, an horrible & dayne death. Some  
reade the prince of death.

b. Or, he shall dwell: that is to saye his wyfe  
withoute him.

## The .xix. Chapter.

Job receyved his myseries and greuous paynes. He  
prophesied of the generall resurrection.

**I**n answered, and said:  
howe longe will ye bere  
my mynde, and trouble  
me wyth wordes. Lo, tē  
tymes haue ye reproued  
me: are ye not ashamed,  
for to laugh me so to scoyne. yf I go  
wroge, I go wroge to my self. But yf ye  
wyl enhaunce your selues agaynst me,  
and accuse me to be a wicked personne,  
because of the shame that is come vpo  
me: knowe this then, that it is GOD,  
which hath hadled me so violently, and  
hath cōpassed me aboute in his scour-  
ges. Behold, though I crye, yet violen-  
ce is done vnto me, I can not be herde:  
\* Though I complayne, there is none  
to geue sentence with me. He hath hed-  
ged vpon my path, I can not get awaye,  
he hath set darknesse in my gate. \* He  
hath spoyled me of myne honoure, and

taken the <sup>a</sup> crowne awaye from my head. <sup>b</sup>  
He hath destroyed me on every side, and  
I am vndone: My hope hath he taken  
awaye fro me, as it were a tree plucke  
vpon by the rote. His wrath is kindled  
agaynst me, he taketh me, as though I  
were his enemy.

His men of warre came together,  
whiche made their waye ouer me, and  
beseged my dwellynge rounde aboute.  
\* He hath put my brethren farre awaye  
fro me, and suche as were of myne ac-  
quayntance, are become straungers vnto  
me. Myne owne kynfolkes haue for-  
saken me, and my frendes haue put me  
out of remembraunce. The seruautes  
and maydes of myne owne house, take  
me for a straunger, and I am become  
as an aleaunt in their sight.

When I call vpon my seruaunt, he  
geueth me no answer: no though I  
praye him with my mouth. Myne owne  
wyfe maye not abyde my brethren, I am  
fayne to speake fayre vnto the chyldzen  
of myne owne body. Yea, the very de-  
serte foolles despyse me, and whē I am  
gone from them, they speake euell vpo  
me. All such as were my most familiar,  
abhorre me: and they whome I loued  
best, are turned agaynst me. My bone  
hangeth to my skynne, and my fleshe is  
awaye, only there is left me the skynne  
aboute my teth. Haue pytie vpon me,  
haue pytie vpon me (O ye my frendes)  
for the hande of the LORD hath tou-  
ched me. Why do ye persecute me. As  
GOD doeth and are not satisfied of  
my fleshe.

That my wordes were wyrtten, <sup>c</sup>  
that they were put in a boke: wold god  
they were grauen wyth an yron penne  
in leade, or in stone to continue. for I  
am sure, that my redeemer lyueth, and  
that I shall ryse out of the earth in the  
latter daye: yf I shall be clothed agayne  
with this skynne, & se God in my fleshe.  
Yea, I my selfe shall beholde hym, not  
wyth other but wyth these same eyes.  
My reynes are consumed within me,  
when ye saye: Why do not we persecute  
him: we haue founde an occasiō agaynst  
hym. But beware of the swearde, for  
the swearde wyl be auenged of wycked-  
nesse, and be sure, that there is a iudge-  
ment.

## The notes.

a. Kabi Abraham understandeth by the crowne, the dignitie that cometh to the riche by the meanes of their riches: for all men haue the riche in honour: although some vnderstande thereby his chyldren, as in the prouerb. The crowne of olde men are their chyldrens chyldren. Other some, vnderstande the dignitie that came vnto hym of his wysdome and conynge. So Jobs meaning is, that of a worshipfull and riche man, he is become poore and despised.

b. The Hebrews reade as they do, meaneinge the cruell which are not satisfied w<sup>th</sup> his flesh: such he wolde he not that his frendes shoulde coliterfer.

c. Are not satisfied of a mānes flesh, is a borrowed speache taken both in the good & euil parte. In the good parte it signifieth to loue to iudge frendlye, and then at the length to fall to praylinge. In the euil parte, it is cruelly and deaulye to missege, and (as it were) to teare w<sup>th</sup> spitefull and haineous wordes.

## The .xx. Chapter.

Sophar sayeth, that the vnsatysfyll, the couetouse, and the wyched shall haue a shorte ende.

**W**hen answered Sophar the Naamathite, & sayd: for y<sup>e</sup> same cause do my thoughtes compell me to answer. And why my mynde is tossed here and there. I haue sufficiently herde thy checkinge & reproofe, therfore am I purposed to make answer after myne vnderstanding. Knowest thou not this, namely: that from the begynnyng (euer sence the creacion of man vpon earth) the prayse of the vngodly hath bene shorte, and that the ioye of ypocrites continued but the twyncklyng of an eye. Though he be magnified v<sup>y</sup> to the heauen, so that his heade reacheth vnto y<sup>e</sup> cloudes: yet he perissheth at the last lyke dounge: In somuch that they whiche haue sene hym, saye: Where is he? He vanissheth as a dreame, so that he can no more be founde, and passeth awaye as a visio in the nyght. So that the eye which sawe him before, getteth nowe no syght of hym, and his place knoweth him nomore. His chyldren go a beggynge, their handes bringe them to sorow and heuynesse.

from his yowth his bones are full of byre, which shall lye downe with him in the earth. Whē wychednesse is sweete in his mouth; he hydeth it vnder his tounge. That he fauoureth, that wyl he not forsake, but kepeth it close in his

throte. The meate that he eateth, shall be turned to the poyson of serpentes, with in his body. The riches that he deuoureth, shall he perbrake agayne, for GOD shall drawe them out of his belly: he shall sucke the serpent's head, and the adders tonge shall aspe hym: so that he shall nomore se the ryuers and brokes of hony and butter: But labour shall he, and yet haue nothyng to eate. Greate trauayle shall he make for riches, but he shall not enioye them. And why he hath oppreseth the poore, and not helped them: houses hath he spoyled, and not buylded them. His belly coude neuer be filled, therfore shall he perissh in his coueteousnesse. He deuoured so greedely, that he lefte nothyng behinde, therfore his goodes shall not prospere. Though he had plenteousnesse of euery thyng, yet was he poore, and therfore he is but a wretch on euery syde.

For though the wicked haue neuer somuch to fill his belly, yet GOD shall sende his wrath vpon hym, and cause his battayll to raygne ouer him: so that yf he fle the yron weapens, he shall be shotte with the stele bowe. The arrowe shall be taken forth, and go out at his backe, and a glisterynge swearde thorowe the gall of him, feare shall come vpon him. There shall no darcknes be able to hyde hym. An vkindled fyre shall consume hym, and loke what remayneth in his house, it shall be destroyed. The heauen shall declare his wickednesse, and the earth shall take parte agaynst hym. The substance that he hath in his house, shall be taken awaye and perishe, in the daye of the Lordes wrath. \* This is the porcyon that the wicked shall haue of GOD, and the heritage that he maye loke for of the Lorde.

Job. 27. 8.

## The notes.

a. He shall sucke the serpent's head, that is, he shall be subiect to all cursednesse and suffer all manner sorowes. It is such a manner of speache as is before in the .xv. b. of dyschynge wychednesse.

b. That is, he can not hyde him from perelles.

## The .xxi. Chapter.

Job receyvethe the prosperitie of the wyched, and after describeth their sodayn ioyes and destruction.

c. llii.

Job



# The boke

**I**n answered, & sayde: O heare my wordes, & amende your selues. Suffre me a lytle, that I maye speake also, and then laughe my wordes to scozne, yf ye wyll. Is it with a man, that I make this disputacyon. Whiche yf it were so, shoulde not my spete be then in soze trouble? Marke me well, be abashed, & laye your hande vpon your mouth. For when I pōdye and consyde this, I am afrayed, & my flesh is synpten with feare. \* Wherfore do wicked men lyue in health and prosperite, come to their olde age, and increase in ryches. Their chylders chyl- dzen lyue in their sight, and their gene- racyon befoze their eyes. Their houses are safe from all feare, \* for the robde of God doth not smyte the. Their bul- locke genbzeth, and that not oute of ty- me: their cowe calueth, and is not vn- frutefull.

\* They sende forth their chyldzen by flockes, & their sonnes lede the daunce. They beate with them tabzettes & har- pes, & haue instrumentes of musyke at their pleasure. They spende their dayes in welthynesse: but sodenly they go do- wne to hell. They saye vnto God: go frō vs, we despyze not the knowledge of thy wayes. \* What maner of felowe is the Almyghtie, that we shoulde serue him? What profyt shoulde we haue, to sub- mytte oure selues vnto hym? Lo, there is bitterly no goodnesse in them, ther- fore wyll not I haue to do wth the coun- cell of the vngodly. \* Howe ofte shall the candele of the wicked be put out: howe ofte commeth their destruction vpon them? What sorowe shall God geue them for their parte in his wryth: \* Yea, they shal be euen as chaffe befoze the wynde, and as dust that the stozme carieth awaye.

**C** And though God saue their chyldzē frō such sorowe, yet wyll he so rewarde them selues, that they shall knowe it. Their owne destructiō and misery shal they se with their eyes, and drinke of the fearfull wryth of the Almyghty. For what careth he, what become of his housholde after his death? whose monethes passe awaye swifter then an arrowe. In as much then as God hath the best power of all, who can teache

him any knowlege? One dyeth nowe, when he is myghty, and at his best, rich, and in prosperite: euen when his \* bowels are at the fattest, and his bo- nes full of mary. An other dyeth in so- rowe and heynesse, & neuer had good dayes. Howe slepe they both a lyke in the earth, and the wormes couet them. But I know what ye thyncke: yea, and what ye ymagine agaynst me vntigh- tuously. \* For ye saye: where is þ þrin- ces palace? where is the dwellynge of the vngodly: Aske any man that goeth by the waye, and (yf ye will not regarde their tokens & dedes) he shall tell you, \* that the wicked is kepte vnto þ dape of destructiō, & that the vngodly shal be brought forth in þ dape of wryth. Who dare reprove hym for his wayes to his face? who rewarde hym for þ vngra- ciousnesse that he doth? Yet shall he be brought to his graue, & watch amonge the heape of the deed. Then shall he be sayne to be buryed amonge the bones by the broke syde. All men must folowe hym, and there are innumerable gone befoze hym. O howe bayne is the com- forte that ye geue me? Are not your answeres cleane contrary to ryght and treuth?

## The xxii. Chapter.

Eliphaz reprehendeth Job of vnnecessary fulnesse.

**S** Eliphaz the Themanite gaue answer, & sayd: Maye a man be cōpared vnto God in wysdome, though he seme to him selfe, for to be lyke him? What pleasure hath God in þ thou art righ- tuous? Or what doth it profite him, þ thy wayes are perfect? Is he afrayed to reprove þ, & to steppe forth with the in to iudgement? \* Commeth not this for that great wickednesse, & for thyne vngtracious dedes whiche are innume- rable? Thou hast taken the pledge from thy bzethrē for nought, & robbed þ na- ked of their clothig: \* To such as were weery, hast þ geuen no water to drinke, thou hast withdrawē bread frō the hu- grye: Shoulde such one then as bleth vtolēce, wryge & opprestion (doinge all thynge of parcialite, & hauinge respecte of personnes) dwell in the lande? Thou hast sent wyddowes awaye emptye, and opprested the poore fatherlesse.

Therfore

Psal. 73. a.  
Eccl. xii. a.

Job. xii. b.  
Eccl. xii. a.

Eccl. v. c.  
Amos. 6. a.

Eccl. v. d.  
Psal. 1. c.

Job. 24. b.

Psal. 1. b.

After the  
Book.  
Some en  
ade pap  
p's.

Job. 2. a.

Job. 2. a.  
Job. 2. a.

Job. 2. a.

Job. 2. a.

Job. 2. a.

Job. 2. a.  
Job. 2. a.

Job. 2. a.  
Job. 2. a.

Therefore art thou compassed aboute  
with inares on euery syde, & sorely be-  
red with feare: Shouldest thou then se  
no darcknesse? Shoulde not the water  
foude runne ouer the? \* Now because  
the God is hyer then the heauens, & be-  
cause thou seyst that the starrs are so  
hye, wilt thou therfore saye: Culy, how  
should God know? Doth his dominion  
reach beyonde the cloudes: Culy, the  
cloudes coner him that he maye not se,

**C** for he dwelleth in heauen. Well, thou  
wilt kepe the olde waye, that all wicked  
men haue gone: both olde and yonge,  
whose foundacio is a runninge water,  
which sape vnto God: go from vs, and  
after this maner: \* Culy, what will the  
Almightie do vnto vs: where as he (not  
withstanding) fylleth their houses with  
all good. Whiche meynynge of the vn-  
godly he farre fro me. \* For with toyfe  
shall the godly, and with gladnesse shall  
the innocent se, that their increase shall  
be heluen downe, and their posterite co-  
sumed with fyre.

Therefore reconcile the vnto God, &  
be content, so shall all thynges prospere  
with the right well. \* Receaue the lawe  
at his mouth, & laye vp his wordes in  
thyne herte. \* For yf thou wilt turne to  
the Almighty, thou shalt stande fast, &  
all vnrightheousnesse shall be farre fro  
thy dwelling: he shall geue the an har-  
uest, whiche in plenty and aboundance  
shall excede the dust of the earth, & the  
golde of Ophir lyke ryuer stones. Yea,  
the Almightye his owne selfe shall be  
thyne haruest, and the heape of thy mo-  
ney. Then shalt thou haue thy delyte in  
the Almightye, & lyfte vp thy face vnto  
God. Then shalt thou make thy prayer  
vnto him, & he shall heare the, and thou  
shalt kepe thy promises. Then, loke  
what thou takest in hand, he shall make  
it to prospere with the, & the lycht shall  
shyne in thy wayes. \* For who so hum-  
bleth him selfe, him shall he set vp: and  
who so loketh mekely, shall be healed. If  
thou be innocent, he shall saue the: and  
thow the vngyltynesse of thyne handes  
shalt thou be deliuered.

### The. xliii. Chapter.

**J**ob affirmeth that he dothe knoweth and feareth  
the power and sentence of the moone, & sayeth that he hath  
walked in his right wayes.



**I**n answered, & sayde: My  
sayynge is yet this daye in  
bitternes, & my harte heuy  
amonge my grownynges. \*  
that I myght se hi a synde  
hym: \* that I myght come befoze his  
seate, to pleate my cause befoze hym, &  
to fyl my mouth w argumetes: \* that  
I might know, what answere he wolde  
geue me: and that I might vnderstade,  
what he wolde saye vnto me. Wyl he  
pleate agaisst me with his greate power  
and strength, or wyl he leane him selfe  
bitterly vpon me? Oh no, let him not do  
so with me. But let hym geue me lyke  
power to go to the lawe, then am I sure  
to wyne my matter. For though I go  
befoze, I fynde hym not: If I come be-  
hynde, I can get no knowledge of hym:  
Yf I go on the lefte syde, to ponde his  
worckes, I can not atterpne vnto them.  
Agayne, yf I go on the right syde, he  
hyndeth hym selfe, that I can not se him.  
But as for my waye, he knoweth it: \* &  
tryeth me as the golde in the fyre.

Nevertheless my fete kepe his path,  
his hye strete haue I holden, & not gone  
oute of it. I haue not forsaken the com-  
mandement of his lippes, but loke what  
he charged me with his mouth, that ha-  
ue I shut vp in my herte. It is he him  
selfe alone, who wyl turne him backe:  
he doth as him listeth, and byngeth to  
passe what he wyl. he rewardeth me in  
to my bolome, and many other thynges  
mo doth he, as he maye by his power.  
This is the cause, that I shrinke at  
his presence, so that when I consydre  
him, I am astrayed of hi. For in somuch  
as he is God, he maketh my herte softe:  
and saynge that he is Almightye, he  
putteth me in feare. Thus ca not I get  
out of darcknesse, the cloude hath so co-  
uered my face.

### The. xliii. Chapter.

**J**ob describeth the wickednes of men, and sheweth  
what faulte belongeth to the wycke d.



**C**onsyderynge then that there  
is no tyme hyd from the Al-  
myghtie, howe happeneth it,  
that they whiche knowe hym,  
wyl not regarde his dayes: for some  
men there be, that \* remous other  
mens landemarches: that robbe them  
of their catell, & kepe the same for their  
owne.

Deu. xlii. c.  
8. 10. xviii. c.



# The boke

owhe: that dyue awaye the asse of the  
fatherlesse: that take þe wyddowes ore  
for a pledge: that thrust the pooze oute  
of the waye, & oppresse the symple of the  
worlde together. Beholde, the wyld as-  
ses in the deserte goo by times, as their  
maner is, to spoyle: Yea, the very wyl-  
dernesse ministrereth foode for their chy-  
ldren. They reape the corne felde that  
is not their owne: & gather the grapes  
out of his vineparde, whom they haue  
oppressed by violence. They are the cau-  
se that so many me are naked and bare,  
hauynge no clothes to couer them, and  
to kepe them from colde: So that when  
the howets in the mountaynes haue  
rayned vpon them, and they be all wet,  
they haue none other succour, but to  
kepe them amonge the rockes.

They spoyle the suckinge fatherles  
chyliden, and put the pooze in prison:  
In somuch that they let them go naked  
without clothinge, and yet the hungrie  
beate the sheenes. The pooze are fayne  
to labour in their oyle milles: yea, and  
to treade in their wyne presses, and yet  
to suffre thyrst. The whole cytie cryeth  
vnto the Lord with syghyng, & the cou-  
les of the sayne make their cōplante:  
But God destroyeth them not for all  
this, where as they (not withstanding)  
are rebellious & disobedient enemyes:  
which seke not his lght and waye, nor  
turne agayne in to his path. & Tymely  
in the moornyng do they aryse, to mur-  
thur the symple and pooze, and in the  
nyght they go a stealyng.

The eye of the vngodly is lyke the  
aduouterer, that wapreth for the darck-  
nesse, & sayeth thus in him selfe: Cusch,  
there shall no man se me, and so he dis-  
gyfeth his face. In the nyght reason  
they search the houses, and hyde them  
selues in the daye tyme, but wyl not  
knowe the lght. For as soone as the  
daye breaketh, the shadowe of death cō-  
meth vpon them, and they go in horri-  
ble darcknesse. The vngodly is very  
swifte: & that his porton also vpon  
erth were swifter then the runnyng  
water, whiche suffreth not the shipman  
to beholde the saye and pleasaunt by-  
nepardes. & that they (for the wicked-  
nesse whiche they haue done) were dra-  
wen to the hell, soner then molwe mel-

teth at the heate. & that all compassion  
vpon them were forgotten: that their  
daynties were worimes, that they were  
cleane put out of the remembraunce, & bi-  
terly hewen downe lyke an vncutefull  
tre. For they mayntayne the baren, and  
make them that they can not beare, and  
vnto wyddowes they do no good. They  
plucke downe the myghtye wylth their  
power, and when they them selues are  
gotten bp, they are neuer without fen-  
ce, as longe as they lyue. And though  
they myght be safe, yet they wyl not re-  
ceauie it, for their eyes loke vpon their  
stowe wayes. They are exalted for a lyt-  
le, but shortly are they gone, brought to  
extreme pouerte, and taken out of the  
waye: yea, and bitterly placte of, as the  
eares of corne. Is it not so? who wyl  
the reprove me as a lyar, and saye that  
my wordes are nothyng worth?

## The. xlv. Chapter.

Balad proueth that no mā is cleane and without  
synne before God.



Ben answered Balad  
the Subite, and sayde:  
Power & feare is wylth  
him about, that maketh  
peace, sperrynge in hys  
highnesse, whose men of  
warre are innumerable, & whose lght  
aryseth ouer all. But how maye a man  
compared vnto God, & be iustified? &  
how can he be cleane, that is bozne of a  
woman? Behold, the Moone shyneth no-  
thing in cōparison to him, & the starres  
are vncleane in his sight. Howe muche  
more thē mā, þ is but corruption: & the  
sonne of man, which is but a wormer.

## The. xlv. Chapter.

Joh sheweth that man can not helpe God, and prou-  
ueth it by his miracles.



Ob answered, and sayd: &  
how helpest thou þ weaker  
what comforte geuest thou  
vnto him? hath no strength  
where is the counsell that  
thou shouldest geue him, which hath no  
wyldome: wilt thou so shewe thine ex-  
cellent cyghtuousnes? Before whom  
hast þ spokē those wordes? who made  
þ bryeth to come out of thy mouth? The  
giantes & worthies that are sayne, and  
lye vnder the worlde in their cōpanions:  
yea and all they whiche dwell beneth in  
the

the hell are not hrd from him, and the  
bery destruction it selfe, can not be kept  
C oute of his sighte. He stretched oute the  
noyth ouer the emptie, and hangeth the  
earthe vpon nothyng. He byndeth the  
\*water in his cloudes, that they fal not  
downe together. He holdeth backe hys  
soule, that it can not be sene, and spre-  
deth his cloudes before it.

\* He hath compassed the waters with  
certayne boundes, vntill the day and  
night come to an ende. The bery pyl-  
lars of a heauen tremble and quake at  
his reprove. \* He stilleth the sea with his  
power, and thozowe his wysdome hath  
he set forth the wynde. With his spirit  
hath he garnished the heauens, and  
with his hande hath he wounded the  
rebellious serpente. Thys is now a  
shorte summe of his doynges. But who  
is able sufficiente to rehearse his wor-  
kes: who can perceaue and vnderstand  
the thondze of his power.

**The notes.**

a. Heauen and earth haue properely no pyl-  
lers nor any thinge to leane to that should sustayne  
and beare them vp, as it appereth of the earth a-  
boue in thys chapter: but Job taketh his simili-  
tude of oure earthly bygginges, because his bea-  
rits should so the fouer vnderstand him.

**The xxvii. Chapter.**

The continuance and perfectnes of Job, and the part  
of the beneficent will with God.



And Job proceeded and went  
forth in his comunicacion,  
sayinge: As truly as God ly-  
ueth (which hath taken away  
my power fro me) and the Almighty,  
that hath vexed my mynde: My lippes  
shall talke of no vanite, and my tonge  
shall speake no dysceate, whyle my  
brythe is in me, and as long as the  
wynde (that God hath geuen me) is in  
my nostrils.

God forbade, that I should graut  
poure cause to be ryght. As for me, vntill  
myne ende come wyl I neuer goo  
from myne innocenye. My ryghtwise  
dealyng kepe I faste, which I wyl not  
for sake: my heart shal not reprove me of  
my deates. \* Therefore myne enemy shal  
be founde as the vngodlye, and he that  
taketh parte agaynst me, as the vntigh-  
tious. What hope hath the vppo-  
site, though he haue greate good, and  
though God geue him ryches after hys

hertes desyre. Both God heare him the  
louer, when he crieth vnto him in his  
necessite: Hath he suche pleasure and  
delyte in the Almighty, that he darre  
alwaye call vpon God: I wyl teache  
C you in the name of God, and the thyng  
that I haue of the Almighty, wyl I  
not kepe from you. Beholde, ye stande  
in youre owne conceate, as though ye  
knewe all thynges. Wherefore then do  
ye go aboute with such vayne wordes,  
sayinge: \* This is the porcion that the  
wycked shall haue of God, and the he-  
ritage that Tyrantes shall receaue  
of the Almighty. If he get many chyl-  
dren, they shall perishe with the sword,  
and his posterite shall haue scarcenesse  
of breade. Like whome he leaueth be-  
hynde hym, they shall dye and be buri-  
ed, and no manne shall haue pite of hys  
wyddowes. Though he haue as muche  
money as the duste of the erth, and ray-  
ment as readye as y claye, he may well  
prepare it: but the godly shal put it vpon  
hym, and the innocent shal deale out  
the moneye. His house shall endure as  
the mothe, and as a boothe that the  
watch man maketh. \* When the ryche  
man dyeth, he carieth nothyng with  
him: he is gone in the twinklynge of  
an eye. Destruction taketh holde vpon  
hym as a water floude, and the tempest  
stealeth him awaye in the nyght season.  
A behemente Calte wynde carryeth him  
hence, and departeth: a storme plucketh  
him oute of his place. It rusheth in  
vpon hym, and spareth hym not, he  
may not escape from the power therof.  
Then clappe men theyr handes at him,  
yea, and feast of him, when they loka  
vpon his place.

**The notes.**

a. vnderstande, mylde spent. He meaneth that he  
wyl not suffer that his conscience be faultye, and  
that he wyl not haue an euil conscience for misse  
spendinge of his life tyme, in which he had liued  
most innocentlye.

**The xxviii. Chapter.**

Job sheweth that the wysdome of God is vnto  
cheable.

Here are places where syluer is  
molten, and where gold is tryed: \*  
where yron is dygged oute of  
the grounde, and stones resolued to me-  
fall. The darknes shal once come to an  
ende, he can seke out the grounde of all  
thynges



# The boke

thynges: the stones and the darcke, and the horrible shadowe, with the ryuer of water parteth he a sunder the straunge people, that knoweth no good neyghbourhead: suche as are rude, vnnanelye and boysterous. He byngeth foode oute of the earth, and that whiche is vnder, consumeth he with fyre. There is founde a place, whose stones are cleane

**S**aphirs, and where the clottes of the earthe are golde. There is a waye also that the byrdes knowe not, that no bullets eye hath seene: wherein the proude and hye mynded walke not, and where no lyon cometh. There putteth he his hande vpon the stony rockes, and overthroweth the mountaines. Riueres flow oute of the rockes: and loke what is pleasaunt, hys eye seyth it. Out of dropes bringeth he great floudes together, and the thinge that is hyd byngeth he to lychte. How cometh a manne then by wysedome? where is the place that men fynde vnderstandinge? Merelye no man can tell howe worthy a thyng she is, neyther is she founde in the lanbe of the lvinge. The depe sayeth: she is not in me. The sea sayeth: she is not w me. She can not be gotten for the most fine golde, neyther maye the pryce of her be boughte with any moneye. No wedges of gold of Ophir, no precious Onix stones, no Saphirs may be compared vnto her. No, neyther golde nor Christall, nether swete odours nor golden plate. There is nothyng so worthy, or so excellent, as once to bee named vnto her: for perfecte wysdome goeth far beyond them all. The Topas that cometh oute of Inde, maye in no wyse be lykened vnto her: yea, no manner of apparell howe pleasaunt and fayre soeuer it be.

**F**rom whence then cometh wysedome: and where is the place of vnderstandinge? She is hyd from the eyes of all men lvinge: yea, and frome the foules of the ayre. Destruction & death saye: we haue hearde tel of her with our eeres. But God seyth her waye, and knoweth her place. For he beholdeth the endes of the worlde, and loketh vpon all that is vnder heauen. When he wyped the wyndes, and measured the waters: when he set the raine in ordre, and gaue

the myghtie floudes a lawe. Then when he se her, then declared he her, prepared her & knew her. And vnto man he saide: Beholde, \* to feare the LORD, is wisdome: and to forsake euell, is vnderstandinge.

## ¶ The xxx. Chapter.

**J**ob complayneth of the prosperitie of the tyme past, subtyllie prouinge, hys frenndes of iusturye, because they saye that Job suffered accordinge to hys deservynge.



**S**ob proceeded and went forth in hys communication, sayinge: that I wet as I was in the monethes by passe, and in the dayes when God preserued me: when his lychte shyned vpon my heade: when I went after the same lychte, and shynynge euen thorough the darcknesse. As it stode with me, when I was welthy and had ynough: when God prospered my house: when the Almighty was yet with me: when my housholde folkes stode aboute me: when my wayes ranne ouer with butter, and when the stony rockes gaue me ryuers of oyle: when I wente thorough the cytte vnto the gate, and when they set me a chayre in the strete: when the younge men (as soone as they sawe me, hyd them selues, and when the aged arose, and stode vp vnto me: when the princes leste of theyr talking, and layed theyr hande to theyr mouth: when the myghty kepte still theyr voyce, and when theyr tonges cleued to the sole of theyr mouthes. When al they that heard me, called me happye: and when al they that sawe me, wysshed me good. For I deliuered the poore when he cryed, and the fatherlesse I wanted helpe. He that shoulde haue bene lost, gaue me a good worde, and the wyddowes herte praised me. And why? I put vpon me a ryghe tuousnes, whiche couered me as a garmente, and equyte was my crowne. I was an eye vnto the blynde, and a foote to the lame, I was a father vnto the poore: and when I knew not their cause I sought it oute diligently. I brake the chawes of the vnyghtuous, & plucked the spoule out of their teth.

Therefore, I thought verely, that I shoulde haue dyed in my nest: and that my dayes shoulde haue bene as manye as the sandes of the sea. For my roote

was

was spede out by the water syde, and the dewe lay vpon my corne. Myne hounour increased more and more, and my bowe was euer the stronger in my hand. Vnto me men gaue eate, me they regatred, and with sylence they taried for my counsell. If I had spoken, they would haue it none other wayes, my wordes were so well taken amonge them. They waited for me, as the earth doth for the rayne: & gaped vpon me, as the ground dothe to receaue the latter shower. When I laughed, they knewe well it was not earnest: and thys testymonye of my countenance pleased them no thyng at al. When I agreed vnto theyr way, I was the chiefe, and sat as a king amonge hys seruantes: Or as one that comforteth suche as bee in heuynesse.

**The notes.**

a. This ryghteousnes is no nother thyng, than to lyue iustly amongst men, buttyng no man and geuing vnto euery man that whiche belongeth vnto him. gen. xxx. c. 8. psal. xv. a.

b. By the latter shower is vnderstande wholesome doctrine, which causeth iustice and iudgement to sprynge.

**The xxx. Chapter.**

The great dyspyllinge of men and curse of God that Job suffereth.

**B**ut nowe they that are myne inferiours and younger then I, haue me in derision: yea, euen they, whose fathers I woulde haue thoughte scoone to haue set with the dogges of my cattell. The power and strengthe of theyr handes myghte do me no good, & as for theyr age, it is spente and past awaye with out any profit. For very misery and hunger, they wente aboute in the wyldernesse lyke wretches and beggers, pluckynge by herbes from among the bushes, and the Junipers rote was theyr meate. And when they were dysuened for the, men cryed after them, as it had bene after a thefe.

Theyr dwellynge was besyde foule brokes: yea, in the caues and denues of the earthe. Vpon the dype heathe wente they aboute crynge, and in the brome hylls they gathered them together. They were the chyldzen of fooles and vllaynes, whiche are dead away from the world. Nowe am I theyr song, and

am become theyr feastynge: shoketh they abhorre me, they fle farre from me, and stayne my face with spetle. For I Lords hathe opened his quyer, he hathe hye me, and put a byrdle in my mouth. Vpon my right hand they rose together agaynste me, they haue hurte my fete, made a waye to destroye me, and my pathe haue they clene marred. It was so easye for them to do me harme, that they neded no man to helpe them. They fel vpon me, as it had bene the breaking in of waters, and came in by heapes to destroye me. Fearfulnesse is turned agaynste me.

Myne honoure banyshe awaye more swyftly then wynde, and my prosperite departeth hence lyke as it were a cloude. Therefore is my mynde powdered full of heuynesse, and the dayes of my trouble haue taken holde vpon me. My bones are pearced thowowe in the nyghte season, and my synewes take no reste. With all theyr power haue they chaunged my garment, and gyrded me therewith, as it were with a coate. I am euen as it were clape, and am become lyke ashes and duste. When I cry vnto the, thou doest not heare me: and though I stand before the, yet thou regardest me not. Thou art become mine enemye, and with thy violent hand thou takest part agaynste me. In tymes past thou dyddest set me vp on hye, as it were aboue the wynde, but nowe halte thou geuen me a very soze fall. Sure I am, that thou wilt deliuer me vnto deathe: where as a lodgyng is prepared for all men lyuinge. Howe ble not men to do byolence vnto them, that are destroyed all ready: but where hurte is done, there ble they to helpe. Dyd not I wepe in the tyme of trouble? Had not my soule compassion vpon the pooer? Yet neuerthelesse, where as I looked for good, euell happened vnto me: & where as I wayted for lyghte, there came darcknesse. My bowels seeth with me, and take no reste, for the dayes of my trouble are come vpon me. Hekepy and lowlye came I in: yea, and withoute anye dyspleasure: I stode vp in the congregation, and communed with them. But nowe, I am a companyon of byagons, and a felowe of Estriches. My

skynne



# The booke

thyng upon me is turned to black, and my bones are brent with heat: my harpe is turned to sorowe, and my pipe to wepyng.

## The. xxxi. Chapter.

Job receyvethe the innocency of his liuinge and nombre of his vertues



**I** made a couenaunte with myne eyes. \* that I woulde not loke vpon a damsel. for how great a porcion shal I haue of God frome aboue: and what enheritaunce from the almyghty on hye. As for the vngodly and he that ioyneith him selfe to the companie of wycked doers, shal not destruccyon & myserye come vpon hym: \* Dothe not he se my wayes, and tel al my goynges. If I haue cleued vnto vanyte, or if my fete haue runne to dysceauce: let me bee weyed in an euen balaunce, that God maye se my innocenpe. \* If so be that I haue withdrawen my fote out of the ryghte waye, yf my herte hath folowed myne eye syghte, yf I haue stayned or defyled my handes: O then is it reason that I Lowe, and another eate: yea, that my generacion and posterite bee cleane rote oute. \* If my herte hath lusted after my neighboures wif, or if I haue layed wayte at his doze. O then let my wyfe be another mannes harlot, and let other lie with her. \* For this is a wickednesse and sinne, that is worthy to be punyshed: yea, a syne that vitterly shoulde consume, and rote out al my substaunce.

**B** Dyd I euer thynke scozne to do ryght vnto my seruauntes and maidens, whē they had any matter agaynst me. But seyng that God wyll spt in iudgement, what shal I do. And for so much as he wyll nedes byset me, what answere shal I geue hym. He that fashyoned me in my mothers wombe, made he not him also. were we not bothe shapen alyke in oure mothers bodyes. When the pooze despyeth any thyng at me, haue I denyed it them. Haue I caused the wydowe stande waytinge for me in vainer. Haue I eaten my porcyon alone, that the fatherlesse hath had no parte with me. for mercye grewe by with me fro my youth, and compassion fro my mothers wombe. Haue I sene any manne

peryshe thorow nakednesse, and wante of clothyng. Or any pooze manne for lacke of rayment, whose sides thanched me not, because he was warmed with the wolfe of my sheper.

Dyd I euer lyfte by my hande to hurte the fatherlesse: yea, in the gate where I sawe my selfe to be in auctorite: then let myne arme fall frome my shoulber, and myne arme holes be broken frome the ioyntes. For I haue euer feared the vengeaunce and punishment of God, and knew very well, that I was not able to beare his burthen. Haue I put my truste in gold. Or haue I sayde to the fynest golde of all: thou arte my confydence. Haue I reioyced because my substaunce was grete, and because my hande gat so muche. Dyd I euer greatly regarde the ryngs of the sunne. or had I the goinge downe of the moone in great reputacion. Hath my herte medled pryuely with any deceiver. Or dyd I euer kysse myne owne hande: that were a wickednesse worthy to be punyshed, for then shoulde I haue denied the God that is aboue. \* Haue I euer reioyced at the hurte of myne enemy. Or was I euer glad, that anye harme happened vnto hym. Oh no: I neuer suffred my mouthe to do suche a synne, as to wysch hym euil. Yet they of myne owne housholde save: who shal lette vs to haue oure be: lye full of fleshe. I haue not suffred a stranger to lye wythoute, but opened my doozes vnto hym that wente by the waye. Haue I euer done anye wycked dede where thorow I shamed my selfe before men: or anye abhomy nacion, that I was fayne to hyde it. For yf I had feared any great multytude of people: or yf I had bene dyspyssed of the simple, O then shoulde I haue bene affrayed. Thus haue I quietly spent my lyfe: and not gone out at the doze. O that I had one whiche woulde heare me. Lo, this is my cause. Let the almyghty geue me answere: and let hym that is my cotrary partye sew me with a lible. Then shal I take it vpon my shoulber, and as a garlande aboute my heade. I haue tolde þ nombre of my goynges, & deliuered the vnto him as to a prince. But yf case bee that my lande crye agaynst

Jaco. l. 2.  
Jo. ii. 2.  
Paul. ii. 2.

gaspeth me, or that the sorowes thereof  
make anye complaynter: I haue eaten  
the frutes thereof vnpayed for: yea, yf  
I haue greued anye of the plowmenne:  
then let thyssles growe in steade of my  
wheate, and thornes for my barleue.

**The notes.**

a. To make a tounaunt with his eyes, is, to mou-  
re the contapience of the herte, that cometh  
by the meanes of the eye: which is to plucke out  
the eye, as is sayde Mat. v. 2.

b. To regarde the ryling of the sunne and the go-  
ynge downe of the mane is, to be gloriouse in pro-  
spectiue, and to vse the thinges of this world to  
pleasure. Here. xxi. c. for on them that be in pro-  
spectiue, is the sunne counted to shyne, & the moone  
to go doune perpetually and pleasauntly, and on  
the contrary parte, to them that be in tribulaci-  
on, are both the sunne and the moone counted cloudy,  
and darke some.

c. The same crieth against him, when he haue  
me defrauded of theyr wages crye therefore agai-  
st him: for the hye of the watchmen crieth. Jacob  
v. a. And the sorowes make lamentacion, when  
they that plowe the grounde and make the sorow-  
es, are deuyred of their durge.

**Here endeth the wordes of  
Job.**

**The. xxxii. Chapter.**

**E**liu after the other had synched theyr communica-  
cion, reponeth them of folyshnes. He maketh not a  
man wylle, but the spirit of God.

**S**o these thre men would  
stryue no more w<sup>th</sup> Job,  
because he helde hi selfe  
a ryghteous man. But  
Eliu the sonne of Ba-  
rachell the Bussite of y<sup>e</sup>  
kindred of Ham, was verie sore displea-  
sed at Job, that he called him selfe iuste  
before God. And with Jobs thre frendes  
he was angry also, because they hadde  
founde no reasonable answer to ouer-  
come hym. Nowe tarped Eliu tyll they  
had ended theyr communicacion with  
Job, for why, they were elder then he.  
So when Eliu the sonne of Barachell  
the Bussite sawe, that these thre menne  
were not able to make Job answer, he  
was wylcontente: so that he gaue aun-  
swere him selfe, and sayde: \* Considring,  
that I am young, and ye be men of age,  
I was astrayde, and durste not shewe  
to the my mynde, for I thoughte thus  
within my selfe: It becometh olde men  
to speake, \* & the aged to teach wysdom.  
Euerie man (no doute) hath a mynde,  
\* but it is the inspiration of the almighty  
that geueth vnderstandinge. All men

are not wyse, neyther both euerie aged  
man vnderstande the thyng that is law  
full. Therefore wyl I speake also (in so  
farre as I maye bee hearde) and wyl  
shewe you myne oppynion. for when I  
had wated tyl ye made an ende of your  
talkinge, and hearde your wysedome,  
what argumentes ye made in your co-  
municacion yea, when I had diligent-  
ly pondered what ye sayde, I founde not  
one of you that made anye good argu-  
mente agaynst Job, or that directely  
coude make answer vnto his wordes:  
lest ye shoulde prayse your selues, to  
haue founde oute wysdome: because it  
is God that hath call hym out, and no  
man. Neuerthelesse, seynge he hath not  
spoken vnto me, therefore wyl not I an-  
swere hi as ye haue done (for they were  
so abashed, that they coude not make  
answer, nor speake one worde) but in  
so muche as ye wyl not speake, stan-  
dyng as I shal be dome men, and making  
no answer: I haue a good hope for my  
parte to shawe him an answer, and to  
shewe him my meaninge. for I am full  
of wordes, and the spirite that is with  
in me, compelleth me.

Beholde, I am as the newe wyne,  
whiche hath no venter, and bursteth the  
newe vessels in sunder. Therefore wyl  
I speake, that I maye haue a venter: I  
wyl open my lippes, and make aun-  
swere. I wyl regarde no maner of per-  
sonne, no manne wyl I spare. for yf  
I woulde go aboute to please menne, I  
knowe not howe some my maker woulde  
take me a waye.

Galat. iii.

**The notes.**

a. S. Hierome in hys treatise of the traditions  
of the hebraues vpon Genes. saythe, that this  
Eliu was that Baalam, of whome is spoken.  
Rume. xxi.

**The. xxxiii. Chapter.**

**E**liu sheweth wherein Job offendeth. With God maye  
we not stryue, nor curiouslye searche oute his wyshes.

**W**herfore heare my wordes (O  
Job) and herken vnto me al-  
that I wyl saye: Beholde, I  
wyl open my mouth, and my  
tonge shal speake oute of my chawes.  
My hert shal orde my wordes a right,  
and my lippes shal talke of pure wys-  
dome. The spirite of God hath made  
me, and the \* breathe of the almighty  
hath geuen me my lyfe. If thou canst,  
then

Gen. ii. 2.



# The booke

then geue me answer: prepare thy selfe to stand before my face to face. Behold, before God am I euen as thou, for I am falslyoned & made euen of the same mould. Therfore, thou nedest not be a feared of me, nether nedest thou to feare that my auctoryte shalbee to heuie for the. Nowe haste thou spoken in myne eares, and I haue herd the voyce of thy wordes: I am cleue without any faute, I am innocent, and there is no wyckednes in me. But lo, he hath pecked a quatell againste me, and taketh me for his enemye: he hath put my fote in the stocks, and loketh narrowlye vnto all my pathes. Beholde, vnto these vntreasonable wordes of thyne wyll I make answer.

Shoulde God be reproued of man? Why doest thou then stryue agaynste hym, because he geueth the no accomptes of all his doinges? For when God dothe once commaunde a thyng, there shoulde no manne be curyous, to search whether it be ryght. \* In dreames and visions of the night season (when sloumyng cometh vpon men, that they fall a slepe in theyr beddes) he rowndeth them in the eares, he, infourmeth them, and sheweth them playnly, that it is he, whiche withdraueth man from euyl, & lyuereth hym from pryde, kepeth hys soule from destruccion, and his lyfe fro the swearde. He chasteneth hym wyth syknesse, & byngeth him to his bedde: he layeth soze punyshmente vpon hys bones, so that hys lyfe may away with no breade, and hys soule abhorreth to eate anye dayntye meate: In so muche that his body is cleane consumed away, and hys bones appeare no moze. Hys soule draweth on to destruccion, and his lyfe to death. Nowe yf there be a messenger (one amonge a thousande) sente for to speake vnto man, & to shew him the ryght waye: then the Lorde is mercifull vnto him, and sayeth: He shalbee deliuered that he fall not downe to destruccion, for I am sufficiently reconeyled. Than hys fleshe (whiche hath bene in mysery and trouble) shalbe as it was in his yowth. For if he submyt him selfe vnto God, he is gracious, and sheweth hym hys countenance ioyfull, and rewardeth man for his ryghtuousnes.

Suche a respecte hath he vnto man: Therfore let a man confesse (and saye) I offended, but he hath chastened and reformed me: I dyd vnyghtuously, neuerthelesse he hath not recompensed me thereafter. Yea he hath deliuered my soule from destruccion, & my lyfe, that it leith the lychte. Lo, thus worketh God alwaye with man, that he kepe the hys soule from perpyng, and letteth him enioye the lychte of the lyuynge. Marke well (O Job) and heare me: holde the styll, vntyll I haue spoken. But if thou haste anye thyng to saye, then aunswere me, and speake, for thy answer pleaseth me. If thou haste no thyng, then heare me, and holde thy tongue, so shal I teache the wyldome.

## The xxxiii. Chapter.

¶ This chapter sheweth the myghte of God, whiche ruleth the world, and governeth all.

**I**n proceeding forth in this communicacion, sayd: Heare my wordes (O ye wyle men) herken vnto me, ye that haue vnderstandynge. For lyke as the \* monthe tasteth the meates, so the eare proueth and discerneth þ wordes. As for the iudgement, let vs seke it out amonge oure selues that we may know what is ryghte. And why? Job hath sayde: I am ryghtuous, but God dothe me wronge. I muste needs bee a lyer, though my cause be right, and violent: I am plagued where as I made no faute: where is there such one as Job, that drinketh vp scornfulnesse lyke water? whiche goeth in the compaignie of wycked doers, and walketh with vngodlye men: for he saythe: Though a man be good, yet is he naught before god. Therfore herken vnto me, ye that haue vnderstandynge.

Farre be it from God, that he should medle with wickednesse: and farre be it from the almyghtye, that he should medle with vnyghtuous dealing: but he rewardeth the workes of manne, and causeth euery man to fynde accordynge to his wayes. For sure it is, that God condemneth no man wrongously, and the iudgemente of the Almightye is not vnyght

Job. xlii.

Gen. xx. a  
psal. c. i.  
and xxxi. b  
Dan. ii. b  
Math. ii. b

That is,  
an instruct  
or with  
wordes of  
God.

In. i.

Job. i.  
Job. i. c.

Math. xli.  
Roma. x.

birightuous. Who ruleth the earth in his steade. Or, whome hath he set to gouerne the whole worlde. To whome hath he geuen his herte, for to draw his spirite and brythe vnto hym. All fleshe shall come together vnto naughte, and all men shall turne agayne vnto earth. If thou now haue vnderstanding, heare what I saye, and herken to the voyce of my wordes.

May he be made whole, that loueth no ryghte. If thou were a verie innocent man, shouldest thou then bee punished. For he is euen the same, that knoweth the rebellious kynges, and sayeth to Princes: Ungodly menne are ye. He hath no respecte vnto the perionnes of the lordly, and regardeth not the ryche more the p. poore. For they be all the workes of hys handes. In the twynckling of an eye shall they be flaine: and at mydnyght, when the people and the tyrauntes rage, then shall they perishe, and be taken away without handes. And why hys eyes loke vpon the wayes of man, and he seeth all hys goynges. Ther is no darcknes nor thicke shadowe, that can hyde the wycked doers from him. For no man shall bee suffred to go into iudgemente with God.

Many one, yea innumerable dothe he punyssh, and setteth other in theyr steades. For he knoweth theyr euell and darcke workes, therfore shall they bee destroyed. They that were in steade of Seates, dealt lyke vngodly men. Therfore turned they backe trayterously and vnfaithfully from hym, and wold not receaue hys wayes. In so muche that they haue caused the voyce of the poore to come vnto hym, and now he heareth the complaynte of suche as are in necessite. If he deliuer and graunte pardon, who wyl iudge or condemne. But if he hyde away his countenance, who wyl turne it aboute agayne, whether it be to the people or to anye man. For the wyckednesse and synne of the people, he maketh an ypoctyte to reigne ouer them. For so much then as I haue begonne to talke of God, I wyl not hynde the. If I haue gone a mysse, enfourme me: If I haue done wronge, I wyl leaue of. Wylte thou not geue a reasonable answer, wete thou a trayped

of anye thyng, sayinge thou beganest fyrste to speake, and not I. For els the menne of vnderstanding and wisdom, that haue herde me, myght saye: What canste thou speake. As for Job he hath neyther spoken to the purpose nor wyllye. O father, let Job be well tryed, because he hath turned hym selfe to the wycked: yea aboute hys synnes he hath blasphemed, which offence he hath done euen before vs, in þ he stryueyth against God with his wordes.

The. xxxv. Chapter.

¶ Rather doth godlynesse p. of vngodlynesse than to God but to man.

**I**n spake moreouer, I sayde: Thyngest thou it ryghte that thou sayest: I am ryghtuous before God. Seinge thou sayest so, howe doest thou knowe it. What thinge hast thou more excellent the I, that am a sinner. Therfore wyl I geue answer vnto the and thy frendes: loke vnto the heauen, and beholde it: consydre the cloudes, howe they are hygher then thou. If thou synnest, what doest thou vnto hym. If thine offences bee manye, howe gettest thou hys fauour. If thou be ryghtuous what geuest thou him. Or what receauest he of thy handes. Of suche an vngodlye personne as thou, and of the son of man that is ryghtuous as thou pretendest to be: there is a greate crye and complaynte made by them that are oppressed with violence, yea euery manne complayneth vpon the cruell arme of tyrauntes. For suche one neuer sayeth: Where is God that made me, and that shyneth vpon vs, that we myght praise him in the nyghte. Whiche geueth vs more vnderstandinge then he dothe the beastes of the earthe, and teacheth vs more then the foules of heauen.

If anye suche complayne no manne geueth answer, and that because of the wyckednesse of proude tyrauntes. But yf a man call vpon God, dothe not he heare hym. Dothe not the almighty accepte his cry. Whan thou speakest then, shouldest thou not be pardoned, yf thou open thy selfe before him, and put thy truste in him, then vseth he no violence in his wrath, nether hath he pleasure in curpous & depe inquisitiones. Therfore



# The boke

thou hath Job opened his month but in hayne, and solyphye hath he made so many wordes.

## The xxxvi. Chapter.

**E**liphaz sheweth wherefore God punyssheth & correcteth. **I**n proceeded forth in hys talking & sayd: Holde the styl a litle, & I shal shew the, what I have yet to speake on Gods behalfe: I wyll open vnto thee yet more of myne vnderstandynge, & proue my maker righteous: True are my wordes, & no lye; & I knowledg wher w all I argue against the, is perfect: Behold, god casteth not a waye & mighty, for he him selfe is mighty i power & wisdome:

As for the vngodlye, he preferueth them not, but helpeth & ppoze to theyz righte: \* He turneth not his eyes away from the righteous; \* he setteth vp kynnes in theyz trone, and confirmeth the, so that they alwaye lyt therein: But yf they be layed in prison and cheynes, or bounde with the bondes of pouertye; then sheweth he them their worckes and dedes and the sines wherwith they haue bled cruell byolence:

\* He with punishing and nurrtyng of them, cōwnderth them in the eares, warneth them to leaue of fro their wickedyne, and to amende: \* If they nowe wyll take hede and bee obediēte, they shall were oute theyz dayes in prosperite, and theyz yeares in pleasure and ioye: But if they wyll not obeie, they shall go thorow the swearde, and perissh or euer they bee aware: As for suche as be sayned, dissemblers, and ypocrites, they heape vp wyathe for them selues; for they call not vpon him, though they be hys prisoners: Thus theyz soule perissheth in solyphnesse, and theyz lyfe with the condemned: The poore deliuereth he out of hys straytenesse, and cōforteth such as be in necessite and trouble: Euen so shall he kepe thee (yf thou wilt be contente) from the bottomlesse pytte that is benethe; and yf thou wyll holde the quyet, he shall fyll thy table with plenteousnesse:

Neuerthelesse thou hast condemned the iudgemente of the vngodlye, yea euen suche a iudgemente and sentence shalt thou suffice: For then shall not thy cause be stylled with crueltye, nor

pacyfied with manye gyftes. Hady god ordeyned then, that the glorious lyfe of the, and all such myghty men should not be put downe: Prolonge not thou the tyme, tyl there come a night for the, to set other people in thy steade: But be ware, that thou turne not asyde to wickednesse and scime, which hitherto thou haste chosen more then mekenesse: Bes holde, God is of a myghty hys power: Where is there suche a gyde and lawe geuer as he? Who wyll reproue hym of his waye? who wyll say vnto hym: thou haste done wronge?

Consider how great and excellent hys worckes be, whome all men loue & prayse; yea wondze at him, and yet they se hym but a farre of. Beholde, so greates is God, that he passeth our knowledg, nether are we able to come to the experience of hys peares: \* He turneth the water to smalle droppes, he dryueth his cloudes together for to rayne, so that they poure downe and drop vpon men: He can sprede out the cloudes (a coueryng of his tabernacle) and cause hys lyghte to shyne vpon them, and to couer the botome of the sea: By these thynges gouerneth he his people, and geueth them a boundaunce of meat: In the turnyng of a hande he hydeth the lyghte, and at hys commaundemente it cometh agayne: The risynge vp thereof sheweth he to hys frendes and to the cattell.

## The notes.

a. With punishing and nurrtyng to rōunde them in the eares, is, to byng them to the knowledg of their synnes, and to cause them to be perswaded in them selues, that they be punysshed for them.

## The xxxvii. Chapter.

Eliphaz proueth that the wysdome of God is vnsearchable.



**A** this, my hert is assayed, and moued oute of his place. Heare then the sounde of his voice, and the noyse that goeth out of his mouth. He gouerneth euerye thyng vnder the heauen, and his lyghte reacheth vnto the ende of the worlde. A roaringe voyce foloweth him: for his glorious maiesty geueth suche a thondze clap, that (though a manne heare it) yet maye he not perceaue

ceauē it afterwarde. It geueth an horrible sounde, when God sendeth oute his voyce: greates thiges doth he, which we can not cōprehende. \* Whē he commaundeth the snōwe, it falleth vpon the erth: As soone as he geueth the rayne a charge, immediatly the shōwers haue their strength, and fall downe. He sendeth feare vpon every man, that they might knowe their owne worckes. The beastes cripe into their dēnes, and take their rest. Out of the south cometh the tempest, and colde out of the north.

At the breath of God, the frost cometh, and the waters are shed abroad. The cloudes do their labour in geuing moystnesse, the cloudes poure downe their rayne. He dystributeth also on every syde, accordig as it pleaseth him to deale out his worckes, & they maye do, whatsoeuer he commaundeth them thorow the whole worlde: whether it be to punyssh any land, or to doo good vnto them, that feke hym.

**C** Herken vnto this (O Job) stande still, and consydre the wondrous worckes of God. Art thou of counsell wyth God, when he doth these thinges? Whē he canseth & lyght to come forth of his cloudes? Art thou of his counsell whē he spredeth out the cloudes? Hast thou the perfecte knowledge of his wōders? and howe thy clothes are warme, when the lande is still thorow the South wynde? Hast thou helped hi to spreade out the heauen, which is to loke vpon, as it were cast of cleare metall? Teache vs what we shall saye vnto him, for we are vnnmete because of darcknes. Shal it be tolde him what I saye? Should a man speake, or should he kepe it backe? For every man seyth not the light, that he kepeth cleare in the cloudes, whiche he tēseth, whan he maketh the wynde to blowe. Golde is brought out of the North, but the prayse and honoure of Gods feare cometh from God him selfe. It is not we that can fynde out the almyghtye: for in power, equite, & tryghtheousnesse, he is hyer thā can be expessed. Seynge then that every body feareth him, why shoulde not all wyse men also stande in feare of him?

The notes.

a. The breath of God here signifieth a stronge and vehement wynde, as is the north wynde.

The xxxviii. Chapter.

The wonders and maruelles that the Lord hath done from the begynnyngs.



He spake the Lord vnto Job out of the storme, and sayde: what is he that hideth his mynde in folyshe wordes? \* Gyde vp thy loynes lyke a man, for

I wyl question the, se thou geue me a directe answer. Where wast thou, whē I layde the foundations of the earth? Tell planely yf thou hast vnderstandinge. Who hath measured it, knowest thou? Or, who hath spredde the lyne vpon it? Where vpon stande the pylers of it? Or, who layed & corner stones? Where wast thou, when the morning starres prayled me together, and all the chyldren of God reioysed triumphantly? Who shutt the sea with doores, when it brake forth as a chyld out of his mothers wombe? Whē I made the cloudes to be a couertynge for it, & swadled it with & darcher. When I gaue it my commaundement, makinge doores & barres for it, sayinge: Hither to shalt thou come, but no further, and here shalt thou laye downe thy proud and hye waues. Hast thou geuen the moornyng his charge (as soone as thou wast borne) and shewed the dawe spring his place, & it might take holde of the corners of the earth, and that the vngodly might be shake out? Their tokens and weapes hast thou turned lyke claye, & set the vpon agayne as the chaunge of a garmēt. Yea, thou hast spoiled the vngodly of their lyght, and broken the arme of the proud. Camest thou euer into & ground of & sea: or hast thou walked in the lowe corners of the depe? Haue the gates of death bene opened vnto the, or hast thou sene the doore of euerlastyng treasure? Hast thou also perceaued howe broad the earth is? Howe yf thou hast knowledge of all, then shewe me where lyght dwelleth, & where darcknes is: that thou mayest

b.i. bringe



# The boke

bringe vs vnto their quarters, yf thou canst tell the waye to their houses.

**K**newest thou (whē thou wast borne) howe olde thou shouldest be: aggentest thou euer in to the thesauruses of the knowe, or hast thou sene the secreete places of the hayle, \* which I haue prepared against the tyme of trouble, against the tyme of batell and warre. By what waye is the lyght parted, and the heate dealt out vpon the earth: who deuydeth the aboundance of waters into ryuers, or who maketh a waye for þe stozmy wether, that it watereth and moystureth the drye and baren grounde: to make the grasse growe in places where no body dwelleth, and in the wyldernes where no man remayneth: who is the father of rayne: or who hath begotten the dropes of dewe. Out of whose wombe came the yse: who hath genyred the coldnes of the ayre: that the waters are as harde as stones, and yce congeled aboue the depe. Hast thou brought the vii. starres together: or art thou able to break the circle of heauen: Canst thou bringe forth the morning starre or the euerynge starre at conuenient tyme, and conueye them home agayne: knowest thou the course of heauen, that thou mayest set by the ordinaunce therof vpon the erth: Moreover, canst thou lyfte by thy voyce to þe cloudes, that they maye poynt downe a greate rayne vpon the: Canst thou thondre also that they maye go their waye, and be obediēt vnto the, sayinge: Lo here are we. who geueth sure wysedome or stedfast vnderstandinge: who nombzeth the cloudes in wysedome: who styllleth the behement waters of the heauen: who turneth the clottes to dust, and then to be clottes agayne: Hunttest thou the praye from the lyon, or fedest thou his welpes lying in their denimes, and lupyng in their couches: \* who prouideth meate for the rauens, when his pounge ones crye vnto God, and ste aboute for want of meate.

## The notes.

a. He sayth not that heauen was made before the earth, but when his godly wysdome made them, he sayth he had a dwelling place and that he needed no earthly mansyon: for then was he prayed of the angels, whiche here are called the

children of God. He meaneth also that there was no mā by or helped him, when he made the starres and created the intellectuall and spirituall natures.

## The xxxix. Chapter.

God speaketh vnto Job, shewing hym by the examples of his workes, that his rightwysnes is vnsearchable.



**K**nowest thou the tyme when þe wilde goates bringe forth their pounge among the stony rockes: or layest þe waye when the hyndes ble to fawne: rekenest thou the monethes after they engendze, that thou knowest the tyme of their beateringe: or when they lye downe, when they cast their pounge ones, and when they are deliuered of their trauayle and payne: how their pounge ones growe by and ware greate thow good fedying: who letteth the wilde asse go fre, or who loseth the bondes of the mule: vnto whom I haue geue the wyldernes to be their house, and the vntylled lande to be their dwelling place. That they may geue no force for the multitude of people in the cyties, nether regarde the cryenge of the dyuer: but seke their pasture about the mountaynes, and folow þe grene grasse. wyll the vnicorne be so tame as to do the seruice, or to abyde styll by thy crybe: Canste thou bynde the yock aboute him in thy foromes, to make him plowe after the in the balleis: Mayest thou trust him (because he is stronge) or commit thy labour vnto him: Mayest thou beleue him, that he wyll bringe home the corne, or to cary any thing vnto the barne. The Estrich (whose fethers are sayter than the wynges of the sparowe hauke) when he hath layed his egges vpon the ground, he breedeth the in þe dust, & forgetteth the: so that they might be troden with fete, or broken with some wyld beast. So harde is he vnto his pounge ones, as though they were not his, & labourereth in bayne without any feare. And that because God hath taken wysdome fro him, & hath not geue him

vnderstandp lge. When his tyme is, he  
flyeth bp on hys, and careteth nether for  
hoyse nor man.

**C** Hast thou geue the hourse his strength,  
or lerned hym to bowe downe his necke  
wth feare: that he letteth hym selfe be  
dyuen forth lyke a greshopper, where  
as the stoute neyenge that he maketh,  
is fearfull: he breaketh the grounde  
wth the hofes of his fete chearkully  
in his strength, and runneth to mete  
the harness men. He layeth asyde all  
feare, his stomack is not abated, nether  
starteth he a backe for any swerde.  
Though the quyuers rattle vpon him,  
though the speare and shyld gylstre:  
yet russheth he in fearfully, and beateth  
vpon the grounde. He feareth not the  
noyse of the trompettes, but as soone  
as he heareth the shawmes blow, thusly  
(sayeth he) for he smelleth the battell a  
farte of, the noyse, the Capitaynes and  
the shoutinge.

**D** Commeth it thowowe thy wysdome,  
that the Goshauke flyeth towarde the  
South: Doth the Eagle moue bp, and  
make his nest on hye at thy commaun-  
demēt: He abyde in the stony rockes,  
and vpon the hye toppes of harde mou-  
taines, where no man can come. From  
thence maye he beholde his praye, and  
loke farre about wth his eyes. His  
younge ones are fed wth bloude, \* and  
where any deed body lyeth, there is he  
immediatly.

Moreover, God spake vnto Job and  
sayde: Can he that stryue wth the  
Almyghtye, be at rest: Shoulde not he  
whiche disputeth wth God, geue hym  
an answer: Job answered the Lorde,  
sayinge: Beholde, I am to hyle a per-  
sonne, to answer the, therfore wyl I  
lay my hande vpon my mouth. Once  
or twyse haue I spokē, but I wyl saye  
no moze,

#### The notes.

a. To put his hand vpon his mouth, is to hold  
his peace and to be still and asynge at the sod-  
dayn anger of God. Mich. vii. d.

#### The .xl. Chapter.

**C** Job humbleth hym selfe vnto God, the description  
of an Elephant, Leuyathan.



Then spake the lord vnto Job out of the storme, & sayd:  
\* **T**hyd bp thy loy, Job. 38.  
nes lyke a mā, and  
tell me the thyn-  
ges that I wil aske  
the. Wilt thou dis-  
anulle my iudgement: Or wilt thou  
cōdemne me, that thou thy selfe mayest  
be made ryghteous: Is thyne arme  
then lyke the arme of God: Maketh  
thy voyce suche a sounde as his doth:  
Then arme thy selfe wth thyne owne  
powet, bp, decke the in the ioly araye,  
poure out the indignaciō of thy wra-  
th: se that thou cast downe all the proude,  
loke well, that thou makest all suche  
as be stubburne, to obeie: treade all  
the vngodly vnder thy feate, cast them  
downe into the myre, and couer theyr  
faces wth darcknesse: Then wil I cō-  
fesse also, that thyne owne ryght hande  
hath saued the.

Behold, Behemoth (whom I made  
with the) which eateth haye as an oxe:  
lo, how stronge he is in his loynes, and  
what power he hath in the nauell of his  
body. He spredeth out his tayle lyke a  
cedre tre, all his baynes are styfe. His  
shynnes are lyke pyppes of brasse, his  
rigge bones are like stauēs of yro. first  
when God made him, he ordered y wil-  
dernesse for him, that the mountaynes  
shoulde geue him grasse, where all the  
beastes of the fylde take their pastyme.  
He lyeth amōg the reedes in the Mosles,  
the fennes hyde hī wth their shadowe,  
& the wylowes of the broke couer hym  
round aboute. Lo, without any labour  
might he drinke out of y whoale floud  
and suppe of Jordane without any tra-  
uayle. Who darre laye hande vpon him  
opely, and vndertake to catch him: Or,  
who darre put a hooke thowow his nose,  
and lay a snare for him:

Darrest thou drawe out \* Leuyathan  
with an angle, or hynde his tonge with  
a snare: Canst thou put a ryng in the  
nose of him, or boze his chafres thowow  
wth a naule: Wyl he make many  
fayze wordes wth the (thynkest thou)  
or flattere the: Wyl he make a coue-  
naunt with the: Or art thou able for to  
h. ii. cōpell

**D** Clay. 27. a  
Isa. 74. c.



# The boke

spell him to do the continuall seruyce: Except thou take thy pastyme with him as with a byrde, or geue hym vnto thy maydens, that thy companions may helpe hym in peces, to be parted amonge the marchaunt men: Canst thou fyll the net with his skynne, or the fysh pa- nyer with his header? Darrest thou laye hande vpon him? It is better for the to consydre what harme myght happen the there thowow and not to touche him. For when thou thynkest to haue holde vpon him, he shall begyle the: Euery man also that seyth him, shall go backe. And why? there darre none be so bolde as to rayse him vp.

## The notes.

- a. Arme for power, strength or myght: as in 30. sal. liii. a.
- b. The Behuies vnderstande by Behemoth the greatest beast in the erth that is an Elephant. Other vnderstande therby any earthly beaste that is great: but vnto an Elephant do all the proper- ties here recyted ryght well agree, wherfore it seemeth most agreeable to the trueth, that by the worde be signified an Elephant.
- c. Icyathan as diuerse learned men expolide, signifieth the greatest fish that lyueth in the sea, which is a whale.

## The .xli. Chapter.

¶ Of the same Icyathan wherof is mencyoned in the Chapter afoze.



Who is able to stāde before me? Or, who hath geue me any thyng afoze hande, that I am bounde to reward him agayne? All thynges vnder hea-

uen are myne. I feare him not, whether he threaten or speake fayre. Who lyf- teth him vp, and stryppeth him out of his clothes, or \* who taketh him by the byt of his bydle? Who openeth the doze of his face? for he hath horrible tethe round aboute. His body is couered with scales as it were with shyldeg, lockte in, kepte, and well compacte together. One is so ioynd to another, that no ayze cā come in: Yea, one hangeth so vpon ano- ther, and stycketh so together, that they can not be sundered. His neslinge is lyke a glystering fyze, and his eyes lyke the moornyng shyne. Out of his mouth

go torches and fyze brandes, out of his

nostrels ther goyth a smoke, lyke as out of an hote sethyng pot. His byeth maketh the coales burne, the flamme goeth out of his mouthe. In his necke remaineth strength, and before his face sorowe is turned to gladnesse. The mēbres of his body are ioynd so strypte one to ano- ther, and cleue so fast together, that he can not be moued.

His hert is as harde as a stone, and as fast as the Rithpe that the hammer man smytteth vpon. When he goeth: the myghtyest of all are afrayed, and the waues hemy. If he drawe out the swearde, there may nether speare, nor byest plate, abyde hym. He setteth as muche by a strawe as by yron, and as muche by a rotten stocke as by metall. He starteth not awaye for him that ben- deth the bowe: and as for synge sto- nes, he careth as muche for stubble as for them. He counteth the hammer no better then a strawe, he laugheth hym to scozne that maketh the speare. He treadeth the golde in the myze lyke the sharpe pot sherdeg. He maketh the depe to sethe and boyle lyke a pot, and ste- reth the sea together lyke an oymntment. The waye is lyght after him, the depe is his walkyng place. vpon erth is there no power lyke vnto his, for he is so made that he feareth not. If a man will consydre all hys thynges, this same is a king ouer all the chyldre of yppre,

## The .xlii. Chapter.

¶ The repentance of Job. The prayere for his frendes, and his goodes are restored double vnto him.



When Job answered the Lorde, & sayd: I knowe that thou hast power ouer al thynges, and that ther is no thought hyd vnto the. For who can kepe his owne counsell so secrete, but it shalbe knowne? Therefore haue I spoken vn- wysely, sepyng these thynges are so hye, and passe myne vnderstandyng. O her- ken thou vnto me also, & let me speake: answer vnto the thyng that I will aske the. I haue geuen diligent care vnto the, and nowe I se the with myne eyes.

Item. l. b.

Item. x. b.

eyes. Wherefore I geue myne owne selfe the blame, and take repentaunce in the duste and ashes.

Nowe when the Lorde had spoken these wordes vnto Job, he sayde vnto **E**liphaz the Themanit: I am displeased with thee and thy two frendes, for ye haue not spoken the thing that is right before me, lyke as my seruaunte Job hath done. Therefore take. vii. oxen and vii. cammes, and goo to my seruaunte Job, \* offre by also for youre selues a brentoffring: and let my seruaunt Job praye for you. Him wyll I accepte, and not deale with you after youre folyshe- nesse: in that ye haue not spoken the thyng whiche is ryghte, lyke as my seruaunte Job hathe done.

**S**o Eliphaz the Themanite, Bal- dad the Suhite and Sophar the Naamathite wente theyr waye, and byd accordyng as the Lorde commaunded them. \* The Lorde also accepted the per- sonne of Job, and the Lorde turned him vnto Job, when he prayed for his fren- des: \* Yea the Lorde gaue Job twyfe as much as he hadde afore.

And then came there vnto him al his brethren, all hys sisters, with all them he had bene of his acquaintaunce afore, and ate breade with him in hys house, wondryng at hym, and comfortyng him ouer all the trouble, that the Lorde had broughte vpon him. Euery manne gaue hym a shepe and a Jewell of gold.

\* And the Lorde made Job rycher than he was before: for he had. xlii. shepe vi. camels, a. poucke of oxen, and a. asses. He had chyldezen also. vii. sonnes and. iii. daughters. The fyrste called Waxe: the seconde Pouerte: the thyrde All plenteousnes. In al the land, were none founde so fayre as the doughters of Job, and theyr father gaue the enheritaunce amonge theyr brethren.

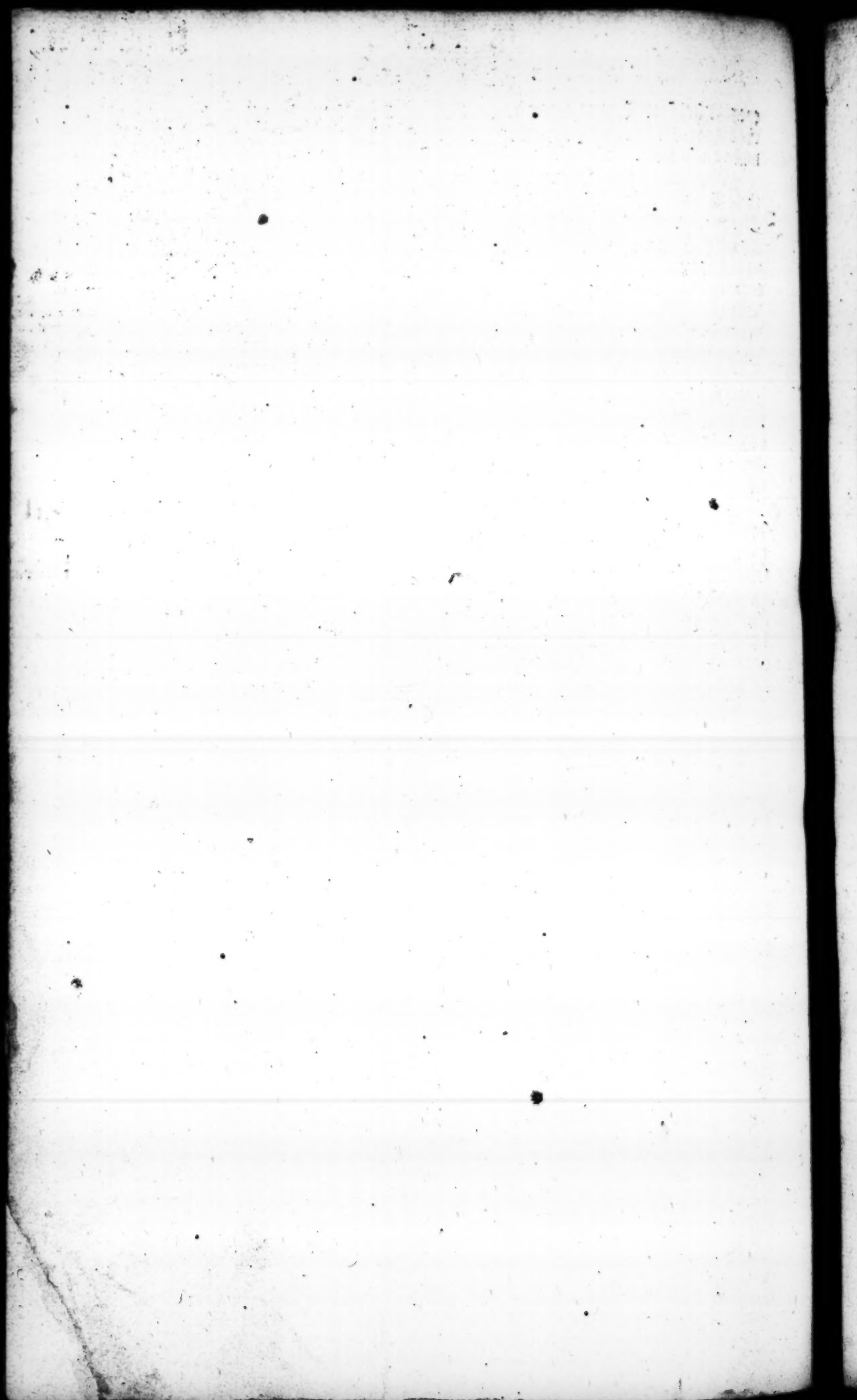
After thys lyued Job. lxx. yeres, so that he saw hys chyldezen, and hys chyldezens chyl- dzen to the fourthe generacyon. And so he dyed, being olde and of a perfect age.

Job. xli.  
Eccle. xi.  
Job. l. a

c. xl.

Gen. l. v.  
Job. xli.  
Pl. ex. vi.





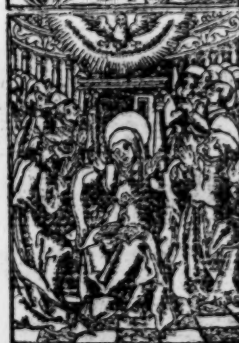


# **The thirde parte** of the Byble contaynyng these bookes.

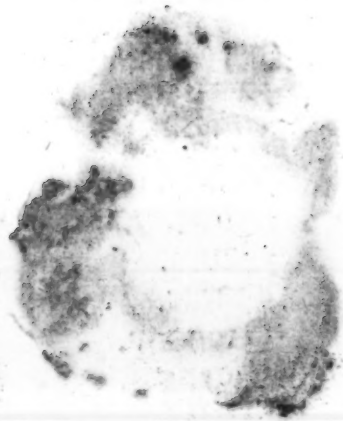
The psalter. The prophetes.  
 Ecclesiastes. Canticles.

The prophetes.

Isay.  
 Jeremy.  
 Ezechiel.  
 Daniel.  
 Oseas.  
 Joel.  
 Amos.  
 Abdy.  
 Jonas.  
 Micheas.  
 Naum.  
 Abacuc.  
 Sophony.  
 Ieremias.  
 Zachary.  
 Malachy.







# The Psalmes of Dauid. Fol. ii

## The fyrst psalme.

Those that forsake the counnelles and tradicions of the wyched, and wholy geue them selues to knowe the lawe of God, and to shewe it in their lyuynge: doth this psalme pronounce blessed, bothe here and in the worlde to come: and the contrarie parte, in bothe the worldes, miserable and wyched.



Blessed is the mā þ goeth not in þ counsel of the vn godlye: þ abydeyth not in a the waye of synners, b and spt: teth not in þ seate of the scorneful.

But delitech in the law of the Lord: and exerceyth hym selfe in hys lawe, bothe daye and nyghte.

Suche a man is lyke a tre planted by the water syde, that byngeth forth his frute in due season.

His leaues shall not fall of, and loke whatsoeuer he doeth, it shall prosper.

As for the vngodlye, it is not so with them: but they are lyke the duste, whiche the wynde scatereth away from of the grounde.

Therefore the vngodly shall not be able to stande in the iudgement, nether the synners in the congregacion of the ryghteous.

For the Lord aloweth the waye of the ryghteous, but the waye of the vngodlye shall perishe.

### The Notes.

a. The maner and ordinaunces of sinners where in they walke as if they were in a waye are called the waye of synners. And in the scriptures, it is com- munt too take this waye for whatsoeuer we do or go aboute be it good or euil. As in the last verse of this psalme.

b. He sittyeth in the seate of the scornfull, that conspircyth with them, and becommeth felowe of their mysdoles, as in the psalm. xxx. b

c. He standeth in iudgement, that wyppeth the proccesse, and hath sentence pronounceth on hys syde, as he that lettereth the proccesse and hath sen- tence pronounceth agaynst right and reueth, rob- beth iudgement. As in Esai. i. a. So then this verse meaneth no more here, but that the wicked foreribbe a sentence geuen vpon them, þ they shall not be able to abyde when the Lord shall come to the general iudgement. It meaneth not that the wyched shall nor appeare in iudgement.

### The. ii. psalme.

They that knowe not God are moued agaynst the kynge of Christ: with wonderfull ententes, but in vayne. Yet runneth their rage thorow the whole worlde. The onely waye to health is to submitte thy selfe to Christ.



Why do the heathen frowne? Why do the people ymagyne vayne thynges?

The kynge of þ earthe stande vp, and the rulers are come to- gether, agaynst the Lord, & agaynst hys anoynted.

\* Let vs breake their bondes asun- der, & caste awaye their yocke from vs.

\* Neuerthelesse he that dwelleth in heauē, shall laughe them to scorn: yea, euen the Lord hym selfe shall haue them in derysion.

Then shall he speake vnto them in his wrathe, and bere them in hys sore dyspleasure.

\* Yet haue I set my kynge vpon my holy hill of Sion.

\* As for me, I wyl preache the lawe, wherof the Lord hath sayd vnto me: Thou arte my sonne, this daye haue I begotten the.

Desyre of me, and I shall geue thee the heathen for thyne inheritaunce. Yea, the vttermost partes of the worlde for thy possession.

\* Thou shalt rule them with a rodde of yron, and breake them in peces lyke an earthen vessel.

\* Be wylse nowe therfore, O ye kyn- ges, be warned, ye that are iudges of the earthe.

Serue the Lord with feare, and re- ioyse before him with reuerence.

Kysse the sonne, lest the Lord be an- gry, & so ye perishe from þ ryght waye.

For his wrathe shall be kyndled short- ly: blessed are all they that put theyr truste in hym.

### The Notes.

a. God speaketh to men in his wrathe, when he ordereth and determineth to destroy them as he doth in wra- the. xxxii. a.

b. This Iron rod is a sure vndomable dominion. An Iron rodde.

c. This is after the Debue and it is a figuratiue To kysse speache, in whiche by the fygure is vnderstaunde the sounde that whiche is signified thereby. For by the kysse of the kynge hande euen now a dayes in many regions, so the subiectes restify that they wyl be in the faythe and power of the kynge. He calleth hym sonne because he before broughte in the fa- ther saing: Thou art my sonne. The greke tea- der, receyvet instruction or be learned, meaninge thereby, that they shoulde submitte them selues, vnto the kynge Christe, and receyvet his instruc- tion and chastyng.

### The. iii. psalme.

Dauid speakynge vnto the Lord. wondereth bothe

Bb. ii.

29



# i. Of David,

# Psalm, iii. and.iiii.

at the nombre and confidence of his enemies, why he came agaynste him, and committeth him selfe with great safete vnto his helpe, although he bys enemies were at hande readye to stryke hym: both because no man els can saue him, and because none can be partakers of healethe or saluacion but they that helpe in hym & truste to him.

**A** psalme of David when he fledde from the face of Absalom.

The storye of this tytyle is in the seconde of the bygges from the .xv. Chapter vnto the .xx.

**W**hy are they so many, O Lord, that trouble me: a great multitude are they, that tye agaynst me.

Yea many one there be that saye of my soule: there is no helpe for hym in God. **S**elah.

But thou, O Lord, art my defender: my worthyppe, and the lyfter vp of my heade.

I call vpon the Lorde w<sup>th</sup> my voice, and he heareth me oute of his holy hyl. **S**elah.

**I** layed my downe and slepte, but I rose vp againe, for the Lorde susteyned me.

I am not afrayed for thousandes of the people, that compasse me rounde aboute.

Up Lord, and helpe me, O my God: for thou smyttest all myne enemies vpon the cheke bones, and breakest the teeth of the vngodlye.

Helpe belongeth vnto the Lord, therefore let thy blessinge be vpon thy people.

**The Notes.**

**A psalme**

**Selah.**

**To breake  
teeth of  
vngodly**

a. In the Hebrue tongue a psalme is called *Agitrom* that is a songe, or as some wyl, the sounde of an harpe.

b. This worde after *Kabi kinci* was a sygne or token of lyfynge vpon the voyce, and also a monition and aduertismente to enforce the thought and mynde earnestly to geue hede to the meynynge of the verse wherunto it is added. Some wil that it signifye perpetuallie or verely.

c. The teethe of the vngodlye are broken, when their blasphemie is broughte to nought, as psalme. lvi. b.

**The. iii. psalme.**

David prayeth the beniuolence and the ready helpe of God towards hym in the conspiracie of Absalom. He rejoyceth the madnes of the brades and rulers of Israel that conspyred agaynste hym, and calleth them agayne to amendement: and after he gloryeth of the aduancement of goodes, peace and safete restored agayne vnto him by the benyfyte of the Lorde.

**To the Chaunter in Reginoth,  
a psalme of David.**

**H**earke me when I call, O God of my righteousness: that comfortest me in my trouble: haue mercy vpon me, & her-

ken vnto my prayer.

O ye sonnes of men, how longe wyl ye blaspheme myne honoure: why haue ye suche pleasure in vanite, and seke after lyes: **S**elah.

Knowe this, that the Lord dealeth matuelously with his saynte: & when I call vpon the Lorde, he heareth me.

\* Be angrye, but synne not: comen with your owne hertes vpon your beddes, and remembre youre selues. **S**elah.

Offre the sacrifice of righteousness, and put youre truste in the Lorde.

There be many that say: who wil do vs any good: Lorde: lyfte vp vpon vs the light of thy countenance.

Thou reioycest myne herte, though the their increase be greate bothe in corne and wyne.

Therefore wyl I laye me downe in peace, and take my rest: for thou Lorde onely settest me in a sure dwellinge.

**The Notes.**

a. The whiche is here translated, to the chaunter is in Hebrue *Lamnazah*. Whiche worde after Ezra and David Kimhi (expouitours in hebrue) signifyeth to the chiefe of the syngers, whom we commonly call in englyshe, the father of the quyre, or chaunter. This interpretacion also, do both the mosse number and the best lerned of the latinistes, best allowe, and therefore haue I folowed the same the whole psalter thowme expouit by this worde chaunter. Notwithstandynge dyuers authours do diuerslye interpret it. Some saye that it signifyeth, to the victour or ouercommer, some to the victorie, whiche maye rous agre together, yf thou take a psalme to be a expyng vpon and exhortacion to put oure truste in God, beyng sure to obtrayne the victorie. And where some interpret, vnto the ende vnderstande euery the same. For therefore do we put oure truste in God, that we maye come to the ende of the victorie. Some translate the tytyle thus. A beyng and often made exhortacion in instrumentes of musike, a psalm to David, that is, as they them selues expounde it. A psalm reuelate vnto David. For David is in Hebrue the darthe east and not the geuerne.

b. This worde signifyeth the tune or note of the instrumentes. Wher after the psalmes before which it is prefixed were songe. For the psalmes were song at certen instrumentes, but so the sweet tune & melody of instrumentes, prepared & mynde more perfectly to receyue the word of Godlye dictie.

c. God lyfeth by the lyght of his countenance vpon vs, when by manifest benyfytes sheweth vnto vs, he declarerth him selfe to fauour vs.

**The. v. psalme.**

A prayer of him that is oppressed of wicked men, whome when he knoweth that they cannot but be hated of God, he taketh herte that after he is deliuered from all seapoyse, he shall geue thankes to God. His lampoure in the compaignie of the holie: & therefore belieueth he the LORD hartely to laude and hymn

# Of Dauid Psalme. v. and. vi. Fol. iiii.

him ſh he be not trapped with their wiſes: & further, to oſ  
gethrowe them and to cheare and incourage the godly.

**To the chaunter, by b. Behiloth,**  
a psalme of Dauid.

**H**eare my wordes (O Lorde)  
conſpyre my callinge.  
O marke the voyce of my  
petition, my kynge and my  
God, for vnto the wyll I make my  
prayer.

Hearc my voyce: by tymes (O  
Lorde) for early in the mornynge wyll I  
get me vnto the, yea and that with dili-  
gence.

\* For thou arte not the God ſh hath  
pleaſure in wyckedneſſe, there maye no  
vngodly perſonne dwell with the.

Suche as be cruell maye not ſtāde  
in thy ſyght, thou arte an enemye vnto  
all wycked doers.

Thou deſtroyeſt the lyers, the Lorde  
abhorreth the bloude thurſtye and dyſ-  
ceatfull.

But as for me, I wyll come into thy  
houſe, euen vpon the multitude of thy  
mercy: and in thy feare wyll \* I wor-  
ſhypp towarde thy holy temple.

Lede me (O Lorde) in thy righteous-  
neſſe becauſe of myne enemyes, & make  
thy waye playne before me.

For there is no faythfulneſſe in their  
mouthes: they dyſſemble in theyr her-  
tes: \* their throte is an open ſepulchre:  
with their tonges they dyſceau.

**C**oſunye them (O God) that they  
maye perſhe in theyr owne imaginaci-  
ons: caſte them oute becauſe of the mul-  
titude of their vngodlyneſſe, for they  
rebell agaynſte the.

Agayne, let all them that put theyr  
truſt in the, reſoyle: yea, let the euer be  
geupnge of thankes, becauſe thou de-  
fendeſt them: that they which loue thy  
name, maye be toypfull in the.

For thou Lorde geueſt thy bleſſynge  
vnto the ryghteous: and with thy fauo-  
rable kyndnes thou defendeſt him, as  
with a ſhyld.

## The Notes.

a. Loke in the tytyle of the psalme nexte before.

b. Behiloth, ſygnifieth by interpretation, bery-  
tages. Or as ſome wyll, a certen instrumente of  
muſicke.

c. He ſayeth by tymes and early in the mornynge  
becauſe that tyme is conuenient to praye and to  
heare the wordes of God in. At which tyme alſo  
they accuſtomablye came together, bothe to the

tabernacle and vnto the temple of God.

## The. vi. psalme.

**T**his psalme contayneth a ſeruent prayer of one  
that is oppreſſed with greſe, and that greatly abho-  
reth death, ſearynge leſt the gloze of god ſhoulde be any  
thyng darkened therewith, and that alſo gloze of the  
helthe reſtozed agayne vnto hym.

**To the chaunter b by. Megynoth**  
vpon. Sheminith, a psalme  
of Dauid.

**D** O Lorde \* rebuke me not in thyne  
anger: O chasteen me not in thy  
heuy dyſpleaſure.

Haue mercy vpon me (O Lorde) for  
I am weake: O Lorde heale me, for all  
my bones are vexed.

My ſoule alſo is in greate trouble,  
but Lorde howe longe?

Turne the (O Lorde) and deliuer my  
ſoule: O ſaue me for thy mercies ſake.

\* For in death no man remembreth  
the: O who wyll geue the thankes in  
the hell?

I am weery of groning: euery night  
waſhe I my bedde, & water my couche  
with my teares.

My countenaunce is chaunged for  
berye inwarde greſe, I conſume away,  
I haue ſo many enemyes.

\* Alwaye fro me al ye wicked doers,  
for the Lorde hathe herde the voyce of  
my wepyng.

The Lorde hath hearde myne hum-  
ble petition, the Lorde hathe recea-  
ued my prayer.

All myne enemyes ſhalbe confoun-  
ded & ſore vexed: yea they ſhalbe turned  
backe & put to ſhame, & ſh righte ſoone.

## The Notes.

a. b. Loke in the tytyle of the fourth psalme for  
them bothe.

c. This worde ſygnifieth an eyght or an inſtru-  
ment of muſicke, that hath eyght ſtringes.

d. God rebuketh vs in anger, when he ſcanderh  
great and ſharpe plagis vpon vs, euē as though he  
were moued w great and hydeuſe indignaci-  
on. Some expounde anger an heuy diſpleaſure,

or (as the commune tranſlation readeth) ſurpe, to  
ſignifye, the dreadfull iudgement of god, which  
no mā auoydeth, but he that here ſeeketh for mercy.

And where God doeth alwayes iudge w tra-  
quillitie & peaſablenes, and hardy nether anger  
nor ſurpe in him: yet can not the ſcripture ſhewe  
vnto vs, wthā God ſhall appeare vnto them ſh ſhal  
fele his iudgement, velleſſe it ſpeake of God after  
oure maner, as though he it ſpake of a man. As in  
the. ii. psalme. c. Loke after in the. xxviii. psal. a

e. Loke for this in psal. xxviii. e

f. They be in death and hel, that diſpayre & blaſ-  
pheme God, as it is ſayde psal. cv.

## The. vii. psalme.

**T**he deſyreth to be ſaued from the greute and gre-  
ſe.

Pa. iiii.

house

Psal. 37. a  
Jer. 5. b.

Psal. 115. b  
Eſa. 38. d.

Mat. 23. b  
and. xxv. b  
Luk. 11. 6

Sheminith.

To rebuke  
he in an-  
ger.

my bones  
are vexed  
To be in  
derb & bel



# Of David.

# Psalm, vii. and. viii.

house persecution of Saul. He mentio[n]eth his owne innocency. He prayeth that he maye obtayne the kyngdome promysed hym, to the intent that the people myght be gathered to God, and the myschance of the wycked expelled: Then sayeth he that the wycked shal perishe with their owne swerde, & endeth the Psalm with the prayse of God.

**S**igat[i]on of David, whiche he sauge for the wordes of Cus the sonne of Jemini.



Lo[r]de my God, in the do I trust: save me from al them that persecute me, and deliv[er] me.

Let he hantche by my soule lyke a lyo, and teare it in peces, whyle there is none to helpe.

Lo[r]de my God, \* yf I have done anye suche thyng, yf there be any vnrighteousnes in myne handes:

If I have rewarded euyl vnto them that dealte frendelye with me, or hurte them that without any cause are myne enemyes:

\* Then let myne enemy persecute my soule, & take me: yea let him treade my lyfe downe in the earth, and laye myne honoure in the dust. **S**elah.

**S**tande vp (O Lo[r]de) in thy wra[n]th, lyfte vp thy selfe ouer the surpouse in dygnacion of myne enemyes: aryse vp (for me) in the vengeaunce & thou haste promysed.

That the congregacion of the people maye come aboute the, for their sakes therfore lyfte vp thy selfe agayne.

**T**he Lo[r]de is iudge ouer the people: auenge me then (O Lo[r]de) accordyng to my ryghteousnes and innocencye.

Oh let the wyckednes of the vngodlye come to an ende: but maynteyne the iust, thou ryghteous God, that tryest the verye hertes and the reynes.

My helpe commeth of God, whiche preserveth them that are true of herte.

**G**od is a righteous iudge, & God is ever threatenyng.

**I**f men wil not turne, he hath whet his swerde: he hath bente his bowe and made it readye.

He hath prepared him & weapens of death, & ordered his arrowes to destroye.

\* Beholde, he traueyleth with myschance, he hath conceaued unhappynesse, and broughte forth a lye.

\* He hath grauen and dygged by a pytte, but he shal fall hym selfe into the pytte that he hath made.

\* For his unhappynesse shal come by on his owne heade, and his wyckednes shal fall vpon his owne pate.

As for me, I will geue thanks vnto the Lo[r]d for his ryghteousnes sake, and will prayse the name of the Lo[r]de the most hyest.

**The Notes.**

a. As some wyl, this worde signifieth an exercise that is a paynfull and heauye temptacion of David. Other interprete it an ignorance because he knewe not the fault that was layed vnto hym. Some sayeth at it was one of the instruments where at all & psalmes were soung before which it was set. Some thinke that it is a certen kinde of melodye where ouer that which is here called Cus, in the place of the kynges aboute repress, is called Semei.

b. This enemye is Cus. And after the Hebrewes Cus. Saul is vnderstande thereby.

c. By these. iii. that is to saye, persecution, taryng and treadinge downe in feare: is meante vnto destruction. As in Esai. vii. a

d. Toke in the. iii. psalm. a.

e. It is sayed that God tryeth the verye hertes and raynes, because the thoughtes, deuocions, desyres and pleasures of man are open in his sight. i. Regum. xvi. b. Psalme. xvi. a.

f. Toke in Esai. xxvii. a.

g. That is, the euill that he doeth vnto other, shal fall vpon hym selfe. Ecclesiasticus. xxvii. d.

**The. viii. psalme.**

He prayeth and greatly wondereth at the inestimable benefite and lycallitie of God maker of all thynges towards mankynde, which euery where with an vnspokeable glorie sheweth his euerslastyng power and strength.

**C**o the Chaunter vpon Githith. a psalme of David.

**O** Lo[r]d our gouernour: how wonderfull is thy name in all the world: how excellent is thy glorie aboue the heauens.

\* Out of the mouth of the verye babes & suckliges & hast ordeyned prayse, because of thine enemyes, & thou mightest destroye the enemye and & auenger.

For I conspyre thy heauens, euen the worke of thy fyngers: the moone and the starres which thou hast made.

\* Oh what is man, that thou shouldest set him vnder the starres, & sonne of man that thou shouldest test hym.

\* After & haddest for a season made him lower then & angels, thou crowdest him with honoure and glorie.

\* Thou hast set hym aboue & wyckednes of thy hādes: and & thou hast put al thynges

Job. 31. a

Deute. 7. b

Job. xv. b. Gal. 3. a.

Psalm. 7. a

S. laus.

De. 7. b. of. iii. Sol. 1. Rom. 1. b.

Swear. 1. b. p. 1. b.

1. b. a.

Psalm. 7. a

1. b. a.

1. b. a.

1. b. a.

1. b. a.

# Of Dauid Psalme. viii. and. ix. Fol. iiii.

thynges in subiection vnder his fete.

All shepe and oxen, yea and þe beastes of the felde.

The foules of the ayre, the fyshes of the sea, and whatsoeuer walcketh thowtwe the wayes of the sea.

O Lorde oure gouernoure, howe wonderfull is thy name in al the world.

The Notes.

a. Loke in the tytle of the. iiii. psal.

b. After some wyth signifieth as much as for the wyne presses. After some, chepunge the Be-  
thythes. After other, it is an instrumente of mu-  
syche.

c. What is signified by the name of the Lorde ye  
haue psalm. xlviii. c.

d. It is sayde that God is myndefull of mā, when  
by his great benefites shewed vnto mā, it appea-  
reth that God careth and prouydeth for hym.

e. God crownerh man with honoure and glorie,  
when he made hym kyng ouer all his creatures  
at his firste creation. Of the whiche glorie Christ  
(beyng man) was made partenar, after hys re-  
surreccion (and so shal we at ours) Math. xxviii.  
d. For of Christ doeth the Epistle too the Hebrewes  
compounde this, verse. Hebrewes. ii.

The. ix. psalme.

The greeth thanks for a great victorie obtained, and  
for the fall of a great enemye, suche as Goliath or some  
other pynte of the Philistines. He praiseth þe righteous-  
nes of God, whiche alwayes auengeth hys. He prayeth  
God to pull vnder the wycked.

a. To the chaunter vpon b Almutz La-  
ben, a psalme of Dauid.

I wyll \* geue thanks vnto the  
(O Lorde) with my whole herte,  
I wyll speake of all thy merue-  
lous workes.

I wyll be glade, and reioyse in the,  
yea, my songes wyll I make of thy  
name, O thou moost hyest.

Because thou haste dyspued myne e-  
nemyes abacke, they were dysconforted,  
and perished at thy presence.

For thou hast maynteyned my right,  
and my cause: thou syttest in the throne  
that arte the true iudge.

Thou rebukest the heithen, and de-  
stroyest the vngodly, thou puttest oute  
their name for euer and euer.

The enemyes swerdes are come to  
an ende, thou haste ouerthrowen theyr  
cypres, their memoypall is perished  
with them.

But the Lorde endureth for euer, he  
hath prepared hys seate vnto iudge-  
mente.

He gouerneth the worlde in righte-  
ousnes, and ministreth true iudgement  
vnto the people.

The Lorde is a defence for the pooze,  
a \* defence in the tyme of trouble.

Esa. 33. a.

Therefore they that know thy name,  
put their truste in the: for \* thou (Lorde)  
neuer faylest them, that seke the.

Deu. xlii. a

O prayse the Lorde, \* whiche dwel-  
leth in Sion, shewe the people of hys  
doynge.

Psal. 76. a

And why? he maketh inquisicio for  
their bloude, and remembreth them: he  
\* forgetteth not the \* complaynte of  
the pooze.

Psal. 11. a

Haue mercye vpon me (O Lorde)  
consydre the trouble that I am in a-  
monge myne enemyes, thou that lyftest  
me vp from the \* gates of death.

That I maye shewe all thy prayses  
within the \* portes of the doughter of  
Sion, a reioyse in thy sauynge healthe.

As for the heithen, they are suncken  
downe in the pytte that they made: in  
the same nette whiche they sprede oute  
pyuely, is theyr owne feete taken.

Thus the Lorde is knowen to execute  
true iudgemente, when the vngodlye is  
trapped in the workes, of hys owne  
handes. Selah.

The wycked muste be turned vnto  
hell, and all the heithen that forget  
God.

But the pooze shall not all waye be  
oute of remembraunce, the paypente a-  
bydyng of suche as be in trouble shall  
not perishe for euer.

Up Lorde, let no man haue the v-  
per hande, let the heithen be condem-  
ned before the.

O Lorde set a scolemaster ouer  
them, that the heithen maye knowe  
them selues to be but men. b Selah.

The Notes.

a. Loke the tytle of the. iii. psalme.

b. As some men thynke Almutzaben signifieth  
a certen instrumente of musike. Some saye that  
Almutz signifieth, of the deathe, whiche some  
vnderstande by labé Goliath or some other Phi-  
listines. Some reade þe title thus. And ofte made,  
and vehemente exhortacion of a secrete and fo-  
lypse sonne. They vnderstande thereby, þe righte-  
ous, who by faith is the sonne of God, & þe same  
is to the world folypse, because he is continuallye  
in deathe and secretes, for his lyfe is hid in Christ  
til the hid thynges be shewed agayne in the iudge-  
ment of God. Then shall they perceyue that the  
death of this world is glory. Felis readeþ þe ty-  
tle thus: vnto the victour or ouercomer of þe death  
of a folp which you may wel vnderstand of þe death  
of folypse Antichrist, & of þe fal of his kyngdome.

To the  
chaunter.  
Almutz.

aa. iiii.

How



# i. Of David, Psalm. x. and. xi.

How be it this title should seme more conuenient for the next psalme which after the Hebrewes, is a distinct psalme from this, where as the latinistes make this and the nexte bothe one.

**Cities.** c. Here do cities signifie, the defences, Turre, armour, wylly doctrine, sayned rightuousnes, and all that the worlde trusteth in agaynst the Lorde: as i. xxi. xliii. b.

**He maketh inquisition** d. As some wylly. He requirerth their bloude or slaughter, that is, he leauerth not innocent bloude vnauged nor forgetteth the crye of the afflicted, as Gene. xliii. b.

**The complaynte of the poore** e. The complaynte of the poore, is the feruent despayre and burning affection, wherewith they crye vnto the lord, and be heard. By the poore is vnderstande in the scripture, the afflicted, whose their neede and temptation, and do sorowe & lament that the truerth is ouertreden puttynge no truste in any thyng that is in this worlde. Yea these be they that be despyred and forsaken of þ world, and cleaue vnto the liuynge God onely, assured that at his hand they shall fynde helpe, though the worlde be neuer so extreme agaynst them. As in the nexte psalme.

**The gates of death.** f. The gates of death, are þ iudgements to death, the counsellors of the wycked, the congregations of Satan, the doctrines of falsenes, and what so euer leadech to death.

**Portes of Sion.** g. The portes of Sion, are the companies of the good and saydfull, wherein are recyted þ truerth of God, and all that leadech to lyfe. As psalme. lxxvii. a.

**Selach.** h. Of this loke in the. iii. psalme. a.

## The. x. psalme.

A prayer agaynst frowarde, malicious, and wycked men, which both with whyles and violence oppresse all that are poore and helpelesse: wherein also their intolerable pyde and vngodlynes, with their studie and desyre to hurte other are described.

There is no Tytle in the Hebrew.

**W**hy arte thou gonne so farre of, O Lorde: wylte thou hyde thy selfe in tyme of trouble: whyle the vngodly hath the ouer hade, the poore must suffre persecution:

That they were taken in the imagination whiche they go aboute.

For the vngodly maketh booste of his owne hertes desyre, the couetous blesseth him selfe, & blasphemeth þ lord.

The vngodly is so proude and ful of indignacion, that he careth not: nether is God before his eyes.

His wayes are alwaye fylthye, thy iudgements are farre out of his sight, he despyeth all his enemyes.

For he sayeth in his herte: Tushe, I shal neuer be caste downe, there shal no harme happen vnto me.

Rome. iii. e

\* His mouth is full of cursynge, fraude and dysceate: vnder hys tonge is a trauayle and sorowe.

Prover. i. b

\* He spytteth larkynge in þ gardes,

that he maye pitiuelye murder the innocent, hys eyes are set vpo the poore.

He lyeth waytynge secretlye, as it were a lion in hys denne.

He lurketh that he maye rauyn the poore, yea to rauyn þ poore, when he hath gotten him in to his net.

Then Smyteth he, then oppressech he and casteth downe þ poore with hys auctorite.

For he sayeth in his herte: Tushe; God hath forgoten, he hath turned away hys face, so that he wylly neuer se it.

Arise O Lorde God, lyfte vp thyne hande, and forget not the poore.

Wherfore shoulde the wycked blaspheme God, and saye in his herte: tushe, he careth not for it:

This thou seyst, for thou consydrest the myserye and sorowe.

The poore geueth hym selfe ouer in to thy hande, and commytteth hym vnto the, for thou arte the helper of the frendelesse.

Breake thou the arme of the vngodlye and malyciouse, searche out the wickednesse whiche he hath done, that he maye perishe.

The Lorde is kynge for euer, the heithen shal perishe oute of his lande.

Lorde, thou hearest the despyrous longynge of the poore: they hearte is sure, that thyne eare hearkeneth therto.

Helpe the fatherlesse and poore vnto their ryght, that the vngodlye be no moze exalted vpon earth.

## The Notes.

a. In the scripture, tranell and sorowe are taken for wyckednes and malice, as in the psalme. cxi. c.

b. In the scripture, the face of God, dothe often tymes signifie, the fauoure, grace or beniuolence of God. As in the psalme. lxxv. b. c. xix.

## The. xi. psalme.

We reasoneth his wrongs with them that trust hym forthe of all the dominion of Israel, so that he founde no place to abyde in. He prayeth his confidence to godwarde, and the iudgements of God both towards the good and euill.

\* To the chaunter, of David.

**I**n the Lorde put I my trust: howe wylly ye then saye to my soule: that the shoulde be as a byrde vpon youre hyll.

\* for lo, the vngodlye haue bent their bowe, and made ready their arrowes.

# Of Dauid Psalme. xii. and. xiii. Fol. v

wes in the quyet, that they maye pryncely shoote at them, whiche are true of herte.

The verbe foudacion haue they cast downe, what can the ryghtuous the do with all.

\* But the Lorde is in his holy temple, the Lordes seate is in heauen: He consydereth it with hys eyes, hys eye lyddes beholde the chyldren of men.

The Lorde seith bothe the ryghtuous and vngodlye, but who so delyteth in wickednes, hy in his soule abhorreth.

Upon the vngodlye he shall rayne snares, fyre, byrystone, storme & tēpest: this rewarde shal they haue to dryncke.

For the Lorde is ryghtuous, and he loueth rightuousnes: his countenance beholdeth the thynge that is iust.

## The Notes.

a. Loke the tytle of the fourthe psalme.

b. This is a borrowed speache, by whiche is signified that the wicked enemyes of Dauid were moost prest and redy to destroye hym. For this psalm, as some suppose, was made when he fled from Saul and hyd him selfe in diuers & sundrye places, as ye reade. i. Regum from the. xxi. chapter, to the. xxvii. where his persecution was so greate, that at the length he was fayne to fle ouer of the coaste of Israel vnto the philistines. After lyke maner do our Sauours persecute the christen, psalm. xxxvii. b.

c. Loke in the. xxxiii. psalm. c.

## The. xii. psalme.

We complayneth that rightuousnes & sayth are euer where decayed, & that wyse and gylful flatterers rule al, and prayeth the Lorde to haue compassion on the afflicte, whiche they cruellye vce: and also to helpe them accorde hyng to hys worde, whiche onely can not deceaue, and to dispur hys, from the falshe compagne of the wicked.

\* To the Chaunter vpon b Shemini, a psalme of Dauid.

**H**elp Lorde, for there is none saynte moze: verbe fewe saythful are there amoge the chyldren of men.

Euery mā telleth lyes to his neyghboure, they do but flatter with their lippes and dyssemble in their herte.

That the Lorde wolde rote out al dyscreatfull lippes, and the tonge, that speaketh proude thinges.

Whiche saye: oure tonge should pryncalle: we are they that ought to speake,

Whos Lorde ouer vs.

Nowe for the troubles sake of the oppressed, and \* because of the complaynte of the poore, I wyll vpsayeth

the Lorde) I wyll helpe them, and set them at rest.

The wordes of the Lorde are pure wordes: euen as the syluer, which from earthe is tryed and purgysed: bit. tymes in the fyre.

Kepe b them therfore (O Lorde) and preserue vs from thys generacion for euer.

And why & when banite and ydlnes getteth the ouer hāde amonge the chyldren of men, all are ful of the vngodly.

## The Notes.

a. Loke in the title of the fourthe psalme.

b. Loke in the title of the. vi. psalme.

c. That is often tymes.

d. After Kimhi, this is spokē of cecien men. But after Abraham Ezra, it is spoken of Goddes wordes.

To the chaunter Shemini. Sent tymes kepe them.

## The. xiii. psalme.

Dauid being in a leoparouse case: & in great perill both carnally with pytelnes despye Goddes helpe, to thynkente that hys enemyes shoulde not reioyce at hys deathe, but that he rather myghte reioyce of hys healtre obtayned, and wozthelye magnifye and prayse hys pryncer God.

\* To the chaunter, a psalme of Dauid.

**H**ow longe wilt thou forget me O Lorde: for euer how longe wilt thou hyde thy face fro me.

Howe longe shall I seke counsayle in my soule: Howe longe shall I be so vexed in myne heart: Howe longe shall myne enemye tryumphe ouer me.

Consider, and heare me, O Lorde my God: & lygheten myne eyes, that I seepe not in deathe.

Lest myne enemye saye: I haue preyed agaynst hym: for yf I be cast downe, they that trouble me wyll reioyce at it.

But my truste is in thy mercye, and my hearte toyfull in thy sauyngge healtre.

I wyll syng of the Lorde, that dealeth so loutingelye with me.

(Yea, I wyll prayse the name of the Lorde the mooste hyst.)

## The Notes.

a. Loke in the tytle of the fourth psalme.

b. We are sayde to seke counsayle in our soules: when we take deliberation.

c. God lygheteth oure eyes, when he maketh vs circumspecte and diligent, that we neither sette lyght to doe that whiche ought to be done: neyther folowlye attempte & whiche ought to be done.

To the chaunter To seke counsayle To light the eyes.

I a. v. chawed.



# i. Of Dauid Psalme. xlii xlv xvi

cheered, and to come vnto selfe into the handes of our enemyes and be oppressed of the. And therfore do some read, kepe me awake, for that which is here, lyghen myne eyes.

To slepe in death.

d. It is sayd that we slepe in death, when we die, or be slayne of our enemyes, wherfore it foloweth lest myne enemyes say. I haue preuayled, &c.

## The. xlii. psalme.

He bewayleth that all places are full wycked and open spynners, and disceribeth their moke corrupt, fylthye and violent condempn: and further, he prophesieth vengeance to them, and saluation to the innocent whom they oppresse and deuoure.

a To the chaunter, of Dauid.

**A** \*folish bodies say in their hearts: tush, there is no God. They are corrupt, and become abhominable in their doynges, \* there is not one that doeth good.

The Lorde looked downe from heauen vpon the chyliden of men, to see yf there were any that wolde vnderstande and seke after God.

But vthey are all gone oute of the waye, they are all together become vnprofytable: There is none that doeth good, no not one.

Howe can they haue vnderstanding, that worcke mischefe, eatynge vp my people, as it were bread, and call not vpon the Lorde.

Therefore shall they be broughte in great feare, for God standeth by the generation of the righteous.

As for you vye haue made a mocke at the counsaile of the poore, bycause he putteth hys trust in the Lorde.

Oh that the sauynge healthe were geuen vnto Israel: out of Sion.

Oh that the Lorde woulde deliuer his people out of captiuitie.

Then shoulde c Jacob reioyse, and Israel shoulde be ryghte glad.

## The Notes.

a. Toke in the title of the fourth psalme.  
b. We goe out of the waye, when we depart fro the way of God and set aparte his lawe, falling to oure owne inuencions, counsailes and prouisions. As. psal. lili. a. Rom. iii. b.  
c. This generation, is the nombre of them that by fayth are made the sonnes of God, iustified by the righteousness of Christ. psalme. cxli. a  
d. They mocke the counsaile of the poore, & take them for foolles that putre their whole trust in God, vnfaynedly beleuyng that for his sonnes sake he will be their defence, succoure, & ayde.  
e. By Jacob or Israel, is vnderstande the whole stocke progenie and offsprynge of Jacob or Israel. As in the. psalme. lxx. a

## The. xlv. psalme.

This psalme describeth what maners & condempn the very cityes of heauen and memberes of the church of God must haue.

## A psalme of Dauid.

**L**orde, who shall dwell in thy tabernacle: who shall rest vpon thy holy hyll.

\*Euen he that leadeth an vncorrupt lyfe: & doeth & thyng which is right, and that a speaketh the trueth from his hearte.

He that vseth no disceat in his targe: he that doeth no euell to his neighbour, and claundzeth not hys neighbours.

He that setteth not by the vngodly, but maketh much of the that feare the Lorde: he that sweareth vnto hys neyghbour, and dispoyneth hym not.

\*He that geueth not his money vpon vserpe, and taketh no rewarde agaynste the innocent.

Who so doeth these thynges, shall neuer be remoued.

## The Notes.

a. He speaketh the trueth from his hearte, that meaneth good fayth, and entendeth to do that he promisyth, not saynyng in worde an other thyng from the he thinketh in heart. As in the. xli. psalme. a.

## The. xvi. psalme.

He desireth God to be his defender. He professeth that he is geuen to the fauoure of the sayntes, and that he abhorreth Idolaters. He lotheth to haue the perfect and continual lope of the syghte of God.

## a Michtam of Dauid.

**R**efertue me (o God) for in the doe I truste.

I haue sayd vnto the Lorde: thou arte my God, my good are nothyng vnto the.

All my delpte is vpon the sayntes that are in the earth, & vpo suche lyke.

But they that runne after another, shall haue great trouble.

Their dynckofferynges of bloude will not I offer, neither make mencion of their name in my mouth.

\*The Lorde him selfe is my good & my porcion, thou mayntaynest myne inheritaunce.

The lot is fallen vnto me in a sayre grounde: yea, I haue a goodly heritage.

I will thanke the Lorde for geuynge me warnynge: My repnes also haue chastened me in the nyght season.

Afoze hande saue I God all wayes beoze me, for he is on my ryght hand, that I shoulde not be moued.

Therefore byd my heart reioyce, & my tongue

Clap lxx. b. Roma. xli. b

To the chaunter to go out o p waye

the generaciō of p righteous To mocke To counsaile of p poore.

Jacob.

# Of David Psalme. xviij. & xviij. Fol. vi.

tongue was glad, my flesh also shall rest in hope.

For why? thou shalt not leave my soule in hell, neither shalt thou suffer thy saynt to see corruption.

Thou haste thewed me the wayes of lyfe: thou shalt make me full of ioye w<sup>th</sup> thy countenance.

At thy ryght hande there is pleasure and ioye for ever.

## The Notes.

a. That is nobilitie, or honour of chivalrye, or an instrument of musick.

b. Here and in manye other places, the scripture calleth the faythful sayntes, as in. psal. xii. a & the Apostle in manye of his epistles.

c. God is on our right hand, when he helpeth, addeth, and succoureth vs, and is pres<sup>t</sup> & ready thereto. psalme. cxi. d.

d. God leaueth not oure soules in hell, when he suffereth the not to dye, neither forsaketh vs nor taketh his assent grace from vs. And p<sup>r</sup> whiche foloweth (neither shalt thou suffer thy saynt to see corruption) signifieth, Thou shalt not suffer my bodie to abide in the graue, and so to corrupt. So doeth Peter expounde this place of Christs. Act. ii. paul. Act. xiii.

## The. xviij. psalme.

A vehement and feruente prayer of David that he might be deliuered from the persecutions of Saul. He innocently prayeth his owne innocency, as he dyd in the lxxviii. psalme. He cryeth for helpe, desireth the good conditions and dayntie intentions of his persecuters, and confesseth that his felicity consisteth in the knowledge of God.

## A prayer of David.

**H**earke the right (O Lorde) cōfesse my cōplaynt: herken vnto my prayer, that goeth, not out of a fained mouth.

Let my sentence come forth from thy presence: and loke vpon the thinge that is equall.

\* Thou haste proued & visited myne hearte in the nyghte season: thou haste tryed me in the fyer: & haste founde no wickednesse in me: for I betterlye purposed p<sup>r</sup> my mouthe should not offende.

Because of the wordes of thy lippes, I haue kepte me frome the woordes of men: in the waye of the muttherer.

Oh order thou my goynges in thy path: that my fote steppes slippe not.

For vnto the Lord crye: heare me O God: encline thine eares to me: and herken vnto my wordes.

Shewe me thy merueylous lounge kynnesse, thou that sauest them which putte their truste in the, from suche as resist thy ryght hande.

\* Kepe me as the apple of an eye, des

tende me \* vnder the shadowe of thy wynges.

mat. xxi. d.

From the vngodly that trouble me, fro myne enemyes whych compasse my soule rounde aboute.

Whych mayntayne their owne welthynges with opprellion, & their mouth speaketh proude thynges.

They lye waytinge in our waye on euery syde, turninge their eyes downe to the grounde.

Like as a Lyon that is grede of his pray, & as it were a Lyons whelp lurchyng in his denne.

Up Lorde, disapoynte hym and cast hym downe: deliuer my soule w<sup>th</sup> thy swerde from the vngodlye.

From the men of thy hande (O Lorde) frome the men of the worlde, whych haue their porcion in this lyfe: whole belyes thou fyllest w<sup>th</sup> thy treasure.

They haue chyldren at their desyre, and leaue the reste of their substance for their babes.

But as for me, I wyll beholde thy presence in ryghteousnes: And when thy glorie appeareth, I shall be satysfied.

## The Notes.

a. The fyer that tryeth al & faythful, is the affliction sent of God, as in the psalme. lxxvi. c. and i. Peter. iiii. c.

psal.

b. This crye is not the cryng in the quiet, but the instant and effectouse prayer, when p<sup>r</sup> whole heart goeth with all, As. psal. xviij. a

To crye.

c. Peter doeth the shadowe of the wynges signifye, that protectis vnspeakable goodnes of god, by which only we stande in safety. It is a borrowed speache of the nature of an Hen, who nourisheth, feedeth and defendeth her chyldren vnder her wynges, p<sup>r</sup> fighteth for them and despiseth her owne lyfe to saue them. Christs borroweth a lyke speache. Math. xxiii. d.

Shadowe of wynges.

## The. xviij. psalme.

For he desireth the great and freuent confidence whych he had in God, and then the euilles wherewith he was once laden: After that, the power of God and good will towards hym: Then sheweth he his owne deliuerance, his innocency and iudgement of God towards all men. And after these, the greates byctorye obtained of his most myghty enemye, and that the coastes of his kyngdome were meruailously enlarged, and his power confirmed for euer: at the laste he endeth the psalme w<sup>th</sup> prayes, and with a prophesy of Christs.

To the chaunter of David seruante of the Lorde, whiche sayde vnto the Lorde the wordes of this songe, on the daye in whych the Lorde deliuered hym frome the hande of al his enemyes, and frome the bande of Saul, and sayde:



# i. Of Dauid Psalme. xlviii

**I** will loue the (O Lorde) my strength.

The Lorde is my succour, my refuge, my sauoure: my God, my helper in whome I truste: my buckler, the hope of my health and my protectyon

*2. Re. xlii. a* \* I will praise the Lorde, & call vpon him, so shall I be safe fro myne enemies.

*psal. cxvi. a* The sorowes of death compassed me, and the brokes of vngodlynnesse made me afraide.

The paynes of hell came aboute me, the snates of death toke holde vpon me.

Yet in my trouble I called vpon the Lorde, and complayned vnto my God.

So he hearde my voyce oute of hys holpe temple, and my complaynt came before hym, yea, euen into hys eares.

*mat. xviii. f* \* Then the earth trembled and quaked, the very foundations of the hilles shooke and were remoued, because he was wrothe.

There went a smoke out of hys nostrilles and a consumynge fyre oute of hys mouth, so that coales were kindled at it.

He bowed the heauens & came downe, & it was darcke vnder hys fete.

He rode vpon the Cherubyns and dyd flye: he came flyenge with the winges of the wynde.

He made darckenesse hys paupers on rounde aboute hym, with darcke water and thicke cloudes to couer him.

At the brightnes of hys presence the cloudes remoued, with hayle stones and coales of fyre.

The Lorde also thondred oute of the heauen, and the heyght gaue hys thondre with hayle stones & coales of fyre.

He sent out hys arrowes and scatered them, he caste soore lyghtnynges and destroyed them.

The spraynges of waters were sene, and foundations of the rounde world were dyscouered at thy chydyng (O Lorde) at the blastynge and breathe of thy displeasures.

**C** He sent downe from heyght to fetch me, and toke me out of a great waters.

He deliuered me fro my stronge enemyes, and fro my foes whiche were to myghtye for me.

They preynted me in tyme of my

trouble, but the Lorde was my defence: He brought me forth also into lyberte: and deliuered me because he had a fauoure vnto me.

The Lorde shall rewarde me after my righteous dealynge, and according to the cleannesse of my handes shall he recompense me.

For I haue kepte the wayes of the Lorde: And haue not behaued my selfe wickedlye agaynst my God.

I haue an eye vnto all hys lawes, & cast not out his comandementes fro me. Incorrupte will I be before him, and will eschewe myne owne wyckednes.

Therefore shall the Lorde rewarde me after my ryghteous dealynge, and accordynge vnto the cleannesse of my handes in hys eyesyghte.

With the holy thou shalt be holpe, & with the innocent thou shalt be innocent.

\* With the cleane thou shalt be cleane, and with the frowarde thou shalt be frowarde.

For thou shalt saue the poore oppressed, & bringe downe the hye lookes of the proude.

Thou lyghdest my candle, O Lorde my God: Thou makest my darckenesse to be lyghte.

For in the I can discomfort an hoste of men: Yea, in my God I can leape ouer the wall.

The waye of God is a perfecte waye: the wordes of the Lorde are tryed in the fyre: He is a shyld of defence, for all them that truste in hym.

\* For who is God, but the Lorde: Who hath anye strength, but our God.

It is God that gyrded me with strengthe and made my waye incorrupte.

\* He hath made my fete lyke hartes fete, and set me vpon an hye.

\* He teacheth myne handes to fighte, and maketh myne armes to breake euil a bowe of stele.

Thou hast geuen me the defence of thy health, thy ryght hande vpholdeth me, and thy louynge correccion maketh me greate.

Thou hast made rowme ynoughe vnder me for to goe, that my fote stepes shoulde not slyde.

I will folowe vpon myne enemyes, & take them: I will not turne tyl they be

# Of Dauid Psalme. xviij. & xix. Fol. viij

discomforted.

I will smyte them, they shall not be able to stande, but fall vnder my fete.

Thou hast gydded me with strength vnto the battell, thou hast throwe them all downe vnder me, that rose vp agaynste me.

Thou haste made myne enemyes to tourne their backs vpo me, thou hast destroyed them that hated me.

\* They cryed, but there was none to helpe them: Yea, euen vnto the Lorde, but he hearde them not.

I will beate them as smalle as the duste claye in the wynde, I will caste them out as the claye in the stretes.

Thou shalt delpuer me from the strynges of the people, thou shalt make me the heade of the heithen

A people whom I haue not knowen shall serue me.

As soone as they heare of me, they shall obey me, but the straunge chyldren dyssemble wyth me.

The straunge chyldren are waken olde, & go halting out of their pathes.

The Lord lyueth: and blessed be my helper, praiseth be God of my health.

Euen the God whiche seyth that I be auenged, and subdueth the people vnto me.

It is he that delpuereth me fro my cruel enemyes: thou shalt lyfte me vp from them that rype agaynste me, thou shalt rydde me from the wycked man.

\* For this cause I will geue thankes vnto the Lord amonge the gentiles, and syng prayles vnto thy name.

\* Great prosperite getteth he vnto his kynge, and sheweth louynge kynde vnto Dauid his anoynted, yea, & vnto his seed for euermore.

The Notes.

a. Note in the tytle of the. iiii. psal.

b. He calleth god the horn of his health, because by him he had subdued his enemyes and obtayned health. It is a horowed speache of horned beastes, who with their hornes defend them selves and drive away them that fight agaynste them as. psalme. xliiii. a.

c. By the sorowes of death & brokes of vngodlynes, by which is meante the obstat multitude of the wicked vngodly the paynes of hel, and the fumes of death are signified the tempeste and terrible feares, whiche by the wickednes of his enemyes happened vnto hym, and brought hym vnto deathes doore, so that by the judgement of the iudge, he thought himselfe as if he were cast awaye.

d. After the vse of scripture, coales synge the synapinges, the angre or the indignation of God psalme. cxi. a.

e. Of this ye haue Genesis. xi. a.

f. This is an hebreue worde, and signifieth in englishe, swifte birdes. And by al the thynges here rehearsed, is described the power, myghte, & maiestie of almighty God, whiche he declareth in tempestes, of whiche the whole. xxi. psalme entreateth, & in Job. xxi. are like thynges mencioned, to the settinge out of his power. Often tymes we read, that God when he wolde more openlye and moore expresselye declare his power vnto men, causeth thonder lightninge and earthequake. & c. As in Exod. xxi. when the lawe was geuen, and. i. synge the. xxi. when the people desired a kynge. Math. xxi. when Christe was on the crosse. Act. ii. when the holy Ghost came vpon the apostels. Act. iii. wher they prayed. With suche lyke wonders doe some suppose that God dyd at one tyme or other shewe his beniuolence to Dauid, and confirmed his promise with makinge of the earth, sendinge thonder, lightninge, hable, cloudes, stormes, and other terrible tokens, wherwith he holpe Dauid, and ouerthrew his enemyes. Rather letteth it that the scripture mentioneth not therof in anye place: for it maketh no mention of the tempest that Elay prophced to come in the delpuraunce of Iherusalem from the Assyrians, yet who wyl denie but that it was in verye dede so done.

g. By the waters are signified great, myghty and valiaunt enemyes. From whom he saith he was deliuered by the hande of God.

h. By his rowme is signified aboundaunce or prosperite of all thynges. psalme. cxi. d.

i. This heade is the ruler or gouernoure.

k. Strange chyldren are those that ought to be of the housholde of God, and that also auante them selues thereof, but be in dede worldlye, and walke not in the pathes of his commaundementes, as they haue promised to doe, wherof is spoken. Elay. i. a.

## The. xix. psalme.

He describeth the power of God, wonderfullie declared by the workmanshipp of the heauen. He sheweth the excellences of the lawe of God, desirynge to be sanctified from synne, and wrytheth that what soeuer he ether thinketh in hearte, or speaketh with mouth, maye be good and acceptable to God.

\* To the chaunter, a psalme of Dauid.

**T**he very heauens declare the glozve of God, and the very firmament sheweth his hande bye woordes.

One daye telleth another, and one nyght certifieth another.

There is nether speache nor language, but their voyces are heard amonge them.

\* Their sounde is gone oute into all landes, and their woordes into the endes of the worlde.

In them hath he set a tabernacle for the Sunne, whiche commeth forth as a hydegrome out of his chambze, and croppeth as a sprauite to runne his course.

Roma. c.

Roma. x. b.

B



# i. Of Dauid Psalme. xix. xx. xxi.

course.

It goeth forth from the ende of the heauen, and runneth aboute vnto the same ende agayne, and there maye no man hyde hym selfe frome the heate thereof.

The lawe of the Lord is a perfecte law, it quickeneth the soule.

The testimonye of the Lord is true, and geueth wisdom euen vnto babes.

The statutes of the Lord are ryght, and reioyse the heart: the commaundement of the Lord is pure and geueth lyght vnto the eyes.

The feare of the Lord is cleane, & endureth for euer: the iudgements of the Lord are true and ryghteous all together.

Pro. viii. b

\* More plesant are they then golde, yea, then muche fyne golde: sweter then honye and the honye combe.

These thy seruante kepeth, and for keepinge of the there is great rewarde.

Who can tel, howe ofte he offendeth: Oh cleanse thou me fro my secret fautes.

Kepe thy seruante also frome presumptuous synnes, lest they gette dominion ouer me: so shal I be vndefyled and innocent from the great offence.

Yea, the woordes of my mouthe and the meditation of my hearte shalbe acceptable vnto the (O Lord) my helper and my redeemer.

The Notes.

a. Loke in the title of the fourth psalme.

b. This lawe is an introduction to lue wel, commaundinge that whiche must be done, & forbydyng the contrarie. This law must mans heart fauour, and desire to do it, and exercise hym selfe therein, as it is sayde. Psalm. i. a.

The. xx. Psalme.

A prayer wherein the people desyreth health to king Dauid, goinge to a difficulte and iopardous battell, also a thanksgyvinge of health and victorie geuen from aboue.

a To the chaunter, a psalme of Dauid.

**T**he Lord heare the in p tyme of trouble, the name of the Lord God of Jacob defende the.

Sende the helpe from the Sanctuary, and strength out of Sion.

Remember all thy offerynges, and accepte burnt sacrifice. Selah.

Graunte the thy heartes desire, and fulfill al thy mynde.

We will reioyse in thy healthe, and triumphe in the name of the Lord our God: O Lord performe al thy petitions.

Nowe knowe I, that the Lord helpe peth hys annoynted, and wil heare him from hys holye heauen: mightye is the helpe of hys ryght hande.

Some put their truste in charettes, and some in horses: But we wyll remembre the name of the Lord oure God.

They are brought downe and fallen, but we are rylen and stande vpryghte.

Save, Lord, and helpe vs, O kyng, when we cal vp on the.

The Notes.

a. Loke in the title of the fourth psalme.

b. By this name of God is his maistie. c. By the God of Jacob or Israel is vnderstande the god of the whole stocke, progenie & offsprynge of Jacob or Israel, and further, al the people of the Lord, as in Chap. xliiii. a. The cause why, is, of that Jacob, whiche as ye read. Gen. xxx. b. was after called Israel: was father vnto the xii. patriarches of whome the xii. tribes and the whole people of Israel descended.

d. Loke in the thyrde psalme. a

The. xxi. psalme.

A thanksgyvinge whiche the people used for the victorie and other benefites that Dauid abounded in by receyued.

a To the chaunter, a psalme of Dauid.

**L**orde, howe ioyfull is the kyng in thy strength: O how exceedinge glad is he of thy sauynge healthe.

Thou hast geuen hym hys heartes desire, and hast not putte hym from thy request of hys lypes. Selah.

For thou hast preuented hym with liberal & blessinges, and set a crowne of golde vpon hys head.

He asked life of the, and thou gauest hym a longe lyfe, euen for euer & euer.

Hys honour is great in thy sauynge health, glorie and greate worshipp shal thou laye vpon hym.

For thou shalt geue hym everlastynge felicitye, and make hym glad with the tope of thy countenance.

And why: because the kyng putte hys trust in the Lord, and in the mercy of the mooste hest he shal not miscarpe.

Let al thyne enemies fele thy hande: let thy ryght hande fynde out all them that hate the.

Thou shalt make them like a sprennen ouen in tyme of thy wythe: The Lord shal destroye them in hys displeasure, and the fyre shal consume them.

Their fruite shalt thou rote oute of the earth, and their seede frome amonge

the chyldren of men

for they entended mischefe agaynst the, and ymagined suche deuyces, as they were not able to perfourme.

Therefore shalte thou put them to flighte, & with thy strynges thou shalte make ready thyne arrowes agaynst the faces of them.

Be thou exalted, Lorde, in thyne owne strengthe, so wyll we synge and prayse thy power.

**The Notes.**

a. Toke in the tytle of the. iiii. psal.

b. Toke the. iiii. psalme. a.

c. Here are blyssinges taken for honoures. As in Gene. xii. I wyll blesse them & blesse the. &c.

d. This is a vsual thyng in p. scriptures, to take the hande of God for the vengeance whiche he taketh on sinners. Job. xix. a. pla. x. c. and. xxxix. c.

**The. xxi. psalme.**

David declareth verely euidentlye in this psalme that he was a figure of Christe. For he declareth Chyestes deiection and smal estimation, and then the exaltacion and dilatacion of his kyngdome, euen to the coastes of the earth and ende of the worlde, and all vnder the figure and shadowe of hym self.

**To the chaunter vpon A cleth c of the dawnyng, a psalme of David.**

**M**\* God, my God: why haste thou forsaken me & the wordes of my complaint are farre fro my health.

O my God, I crye in the day tyme: but thou hearest not: and in the nyght season also I take no reste.

Yet dwellest thou in the sanctuary, O thou worshyppe of Israel,

Our fathers hoped in the, they trusted in the, & thou dydest deliuer them

They called vpon the, & were helped: they put theyr truste in the, & were not confounded.

But as for me, I am a worme & no man: a very scoone of men and the out caste of the people.

\* All they p. se me, laughe me to scoone: they shutte out theyr lippes, and shake theyr heades.

\* He trusted in God, let hym deliuer hi: let him helpe hi, yf he wil haue him.

\* But thou arte he that toke me out of my mothers wombe: thou wast my hope, when I hanged yet vpon my mothers brestes.

I haue bene lefte vnto thee euer sence I was borne, thou art my God, euen fro my mothers wombe.

**C** O go not fro me then, for trouble is

harde at hande, and here is none to helpe me.

\* Great bulles are come about me, fat oxen close me in on euery syde.

They gape vpon me wyth theyre mouthes as it were a rampyng and roaryng Lyon.

\* I am poured oute lyke water, all my bones are out of ioynt: my heart in the myddest of my bodye is euen lyke meltynge ware.

My strength is dreyed by like a pot: sherde, my tonge cleueth to my goom, and I haste brought me in to the duste of deathe.

\* For dogges are come aboute me, the counsell of the wycked hathe layde seage agaynst me.

They pearced my handes and my fete, I mighte haue tolde al my bones: as for them, they stode staryng and lonyng vpon me.

\* They haue parted my garmentes amonge them, and cast lottes vpon my vesture.

But be not thou farre frome me, O Lorde: thou art my succoure, haste thee to helpe me.

Deliuer my soule from the swerde, my darlyng fro the power of p. dogge.

Save me from the Lyons mouth, & heare me frome amonge the hoynes of the v. unicornes.

So wyll I declare thy name vnto my brethren, in the myddest of the congregacion wyll I prayse the.

O prayse the Lorde ye p. feare hym: Magnifie hym al ye sede of Jacob, and let all the sede of Israel feare hym.

\* For he hath not despysed nor abhorred p. miserable estate of p. poore: he hath not hydde hys face fro me, but when I called vnto hym, he hearde me.

I wyll prayse the in the great congregacion, and perfourme my vowes in the syght of al them that feare the.

\* The poore shall eate and be satisfied: they p. seke after the Lorde shal prayse hym: your hearte shall lyue for euer.

All the endes of the worlde shall remember them selues, and be turned vnto the Lorde: and all the generacions of the Heathen shall worshyppe before hym.

For the kyngdome is p. Lordes, & he shall

John. viii. a  
1. re. xiii. b

Mat. 7.1. b

psal. 34. b  
Heb. xii. a

psalme. 1. b

psa. 121. b



# i. Of Dauid Psalme. xxiii. and xxiiii.

shall be the gouernour of the heathen.  
**G** All such as be a fat vpon earth, shall  
 eate also and wurthyp I al they that lye  
 in the duste, and lyeue so hardlie, shall fal  
 downe befoze hym.

The sede shall setue hym, and preach  
 of the Lorde for euer.

They shall come, and declare hys  
 ryghteousnes: vnto a people that shall  
 be bozne, whome p<sup>r</sup> Lorde hath made.

The Notes.

- To the chaunter Acleth.** a. Loke the tytle of the fourthe psalme.  
 b. This signifieth a certayne instrumente of mu-  
 sicke, or as some wil a certayne kinde of melody,  
 byuers authors do diuersly expounde it.
- Of p<sup>r</sup> dawe upge.** c. This psalme was made of our sauour Christ,  
 because it was not conueniente to descrybe hym  
 without a mysticall woorde, he callerh hym the  
 dawninge, or (as some wyl) the morninge starre.
- To crye.** d. What is signified in the scripture by crynge,  
 is declared in the. xvi. psalme. a.
- Great bulles.** e. Under the name of great bulles & fat oxen, are  
 vnderstande the heades, ruelars & mightie of po-  
 wer, which are fattened with the ryches of thys  
 worlde. As in Amos. iiii. a.
- To gape. Dogges.** f. This is expounded in Job. xvi. b.  
 g. By dogges, is vnderstande the tyrannye and  
 cruelty of the Jewes towards Christe. There are  
 at al tynes some, which Jewishly and hainous-  
 ly persecute the membres of Christe, that is the  
 faythfull.
- Unicor- nes.** h. By these Unicornes are vnderstande the com-  
 mon people of the Jewes, who cruelly & furious-  
 ly put them selues in prease agaynst Christe, cry-  
 inge, crucifie him, crucifie him. Math. xxvii.
- the great cōgrega- tion.** i. This congregacion, is the whole cōpany & mul-  
 titude of them that feare God, as well of Jewes  
 as of the gentiles thowtwe out the whole worlde,  
 yf they beleue to receyue the promyses of God for  
 Christes sake only, as it is sayde in Joel the. ii. g  
 And the tyme shall come that whosoener cal. &c.  
 h. Loke in the psalme. lxxviii.
- Fatte. al p<sup>r</sup> lye in the duste.** l. Some vnderstande this of the dead, other of the  
 riche, who for their meercy are lyke vnto p<sup>r</sup> dead  
 and can not prolonge their lyfe.

The. xxiii. psalme.

He descrybeth the wonderfull sweete & great grace  
 of a faythfull and sure confidence in God.

A psalme of Dauid.

**A** The Lorde is my shepherde, I can  
 want nothyng.

He fedeth me in a grene pastu-  
 re, and leadeth me to a fresshe water.

He quickeneth my soule, & bringeth  
 me forth in the waye of ryghteousnes  
 for hys names sake.

**B** Though I shoulde walcke nowe in  
 the valley of the shadowe of death, yet  
 I feare no euill, for thou arte with me:  
 thy staffe & thy shephoke cōfōrte me.

Thou preparerest a table befoze me  
 agaynst myne enemyes: Thou an-  
 noyntest my heade wyth oyle, and fyl-

lest my cuppe full,

Oh let thy louing kyndnes and mer-  
 cy folowe me all the dayes of my lyfe;  
 that I maye dwell in the house of the  
 Lorde for euer.

The Notes.

- a. This fresshe water, is the healthful woordes of  
 god, wherof is spoken Esay. lv. a.  
 b. Here is shadow taken for darkenes and afflic-  
 tion, as it is sayde. Esay. li. c.  
 c. Loke the psalme. lxxviii. c.

The. xxiiii. psalme.

When the Lorde had shewed vnto Dauid that the  
 thynge flour of Dynan the Jebusite, whiche was in  
 the hyl of Moria, was the place where he woulde haue a  
 temple buylded for hym, Dauid admonyshed with the  
 singular goodnesse of god towards the Israelites as  
 amongst whom he had cholen him a dwellinge place, de-  
 scribeth to whome the place of god doth verily belong,  
 and whyche is the verpe nacpon of god, and amongst  
 whome he vouchsaureth to dwell. Then he exhorterh them  
 to the buyldinge of the temple.

A psalme of Dauid.

**T**he earth is the Lordes and  
 all that there in is: the com-  
 passe of the whole world and  
 all that dwel therein.

For he hath founded it vpon the seas,  
 and buylded it vpon the floudes.

\* Who shall goe vp in to the hyl of  
 the Lorde? Or, who shall remaine in his  
 holpe place?

Euen he that hath innocente handes  
 and a cleane heart: Whiche a lyfeth  
 not vp hys mynde vnto vanite, & swea-  
 reth not to discaue.

He shall receaue the blessinge frome  
 the Lorde, and merce frome God hys  
 sauoure.

This is the generacion of the that  
 seke hym, of them that seke thy face,  
 O Jacob. Selah.

Open youre gates (O ye prynces)  
 let the euerlastyng doores be opened,  
 that p<sup>r</sup> kynge of glōry maye come in.

Who is thys kinge of glōry? It is  
 the Lorde strong and myghtie, euen the  
 Lorde myghtie in batell.

Open youre gates (O ye prynces)  
 let the euerlastyng doores be opened,  
 that the kynge of glōry maye come in.

Who is this kynge of glōry? It is  
 the Lord of hostes, he is the kynge of  
 glōry. c Selah.

The Notes.

- a. He lyfeth not vp hys mynde to vanite, p<sup>r</sup> glo-  
 rifyeth not hym selfe nor exalteth or setteth by vp hym  
 hym selfe as though he were somewhat, but fa-  
 kery himselfe for gloryng. Sal. vi.

b. Thal

# of David Psalm xxv and xvi Jo. ix.

That is, the favour of thy God.  
Looke in the third Psalm. a.

**C**he. xxv. Psalm.

**C** prayer of David opposed both with sinners with enemies. He prayeth the Lord to deliver him from his enemies to shew him his wayes and to rescue him from the hand of his enemies. In the end he prayeth for all the people.

**C** Of David.

**V**nto the Lord I lyfte vp my soule. My God, I trust in the: Oh let me not be confounded; lest myne enemies triumphe over me.

\* for all they that hope in the shall not be ashamed: but suche as be scofferfull despisers without a cause: they shall be put to confusyon.

Shewe me thy wayes, o Lord, and teach me thy pathes.

Leade me in thy trueth and lerne me, for thou art the God of my health, and in the is my hope all the daye longe.

Call to remembraunce, O Lord, thy tender mercyes and thy lounge kyndenes, whiche haue bene euer of olde.

Oh remembre not the \* synnes and offences of my yowth, but accordynge vnto thy mercy thynke vpon me, o lord, for thy goodnesse.

O howe frendly and ryghtuous is the Lord, therfore will he teache synners in the waye.

He ledeyth the simple a right, & such as be blynde he leueth he his wayes.

**C** All the wayes of the Lord are very mercy and faythfulnesse, vnto suche as kepe his testament and couenaunt.

\* for thy names sake, o lord, be mercifull vnto my synne, for it is greate.

Whaesoever he be that feareth the Lord, he shall shewe him the waye that he hath chosen.

His soule shall dwell at ease, and his sede shall possesse the lande.

The secretes of the Lord is amouge them that feare hym, and \* he sheweth them his couenaunt.

Myne eyes are euer lokinge vnto the Lord, for he shall plucke my fete oute of the net.

Turne the vnto me and haue mercy vpon me, for I am desolate & in misery.

The sorowes of my herte, are greate, O hyng me out of my troubles.

Looke vpon myne aduersyte a miserey, and forgeue me all my synnes.

Consydre howe myne enemies are many, and beate a malicious hate agaynst me.

O kepe my soule, and delpue me: let me not be confounded, for I haue put my trust in the.

Let innocency and ryghtuous dealinge wayte vpon me, for my hope is in the.

Delpue Israel, O God, out of all his troubles.

**C** The notes.

a. To knowe the wayes of the Lord, is, to lyue a lyfe that pleasech God: that is, to lyue in his sayth, and to let him leade vs by his goodnes: the same is the waye of lyfe, before in the. xvi. c.

b. Looke after in the Psalm. xxxiii. a.

c. A Testament is properly the last will of him that dyeth, which maye not be changed or altered. Wherfore the Testament of Christ is the promise & the word, whereby we be elect & chosen the childre of God throug him, as he sayth. Heb. ix. d.

**C** The. xxvi. Psalm.

He describeth to the ensample of the good, what vengeance he gaue to innocency, and howe warily he eschued the company of the euill: then prayeth he to escape the vengeance that abyrdeth the wicked, & the he prayeth holily, and despyeth nothyng more the to shewe oute the glory of God.

**C** Of David.

**B**e thou my iudge, O Lord, for I walke innocently: my trust is in the Lord, therfore shall I not fall.

\* Examē me, o lord, and proue me: trie out my repnes and my hert.

for thy loungekyndnesse is before myne eyes, and I walke in thy trueth.

\* I syt not amouge bayne personnes, and haue no fellowship with the disceitfull.

I hate the cōgregation of the wicked, & I will not syt amouge the vngodly.

\* I walke with my handes with innocēcy, O Lord, and so go I to thyne aulter.

That I maye shewe the boyce of thy prayse and tell of all thy wōderous woorkes.

Lord, I loue the habitation of thy house, and the place where thy honoure dwelleth.

O destroye not my soule with synners, nor my lyfe with the bloudthirstie.

In whose handes is wyckednesse, and their right hande is full of gyftes.

Bb. i. But



# Of Dauid Psalm xxxvii xxxviii

But as for me I will walcke innocently: O deliuer me, and be mercifull vnto me.

My forte stādeth right: I will praise the (O Lord) in the congregations.

The notes.

a. By the heart and reynes will be signifie the delerations and affections of the heart, which let him to folowe God. As about in the psalm. xvi. b.

b. To try amongst many persons, is, to conspire with the बुद्धेuing and to be a companis of their बुद्धेue, as about in the first psal. a of the scornful.

c. Of this, loke the psalm. lxxvii. a.

d. Fore in the Scriptures is taken for the affectio, desire or will of the heart, as after in p psal. lxxvi. b. O let not the force of payde ouer take me.

The. xxxvii. psalme.

This psalme make Dauid upon some greafe and Jeopardous perill, against which he hertuned him self not a lytell, with calling to remembraunce the promes of God: and thereby perswaded him self that he shoulde haue the victorie, and after lyue peaceably in the tyme of godly leysure.

Of Dauid.

The Lord is my \* lyght and my health: whome then shoulde I feare: the Lord is the strength of my lyfe, for whome then shoulde I be affrayed?

Therefore when the wycked, euen myne enemies and my foes, came vpon me, to eate vp my fleshe, they stombled and fell.

Though an host of men were layed agaynst me, yet shall not my heart be afrayed: though there rose vp warre agaynst me, yet will I put my trust in him.

\* One thyng haue I desired of the Lord, whiche I will requyre: namely, that I may dwell in \* the house of the Lord all the dayes of my lyfe, to beholde the sayre beutie of the Lord, and to vpset his temple.

For in the tyme of trouble he hath hyd me in his \* tabernacle, yea in the secret place of his dwellinge hath he kepte & set me vp vpon a \* rock of stone.

And now hath he \* lyfte vp my head aboue myne enemies, that compassed me rounde about.

Therefore will I offre in his dwellinge, the oblation of thankesgeuyng: I will synge and speake praises vnto the Lord.

Hearken vnto my voyce, O Lord, whē I crye vnto the: haue mercye vpon me and heare me.

My heart speaketh vnto the, my face

seeketh the, yea Lord, thy face will I seeke.

O hyde not thou thy face from me, cast not thy seruaunt of in displeasure.

Thou art my succoure, leaue me not, nether forsake me, O God my sayrouer.

For my father and my mother haue forsaken me, but the Lord hath taken me vp.

Shewe me thy waye O Lord, and lede me in the right path, because of myne enemies.

Deliuere me not in to the wylls of myne aduersaries, for there are falsse wytnesses risen vp agaynst me, & they ymagyn myschefe.

Nevertheless I beleue herely to the goodnesse of the Lord in the \* lade of the lyuing.

O tary thou the Lordes leysure, be \* stronge, let thyn heart be of good comforte, & wayte thou still for the Lord.

The notes.

a. The scripture sayeth often take a rock, for strength & stables figured of Christ, whiche is the true & sure foundacion of the church. psal. xl. a.

b. That is, vanquished myne enemies.

c. To hyde his face from him, is, not to care for him, to trouble hym, and not to heare hym: And on the contrary parte not to hyde his face from him is, to heare for him, to heale him & succoure him & favourably to heare him. psal. lxxiii. li. cii. ciii.

d. This is expounded in the psalm. cxli. b.

e. To tary the Lordes leysure is, not to desire mine God a tyme when he shoulde heale vs, but patiently to abyde, assured that he shal will come. psalm. lxxvi. f. & c.

The. xxxviii. psalme.

We praye the Lord, not to forsake him in his great necessity. We desire that he being innocent, be not as charged with the wycked & with such that euen they alwaye nor haue such indgment as they haue deserved. Then geueth he thanks to God for the victorie, and prayeth for the people.

Of Dauid.



Unto the will I \* crye, O Lord, my strong defence: thinke no scorn of me, lest, if thou make p as though thou herdest not, I be come lyke them, that go downe in to the pytte.

Hear the voyce of my humble petition, when I crye vnto the, and holde vp my handes toward thy holy temple.

O plucke me not awaye with the vngodly and wicked doers, \* whiche speake freely to their neyghbours, but ymagyn myschefe in their heartes.

\* Rewarde them according to their dedes, and wyckednesse of their \* soules

# of David Psalme xxxi xxxi Jo. x.

ingencions.

\* Recompense them after the wor-  
kes of their handes, paye them that they  
haue deserued.

for they regarde not the workes of  
the Lord, nor the operacion of his han-  
des: therefore shall he breake the downe,  
and not buylde them vp.

Prayd be the lord, for he hath herde  
the voyce of myne humble petition.

The Lord is my strength and my  
shelde: my hert hoped in him, and I am  
helped: therefore my herte daunceth for  
ioye, & I will synge prayles vnto him.

\* The Lord is the strength of  
his people, he is the defender and Sa-  
uioure of his anoynted.

O helpe thy people, geue thy blessing  
vnto \* thyne inheritaunce: fede them,  
and let them bp for euer.

The notes.

a. Loke in Exod. xiii. b. and. i. Regum. vii. b.  
b. This pyt signifieth the pison or grane in  
the carthe, as in the lxxviii. psalme. a.

The xxxi. psalme.

He prayeth God by the power that he sheweth in  
thunder & other terrors, and reioyseth of his goodness  
towards the people of Israel.

A psalme of David.

**S**cribe vnto the Lord, O ye  
mightie, ascribe vnto þ lord  
worshippe and strength.

Geue the Lord the ho-  
noure of his name, bowe your selues  
to the holy image of the Lord.

\* It is the Lord that commaundeth  
the waters: It is þ glorious God that  
maketh the thoder: it is the Lord that  
ruleth the sea.

The voyce of the Lord is mightye  
in operacion, the voyce of the Lord is  
a glorious voyce.

The voyce of the Lord breaketh the  
cedre trees: yea the Lord breaketh  
the Ceders of Libanus.

He maketh them to skyppe lyke a  
calfe: Libanus & Sirion lyke a ponge  
C vncrope.

The voyce of the Lord deuyeth the  
flames of fyre: the voyce of the Lord  
maketh the wyldernesse, yea the Lord  
maketh the wyldernesse of Cades.

The voyce of the Lord moueth the  
floodes, and discovereth the chynke luf:  
Ther in his temple shall euery man speake  
of his honoure.

The Lord stilleth the water fonde,  
& the Lord remaineth a kyng for euer.

The Lord shall geue power vnto  
his people, the Lord shall geue his peo-  
ple the blessinge of peace.

The Notes.

a. This voyce, is the will of the Lord, which  
worketh all thinges euen at a worde, neyther is  
ther any thyng that can resist his will.

b. The Lord maketh the wyldernesse, when he  
maketh the bydouse and scyth the beastes of the  
wyldernesse to quake.

The voyce  
of þ lord.  
To make  
the wyl-  
dernes.

The xxxi. psalme.

He greatly thankes for the obtaining of his health.  
He greatly prayeth the goodness of God, which he  
beth not aduer, but vnto his people, for the best, and  
protesteth, that he desireth not the lengthening of his  
lyfe for any other cause, then to reioyce and let forth the  
thynges that make for the glorie of God and profit of  
the saintes.

A psalme and songe of the dedica-  
cion of the house, of David.

**I** will magnifye the, O Lord,  
for thou hast set me vp, and not  
suffred my foes to triumphe ouer  
me.

O Lord my God, I cryed vnto the,  
and thou hast healed me.

Thou Lord hast brought my soule  
out of hell: þ hast kepte my lyfe, where  
as they go downe to the pytte.

Synge prayles vnto the Lord (O  
ye saintes of his) geue thanks vnto  
hym for a remembraunce of his holy-  
nesse.

\* For his wrath endureth but the  
twyncling of an eye, and his pleasure is  
in lyfe: heynesse maye well endure for  
a nyght, but ioye commeth in the morn-  
ynge.

As for me, whē I was in prosperite,  
I sayde: Cusch, I shall neuer fall more.

And whye thou Lord of thy good-  
nesse haddest made my hyl so stronge.

But as soone as thou turnedest thy  
face fro me, I was brought in feare.

Then cryed I vnto the, O Lord yea  
vnto the Lord made I my prayer.

What profyt is there in my blonde,  
if I go downe to corruption.

Whe I must geue thackes vnto the,  
O shall it declare thy faythfulnesse.

Heare, O Lord, & haue mercy vpon  
me: Lord be thou my helper.

And so thou hast turned my heyn-  
nesse in to ioye: þ hast put of my sacke  
cloth, and girded me with gladnesse.

B. ii.

That



# i. Of David Psalme xxxi

That myne honour myght synge  
prayes vnto the without ceasinge: O  
Lorde my God, I wyll geue thanckes  
vnto the for euer.

**The notes**

- The house**  
**To crye**  
**Bell**  
**To put of**  
**Sackloth**
- Understand of God.
  - Like Job. xlii. d. and i. Regum. vii. d.
  - Here is it manifest, that hell is take for the estate of the deade, as well of the good as of the euill. As it is sayed Genesis. xxxv. s.
  - He putteth of sackcloth, that putteth away sadness from his herte, for it was the maner of the Jewes to weare sackloth whē they were stricken in sadness by anye myffortune, or when they bewayled theyr wyckednesse, as yf in Bethel and manye other places.

**The xxxi. psalme.**

He sheweth, wherewith he strengthened his hope, what he desired for, what he complained of, in what case he was, & howe he was mynded, when he and his were besette rounde aboute in the wilderness of Moab and sought a meane to escape. He prayeth the greates gods men of God, to waite all suche as feare him: In mouth men to the feare and love of God, whiche can not forsake them that leane vnto hym.

**To the chaunter, a psalme of David.**

**I**n the O Lorde, is my trust:  
let me neuer be put to confu-  
sion, but delpue me in thy  
righteousnesse.

Bow downe thyne eare  
to me, make haste to delpue me: be  
thou my stronge rocke & a house of de-  
fence, that thou mayest saue me.

for thou art my stronge holde & my  
castel: O be thou my gide, and lede me  
for thy names sake.

**1. Marc. 8.**  
**and. 31. b.**  
\* Draw me out of the net that they  
haue layed pryncely for me, for thou art  
my strength.

**Mat. 23. 8.**  
**Mat. 24. 8.**  
\* Into thy handes I commende my  
spate: thou hast delpued me O Lord  
thou God of trneth.

I hate them that holde of vanities,  
and my trust is in the Lord.

I wyll be glad and reioyse in thy  
mercy: for thou hast cōsolydēd my trou-  
ble, thou hast knowne my soule in ad-  
uersite.

Thou hast not delpued me ouer in  
to the handes of the enemye, but hast  
set my fete in a large rowme.

**C** Haue mercy vpon me, O Lorde, for  
I am in trouble myne eye is consumed  
for very heynesse, yea my soule and  
my body.

My lyfe is waken olde with heyn-  
esse and my peaces with mournynge.

My strength faileth me because of

myne aduersyte, and my bones are cor-  
rupte.

I am become a very reproche amonge  
all myne enemyes, my neyghbours and  
they of myne owne acquaintance are  
afraid of me: they p se me in the strete,  
conueye them selues from me.

I am cleane forgotten and out of  
mynde, as a deed man: I am become  
lyke a broken vessel.

for I haue herde the blasphemy of  
the multitude: every man abhorreth  
merthey haue gathered a counsell toge-  
ther agaynst me, and are purposed to  
take awaye my lyfe.

But my hope is in the Lorde, and I  
saye: thou art my God.

My tyme is in thy hande: delpue  
me from the hande of myne enemyes, &  
from them that persecute me.

Shewe thy seruauant the lychte of  
thy countenance, helpe me for thy mer-  
cies sake.

Let me not be confounded, O Lord, &  
for I call vpon the: let the vngodly re-  
ther be put to confusyon, and brought  
vnto the hell.

Let the lychte lynes be put to sy-  
lence, whiche cruelly, disdainfully,  
despytfully, speake agaynst the righte-  
ous.

O how greates and manyfolde is thy  
good, whiche thou hast hyd for the that  
feare the.

O what thynges bringest thou to  
passe for the, that put their trust in the,  
even before the sonnes of men.

Thou hydest them pryncely by thyne  
owne presence fro the proude men, thou  
kepest them secretly in thy tabernacle,  
from the strife of tongues.

Thankes be to the Lord, for he hath  
shewed me maruelous greates bynde-  
nesse in a stronge cytie.

for whē the todayne feare came vpon  
me, I sayd: I am cast oute of thy sight.

Nevertheless, thou herdest myne hu-  
ble prayer, when I cryed vnto the.

O loue the Lorde (all ye his sayn-  
ctes) for the Lord preserveth the sayn-  
full, and plenteously rewardeth the  
proude doer.

\* Be stronge therefore & take a good  
herte vnto you, all ye that put your  
trust in the Lorde.

# of Dauid Psal. xxxij. and xxxiii. Po. xi.

## The Notes.

- a. Take the title of the. iiii. Psalm.  
b. In the psalmes, the righteousness of God in his goodness merite and kindnes, whereby he redemeth vs from the bondage of Satan and liberally geueth vs his kyngdome. As Psalm. xxxv. b. and. xl. b. and. c.  
c. Take God. xlii. b. and. l. Regum. vii. b.

## The xxxij. psalme.

The sheweth that all aduersities come of sin, & that he therefore is happye, that hath his sinnes forgauen: And further, that both forgiveness of sinnes and the p[ro]tection and defence of God are obtained by earnest acknowledgement of our offences, and fervent prayer.

## An instruction of Dauid.

**B**lessed are they, whose vni-  
righteousnesse is forgiven, &  
whose synnes are couered.

\* Blessed is the man, vnto  
whom the Lord imputeth no synne, in  
whose sp[irit]e there is no guile.

For while I helde my tongue, my bo-  
nes consumed away thorow my dayly  
complaininges.

And because thy hande was so help-  
ing me both daye and nyght, my moy-  
sture was lyke the drouth in Sommer,  
Selah.

Therefore I confessed my synne vnto  
thee, & hyd not myne vni-  
righteousnesse.

I sayde: I \* wyll knowlege myne  
offence, & accuse my self vnto the Lord,  
and so thou forgavest me the wycked-  
nesse of my synne Selah.

\* For this shall euery sayncte make  
his prayer vnto the in due season, ther-  
fore shall not the greates water floudes  
come n[ear]e him.

Thou art my defence in the trouble  
that is come aboute me, & compasse  
thou me about also with the roye of de-  
liveraunce. Selah.

\* I will enforce thee, and shewe the  
the waye wherein thou shalt go: I will  
fasten myne eyes vpon thee.

\* Se thou be now lyke horses and mu-  
les, which haue no vnderstandynge.

Whose mouthes thou must holde  
vnto a bydle, yf they wyll not obeye thee.

Great plagues shall the vngodly ha-  
ue, but who so putteth his trust in the  
Lord, mercy shall compasse him on euery  
syde.

Be glad, O ye righteous, and reioy-  
se in the Lord, be ioyfull all ye that are  
true of heart.

## The notes.

- a. Intelligence.  
b. Take the title of the. iiii. Psalm.  
c. Of these water floudes ye haue in the. viii. Psalm. c. and of the floude. Genes. vi. c.  
d. God fasteneth his eyes vpon vs, wherby his p[ro]vision he seeth vnto vs, helpeth and succu-  
reth vs.  
e. Of this take the Psalm. lxxiii. b.

An instru-  
tion.  
Selah.  
Marc  
flouds.  
To fasten  
the eyes.  
True of  
heart.

## The xxxiii. psalme.

The exhorteth and moueth men diligently to praye  
God: And sheweth that all thynges are full of his  
goodnes.

**R**eioyse in the Lord, \* O ye  
righteous, for it becometh  
well the lust to be thankfull.

\* Praise the Lord w[ith] harpe:  
syng psalmes vnto him w[ith] the lute  
and instrument of ten stringes.

Singe him a new songe, yea syng  
lustily vnto him, & with a good corage.

For the worde of the Lord is true,  
and all his workes are saythfull.

He loueth mercy and iudgemēt, the  
earth is full of his goodnesse of the Lord.

\* By the worde of the Lord were the  
heauens made, and all the hostes of  
them by the breath of his mouth.

\* He gathereth the waters together  
as it were in a bottel, and layeth vp the  
depe in secret.

\* Let all the earth feare the Lord,  
and let all they that dwell in the worlde,  
stande in awe of him.

\* For loke what he sayeth, it is done:  
and loke what he commaundeth, it sta-  
deth fast.

The Lord byngeth the \* counsell  
of the wicche to naught, and turneth  
the deuices of the people.

But the counsell of the Lord en-  
dureth, and the thoughtes of his herte  
from generation to generation.

Blessed are the people that holde  
the Lord for their God, and blessed are  
the folke whome he hath chosen to be  
his heritage.

The Lord loketh downe from  
heauen, and beholdeth all the chyldren  
of men: from his \* stronge seate he  
consydreth all them that dwell in the  
worlde.

He only hath fasthioned all the  
hertes of them, and knoweth all their  
workes.

A synge is not helped by his owne  
w[or]k. iii. great

Psalm. 97. b

Eph. v. 9.  
Collo. i. 16.

B

Gen. i. 9.  
Collo. i. 16.

Job. 38. 4.

Eccl. 8. 4.

Psalm. 148. 8

Psalm. i. 1.  
Eccl. 8. 4.



# i. of Dauid Psalme xxxiiij and xxxv

great Hoost, nether is a graunte saued  
thorow the myght of his owne strenght.

**E** A horse is but a hayne thyng to  
saue a man, it is not the power of hys  
strength that can delyuer him. Behold,  
the eye of the Lorde loketh vnto them  
that feare him, and put their trust in  
his mercy.

That he maye delyuer their soules  
from death, and to fede the in the deare  
tyme.

Let oure soule paciently abyde the  
Lorde, for he is oure helpe and shylde.

So shall oure herte reioyse in him,  
because we haue hoped i his holy name.

Let thy mercyfull kyndnesse, o Lorde,  
be vpon vs, lyke as we put oure trust  
in the.

The notes.

**Beaun.** a. Beaun is called a stronge seat, habitacle or  
dwelling place of God, because it is perpetuall &  
perissheth not, but dureth euer. Psal. ii.

## The xxxiiij. Psalme.

**E** D auid prayeth the Lorde, because he prouideth for  
his chosen in tyme of neede: and moueth all men to en-  
deuer them selues to innocenye and goodynes because  
such as are indued therewith, are rewarded with all goodnes.

**1. Re. xxi. b.** \* Of Dauid, when he sayned him selfe  
to be madde befoze Abimelech: whiche  
droue him awaye, and he departed.

**I** will alwaye geue thackes vn-  
to the Lorde, his prayse shall euer  
be in my mouth.

My soule shall make her boast in the  
Lorde: the humble shall heare therof,  
and be glad.

O prayse the Lorde with me, and let  
vs magnifye his name together.

**1. Re. xxi. b.** \* I sought the Lorde, & he hearde me:  
pea, he delyuered me out of al my feare.

They that haue an eye vnto hym,  
shalbe lightened, and their faces shall  
not be ashamed.

**B** This pooze mā cryed vnto the lord,  
and he hearde hym: pea, and delyuered  
hym out of all his troubles.

**Jo. na. b. d.** \* The Kingell of the Lorde pytcheth  
his tente rounde aboute him that feate  
him, and delyuereth them.

**Psal. ii. b.** O taste & se how frendly the Lorde is,  
\* blessed is the mā that trusteth in him.

**Psal. 128. a** O feare the Lorde, ye that be is  
sayntes: for they that feare hym, lacke  
nothyng.

The b. ryche shall want and suffre

\* hūger, but they which seke the Lorde, shall  
want no maner of thyng, that is  
good.

Come hyther, O ye chyldren, hearken  
vnto me, I will teach you the feare of  
the Lorde.

\* who so lysteth to lyue, and wolde  
sayne & see good dayes.

Let him refrayne his tonge fro euell,  
& his lippes that they speake no gyle.

Let him eschue euell, and do good:  
Let him seke peace and ensue it.

For the eyes of the Lorde are ouer  
the rightuous, and his eares are open  
vnto their prayers.

But the face of the Lorde beholdeth  
the that do euell, to destroye the temem-  
braunce of them out of the earth.

When the rightuous crye, the Lorde  
heareth them, and delyuereth them out  
of all their troubles.

The Lorde is nye vnto them that are  
contrite in hert, and will helpe such as  
be of an humble spete.

\* Create are the troubles of y right-  
uous, but the Lorde delyuereth them  
out of all.

He kepeth all their bones, so that  
not one of them is broken.

But myffortune shall slaye the vni-  
godly, and they that hate y rightuous  
shalbe gyltpe.

The Lorde delyuereth the soules of  
his seruauntes, and all they that put  
their truste in him, shall not offende.

The notes.

a. Such as haue determined with them selves  
to beate the crosse, and are euell entreated of the  
worlde because they are not of the worlde (as in  
Abou. xv.) are they, that are called humble and  
meke. These are displeased w their owne euels,  
and thyrst rightousnes, and do in reuoltinge  
them selves, commit them selves, into the hande  
of God, as before in the. xxi. b.

b. By the ryche are vnderstande the cruel rap-  
ners, vsurars, and such as lyue of the sweete and  
laboure of other men. As Psal. ii. e.

c. He seeth good dayes, that steech in peace,  
liueth quietly in tranquillitie, and leadech a pea-  
seable lyfe. i. Pet. iii. d.

d. The Lordes eyes do commonlye signifie his  
faueur. As Psal. xi. b.

e. Loke after in the. li. Psal. b.

## The xxxv. psalme.

**E** We desireth the Lorde to fight for him against  
his aduersaries, to deliuer him from all his trou-  
bles.

## Of Dauid.

Streue

# i. Of Dauid Psalme lxxv For. xii

**S** True thou with the Lord,  
that stypue wyth me, fyght  
thou agaynst them that fyght  
agaynst me.

Lape hande vpo the shyld & speare,  
and stande vp to helpe me.

Draue out thy swearde, and stoppe  
the waye agaynst them that persecute  
me, saye vnto my soule: I am thy  
helpe.

Let them be confounded and put to  
shame, that seke after my soule: let the  
be turned backe and brought to confu-  
sion, that ymagyn myschefe for me.

\* Let them be as the dust before the  
winde, and the aungell of the Lord sca-  
terge them.

Let their waye be darke and app-  
pery, & the aungell of the Lorde to per-  
secute them.

for they haue pyuely layed their  
net to destrope me without a cause, yea  
and made a pytte for my soule, whiche  
I neuer deserued.

Let a soden destruction come vpon  
him vnawares, and þ net that he hath  
layed pyuely, catch him selfe: that he  
maye fall in to his owne myschefe.

But let my soule be topfull in the  
Lord, and reioyse in his helpe.

All my bones shall saye: Lord, who  
is lyke vnto the: whiche delpyerest the  
pooze from those that are to stronge for  
him, yea the pooze and the nedye from  
his robbers.

False wytnesses are rysen vp, & lape  
to my charge thynges that I knowe not.

They rewarde me euell for good, to  
the greate discomfort of my soule.

Neuerthelesse, when they were syck,  
I put on a sack clothe: I humbleth my  
soule with fastyng, & my prayer tur-  
ned into myne owne bolosome.

I behaned my selfe as though it had  
bene my frende or my brother, I wente  
heuely, as one that mourneth for his  
mother.

But in myne aduersite they reioy-  
se, and gather them together: Yea, the  
very lame come together agaynst me  
vnawares, makinge mooves at me, and  
ceasse not.

With the greedy and scoznesfull ypo-  
crites they gnashed vpo me with their  
teeth.

Lord, whan wilt thou loke vpo this:  
Drestore my soule from the wycked  
rumoure of them, my deatlyuge from  
the Lyons.

So wyll I geue the thanckes in the  
greate cōgregation, and praye the as  
monge much people.

Let them not triumphe ouer me,  
that are myne enemyes for nought:  
Let them not wincke with their eyes,  
that hate me without a cause.

And why: their comening is not for  
peace, but they ymagyn false wordes as  
gaynst the outcastes of the lande.

They gape vpon me with their mou-  
thes, sayinge: there, there: we se it wyth  
oure eyes.

This thou seist, O Lord: holde not  
thy tounge then, go not farre fro me,  
O Lorde.

Awake Lord, and stande vp: auenge  
thou my cause, my God, and my Lorde.

Judge me, O Lorde my God, accor-  
dyng to thy ryghtuousnesse, that they  
triumphe not ouer me.

Let them not saye in their hertes:  
there there, so wolde we haue it: O led  
them not saye: we haue ouercome hym.

Lette them be put to confusion  
and shame, that reioyse at my trouble:  
let them be clothed wyth rebuke and  
dishonoure, that boost them selues as  
gaynst me.

Let them also be glad and reioyse,  
that fauoure my ryghtuous dealynges:  
yea, let them saye alwaye: blessed be the  
Lorde, which hath pleasure in the pro-  
sperite of his seruaunt.

And as for my tonge, it shalbe tal-  
kyng of thy rightuousnes and of thy  
praye, all the daye longe.

## The notes.

a. What the standyng vp or the arisyng of God To stand  
signifieth, loke in the psal. lxxviii. a.

b. By this fastyng is ment in the scripture is fastyng,  
vnderstande all maner of chastenynge the bodye,  
and mortification of the fleshe. Rume. xxx. c.  
iii. Reg. xxi. c. Tob. xii. c. Judith. xxi. c.

## The. xxxvi. Psalme.

¶ He prayeth the goodnes of God exceedingly, in that  
he sheweth not up his mercy from the ungodly, when  
they haue grievously offended him. He sheweth also, that  
the choler receaues his goodnes before other, & prayeth  
him more largely to dyspaynt his benefices vnto the  
that knowe him: and to delpyer him fro the violence of  
the wicked: whose fall & ruyne he also prophesyeth.

Bb. lili.

.A. To

psal 69. a  
John. xi. d.



# I. of David Psalme xxxvi and xxxvii

**To the Chaunter, of David the servant of the Lorde.**

**M**Y heart sheweth me þy wickednesse of the vngodly, that \*there is no feare of God before his eyes.

For he dyssembleth before his face, so long tyll his abhominable synne be founde out.

The wordes of his mouth are vnrightuousnes and disceate, he will not be lerned to do good.

He ymagyneth myschese vpon his bedde, he wyl come in no good waye, nor refuse the thinge that is euell.

Thy mercy, O Lorde, reacheth vnto the heauē, and thy faithfulness vnto the cloudes.

Thy ryghtuousnesse standeth lyke the stronge mountaynes, and thy iudgement lyke the greates depe.

**\* Thou Lorde preferuest both men and beastes.**

**B**ow precious is thy mercy, O God, that the chyldren of men may put their trust vnder the shadow of thy wynges.

They shalbe satsfied with the pleasurable of thy house, and thou shalt geue them dryncke of the ryuer of thy pleasures.

**\* For by the is the well of lyfe, and in thy lyght, shall we se lyght.**

O sprede forth thy louynge kynnesse vnto them that knowe the, and thy ryghtuousnesse vnto the that are true of hert.

O let not the fote of pryde ouertake me, O let not the hande of the vngodly cast me downe.

As for wycked doers, they fall, they are cast downe, & are not able to stande.

**The notes.**

**a.** Loke the title of the. iiii. psalme.  
**b.** After the scripture, bedde signifieth the secrettes of the hert. As in the. iiii. psalme. b. and Ecclesi. f. d.

**c.** By welles, cloudes, ryuers, and springes, are vnderstande, the helpes, consolations, and comfortes of God, and the fertilitye and fruitfulness of the holy Ghost. Eclay. vii. a.

**d.** By the fote of pryde and hande of vngodliness, he signifieth the violence, oppression and tyranny of the euell. Psal. lxxviii. g.

**The xxxvii. psalme.**

Let the prosperite of the euell shoulde gerne the good, he sayth: that vnto such as feare God and true ryghteously, all thynges shall happen well, and that they shall in verye drede be happye: where as the vngodly although they seeme to flosper for a tyme, shall at the last be rotte, and wynd cleane out of the waye.

**A psalme of David.**

**L**et not thy selfe at the vngodly, be not thou enuyous against the euell doers.

\* For they shall soone be rut downe lyke the grasse, and be wythered euen as the grene herbe.

\* Put thou thy trust in the Lorde, \*and be doing good: so shalt thou dwell in the lande, and verely it shall fede the.

Deleue thou in the Lorde, & he shall geue the thy hertes desyre.

\* Commytte thy waye vnto the Lorde, set thy hope in him, and he shall bringe it to passe.

He shall make thy ryghtuousnesse as cleare as the light, and thy iust dealing as the noone dape.

Holde the still in the Lorde, and abyde patiently vpon him: but greue not thy selfe at one that hath prospered, and lyueth in abhominacion.

Leaue of from wrath, let go displeasure, let not thy gelously moue the also to do euell.

For wycked doers shalbe rote oute, but they that paciēly abyde the Lorde, shall enherit the lande.

Suffre yet a lytle whyle, and the vngodly shalbe cleane gone: thou shalt loke after hys place, and he shalbe awaye.

\* But the meke spreted shall possesse the earth, and haue pleasure in much rest.

The vngodly layeth waye for þy iust, & gnasheth vpon him with his tethe.

\* But the lord laugheth him to scorn, for he seeth that his dape is comynge.

The vngodly draw out the swerde and bende their bowe, to cast downe the simple and poore, and to slaye such as go the ryght waye.

Neuertheles, their swerde shall go thorow their owne herte, & their bowe shalbe broke.

\* A small thyng that the ryghtuous hath, is better then greates riches of the vngodly.

For the armes of the vngodly shalbe broken, but the Lorde upholdeth the ryghtuous.

The Lorde knoweth the dapes of the godly, and their inheritance endureth for euer.

# Of David Psal. xxxvii. xxxviii Fol. xii

They shall not be confounded in the perious tyme, and in the dayes of death they shall haue ynough.

**D** As for the vngodly, they shall perishe: and when the enemyes of the Lorde are in their floures, they shall consume, yea euen as the smoke shall they consume awaye.

**S**ome saye thus: The vngodly\* bozoweth and papeth not agayne, but the rightuous is mercypfull and lyberall.

**S**uch as be blessed of hym, shall possesse the lande: and they whome he curseth, shall be rote out.

**T**he Lorde ordyeth a good mans goinge, and hath pleasure in his way.

**T**hough he fall, he shall not be hurt, for the Lorde vpholdeth him with hys hande.

**I** haue bene younge, and nowe am old: yet sawe I neuer the rightuous forsaken, nor his seide to seke their breade.

**E** The rightuous is euer mercypfull, and lendeth gentylte, therefore shall hys seide be blessed.

**F**lee from euil, and do the thyng that is good, so shalt thou dwel for euer.

**F**or the Lorde loueth the thyng that is right, he forsaketh not his saynctes, but they shall be preserued for euermore as for the seide of the vngodly, it shall be rote out.

**Y**ea the rightuous shall possesse the lande, and dwell therein for euer.

**T**he mouth of the rightuous is exercised in wisdom, and his tonge talketh of iudgement.

**T**he lawe of his God is in his hert, therefore shall not his foete sleppes asyde.

**T**he vngodly seyth the rightuous, and goeth aboute to slaye him.

**B**ut the Lorde wyl not leaue him in his handes, nor condeempne him when he is iudged.

**H**ope thou in the Lorde, & kepe hys waye, and he shall so promote thee, that thou shalt haue the lād by enheritaunce, and se, when the vngodly shall perishe.

**I** my selfe haue sene the vngodly in great power, and flourishing like a greche bayetree: but when I wente by, lo, he was gone: I soughte him, but he coude no where be founde.

**K**epe innocency, and take hebe vnto the thyng that is righte, for that shall

byynge a man peace at the laste.

**A**s for the transgressours, they shall perishe together, and the vngodly shall be rote out at the laste.

**T**he helpe of the rightuous cometh of the Lorde, he is their strength in the tyme of trouble.

**T**he Lorde shall stande by them, and saue them: he shall delpyer them from vngodlye, and helpe them, because they put their truste in him.

## ¶ The notes.

a. This is the true honoure and seruice of God. As it is sayd. Eccl. i. g.

b. This is expounded before in the xxxiii. psal. a. Not that they shall be lordes of the earth, but shall continue longer then they that desyre vengeance, and shall haue the fruition of good thinges as muche as shall suffice them.

c. These are bozowed speeches, by which is signified, that the wicked are pricke and readye to decaye the godly, as before in the xi. psalm. a.

d. That is the poore of the vngodlye. As psalm. xliiii. a.

But thy truste. eccl. i. g. the speere. Psal. xliiii.

Without theyr swerde. Arme of vngodlye

## ¶ The xxxviii. Psalme.

**D**avid taken with a feruent disease, desyeth to be rpd thereof, although hys sinnes haue deserved to be chastened. He complayneth wonderfully of the intollerable violence of his sickness, of the sayntnes of his frendes whiche forsake him, and of the cruelties of hys enemyes: Then requiereth he the helpe of God, vnto whome he wholy comytteth him selfe.

**C** To the chaunter, to bying to remembrance. b.

a. Lode & title of psal. xliiii.

**N**ot in thy heup displeasure, for thyne arrowes stycke fast in me, and thy hand presseth me soze.

psal. vi. a. Jer. x. d.

**T**her is no whole parte in my body, because of thy displeasure: there is no rest in my bones, by reason of my synnes.

**F**or my wickedneses are gone ouer my heade, and are lyke a soze burthen, to heup for me to beate.

**M**y woundes syncke and are corrupt, thorow my folyshnesse.

**I** am brought in to so great trouble and mysery, that I go mourning al the daye longe.

**F**or my loynes are cleane dreyed by, and there is no whole parte in my body I am feble and soze smytten, I roare for the verpe disquietnes of my herte.

**L**orde, thou knowest all my desyre, and my grownyng is not hyde from the.

**M**y hert panteth, my strength hatho sayled me, and the lyghte of myne eyes



# Of David Psal. xxxviii. and xxxix.

is gone from me.

**C** \* My louers and frendes stande lo-  
kyng vpon my trouble, and my kyns-  
men are gone a farte of.

They that sought after my lyfe, and  
to do me euell, spake of lyes and vna-  
gined disceat al the daye longe.

As for me, I was lyke a deafe man &  
herde not: and as one that were domine,  
not opening his mouth.

I am become as a man that heareth  
not: and that can make no resistaunce  
with his mouth.

For in the, O Lord, is my trust, thou  
halt heare me, O Lord my God.

**D** My desire is, that myne enemyes  
triumphe not ouer me: for yf my fote  
slippe, they reioyce greatlye agaynst  
me.

I am redy to suffre trouble, and my  
heupnesse is euer in my syghte.

For I confesse my wyckednesse, and  
my synne greueth me.

But myne enemyes lyue, and are  
mightie: and they that hate me without  
a cause, are many in nombre.

They that reward me euell for good,  
speake euell of me, because I folowe  
the thyng that good is.

For sake me not (O Lord my God)  
O go not farre fro me.

Haste the to helpe me, O Lord my  
succour

**The notes**

b. vnderstande, the benefite of God into the  
lives of the people, because he hadde deliuered  
him from so paynfull a disease & restored hym  
to his healt. Somewhat some thynke that this  
whole psalme entreateth of the sickness of the  
soule, that is, of the synnes wherewith David  
was excused. And they vnderstande the pte  
thus: To bringe to remembrance, and to knowe  
out corruption & stryues, take away by Christ,  
to as many as repent and beleue.

f. Some suppose that this psalme, and the vi. &  
the xxx. and xxxi. do describe some great and fer-  
uent sickness, wherewith David was sore trou-  
bled and bered: And that he in this, and the other  
aboute rebeked psalm's, complaineth vpon the  
greuous paines, which he suffered by the meanes  
of that synne. Whiche paynes (saye they) he  
doth caller a chastenynge in anger and heauye  
dyspleasur. The arrowes & habes, that is, the  
plage of God. Loke before in the vi. psal. a.

**The. xxxix. psalm.**

**C** We knowe that although he were wrecch with the  
periculous paynes of this synne, yet he kepte hym selfe  
so wryth in his boundes, that he let no vnderpynge  
synne escape hym in the tyme of his complaynyng: cheyly  
whyte the wyched heard hym.

\* To the chaunter for **†** Iudithun, a

psalme of David.

**S**ayde: I will kepe my  
wayes that I offende  
not in my tonge.

And so I shutte my  
mouth, while the vngod-  
ly layed waite for me.

I helde my tonge, I was domine, I  
kepte sylence, yea euen from good wor-  
des, but it was payne and grete to me.

My herte was hote within me, and  
whyte I was thus musynge, the fyre  
kindled: so that I spake with my tonge.

\* Lord, let me knowe myne end, and  
the nombze of my dayes: that maye be  
certyfyed what I wante.

\* Behold, thou hast made my dayes  
a spanne longe, and my lyfe is as it wer  
nothyng before the.

O howe bayne are all men lyuynge:  
c Selah. Yea euery manne walketh as  
it were a shadow, and disquieteth hym  
selfe in bayne: he heapeth by ryches,  
\* and can not tell to whome he gather-  
eth them.

And nowe Lord whereth shall I  
comfort me: my hope is in the.

Deluere me from all myne offences,  
and make me not a scozne vnto the fo-  
lythe.

I kepe sylence, & open not my mouth,  
for thou haste done it

Turne thy plagis away from me, for I  
am consumed thorow the feare of thy  
haude.

When thou punyhest man for synne,  
thou chastenest him: so that his beute  
consumeth away, lyke as it wer a moth.  
O howe bayne are all menne: Selah.

Heare my prayer O Lord, and con-  
syde my callynge: thewe not thy selfe  
as thoughe thou sawest not my feates.

\* for I am a straunger and pilgrynne  
with thee, as all my forefathers were.

O spare me a ltytle that I maye  
refresch my selfe, before I go hence, and  
be no more sene.

**The notes.**

a. Loke the title of the. liii. psal.  
b. Iudithun is the name of a chaunter. i. Parali.  
for. d. and. xxx. a. Kynny thynkerd that David,  
made this psalme, and that it was wrytten to her  
songe of that kinde of synners, out of whome Iudithun  
dare rule. Some thynke it to be a certtune  
after whose the psalme was songe.

c. Loke the. liii. psalme. a.  
d. Of this is spoken before in the. xxi. psalme.

**C**

# i. Of Dauid Psal. xxxix. and xl Fol. xli

## The. xl. psalme.

He reioyeth that he is to be saved by the helpe of his grete ioye: for by the helpe of God, and wondereth at his unspeakable goodnes towards them that feare him: and for it, for he setteth not by sacrifices, but requiereth the whole manne, he committeth hym selfe vnto him: and sayeth that he will praye his ryghtwysnesse and goodnes continually: Then sheweth he the gentleness of the ioyfull where he was, and the cause thereof, whiche was his synners. At the last he beseecheth God to shew his grace vnto his enemyes, and to gladden the hartes of the good.

1. To the chaunter, a psalme of Dauid.



I praye pacientlye for the Lorde, whiche enclined him selfe vnto me: and herde my callynge.

He broughte me oute of the horrible pytte, oute of the myre and clay: he set my fete vpon the rocke, and ordeed my goynges.

He hath put a new song in my mouth euen a thankesgeuynge vnto our God.

Manye men seynge this, shall feare the Lorde, and put theyr truste in hym.

\* Blessed is the man that setteth his hope in the Lorde, and turneth not vnto the proude, and to suche as go about with lyes.

B O Lorde my God, great are thy wonderous worckes whych thou hast done: and in thy thoughtes towards vs there maye none be lyckened vnto the.

I woulde declare them, and speake of them: but they are so many, that they can not be tolde.

\* Sacrifice and offeryng thou wouldest not haue, but a bodye haste thou ordeyned me: burnt offerynges and sacrifice for synne thou hast not allowed.

Then sayd I: Lo, I come. In the begynnyng of the booke it is wyrtten of me, that I shoulde fulfill thy wyll O my God, and that am I contente to do: yea thy lawe is within my hert.

\* I will preache of thy ryghtuousnesse in the greate congregacion: Lo, I will not restryne my lippes, O Lorde, and that thou knowest.

\* I do not hyde thy ryghtuousnesse in my herte, my talkyng is of thy truth and sayyng healthe: I kepe not thy louinge mercye and faithfulness backe from the greate congregacion.

Turne not thou thy mercye fro me O Lorde, but let thy louyng kyndnesse and truth alwaye preserue me.

for innumerable troubles are come

about me: my synnes haue taken niche holde vpon me, that I am not able to loke vp: yea, they are mo in numbere then the heeres of my heade, and my herte hath sayled me.

\* O Lorde, let it be thy pleasure to deliuer me, make hast (O lorde) to helpe me.

Let them bee ashamed and confounded, that seke after my soule, to destroye it: let them fall backwarde and be put to confusion, that wyth me euell.

Let them soone be brought to shame, that crye ouer me: there there.

But lette all those that seke the, be ioyful and gladde in the: and let al such as delyte in thy sauyng health, saye alwaye: the Lorde be prayesed.

As for me, I am poore and in myserye, but the Lorde careth for me.

Thou arte my helper and redemer, make no longe tarynge, O my God.

The notes.

a. Take the title of the. xli. psalme.

b. Some read thus. But myne eares haste thou opened. Understande to heare roundlye and to obeye.

c. Soule for lyfe, as in Math. vi. f. xvi. and in Luke. ix.

## The. xli. psalme.

In this psalme also speaketh he of a dyscase, where in whyle he was holden his enemyes were greatelye reioyced, hopinge that he shoulde be made awaye with the violence of his dyscase. And in which also his frendes had forsake him, but God holpe him, which alwayes woulde preserue hym: And therefore in the begynnyng, he pronounceth hym happye whiche perceaueth the counsell of God concerning hym.

2. To the chaunter, a psalme of Dauid.



Blessed is he that considreth the poore: the Lorde shall deliuer hym in the time of trouble.

The Lorde shall preserue hym, and kepe hym alpye: he shall make hym to prospere vpon earthe, and shall not deliuer hym in to the wyll of his enemyes.

The Lorde shall refreshe hym, whyle he lyeth sycke vpon his bed, yea thou makest his bedde in all his syncknesse.

I sayde: Lorde bee mercyfull vnto me, heale my soule, for I haue synned agaynst the.

Myne enemyes speake euell vpon me: when shall he dye, and his name perishe.

Though he came in to se, yet meened he falsed in his hearte, heapyng myschefe vpon hym selfe.

Ps. lxx

D

Job. xxxi. 130. 131.

To the chaunter But a bodye haste thou. Soule.

J. Ps. lxx.

B

All



All they that hate me, cullne together agaynst me, and ymagyn euill agaynst me.

They haue geuen a wicked sentence vpon me: when he lyeth, he shal rype vp no more

¶ Yea euen myne owne samplier frende whome I trusted, whiche dyd eate my bread, hath lyst vp by his hele agaynst me.

But be thou mercyfull vnto me (O Lorde) rayse thou me vp, and I shall rewarde them.

By this I know thou fauourest me, that my enemye shall not triumph ouer me.

Thou haste bpholden me because of my innocenye, and sette me before thy face for euer.

O blessed be the Lorde God of Israel, fro hence forth and for euer more. Amen. Amen.

### The second treatise

#### The Notes.

a. Take the tytle of the. iiii. psalme.

b. In the scripture, poore signifieth not only hym that hath no mouye or goodes of this world: but also him that hath a sorrowful herte, and him in whome there is no hygh mynd, but only meknes and lounge lowlines.

### The. xlii. psalme.

The sheweth howe sorrowfull he was, because he was let from the holy assemble and feaste of the Lorde by the conspirasye of his sonne. Absolom: and how he was disquieted with the voyce of the wyched, whiche blasphemed the deysie of Godlynes, wherunto he was geyuen, for a daye. and vnpofitable thyng.

a. To the chaunter, a monicion of the sonnes of Corah.

¶ Like as the herte despyeth the water brokes, so longeth my soule after the, O God.

My soule is a thurst for God, yea euen for the lusinge God: when shall I come, and beholde the face of God?

\* My teares are my meate day and nyghte whyle it is dayly sayd vnto me: where is now thy God?

Nowe when I thincke there vpon,

\* I poure out my herte by my selfe: for I would fayne go hence with the multitude, and passe ouer with them vnto the house of god, in the voyce of prayse and thanckesgeyunge, among such as kepe holy daye.

\* Why arte thou so full of heyneg (O my soule) and why arte thou so vnquiete within me.

O put thy truste in God, for I wyll yet geue him thākes, for the helpe of his countenance.

¶ My God, my soule is vexed withyn me: therfore I remembre the lande of

Jordane, and the litle hil of Hermon. One depe calleth another with the voyce of thy whystles, \* all thy waues and waterfloodes are gone ouer me.

The Lorde hath promysed hys lounge kindnesse dayly, therfore wyll I praise him in the nyghte season, and make my prayer vnto O God of my life.

I wyll say vnto God my stony rock: why hast thou forgotten me? why go I thus heuelye, while the enemye oppreseth me?

Whyle my bones are broken, and while mine enemyes cast me in the teth, daylye sayinge vnto me: where is now thy God?

Why art thou so heuy (O my soule) and why art thou so disquieted within me?

O put thy trust in God, for I wyll yet thanke hym for the helpe of his countenance, and because he is my God.

### The. xliii. psalme.

The despyeth to be deliuered from the conspirasye with Absolom, that he maye worshippe God in hys holy temple.

¶ Cue sentence vpon me (O God) and defende my cause agaynst the vnholy people: Oh deliuer me from the disceitfull, and wyched man.

For thou (O God) art my strengthe: why hast thou shot me frome the? why go I then so heuelye, whyle the enemye posseseth me?

Oh sende oute thy lyghte and thy truth, that they may leade me and bring me vnto thy holy hyl, & to thy dwelling.

That I maye go into the aulter of God, euen vnto the God whiche is my ioye and pleasure, and vpon the harpe to geue thankes vnto the, O God, my God.

\* Why arte thou so heuy (O my soule) and why arte thou so dysquieted within me?

O put thy truste in God, for I wyll yet geue hym thankes for the helpe of hys countenance, and because he is my God.

### The. xliiii. psalme.

The complaineth that Heaell suffereth so gromous per

# of David Psal. xliii. and xlv. For xlv

scourge for the honour of god and holie scriptures sake, and that yet god is not present with them in iudgement, as he in cyphers pater noster: And prayeth hym to put forth his power, and deliuer hym from the iudgements of the wicked.

**C** To the chaunter an instruccion of the sonnes of Corah.

**W**e haue herde with oure eares (O God) oure fathers haue tolde vs, what thou haste done in their time of olde.

How thou hast driuen out the heithen with thy hande, and planted the in: how thou hast destroyed the nations and cast them out.

\* For they gat not the lande in possession thowowe they owne swerde, nether was it they owne arme that helped them.

But thy ryght hand, thyne arme and the lyght of thy countenance, because thou haddest a fauoure vnto them.

\* Thou arte the Kinge and my God, thou sendest helpe vnto Jacob.

Thowowe thee, wylle we ouerthowe oure enemyes: and in thy name wylle we treade them vnder, that tye vp as gapnst vs.

For I wylle not truste in my bowe, it is not my swearde that shall helpe me.

But it is thou that sauest vs frome oure enemyes, and puttest them to confusion that hate vs.

We wylle alway make oure boaste of God, and prayse thy name for euer.

**S**elah.

But now thou forsakest vs, and puttest vs to confusion, \* and goest not forth with oure hostes.

Thou makest vs to turne oure backs vpon oure enemyes, so that they whych hate vs, spoyle out goodes.

Thou lettest vs be eatē vp lyke shepe, and scattest vs among the heithen.

Thou sellest thy people for naught, and takest no money for them.

\* Thou makest vs to be rebuked of oure neyghbours, to bee laughed to scoyne and had in derisyon, of them that are rounde about vs.

Thou haste made vs a herp by word among the heithen, and that the people make their heades at vs.

By confusion is daylie before me, and the shame of my face colereth me.

For the voyce of the slanderer and

blasphemer, for the enemy and auenger.

Al this is come vpon vs, and yet haue we not forgotten the, nor behaued oure selues vnfaithfully in thy couenaunt.

Oure herte is not turned backe, nether oure steppes gone out of thy way.

For thou haste smytten vs in the place of dragons, and couered vs with the shadowe of deathe.

If we had forgotten the name of our God, and holden by our handes to any straunge God.

Should not God fynde it out: for he knoweth the very secretes of y heart.

\* But for thy sake we are kylled al the daye longe, and are counted as shepe appointed to be slayne.

Up Lord, why sleepest thou: awake, and cast vs not of for euer.

Wherefore hydest thou thy face: wilt thou cleane forget our mysery and oppression?

\* For oure soule is brought lowe euen vnto the duste, and oure beipe cleueth vnto the grounde.

Arise O Lord, helpe vs and deliuer vs for thy mercy sake.

**C** The notes.

a. Take the title of the. liii. psalme.

b. That is our fathers.

c. The arme is generally taken for anye thinge wherewith we frame and trust, as here for strength and worldlye power. And in the. x. psalme.

d. It foloweth. But thy righte hande, &c. that is thy strength, thyne helpe thyne ayde, &c.

e. Take the xlv. psalme.

f. God smyteth vs in the place of dragons, whiche be condemneth vs to the place of dragons. That is to be in captiuitie and bondage to oure enemyes, beinge hearken to for cruelties, maye be called dragons. The same callen be the shadowe of deathe, for it is worse then deathe, and more to be feared. To be put in al thinges to the arbitrarie and pleasure of the vngodlye to heare the name of God continually blasphemed, all godlynes despyled, and all maner of iniuries and wronges done to the fauourers thereof. Therefore sayeth he. Thou hast couered vs with y shadowe of deathe, that is with the very darkenes of deathe. Psal. xlv. c.

g. God is sayde to hyde his face, when he suffereth the good to bee persecuted of the euil, as it is sayd of his awaking psalme, lxxviii. g

**C** The. xlv. psalme.

The sonnes of Corah praye Salomon for the bringe eloquence, strength, power, and noblines bothe of him and of his wyfe: and also for the noblyte of theyr chyldren. In them do they also request Chah, and the power and noblyte of hye kyngdome.

To the chaunter, vpon b Hosanin, an instruccion of the chyldren of Corah, a songe of loue.

To the chaunter. Them. Arme. Selah.

To smyte in the place of dragons.

g



# Book of David Psalme xlv

**M**y hearte is endevynge of a good matter, I speake of that whiche I haue made of the kynge: My tonge is the pen of a ready wyttter.

Thou arte the sayrest amonge the chyldren of menne, full of grace are thy lippes, therfore God blesseth þe for ever.

Byde thee with thy sword, vpon thy thyghe (O thou myghty) with worshyp and renowne.

**G**ood lucke haue thou with thyne honoure, ryde on with the trueth, mekenesse and rightuousnesse: and thy ryght hand shal teach the wonderful thynges.

Thy arrowes are sharpe, the people shalbee subdued vnto thee, euen in the myddest amonge the kynges enenmyes.

\* Thy seate (O God) endureth for ever: the scepter of thy kyngdome is a ryghte scepter.

Thou hast loued rightuousnesse, and hated iniquite: wherfore God (whiche is thy God) hath anoynted the with the oyle of gladnes aboue thy felowes.

All thy garmentes are lyke myrrour, aloes and Cassia, when thou comest oute of thyne puerie palaces in thy beuetyfull glorie.

Kynges doughters go in thy goodly arraye, and vpon thy ryght hande standeth the quene in a vesture of the moste fyne golde.

**H**erken (O doughter) consydre, and encline thyne eare: forget thyne owne people, and thy fathers house.

So shall the kynge haue pleasure in thy beuty, for he is thy Lorde, and thou shalt worshype hym.

The doughters of \* Tyre shall bee there with gyftes, the ryche amonge the people shall make the: supplicacyon before thee.

The kynges doughter is all glorious within, her clothing is of wrought golde.

**S**he shalbe brought vnto the kyng in rayment of needle worke, and maydens after her: such as he next her shalbe brought vnto the.

With ioye and gladnesse shall they be brought, & go into the kynges palace.

In stead of thy fathers thou hast gotten children, whome thou shalt make

prynces in all landes.

I wyl remembre thy name from one generation to another: therfore shall the people geue thanks vnto thee without ende.

The notes.

a. Take the title of the. xlii. psalme.

b. This is a certayne instrumente of musike.

c. Gods arrowes may signifie the wordes spoken with the conscience is pricked, that is the heart of the iuste iudgement of God. Job. vi. a

d. By these chylde, are figured the Apostles who some tyme are called prynces or iudges. Mat. x. 19.

The xlii. psalme.

The suerty wherein the godly be in al manner of tribulacions, by the helpe of God.

a. To the chaunter, a songe of the chyldren of Corah vpon a almath.

**O**ur troubles & aduersite, we haue found, that God is our refuge, our strengthe and helpe.

Therfore wyl we not feare, though the earthe fell, and though the hylles were caried in to the myddest of the sea.

\* Though the waters of the sea raged and were neuer so troublous, & though the mountaynes shoke at the tempest of the same. Selah.

For there is a floud, which with his ruers reioyareth the cytie of God, the holy dwellinge of the moste hest.

God is in the myddest of her, therfore shall she not bee remoued: for God helpeth her, and that right earlye.

The heithen are mad, & kingdomes make muche a do: but when he sheweth his voyce, the earth melteth a waye.

The Lorde of hostes is with vs, the God of Jacob is our defence. Selah.

O come hither, and behold the workes of the Lorde, what destructions he hath brought vpon the earthe.

\* He hath made warres to cease in the world: he hath broken the bowe, he hath knapped the speare in sonder, and brente the charrettes in the fyre.

Be styl then and confesse that I am God: I wyl be exalted amonge the heithen, and I wyl be exalted vpon earthe.

The Lorde of hostes is with vs, the God of Jacob is our defence. Selah.

The notes.

a. Take the title of the. xlii. psalme.

b. Take the title of the. xlii. psalme.

c. Take the. xlii. psalme.

d. Of this you haue in the. xlii. psalme.

Mich. 1.

Col. 24. 9.  
Eze. 22. 11.  
Ps. 111.

To the chaunter  
Sofay  
Armen  
of God  
Cyprian

To the chaunter  
Alm  
Selah  
The ge

# of David Psal. xlviii. xlviii. xlix. J. d. xlvj

## The. xlviii. Psalme.

For the excellent gloze of God declared thowout the whole world. Of the conversion of kinges and people unto God.

To the chaunter, a psalme of the chyl- dren of Corah.

**C**lap your handes together (all ye people) & syng vnto God with the voyce of thankesgeuinge.

For the Lorde the most hych is to be feared, and he is the greates kyng upon all the earthe.

He shal subdue the people vnder vs, and the heithen vnder our fete.

He chooseth vs for an heritage, the beuty of Jacob whom he loued. **Sclab.**

God is gone by with a mery noise, & the Lord with the sounde of the trompet.

Syng praples, sing praples vnto God: Syng praples, syng praples vnto oure kyng:

For God is king of all the earth, & sing praples vnto him with vnderstanding.

God is king ouer the heithen, God sitteth in his holy seate.

The prynces of the people are gathered together vnto the God of Abraham: for God is satre hyer exalted, then the mightye lordes of the earthe.

### The notes.

a. Take the title of the. liii. psalme.

b. Take the thrid psalme.

c. Some read. The protectours or defendours of the earth belong to God. Roma. xii. a.

## The. xlviii. Psalme.

The greates gloze and felicitye of the Church & congregation, in that they haue God euer present with the to be they defende & defende vnder the figure of Jerusalem.

A songe of a psalme of the c. h. yldren of Corah.

**G**reate is the Lorde and hyelp to be prayed, in the cytie of our God euen vpon his holy hyl.

The hyl of Sion is lyke a fayre plante, wherof all the land reioyseth: vpon the north the lyde lyeth the cytie of the greates kyng.

God is well knownen in her palaces, that he is the defence of the same.

\* For lo, kynges are gathered, and gone by together.

They marche, to so such thynges: they were astonied, & sodenly cast downe, feare came there vpon them, & sozow as vpon a woman in her trauayle.

Thou shalt breake the shippes of the sea, thou shalt cast wylde.

Lyke as we haue herde, so se we in the cytie of the Lorde of hostes, in the cytie of oure god: God bpholdeth the same for euer. **Sclab.**

We wayte for thy louynge kindnesse (O God) in the myddest of thy temple.

O God, accordyng vnto thy name, so is thy praise vnto the worldes ende:

\* Thy right hand is ful of rightuousnesse. \* Oh let the mount Sion reioyce, and the daughters of Juda be glad because of iudgements.

Walke aboute Sion, go rounde aboute her, and tell her c. tolyes.

Marcke well her walles, let by her houses, that it maye be tolde them that come after.

For this god is our God for euer and euer, and he shal alwaye be our guyde.

### The notes.

a. By the hyl of Sion is vnderstande the church as in the. ii. psalm. b. and lxxviii. g.

b. Take the title of the. iiii. psalme. a.

c. By the name of God is signified his mayesty, power, wisdom, and goodnes, as aboute in the. viii. psalm. a. xxi. b. and. xxxiii. a. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

d. That is, that which thou doest is righteouse.

e. Take in the psalm. cxi. b.

## The. xlix. Psalme.

The miserie and madnes of them that let by cythens whiche receiue they felicitye in this world, and shall after continually remayne in hell: where as the bectous one shall haue euerslastinge ioye.

To the chaunter, a psalm of the chyl- dren of Corah.

**H**eare this, all ye people: pondre it well, al ye that dwel vpon the earth: hye and lowe, riche & poore, one with another.

My mouth shal speake of wysdome, & my hert shal muse of vnderstanding.

I wyl encline myne eare to the parable, and shewe my darcke speache vpon the harpe.

Wherefore shoulde I feare the euell dayes, when the wickednesse of my bel- les compasseth me rounde aboute.

\* They that put theyr truste in theyr good, and boaste them selves in the mul- titude of theyr riches.

No manne may deliuer his brother, nor make agrements vnto God for him.

\* For it costeth moze to redeime theyr soules, so that he muste let that alone for euer.

Yea though he lyue longe, and se not the graue.

Sion. Sclab. The name of God.

psalm. d. Luke. xlv. b.

psalm. c. c. John. ii. a.

for



# ii. of David Psalme. l.

Eccl. ii. c.  
and iii. a.

\* For it shall be sene, that suche wyse men shall dye and perishe together, as wel as the ignoraunt and folysh, and \* leue they goodes for other.

Job. 7. d.  
Luk. xii. c.

Loke what is in they houses, it cōtynueth still: they dwelling places endure from one generacion to an other, and are called after they owne names vpon the earthe.

¶ Neuerthelesse man abydeeth not in suche honoure, but is compared vnto the brute beastes, and becommeth lyke vnto them.

Thys waye of theys is very folyshnesse, and yet they posterite prayse in wyth they mouth. **Selah.**

They ly in the hyl like shepe, death shall gnawe vpon them, and the ryghteous shall haue dominacion of them in the morning by times: they strength shall consume. And hell shall bee they dwellinge.

But God shall deliuer my soule from the power of hell, when he receaueth me. **Selah.**

¶ Bee not thou afrayed, when one is made ryche, and the glory of his house increased.

Job. 27. d.

\* For he shall carpe nothynge a waye wyth hym when he dyeth, neyther shall his pompe folow him.

Whyle he lyueth, he is counted an happie man: and so long as he is in prosperite, men speake good of hym.

But when he foloweth his fathers generacion, he shall neuer se lychte any more.

When a man is in honour and hath no vnderstandinge, he is compared vnto the brute beastes, and becommeth lyke vnto them.

The notes.

a. Loke the tytle of the. iiii. psalme

b. Loke the iii. psalme.

Power of hell. c. That is from perdition & eternal damnation.

The. l. Psalme:

¶ The prophetieth that God wyll call all nacions of the earth vnto him, by the Gospel: And that he wyll requyre the confession and praylinge of hys name, and not sacrifice: And how greatly he wyll abhorre them, which boast them selues to be religious and holpe, and are in deede no chyrche lites.

A Psalme of Asaph.

¶ The Lorde euen the myghty God hath spoken, and called the world frome the ryfinge vp of the sunne vnto the goynge downe of the same.

\* Out of Sion appeareth the glory of our bettyre of god.

Dure God shall come, and not kepe silence: there goeth before him a coming fyre, and a mighty tempest cometh about hym.

He shall cal the heauens from aboue, and the earthe, that he maye iudge his people.

Gather my saintes together vnto me, those that sette more by the countaunt then by any offeringe.

And the heauen shall declare his rightuousnesse, for God is iudge hym selfe. **Selah.**

Hear, O my people: let me speake, let me testifie amonge you. **Selah.** I am God, euen thy God.

I reprove thee not because of thy sacrifices, thy burnt offerings are alwaye before me.

\* I wyll take no bullockes oute of thy house, nor goates out of thy foldes. For all the beastes of the felde are myne, and thousandes of cattell vpon the hylls.

I knowe all the foules vpon the mountaynes, and the wyld beastes of the felde are in my syghte.

If I be hongrye I wyll not tell the: for the whole world is myne, and all that therein is.

Thynkest thou, that I wyll eate the fleshe of oxen, or drinke the bloude of goates

Offre vnto God prayse and thankesgeuyng, and pay thy bowes vnto the moste hyghest.

And cal vpon me in the tyme of trouble, so wyll I heare the, that thou shalt thanke me.

But vnto the vngodlye say the God: why doest thou preach my lawes, and takest my couenaunt in thy mouth?

Where as thou hatest to be requyred, and castest my wordes behind the?

If thou settest a thefe, thou runnest wyth hym, and arte partaker with the aduocaters.

Thou lettest thy mouth speake wyckednesse, and thy tonge payneth wyldeceate.

Thou syttest and speakest agaynst thy brother, yea and sclaunderest thine owne mothers sonne.

# of David Psalme li. and lii. Fol. xvii.

This thou doest, while I holde my tongue: and thou prickest me to be even such one as thy selfe: but I wyl reprove the, and set my selfe agaynste the.

O consydre this, ye that forget God: lest I plucke you awaye, and there be none to delpuey you.

Whoso offereth me thankes and praye, he honoureth me: and this is the waye, wherby I wyl shewe him the savinge healthe of God.

## The Notes.

Take the lii. psalm, a.

That is as muche to saye, as tye not with God but performe that thou vowest unto hym. Yet foloweth it not by this that we maye conspire in the purpose of a wicked bove (for god abhorreth bothe the makinge and performance of such bowes) but this is rather to be gathered of it, that our bowes be made whole to goddes glory, and then we muste in no wyse deslake in performance.

## The li. psalme.

A prayer of David wherein he earnestly acknowledgeth his synnes, he desyeth the holy Ghost, and prayeth for the church, whiche is the true Jerusalem.

To the chaunter, a psalm of David, when the prophet Nathan came unto him, after he was gone in to Bethsabe.

**H**ue mercye vpon me (O God) after thy goodnes, and according vnto thy great mercyes, do awaye myne offences.

Wathe me well from my wickednesse, and cleanse me from my synne.

For I knowlege my fautes, and my synne is ever before me.

Agaynst the onely, agaynst the haire I synned, and done euell in thy syght: that thou myghtest be iustified in thy sayynges, and shouldest ouer come when thou arte iudged.

Beholde, I was borne in wickednesse, and in synne hath my mother conceived me.

But lo, thou haste a pleasure in the trueth, and hast shewed me secreete wysdome.

O purge me with hyssope, and I shall be cleane: wathe thou me, and I shall be whiter then snowe. Ob let me heare of ioye and gladnesse, that thy bones whiche thou hast broken, maye recover.

Turne thy face from my synnes, and put out all my iniquities.

Make me a cleane herte, O god, and renue a ryghte spirite within me.

Cast me not awaye from thy presence, and take not thy holy spirite from me.

Geue me the comforte of thy helpe agayne, and stablyshe me with thy fre spirite.

Then shall I teache thy wayes vnto the wycked, that synners maye be converted vnto the.

Deliver me from bloude gyltynesse O God, thou that arte the God of my health, that my tongue maye prayse thy ryghteousnesse.

Open my lippes, O Lorde, that my mouth maye shewe thy prayse.

For yf thou haddest pleasure in sacrifice, I woulde geue it the: but thou deliest not in burnt offerynges.

The sacrifice of God is a troubled spirite, a broken and a contrite hert, O God, shalte thou not despyse.

O be fauourable and gracious vnto Sion, that the walles of Ierusalem maye be buylded.

For then shalt thou be pleased with the sacrifice of ryghteousnesse, with the burnt offerynges and oblacions: then shal they lay bullockes vpon thine altier.

## The Notes.

a. Take the title of the. lii. psalm.

b. That is, had companied with her. For sooked the Jewes to speake of the natural companyng of man and woman together.

c. In the solenne sacrifice for synne (wherof is spoken Num. xix. a) and in the cleansing of the leprose, wherof is spoken Levit. xiii. there was hope annexed & tyed to. By that synne helpe was signified the right purgynge of herte, for prayer be here, that is, for full remission of his synne, whiche once had, and the fauoure of God obtained: the mynde receyved it but speakable ioye, & becommeth much whitter to the eye of the soule, then is any snowe to the eye of the bodye. Some vnderstande by that hope, the passion of Christ by whiche onely we are purged from our synne.

d. This sacrifice is the mortifyinge of the flesh, and mekenyng of the hart, the prayse of god, & knowledgyng our selues sinners. As. p. l. xiii. b

## The lii. psalme.

We desyred the fromwarde synne and iniquite of Doeg, and after that, bys banishment, and the ioyfulness that the ryghteous had therof.

To the chaunter, an exortacio of David, when Doeg the Edomyte came to Saul, and shewed him sayynges: David is come to the house of Achimelech.

By boatest thou thy selfe, thou tyrant, that thou canste do mysche.

Cr. l.

where

Psalm. li.  
Chap. l. c.  
Amos. v. d.  
Ierem. vii. f.  
Ezay. 66. a.

Rom. xii. a

To the chaunter  
had gone in to  
Bethsabe  
I hope.

Sacrifice  
of right  
reconfer



# ii. Of David! in Psalm. liii, liiii.

where as the goodnesse of God endureth per dailie.  
Thy longe ymagineth wickednesse, and with lyes it cutteth lyke a sharpe rasoure.

Thou louest vngaciousnesse more then good, to talke of lyes more then ryghteousnesse. Selah.

Thou louest to speake all wordes that maye do hurte. Thou false tonge.

Therefore shall God cleane destroye the, smyte the in peces, plucke the oute of thy dwellinge, and rote the out of the lande of the lypynge. Selah.

The ryghteous shall se this; and feare, and laughe him to scoorne.

**B** Lo, this is the man, that toke not God for his strengthe, but trusted vnto the multitude of his riches, and was mightie in his wickednesse.

As for me, I am lyke a grene olyue tre in the house of god: my truste is in the tender mercie of God for euer and euer.

I wyll alwaye geue thakes vnto the, for that thou haste done: and wyll hope in thy name, for thy sayntes lyke it well.

The notes.

To the chaunter. a. Loke the title of the. liii. psalme. The storie of this title is in the. ii. Regum. ii. b.

The. liii. psalme.

The complayneth that all places are full of the wicked and vngodly, as before in the. xlii. psalme.

To the chaunter vpon the psalms, an instruction of David.

**B** The \* solphe bodyes sape in theyr Thertes: Tush, there is no God.

Corrupte are they, & become abhominable in theyr wickednesses: \*there is not one, that doeth good.

**B** God looked downe from heauen vpon the chyldren of men, to se if there were any that would vnderstande, or seke after God.

But they are all gone oute of the waye, they are all become vnprofitable: there is none y doeth good, no not one.

Howe can they haue vnderstanding, that are the workers of wickednesse, eatynge by my people as it were bread, and call not vpon God.

They are afrated, where no feare is: for God breaketh the bones of them that besege the: thou puttest them to confusion, for God despyseth them.

Oh that the sauinge health were geuen vnto Israel oute of Sion: Oh that the Lorde would deliuer his people out of captiuitie.

Then shoulde Jacob reioyse, and Israel shoulde be ryght glad.

The notes.

a. Loke the title of the. liii. psalme.

b. This is a tetra songe or instrumente of musick.

c. He seeth after God, that seeth not himselfe in any thyng that he doeth, but seeth that all his doynges maye tendre to the glorie of god, and to the profyte of his neighbours, and that he maye in his vocation serue all men. And this is the speciall popur of godynes, agaynst which no man stryue more to flye, then the bloude churche and dyssatisfull which thinke they seke god, and do in dede seke the miselues.

d. The meynynge thereof shall ye fynde in the psalm. xiii. a.

e. Of this psalme. liii. c.

The. liiii. psalme.

The sheweth howe he despyd help of the Lorde, and was hearde, when he was brought in to great Jeopardie, by the treason of the zephites: and howe God toke vengeance of his enemies.

a. To the chaunter in Regimoth, an instruction of David, when the zephites came and sayde vnto Saul: David is hydde amonge vs.

**B** Elpe me (O God) for thy names sake, and deliuer me in thy strength.

Hear my prayer (O God) conioyde the wordes of my mouth.

For straungers are ryssen by agaynst me, and the myghthe (whiche haue not God before theyr eyes) seke after my soule. Selah.

But lo, God is my helper: it is he that vpholdeth my soule.

\* He shall rewarde euell vnto my enemies: and in thy strength shall I destroye them.

A lre wyll offerynge wil I geue the, and prayse thy name O Lorde, because it is so comfortable.

For thou haste deliuered me oute of all my trouble, so that myne eyes seith his helpe vpon myne enemies.

The notes.

a. Loke in the title of the. liii. psalme.

b. The storie of this title, is in i. Regum. xlii.

c. These wordes of the psalme, for thy names sake, in thy name, for thy name, or by thy name, signifie as much to vs, as, in, for, or, by the name, glorie, goodnes, magnificence, power, and wisdom, &c. As in the. xxi. psalm. c.

d. This is expounded in the. iii. psalm. a.

e. Loke the. liiii. c.

The

# of Dauid Psalme lv. and lvi. Fol. xviij.

## The lv. psalme.

*The complayneth that he was broughte in to a greate strete, thynge moost wicked and craftye men, whome he toke for his chief frendes.*

*To the chaunter in Aeginoth, an instruction of Dauid.*

**H**earde my prayer, O God, and hide not thy selfe fro my petition.

Take hede vnto me and heare me, how piteously I mourne and complayne.

The enemy cryeth so, and þ vngodlye commeth on so faste: for they are mynded to do me some mischefe, so maliciouslye are they set agaynste me.

My herte is heuue within me, and the feare of deathe is fallen vpon me.

Feartulnesse and tremblyng are come vpon me, and an horrible drede hath ouerwhelmed me.

And I sayde: O that I had wynges lyke a doue, that I might fle somwhere, and be at rest.

Lo, then woulde I get me awayne farre of, & remayne in the wyldernes.

Selah.

I woulde make haste to escape, from the stormy wynde and tempest.

Destroye theyr tonges (O Lorde) and \* deuyde them, for I se vncyghteousnes and styffe in the cytie.

This goeth daye and nyght aboute the walles, mischefe and byce are in the myddest of it.

Wickednes is therein, dysceate and gyle go not out of her stretes.

If it we myne enemye that reuyled me, I coude beate it; or yf one that ought me euil wil dyd threaten me, I woulde hyde my selfe from him.

\* But it is thou my companyon, my gyde and myne owne samplier frende.

We had swete and secreste communion together in the house of God.

Let deathe come hastily vpon them, and let them goe downe quicke in to hell, for wyckednes is amonge them in their dwellnges.

As for me, I wyl cal vnto God, and the Lorde shall helpe me.

In the euenynge, moornyng and at noone daye wyl I mourne & complayne: and he shall heare my voyce.

It is he that deliuereth my soule in paece, from the that laye wayte for me:

for they are manye agaynste me.

Yea euen God that endureth for euer, shall heare me, and bypunge them downe. Selah.

For they wil not turne: and why they feare not God.

Yea they laye handes vpon suche as be at peace with him, & so they breake his couenaunte.

Their mouthes are softer then butter, and yet haue they battell in theyr mynde: theyr wordes are smother then oyle, and yet be they very swerdes.

\* O cast thy burthen, or care, vpo the Lorde, he shall carrye the, and not leaue the cyghteous in vncygetnesse.

But as for them, thou (O god) shalt caste downe in to the pytte of destruction.

The bloude thurstye and dysceatful shall not lyue oute halfe theyr dayes. Neuerthelesse my truste is in the.

The Notes.

a. Take the tytle of the fourthe psalme.

b. Take in the. iii. psalm. a.

The lvi. psalme.

*The sheweth howe he called on the helpe of the lord, when he was in ieropahe before Achis kynge of Geth; and howe he accused the wyles and violence of Saule and his adherentes, which had dysen him into perel.*

\* To the chaunter, vpon the domme rocke done: whiche styeth farre of,

\* Michtam of Dauid, when the Philistines toke him in Geth.

**B**erciful vnto me (O God) for men wil treade me downe: they are daylye syghtynge and troublynge me.

Myne enemyes treade me dayly vnder their fete, for they be manye that proude lye syghte agaynst me.

Neuerthelesse, when I am afrayed, I put my truste in the.

I wyl comforte my selfe in Goddes worde, yea I wyl hope in God, and not feare: what can fleshe the do vnto me?

They bere me dayly in my wordes: al that they imagin, is to do me euil.

They holde al together, & kepe them selues close: they matcke my steppes, howe they maye catche my soule.

But in bayne, for it shall escape them: and why? thou (O God) in thy dyspleasure, shalt caste downe suche people.

Thou tellest my syttinges, þ putttest my teates in thy bottel, and nobrest the.

C. ii.

When

Mat. vi. 3  
Luk. xii. 3  
1. Pet. v. 8

To the  
chaunter  
Selah.



# ii. Of Dauid. Psalm. lvi. lviij. lviij.

**C** When soeuer I call vpon the, myne enemyes are put to flight: wherby I knowe that thou art my God.

In Goddes worde wil I reioyse, in thy Lordes worde wil I comforte me.

Yea in God do I trust, & am not afeared: what can man than do vnto me?

psal. 61. b

\* Vnto the (O God) will I paye my bowes, vnto the will I geue thanks & prayse.

psal. 116. a

\* For thou hast deliuered my soule from death, and my fete from fallynge, that I maye walke before God in the lycht of the lycht.

## The Notes.

To the chaſſer.

A doſſe Rocke.

a. Take the title of the. lvi. psalme.  
b. Abraham Esra thynketh that the dounbe Rocke was the beginninge of a song, after whose tune the psalme was song. Kimbi and other, suppose that Dauid called hym selfe dōbe Rocke which ſeeme ſar, becauſe he committed hym selfe wholye vnto God, & geuyng none anſwere to his aduerſaries: ſed ſarre from his owne nation vnto the Iſraelites whiche were not only ſtraungers, but alſo enemies. The ſtorie herof is reade. Reg. xxi.

c. Take before in the title of the. xvi. psalme.  
d. Ofte tymes in the ſcriptures, ſeethe doerſignify as much as man. Rom. iii. c. For by ſeddes of the law, ſhal no fleſh be iuſtified, that is no man, and likewiſe here.

## The. lviij. psalme.

**C** He ſpeweth how he committed hym ſelfe to the Lord and eſcaped all ſeaparty, when he was in the caue and his ſouldiers with hym, and with what aſſerſion he gaue thanks vnto the Lord: therfore with a deſcription of the malice and hate of his enemies toward him.

**To the Chaſſer,** deſtoye not Kimbi, tam of Dauid, when he fledde fro Saul into the caue.

psal. 13. b

**M**ercyfull vnto me, O God, be mercyfull vnto me, for my ſoule truſteth in the: and vnder the ſhadowe of thy wynges ſhalbe my refuge, vntyl wyckedneſſe be ouerpaſte.

I call vnto God the moſt hyeſt, euen the God that ſhall helpe me by agayne.

He ſhall ſende from heauen, & ſaue me from the reproche of him that woulde ſwallowe me by. Selah.

b

This ſhall God ſende, for his mercy and faythfulneſſe ſake.

I lye with my ſoule amonge the cruell lyons: euen amonge the children of me, whoſe tethe are ſpeares and arrowes, and theyr ſonge a ſetpe ſwerde.

Set by thy ſelfe, O God, aboue the heauens, and thy gloire aboue all the earthe.

They haue layed a net for my fete, and preſſed downe my ſoule: they haue

dygged a pyt before me, and are fallen in to it them ſelues. Selah.

\* My herte is readye, O God, my herte is readye to ſynge and geue prayſe.

Awake, O my ſgloire, awake lute and harpe, I my ſelfe wll awake right earlye.

I wll geue thanks vnto the, O Lord, amonge the people, I wll ſynge prayſes vnto the amonge the heathen.

\* For the greatneſſe of thy mercy reacheth vnto the heauens, and thy faythfulneſſe vnto the cloudes.

Set by thy ſelfe, O God, aboue the heauens, and thy gloire aboue all the earthe.

## The Notes.

a. Take the title of the. lviij. psalme.  
b. O thou ſhalt not deſtoye or make awaye (as ſome wil). By this he ſignifieth, after the mind of Kimbi that he wiſe withſtoode & ſtylled his ſouldiers, who moued him to deſtoye and kyll Saul: ſea thynketh it to be a certayne tune and maner of ſynge.

c. Of this, take the title of the. xvi. psalme.

d. Take the. lviij. psalme. a.

e. Of this is ſaid Iſaiah. xxi. b.

f. Here glorie ſignifieth the ſonge or psalme wherby he prayſeth God. And after ſome, ſoule of him that prayſeth.

## The. lviij. psalme.

**C** In ſynge agaynſt the ſartreres and aduerſaries of Dauid, with whoſe punyſhments he prophesieth that the ryghteous ſhal be wonderfullie reioyced.

**To the chaſſer** deſtoye not Kimbi, tam of Dauid.

**I**f your myndes be vpon I ryghteouſneſſe in dede, then Iudge the thing that is right, O ye ſonnes of men.

But ye pynagin myſcheſe in your hertes, and your handes deale with wyckedneſſe.

The bygodlye are ſcowerde, euen from their mothers wombe: as ſooner as they be borne, they go a ſtrape and ſpeake lyes.

They are as furious as the ſerpent, euen lyke the deaſe Adder that ſtoppeth her eares.

That he ſhoulde not heare the voyce of the chaſſer, chaſſer he neuer ſo wyſe ſelfe.

Break theſe tethe (O God) in theſe mouthes, ſmyte the chaſſer downe of the lyons whelpes in ſonday, O Lord.

That they maye fall awaye like water.

# of Dauid Psalme lxx & lxx. Fol. xix.

water that runneth apace; and þ when they shote their arrows, they may be broken.

Let the cōsume awape like a snail; and lyke the vntimely frate of a womā, and let them not se the sunne.

¶ Ouer your thornes be sharpe, the wyath shal take the awape quicke, lyke a stormy winde.

\* The righteous shal reioyce whē he seyth the vengeance, and shal wash his fete in the bloude of the vngodly.

So that men shal saie, verely there is a rewarde for þ righteous: doubtles, there is a God that iudgeth the earth.

## The notes.

- a. Loke the title of the. iiii. psalm.
- b. Of this in the title of the psalm before.
- c. The signification of this. ye haue in the title of the. xvi. psalm.
- d. O. is the iustice in dede done. þ ye ought to pronounce: and the righteous thinges that ye ought to iudge: O ye sonnes of men: O ye that holde the counsaile, pronounce ye in dede. þ which is righteous: Ye sonnes of me, iudge ye after the thinges that be righte.
- e. That is bringe to nought the blasphemye of them that call me seducer. psalm. ii. b.

## The. lxx. psalme.

¶ He desireth helpe against his enemies. He boasteth his innocency. He describeth the manners of his enemies, and prophesieth their durtgement.

To the chaunter, b. destrose not Mich: tam of Dauid, when Saul sende to watch the house, to thynke to kyll him.

**D**eliver me fro myne enemies (O my God) & defende me from them that tyle vp agaynst me.

O deliver me fro the wycked doers, & saue me from the bloudthirsty men.

for lo, they lye wayting for my soule: þ myghty men are gathered together against me, without any offence or faute of me, O Lorde.

They runne, and prepare the selues, without my faute: Arise, come thou helpe me, and beholde.

¶ Stand vp O Lorde God of hostes, thou God of Israel: to viset al heithē: be not mercifull vnto them that offēde of malicious wickednesse. Selah.

\* Let them go to and fro, and runne aboute the cytye, howlinge lyke dogges.

Beholde, they speake (agaynst me) with their mouth, swerdes are vnder

their lippes, for who reprimeth them.

But thou (O Lorde) shalt haue the in derision, thou shalt laughall heithē to scoorne.

\* My strength do I ascribē vnto þ, for thou (O God) art my defender.

God sheweth me his goodnes plentifully, god letteth me se my desire vnto myne enemies.

¶ Slaue them not, lest my people forget it: but scatre the abroadē with thy power, and put them downe, O Lorde my defence.

for the synne of their mouth, for the wordes of their lippes, and because of their pyde, let them be take: and wher their preachinge is of cursinge & lyes.

Consume them in thy wyath, cōsume them that they maye perishe, and knowe that it is God, which ruleth in Jacob and in all the worlde. Selah.

Let them go to and fro, and runne about the cytye, howlinge like dogges.

Let them runne here and there for meate, and grudge when they haue not ynough.

As for me, I will synge of thy power, and praisse thy mercy by tymes in the morning: for thou art my defence & refuge in the tyme of my trouble.

Vnto the (O my strength) wyl I synge, for thou (O God) art my defence, & my mercifull God.

## The notes.

- a. Loke the title of the. iiii. psalm.
- b. Of this in the. lvi. psalm.
- c. The signification hereof, is shewed before in the. xvi. psalm. The scope of this title shal ye finde in the firste of the kynges, the. xix. Chapter.
- d. One of the kyndes of goddes visitacion, is his plagunge and chastynge. As in the psalm. lxx. c.
- e. Loke the. psalm. iii. a.

## The. lxx. psalme.

¶ He sheweth howe God being dyspleased, had in tymes paste geuen the people of Israel into the handes of their enemies, but yet dyd mercifullly helpe the agayne. He sheweth also the power and dominion of the Israēlites, vnto whome nowe are subdued the Moabites, & the Philistynes: and hopeth by þ power of God to haue the victory of the Amoryt. a.

¶ To the chaunter, vpon the rose of babilonne, b. Michtam of Dauid, for to teach: when he fought against Syria of Mesopotamia, and Syria of zoba: and when Joab turned backe, and slue. xii. thousand Edomites, in the valley of Salt.

cc. iii. O God,

To the chaunter  
Destrose  
not.  
Mich: tam.

To viset

Selah.



# ii. Of David. Psalm. lxi. lxxi. lxxii.

**G**od, thou that hast cast vs out and scattered vs abroad, thou hast bene so fere displeased at vs, comforte vs againe.

Thou hast remoued the lande, and deuised it, beate the foyes therof, for it shaketh.

Thou hast shewed thy people heuy thynges \* thou hast geue vs a drinke of wine, that we stumpe with all.

Yet hast thou geue a token for suche as feare the, that they maye cast it vp in the trueth. Selah.

That thy beloued might be deliuered, helpe the with thy right hande, and heare me.

\* God hath spokē in his Sanctuary (which thig reioiceth me) I wil deuide Sichē, & meate out the valley of Sichoth.

Gilead is mine, Manasses is myne, Ephraim is the strength of mine head, Juda is my Captaine.

Moab is my washpotte, ouer Edom wil I stretche out my shoos, Philystea shal be glad of me.

Who wil leade me into þ strong cite: Who wil bringe me into Edom.

Shalt not thou do it O God, thou hast cast vs out: thou God, þ \* wentest not out with oure hostes.

O be thou oure helpe in trouble, for bayne is the helpe of man.

Thow god we shal do great actes, for it is he that shal treade downe oure eneiymes.

## The notes.

- Loke the title of the. lxi. Psalm.
- What is meant by this word: ye shall fynd in the title of the. lxi. Psalm.
- That is part of Syria, that is called Mesopotamia, and that whiche is called Zoba.
- This drinke signifieth, the anger of þ lord, or þ sufferance of some plague, or þ cup of anger. As Apocal. xiii. b.
- Loke. iii. Psalm. a.

## The. lxi. Psalm.

¶ The despayreth to be deliuered from perill, and straighe wapes, with a promys of thankesgeyunge boasteth, þ hys despayre is heard. He maketh hym selfe a spauer of his lyf, by the strength of his kynge, wherewith lasteth euer.

To the chaunter vpon þ Regynoth, of Dauid.

**H**eare my crynge (O God) geue hede vnto my prayer, for to the endes of þ earth will I call vnto the, whē my

heart is in trouble: O set me vp vpon a hye rocke.

For thou art my hope, a strong towre for me against the enemy.

I will dwelle in thy tabernacle for euer, that I maye be safe vnder the couering of thy wynges. Selah.

For thou, O Lord, hast herde my desires, thou hast geue an heritage vnto those that feare thy name.

Thou shalt graunte the a long lyfe, that thy peeres may endure the: row out all generacions.

That he maye dwell before God for euer: O let thy louing mercy & faithfulness preserue him.

So will I allwaye synge prayles vnto thy name: & I maye saye perfourme my vowes.

The notes. ¶ The title of the. lxi. Psalm. for the chaunter. ¶ It cometh from the endes of the earth, that being in a farr countre: banyng as other wyse holde from hys countre: syngheth with affection and prayer, with seruente desyre to come out of tribulation and aduersite whereto he is oppressed in those farr countre, & to be brought agayne to his natural countre, or other place wher he despyreth to be. ¶ Loke the. iii. of the kynge the. lxi. Chapter. It maye all to be spiritually vnderstand, of him that feruently desyreth to be deliuered out of this bodie and to be with Christ. Dauid as it appeareth in the. lxi. of the. iii. kynge) was drinen in the vttermoost coastes of al Israel, both whē Saule and Absolon persecuted hym. And therefore he saith. How farre souer I be outlawed yet wyl I call vpon the Lord, & trust surely to obtayne my rest.

## The. lxi. Psalm.

¶ The chaunter shal saye to God only, and not to any other to any of their strengthes or armies: And describeth their frowardnes and vanitie, with the vengeance þ abydeh it from above.

To the chaunter for þ Iouthun, a Psalm of Dauid.

**M**y soule waiteth only vpon God, for of him cometh my helpe.

He only is my strength, my saluacio, my defence, so that I shal not greatly fall.

How longe will ye ymagyn mischefe against euery man: ye shal be layne all the sorte of pourpea as a tottering wal shal ye be, and lyke a broken hedge.

Their deuice is only how to put him out, their delite is in lyes: they geue good wordes in their mouth, but curse with their herte. Selah.

Nevertheless, my soule abideth only vpon

Ca. ii. b.

Ier. 25. b.

Psalm. ciii. b.

B

Psalm. 44. c.

To the chaunter. Michra.

Siria.

Drinke

Selah.

# of David Psalme lxxii. & lxxiii. Fol. xx

Upon God, for he is my God.

He onely is my strength, my saluacion, and my defence: so that I shal not fall.

In God is my health my glorie, my might, and in God is my truste.

Put youre truste in him allwaie (ye people) \* poure out your hertes before him, for god is our hope. **Delah.**

As for men, they are but bayne, men are dysceafull: vpon the weyghtes they are all together lygher than banyte it selfe.

Truste not in wronge and robberie, geue not your selues vnto banyte: yf thynges encrease, set not your herte vpon them.

God spake once a worde, twyse haue I hearde the same: that power belongeth vnto God.

That thou Lord arte merciful, and that thou \* rewardest euery man according to his workes.

**The Notes.**

- a. Loke in the title of the fourth psalme.
- b. Of this is sayd in the title of the xxxij psalme.
- c. Defaltery or is remoued, after the manner of speakinge in the scripture, that is confounded, troubled, and hath a quakinge and tremblinge conscience. Before in the. x. and. xx. psalm. b.
- d. Loke in the. iii. psalm, a.

**The. lxxii. psalme.**

He sheweth howe he gaue his mynde to the contemplacion of the goodnes and power of God, & was there with wonderfull comforted, when he was absent from the holy seate in the wyldernes of Iuda, through the persecution of Saul: and howe he sawe by the spirite, both his exaltacion and the destruction of his enemies: where in he also figureth Christ vnder the person of hymselfe.

A psalme of David, when he was in the a wyldernes of Iuda.

God, thou art my god: \* early wil I seke the.

My soule thirsteth for the, my fleshe longeth after the in a barren and drye lande, where no water is.

Thus do I loke for the in thy dweltuarie, that I myght beholde thy power and glorie.

For thy louynge kindnesse is better then lyfe, my lippes shal prayse the.

As long as I lyue wil I magnifye the, and lyfte vp my handes in thy name.

My soule is satysfied euē as it were with marke & fatnesse, when my mouth prayseth the with ioyfull lippes.

In my bedde wil I remēbre the, and when I wake my talkynge shalbe of the,

for thou hast bene myne helper, and vnder the shadowe of thy wynges wyll I reioyse.

My soule hangeth vpon the, thy ryght hande vpholdeth me.

They seke after my soule, but in bayne, for they shal go vnder the earth.

They shal fall into the swerde, and be a porcion for foxes.

But the kynge shal reioyse in God: \* all they that sweate by hym, shalbe commended, for the mouthes of lyers shalbe stopped.

**The Notes.**

a. He meaneth the wyldernes of ziph, whiche fell to the lot of Iuda.

b. He meaneth Saul and his hoste.

**The. lxxiii. psalm.**

A prayer agaynst betrayers, whose disposicion he describeth, and prophesyeth theyr auengement.

To the chaunter, a psalme of David.



Hear my voyce, O God, in my complaynte, preserue my lyfe from feare of the enemye.

Hyde me from the gatherynge together of the frowarde, fro the heape of wycked doers.

Whiche whet their tonges lyke a swerde, and shote with their venimous wordes lyke as with arrowes.

That they maye pzeuelye hurte the innocent, and sodenlye to hit him with oute any feare.

They haue deuyfed myschefe, and communed amonge them selues, howe \* they may lape snares: tushe (say they) who shal se them?

They ymagyn wyckednes, and kepe it secrete amonge the selues, euery man in the depe of hys herte.

But God shal sodenly shote with an arowe, that they shalbe wounded.

Yea, their owne tonges shal make them fall, in so muche that who so seeth them, shal laughe them to scoorne.

And all men that se it, shal say: this hathe God done, for they shal perceauē that it is hys worke.

The ryghteous shal reioyse in the Lord, and put his truste in hym: and all they that are true of herte, shalbe glad therof.

**The Notes.**

a. Loke in the title of the fourth psalme.

b. Such are true of herte, as neyther for the profit of the unfaithful, nor the power of the

**The. lxxiii.**

To the chaunter True of herte



# it. Of Dauid, Psalm, lrb. and lrb.

Gods are seduced: but alwaies in bygge wel of  
God, are pleased with that he doeth contented o-  
nely with his promyse contyned in his worde.  
psalme. lxxiii.

## The lrb. psalme.

**I**n the sheweth that God whiche principally and pro-  
perly ruleth in Zion (by whiche is signified the regre-  
gation of the faithful) oughte to be knowne & worship-  
ped of all men: because he groweth abundantly (bothe of  
thynges pertaining to this lyfe, and of heavenly thin-  
ges) also.

**To the chaunter, a psalme and song  
of Dauid.**

**S** Thou, O God, art praised in Si-  
on, and vnto the is the bow per-  
fourmed.

Thou hearest the prayer, therfore  
commeth all fleashe vnto the.

Oure inyledes preuayle againste  
vs, Oh be thou mercifull vnto oure  
synnes.

*Ps. l. a.*

\* Blessed is the man whome thou cho-  
sest and receauest vnto the, that he may  
dwell in thy court: he shalbe satysfied  
with the pleasures of thy house, euen  
of thy holy temple.

**H**earc vs, accordynge vnto thy  
wonderfull ryghteoulnesse, O God our  
saluacion: thou that arte the hope of all  
the endes of the earth, & of þ broad sea.

Whiche in his strength setteth fast  
the mountaynes, and is gyrded aboute  
with power.

Whiche styllith the ragynge of the  
sea, the roarynge of his waues, and the  
woodnes of the people.

They that dwel in the uttermoste  
partes are afrayed at thy tokens, thou  
makest bothe the moynynge & euenynge  
starres to prayse the.

**C** Thou visitest the earthe, þ waterest  
it, and makest it very plenteous.

The ryuer of God is full of waters,  
thou preparyst man his corne, and thus  
thou proudest for the earthe.

Thou waterest her forowes, þ brea-  
kest the harde clottes therof, thou ma-  
kest it softe with the droppes of rayne,  
and bledest the increase of it.

Thou crownest the yeaer with thy  
good, and thy fote steppes droppe fa-  
nesse.

The dwellynge of the wyldernes  
are fat also, that they droppe with all:  
and the lytle hylls are pleasaunte on  
euery syde.

The foldes are full of shepe, the bal-

leys stode so thicke with corne that they  
laughe and synge.

## The Notes.

a. Take the tytle of the. iiii. psalm.

b. Rabbi Kim, vnderstandeth this of the cloudes,  
Ra Etra carynge waters.

*Rabbi*

## The lrb. psalme.

**I** thanksgyngs for the deliuerance of the peo-  
ple of Israel, wherein the psalmist moueth all men to the  
praisynge of the Lorde.

**To the chaunter, a psalme of Dauid.**

**B**e\*topful in God, all ye landes,  
Synge prayses vnto the honour  
of his name, make hys prayse to  
be glorpyous.

Saye vnto God: O how wonderful  
are thy worckes: thowow the greatnesse  
of thy power shal thine enemyes be con-  
founded.

O that all the worlde woulde wor-  
shyppe the, synge of the, and prayse thy  
name. Selah.

O come hyther and beholde þ wo-  
rkes of God, whiche is so wonderfull in  
hys doynges among the chyldre of me.

\* He turned the sea into drye lande,  
so that they wente thowowe the water  
on fote: therfore wyll we reioyse in him.

He ruleth with his power for ever,  
hys eyes beholde the people: the rema-  
gates shal not be able to exalte them sel-  
ues. Selah.

O magnifye oure God, ye people,  
make þ voice of his praise to be heard,  
whiche holdeth oure soule in lyfe,  
and suffreth not oure fete to slyppe.

For thou, O God, haste proued vs,  
thou haste tryed vs lyke as syluer is  
tryed.

Thou haste broughte vs in to cap-  
tytute, & lated trouble vpon our loines.

Thou haste suffred men to ride ouer  
oure heades, we went thowow fyre and  
water, but thou hast broughte vs out,  
and refreshed vs.

Therfore wyll I go into thy house  
with brente offerpynges, to paye the my  
bowes, \* whiche I prompsted with my  
lyppes, and spake with my mouth, whe  
I was in trouble.

I wyll offere vnto the fat brente sa-  
crifyces with the smoke of rammes, I  
wyll offer bullockes & goates. Selah.

O come hyther & herken, all ye that  
feare God, I wyl tel you, what he hath  
done

# Of Dauid Psalme. lxxvii. lxxviii Fol. xxi

done for my soule.

I called vnto hym with my mouth,  
and gaue hym prayles with my tounge.

If I enclyne vnto wickednesse with  
my herte, the Lorde wyl not heare me.

Therefore God hath hearde me, and  
considred the voyce of my prayer.

Prayled be God, whiche hath not  
cast out my prayer, nor turned his mercie  
fro me.

The notes.

a. Take the title of the. liii. psalme.  
Take the. iii. psalme. a.

**The. lxxvii. Psalme.**

¶ He sheweth the fauour of God to the people of Is-  
rael, to thintent that thereby the knowledge & prayse of  
his godly goodnes maye be spread thorow the hole world.

\* To the chaunter, in <sup>b</sup> Reginoth, a  
psalme and songe.

**G**od be mercifull vnto  
vs, blesse vs, & shew the  
light of his countenance  
vpon vs. *Selah.*

That we may knowe  
thy way vpon earth, thy  
saunge healthe amonge all peithen.

Let the people prayse the, O God, pea  
let all people prayse the.

O let the people reioyse & be glad,  
that thou iudgeth the folke rightuously,  
and gouernest the nacions vpon earth.

Let the people prayse the, O God, let  
all people prayse the.

God, euen oure owne God, geue vs  
hys blessinge, that the earth maye bringe  
forth her encrease.

God blesse vs, and let all the endes of  
the worlde feare hym.

The notes.

a. b. Take the title of the. liii. psalme.  
Take the. iii. psalme. a.

**The. lxxviii. Psalme.**

¶ He sheweth the great goodnes and wonderfull po-  
wer which the Lord exercised towards his people and  
the holy cite Jerusalem, in gaving them the victory (as  
some expounde) of the Sarrans, the Edomites, and the  
Ammonites: figuringe openly therein the kyngdome of  
Christ, vnto whom he saue by the spirite that the whole  
world shoulde obey: wherefore he exhorteth all men to geue  
praise vnto the Lorde.

\* To the chaunter, a psalme and  
songe of Dauid.

**L**et God arylse, so shall hys  
enemies be scattered, & they  
that hate hym, shall flee be-  
fore hym.

Like as the smoke vanissheth, so shalt

thou dyspuse them awaye: and lyke as  
waxe melteth at the fyre, so shall the vn-  
godlye perishe at the presence of God.

But the ryghtuous shall be glad and  
reioyse before God, they shall be mery  
and ioyfull.

O singe vnto God, singe prayles  
vnto his name: magnifie him that re-  
beth aboue the heauens (whose name  
is the Lorde) and reioyse before him.

\* He is a father of the fatherlesse, he <sup>Deut. x. v.</sup>  
is a defender of wyddowes: euen God <sup>B</sup>  
in his holy habitation.

He is the God that maketh men to  
be of one mynde in a house, and byn-  
geth the prisoners out of captiuite in  
due season, but letteth the rennagates  
continue in scarcenesse.

\* O God, when thou wentest forth <sup>Exo. xiii. b</sup>  
before the people, when thou wentest  
thorow the wyldernesse. *Selah.*

\* The earth shoke, and the heauens <sup>Exod. xx. a.</sup>  
dropped at the presence of God in Si-  
nai, at the presence of God, which is the  
God of Israel. <sup>Iud. v. a.</sup>

Thou O God sendest a gracious  
rayne vpon thyne enheritaunce, and re-  
freshhest it, when it is drye.

That thy beastes may dwell therein,  
whiche thou of thy goodnesse hast pre-  
pared for the poore.

The Lord shall geue the worde, with  
greate hostes of Euangelistes. <sup>C</sup>

\* Kynges with their armyes shall fle,  
and they of the housholde shall deuyde  
the spoyle. <sup>Iosua. x. b.</sup>

If so be that ye lye amonge the pa-  
les, the dones fethers shall be couered  
with syluer, and her wynges of the co-  
lour of golde.

When the Almighty setteth kynges  
vpon ther earth, it shall be cleare euen in  
the darcknes.

The hyll of Basan is Gods hyll, the  
hyll of Basan is a plenteous hyll.

Why hoppe ye so, ye greate hylles?

It pleaseth God to dwell vpon this  
hyll, yea the Lorde wyl abyde in it for  
euer.

The charettes of God are many. <sup>D</sup>  
tymes a thousande, the Lord is amonge  
them in the holy Sinai.

\* Thou art gone vpon an hye, thou <sup>Eph. 4. b.</sup>  
hast led captiuite captiue, and recea-  
ued gyftes for men: yea euen for thyne  
enemyes,



## ii. Of Dauid Psalme. lxxviii. and lxxix.

enemies, that they myght dwell with the Lorde God.

Prayled be the Lord dayly, euen the God whiche helpeth vs, and poureth his benefytes vpon vs. *Selah.*

The God that is oure Sauour, euen God the Lord by whom we escape death.

**C** The God that smyteth the enemies vpon the heades, & vpon y<sup>e</sup> heerte scalpes: suche as go on styl in their wickednes.

The Lorde hath sayde: some wyl I bringe agayne fro Basan, some wyl I bringe agayne from the depe of the sea.

That thy fote may be dypped in the bloud of thyne enemies, and that thy dogges may lycke it vp.

It is well sene, O God, howe thou goest, how thou my God and kyng goest in the Sanctuary.

The syngers go befoze, and the mynstrels amonge the maydens with the tymbrels.

**I** O geue thankes vnto God the lord in the congregacion, for the welles of Israel.

*Psalm. lxx.*

\* There lytle Benjamin, the princes of Iuda, the princes of Zabulō, and the princes of Aephthaly beare rule amonge them.

Thy God hath commytted strength vnto the, stablyshe the thinge, O God, that thou hast wrought in vs.

For thy temples sake at Ierusalem shal kynges bringe presentes vnto the.

Reproue the bestes amonge the reedes, the heape of bulles with y<sup>e</sup> calves: those that dyne for money.

**G** Oh scatze the people that delyte in batayle.

The princes shal come out of Egypt, the Moyses land shal stretch out her handes vnto God.

Syng vnto God, O ye kingdomes of the earth: O syng praples vnto the

*Psalm. lxxi.*

Lorde. \* *Selah.*

Whiche sytteth in the heauens ouer all from the begynnyng: Lo, he shall sende out his voyce, yea & that a mighty voyce.

Ascribe ye the power vnto God, his glory is in Israel, and his might in the cloudes. God is wonderfull in his Sanctuary, he is the God of Israel, he wyl geue strength and power vnto his

people.

Blessed be God.

*The Notes.*

a. Take the title of the. lxxviii. psalm.

b. God ariseth, when he sheweth that he hath a will to helpe and to saue. *Psalm. lxxviii. b. xxxv. a. lxxviii. d. cc.*

c. By this gratiose rayne, is signified, the worde and Gospel, which is the lawe of the spirit and of lyfe. *Psalm. cxxviii. b.*

d. That is mighty kynges.

e. Take the. lxxviii. psalm. a.

**The. lxxix. psalm.**

A complaynte of the great aduersities of Dauid, bearyng the figure of Christ, and of the captiuitie and Christe, his meynes. And after, a prayer for helpe against ther fro: Then a ioyfull responsinge for helpe graunt, with a prophetic of the increase of the church ioynd therunto.

To the chaunter vpon *Solanim* of Dauid.

**H**elp me, O God, for the waters are come in euē vnto my soule.

I stycke fast in the depe myze, where no ground is: I am come into depe waters, and the floudes wyl drowne me.

I am weery of crying, my throte is drye, my syght faileth me, for waiying so longe vpon my God.

They that hate me without a cause, are mo the heetes of my head: they that are myne enemies & wolbe destrope me gillelesse are mightye: I am fayne to paye the thynges that I neuer toke.

God thou knowest my simplenesse, and my fautes are not hyd from the.

Let not the that trust in the, O Lord God of hostes, be ashamed for my cause: let not those that seke the, be confounded thorow me, O God of Israel.

And why for thy sake do I suffer reprofe, shame couereth my face.

I am become a straunger vnto my brethzen, and an aleaunt vnto my mothers chyldezen.

For the zeale of thyne house hath euen eaten me, and the rebukes of the that rebuked the, is fallen vpon me.

I wepte & chastened my selfe with fastyng, and that was turned to my reprofe.

I put on a sacke cloth, and therfore they iested vpon me.

\* They that sate in the gate, spake agaynst me, & the bronckardes made songes vpon me.

But Lorde I made my prayer vnto the in an acceptable tyme.

Hear me, O God, with thy greates mercy.

# Of David Psalme lxx. lxx. Fol. xxii

mercy and sure helpe.

Take me out of the myre, & I synke  
not: Oh let me be deliuered from them  
that hate me, & out of the depe waters.

Let the water floude drowne me that  
the depe swalowe me not: bp. and that  
the pytte shut not her mouth vpon me.

Hear me, O Lorde, for thy louynge  
kynnesse is comfortable: turne the vnto  
me accordyng vnto thy great mercy.

Hyde not thy face from thy seruait,  
for I am in trouble: O haue thou to helpe  
me.

Drawe nye vnto my soule, and saue  
it, Oh deliuer me because of myne enes  
myes.

Thou knowest my reprofe, my shame  
and my dishonour: myne aduersaries  
are all in thy syghte.

The rebuke breaketh my heart, and  
maketh me heupe: I looke for some to  
haue petye vpon me, but there is no mā:  
for some to cōfort me, but I fynd none.

\* They gaue me galle to eate, and  
when I was thurstye, they gaue me  
vineger to drynke.

\* Let their table be made a snare to  
take them selues wpyth all, an occasion  
to fall and a rewarde vnto them.

Let their eyes be blynded, that they  
se not: & euer bowe downe their backes.

Poure oute thyne indignation vpon  
them, and let thy wrathfull displeasure  
take holde vpon them.

\* Let their habitacion be voyde, and no  
man to dwell in their tentes.

For they persecute hym whome thou  
hast smytten, and besyde thy woundes  
they haue geuen him moo.

Let them fall frome one wyckednesse  
to another, and not come into thy righ-  
teousnes.

\* Let them be wyped out of þ boke  
of the lyuynge, and not bee wyrtten a-  
monge the ryghteous.

As for me, I am pooze and in he-  
uynesse, let thy helpe defend me, O God.

That I may prayse the name of God  
wpyth a songe, and magnifie it wpyth tha-  
belgynginge.

Thys shall please the Lorde better  
then a bullocke, that hathe hornes and  
hoofes.

\* Consider thys and be glad (ye that  
be in aduersite) seke after God, & poure

soule shall lye.

For the Lorde heareth the pooze, and  
despylsh not hys prisoners.

Let heauen and earth prayse hym, the  
sea and al that moutheth therein.

For God wyl saue Sion, & buyde  
the cyties of Iuda, that men may dwell  
there, and haue them in possession.

The seide of hys seruantes shal en-  
herite it, and they that loue hys name  
shal dwell therein.

## The Notes.

a. Take the title of the fourthe psalme.

b. Take in the title of the xlv. psalme.

c. Depe waters are the gretes & panges of death.

d. Of this zeale or ielouye, ye haue in Exod. xx. and  
Dru. iiii. d. iii. Reg. x. b.

e. That is let their opinion and doctrine be the  
cause of their synnes and destruction, as it is come  
to the Jewes. Romano. xi. b.

f. The Debye para-  
phrast sayeth lesliche a dynner be set before the,

wherunto they may be so hounded, & they can not  
escape. The scripture is a snare to the vngodlye,

wherewith they be trapped, although they be ne-  
uer so well learned. For onely the spirituall per-  
ceaueth the meanynge therof. On the other syde,

vnto the godlye though they haue neuer so litle  
learnynge or none at all it is the ryuer of the wa-  
ter of lyfe. Iohn. vii. f.

g. Write them be wyped out of the lyuynge, is as  
much as, let them be wyped out of the member of  
thein whom thou hast chosen to lyfe. This boke  
of the lyuynge, is none other thinge, then the euer-  
lastynge election and predestination of God, vpon  
the whiche vndoubtedly foloweth vocacion, and  
iustificacion. Daniell. xii. a. Philip. iiii. a. and  
Apo. iiii. a.

To the  
chaunter  
Sofanims  
Waters.  
zeale.  
Let their  
ble. & c.  
The lorde  
of.

lyuynge.

## The lxx. psalme.

The despyeth helpe, and the auengement of hys enes  
myes, that the synners maye receyue of hys apdre.

To the chaunter of David to byynge  
to remembraunce.

Aske the \* O God, to deliuer I  
me, and to helpe me, O Lorde.

\* Lette them be ashamed  
and confounded that seke af-  
ter my soule: Let them be turned backe  
warde, and put to confusyon, that wispe  
my euyll.

Let them soone be brought to shame,  
that crye oute me, there there.

But lette all those that seke thee, be  
ioyfull and glad in thee: And let all suche  
as delyte in thy sauynge healt he, saye:  
The Lorde be prayled.

As for me, I am pooze and in misery,  
haste the God for to helpe me.

Thou art my helpe, my redemer and  
my God: Oh make no longe taryenge.

## The Notes.

a. Take



# ii. Of David Psalme. lxxi. and lxxii.

To the  
chapter.

a. Take the title of the. lxxi. psalm.

**C** The. lxxi. psalm.

**W**he sheweth howe he was comforted of the Lorde, whiche as he had persecuted hymselfe he was a chyld, so he wold not forsake hym in hys age, when he desired helpe agaynst them (as it is supposed) he conspired wth Salomon and how he gave prayse and thanks to hym.

psal. xxi. a.  
and. lxxi. a.

**I**n the, O Lorde, is my trust, let me neuer be putte to confusion, but rydde me, and deliuer me thowme thy ryghteousnes: enclyue thyn eare vnto me, and helpe me.

Be thou my stronge holde (where vnto I maye alway flee) thou that hast promised to helpe me: for thou art my house of defence and my castell.

Deliver me, O my God, oute of the hande of the vngodlye, out of the hande of the vntighteous and cruel man.

For thou, O Lorde God, art þ thing that I long for, thou art my hope euen from my yowthe.

psal. xxi. b.  
here. f. a.

I haue leaned vpon the euer sence I was borne, & thou arte he that tooke me out of my mothers wombe, therefore is my prayse alway of the.

**I** am become a wonder vnto the multitude, but my sure trust is in the.

Oh let my mouth be fylled with thy prayse and honour al the daye longe.

Cast me not awaye in mine olde age, forsake me not when my strength faileth me.

For myne enemyes speake agaynst me, and they þ laye wayte for my soule, take their counsell together, sayenge: God hath forsaken him, persecute him, take him, for there is none to helpe him.

Goe not farre fro me, O God: My God, haste the to helpe me.

Let them be confounded and perishe, that are agaynst my soule: let them be couered with shame & dishonoure, that seke to doe me euill.

**A**s for me, I wyll patientlye abyde all waye, and wyll euer encrease thy prayse.

My mouth shall speake of thy ryghteousnesse and sayunge healthe al the daye longe, for I knowe no ende therof.

Let me goe in (O Lorde God) and I wyll make mention of thy power and ryghteousnesse onelye.

Thou, O God, haste learned me fro

my yowthe by vntyll nowe, therefore wyl I tell of thy wonderous workes.

Forsake me not, O God, in myne olde age, when I am gray headed: vntyll I haue shewed thynne & arme: vnto chyldrens chyldren, and thy power vnto all them that are yet for to come.

Thy rightousnes, O God, is before hye, thou that doest great thynges: O God, who is lyke vnto thee?

What great troubles and aduersities haste thou shewed me: And yet dyddest thou tourne and restryke me: Yea, and broughtest me from the depe of the earth agayne.

Thou hast brought me to great honour, and comforted me on euery syde.

Therefore wyl I prayse thee and thy faythfulnesse, O God, playnge vpon the Lute, vnto the wyl I syng vpon the harpe, O thou holpe one of Israel.

My lippes woulde sayne syng prayses vnto thee: And so woulde my soule whom thou hast deliuered.

My tonge talketh of thy ryghteousnesse all the daye longe, for they are confounded & brought vnto shame, that sought to doe me euill.

The Notes.

a. This is often tymes taken for continually and without ceasing. As in the psalmes, lxxi. b. and lxxii. b.

b. The holpe one of Israel, signifieth Christe. psalme. lxxii. c.

**C** The. lxxii. psalm.

**W**he prayeth that the kyngdome of God maye come thowme Christ, and propheth of the nobles, rightousnes, pleynfaynes, and durableness of this kyngdome: But all vnder the shadowe of the kyngdome of Salomon.

Of Salomon.

**G**ue the kyng the iudge ment, O God, and thy rightousnesse vnto the kynges glorie.

That he maye gouerne thy people, & accordynge vnto ryghte, and defende thy poore.

That the mountaynes maye bring peace, and the lytle hylles ryghtousnesse vnto the people.

He shall kepe the temple folke by their ryght, defende the chyldren of the poore, and punishe the wrongous doer.

Thou shalt be feared as longe as the sunne and the moone endureth, fro one generacion to another.

# Of David Psalm. lxxiii. lxxiiii. Fol. xxiii

He shall come downe lyke the rayne into a fleete of wolfe, and lyke the dropes that water the earth.

In hys tyme shall righteousnesse flourish, yea, and aboundaunce of peace, so longe as the moone endureth.

\* Hys dominion shall be from the one sea to the other, and from the foud vnto the worldes ende.

They that dwelle in the wyldernes shall knele before him, and hys enemies shall lycke the dust.

\* The kynges of the sea and of the fles shall byynge presentes, the kynges of Araby and Saba shall offer gyftes.

All kynges shall worshyppe hym, and all heathen shall doe hym seruyce.

For he shall deliuer the poore when he cryeth, and the neadye that hath no helpe.

He shall be fauourable vnto the simple and poore, he shall preserue the soules of suche as be in aduersite.

He shall deliuer their soules from extortion and wzonge, a deare shall their bloude be in hys sight.

He shall lyue, and vnto him shall be geuen of the golde of Arabia: Prayer shall be made euet vnto hym, and daylye shall he be praysed.

There shall be an heape of corne in the earth hye vpon the hilles, his fruite shall make lyke Libanus, and shall be grene in the este, lyke grasse vpon the earth.

Hys name shall endure for euer, hys name shall remayne vnder the sunne amonge the posterites, which shall be blessed thowme hym, and all the heathen shall prayse hym.

Blessed be the Lorde God, euen the God of Israel, which only doeth wondrous thynges.

And blessed be the name of hys maiestie for euer, and all landes be fulfilled wth hys glorie. Amen. Amen.

Here ende the prayers of Dauid the sonne of Jesse.

## The thyrde Treatyse.

The notes.

1. By the mountaynes, are vnderstande the great men and rulers, that receyue the word of peace. And by the hille hilles, their subiectes. Psalm.

Psalm. lxxiii. v. Luke. iii. v. What is, shall be humbles euen to the kissing of the ground. Mat. xlii. g

That is to wete, the kynges (after Rabbi Sal.) He shall lyue, But after some order, the poore.

## The lxxiii. psalme.

He sheweth vnto the consolacion of the godly, whiche are grieved and offended wth the prosperite of the wycker, howe vngenerous an ende it shall haue. And as agayne howe fortunate and happye ende the myserie wherewith the godlye frame here to be exercised, shall be rewarded wth.

## A psalme of Asaph.



Howe lounge is God vnto Israel, to suche as ate of a cleane hearte.

Neuerthelesse my fete were almoste gone, my treadinges had wel nye

slpyte.

And why? I was greued at the wicked to see the vngodly in suche prosperite.

Job. xli. a. Here. xli. a.

For they are in no parell of death, but stande faste lyke a palare.

They come in no misfortune lyke other folke, neyther are they plagued lyke other men.

And thys is the cause that they be so puffed vp in pryde, & ouerwhelmed with crueltie and vncyghteousnes.

Their eyes swell for fatnes, they doe euen what they lyst.

Corrupte are they, and speake blasphemyes maliciouslye, proude and presumptuous are their wordes.

They stretche forth the their mouthe vnto the heauen, and their tonge goeth thowme the worlde.

Therefore fall the people vnto them, and thereout sucke they no smal auantage.

\* Tush (say they) howe shoulde God perceyue it? Is there knowledge in the moste hyest?

Ps. cxlii. a

Lo, these are the vngodlye, these prosper in the worlde, these haue ryches in possession.

Shoulde I then cleanse my hearte in bayne (thought I) and washe my hands in innocencye?

Ps. cxlii. a

Wherfore shoulde I be then punished daylye, & be chastened euery moynyng?

Yea, I had almoste also sayde euen as they: but lo, then shoulde I haue condemned the generation of thy chyldre.

Then thought I to vnderstand this, but it was to harde for me.

Untyl I went into the Sanctuarie of



# iii. Of David Psalme. lxxiii.

of God, and consyder the ende of these men.

**Psalm. xlii. a** \* Namelye, howe thou hast set them in a slippery place, that thou mayst cast them downe headlynges and destroye them.

O howe sodenlye doe they consume, perishe, and come to a fearful ende.

**Psalm. xc. a** \* Yea, even lyke as a dreame when one awaketh, so makest thou their ymage to vanishe out of the citie.

**D** Thus my hearte was grieved, and it went even thorow my reynes.

So foolish was I and ignorant, and as it were a beast before thee.

Nevertheless I am alwaye by thee, thou holdest me by my right hande.

Thou ledest me wth thy counsell, and afterwarde receavest me into glorie.

O what is there prepared for me in heauen? There is nothing vpon earth, that I desyre in comparison of the.

**Psalm. xlii. c** My fleshe and my heart sayleth, but God is the strength of my heart, a\* my porcyon for euer.

For lo, they that forsake thee shall perish: thou destroyest all them that commit fornicacion agaynst thee.

But it is good for me, to holde me faste by God, to putte my truste in the Lorde God, and to speake of all thy workes

## The Notes.

a. He washeth his handes in innocency, that he may be pure and without reproche. As it is sayd. Psalm. xxvi. b

b. That is their estimation and glorie.

c. He that putteth any parte of his full trust and hope in any other then in God onely: committeth fornicacion agaynst God. For the matter standeth betwene God and them that professe his name, as it doeth betwene a man and his wyfe.

## The lxxiii. psalme.

We complayneth of the destruction of the temple, and of the blasphemie of the wicked people agaynst God and his holie thynges. And after he hath mentioned the power of God in the principall thynges of this world, to the strengthening and comfort of hope, he prayeth that the sayntes and goodly persons maye be quickned, and the heathen brought under wth wofull punishment.

## An instruction of Asaph.

**D** God, wherfore dost thou caste vs so cleane away: why is thy wrath so hooted agaynst the shepe of thy pasture.

O thinke vpon thy congregation,

whome thou hast purchased from the begynnyng: The staffe of thyne inheritance, whome thou hast redeemed, euen this hill of Sion wherein thou dwellest.

Treade vpon them wth thy fete, and caste them downe to the ground, for the enemy hath destroyed all together in the Sanctuary.

Thyne aduersaries roare in thy houses, and sette vp their banners for tokens.

Men maye see the axe glyster as a boue, lyke as those that hewe in the wodde.

They cutte downe all the sprynge worcke of the Sanctuary with bylles and axes.

\* They haue set fyre vpon the Sanctuary, they haue defyled the dwelling place of thy name, euē vnto the ground.

Yea, they saye in their heartes: let vs spoyle them all together, thus haue they brente vp all the houses of God in the lande.

We see our tokens no more, there is not one prophete more, no not one that vnderstandeth anye more.

O God, howe longe shall the aduersarye doe this dishonoure? How longe shall the enemye blaspheme thy name for euer?

Why withdrawest thou thyne hand: why pluckest thou not thy right hande oute of thy bosome, to consume thyne enemies?

But God is my kynge of olde, the helpe that is done vpon earth, he doeth it hym selfe.

\* Thou deuiledest the sea thorow thy power, thou breakest the heades of the dragons in the waters.

Thou smitest the heades of Leviathan in peeces, and givest hym to be meate for the people in the wilderness.

Thou drygest vp welles and brookes, thou dryest vp myghty waters.

The daye is thyne, and the nyght is thyne: thou hast prepared the lyghtes and the sunne.

Thou hast set all the borders of the earth, thou hast made bothe souther and norther.

Remember this, O Lorde, howe the enemye rebuketh, and howe thou

To wash his handes in innocency. Image. to commit fornicacion agaynst God,

Gen. 22.

Job. 41.

Eccl. 1.

# of David Psal. lxxvi. Psal. lxxviii.

ly the people blaspheme thy name.

O delpue not the soule of thy tursle done vnto the beastes; and forgette not the congregacion of the poore for euer.

Looke vpon the couenaunte, for the darcke houses of the earthe are full of wyckednesse.

Oh let not the synple goe awaye a shamed: for the poore and nedye geue prayles vnto thy name.

Arise, O God, and mayntayne thyne owne cause, remembre howe the folp the man blasphemeth me daylye.

forget not the voyce of thyne enemies, for the presumption of them that hate thee, increaseth euer moze & moze.

## The Notes.

a. Goddes wrath, is some tyme take for the vengeance wherewith he punisheth synners, as in the psalm. lxxviii. a. But here it signifieth the punishment wherewith he chastiseth hym. psal. lx. a. b. Toke the. ix. psalm.

## The. lxxvi. psalme.

Our sauour here vnder the shadowe of Dauid sheweth the power geuen vnto hym, wherewith he will restore the world nowe decayed to an ende: and warneth that no man be so hardye as so withstande his byngdome: and also prophesyeth greuous vengeance vnto all that goe there aboute, and all manner of prouers hit to them that beleue in hym.

To the chaunter destroye not, a psalme and songe of Asaph.

Alto the, O God, will we geue thanckes, yea, vnto thee. wyl we geue thanckes, and seynge thy name is so nye, we wyl tel of thy wonderful workes.

When I may get a couenient tyme, I shall iudge accordynge vnto ryghte.

The earth is weake and all that is therein, but I beare vp her pylers.

I sayde vnto the mad people, Deale not so madly, and to the vngodlye: set not vp youte hornes.

Set not vp your hornes on hye, and speake not with a styfe necke.

for promotion cometh neither from the East nor from the West, nor yet from the wyldernesse.

And why? God is the Iudge: he putteth down one, & setteth vp another.

for in the hande of the Lorde there is a cuppe full of stronge wyne, and he poureth out of the same.

As for the dregges therof, al the vngodlye of the earth shall dryncke them, and sucke them out.

But I wyl talke of the God of Jacob, and prayse hym for euer.

All the hornes of the vngodlye wyl I breake, and the hornes of the ryghteous shalbe exalted.

## The Notes.

a. Toke the title of the. iiii. psalm.

b. Of this ye haue in the psal. lxxviii. Here it hapely signifieth, that the wicked go aboute to destroye Christ and such as beleue in him, but that it can not be when the Lorde forbyddeth.

c. In this place, is meane by the settinge vp of the hornes, & shewing of power, as Amos. vi. d.

d. That is the south, because Jewry hath a wil dernes towarde the southe.

e. In the scriptur cup signifieth affliction, and al that is offered vs by the wyl of God.

## The. lxxvi. psalme

The sheweth that Ierusalem was miraculoulye and highlye defended of the Lorde, and thereby declareth his exceedinge and terrible power.

To the chaunter in Aegimoth, a psal. and songe of Asaph.

**I**n Iuda is God knowne, his name is great in Israell.

At Salem is hys tabernacle, and hys dwellynge in Sion.

There breaketh he the arrowes of the bowe, the shilde, the swerde, and the whole battayle.

Selah. Thou arte of moze honour & myghte then the hylles of robbers.

The proude shalbe robbed and slepe theire slepe, and the myghtye shal be able to do nothyng with their handes.

When thou rebukest them, O God of Jacob, both the charettes and horsmen shal fall on slepe.

Thou arte fearfull, for who maye abyde in thy syghte, when thou arte angrye?

When thou lettest thy iudgemente be hearde from heauen, the earth trembleth and is still.

Yea, when God aryseth to geue iudgement, and to helpe all them that be in aduersyte vpon earthe.

Selah. When thou punishest one man, he muste knowledg that thou arte ready to punishe other mo.

Looke what ye prouyse vnto the Lorde poure God, see that ye kepe it, al ye that be rounde aboute hym: byng presentes vnto hym that oughte to be feared.

Whych take the breath of prynces

To the chaunter. Destroye not.

To set vp hornes.

The wyl dernes.

Cuppe.

psal. lx. b.

psal. xlv. b.

b.

Eze. xlv. d.

den. xxv. d.

Eccle. v. a.



# iii. Of David Psalme. lxxvii. lxxviii.

princes, and is wonderful among the  
kynge of the earthe.

The Notes.

Chaliter  
Regi.  
Salu.  
Selah.  
When  
letted.

a. b. Both these are expounded in the title of this  
iiii. psalme.

c. That is Jerusalem.

d. Loke the. iii. psalme. a.

e. This is spoken of the godlye and heavenly po-  
wer whereby he doeth maruelles, suche as was  
that of Semaherib. iiii. Reg. xix. and. ii. para-  
fr. agayne the sonnes of Ammon.

The lxxvii. psalme.

We saith that he was grieved above measure for the  
miserie of the holpe people, and with sorrowful thought-  
es is curd all moche in his heart. And agayne that he came  
to hym selfe, and was comforted, by the remembrance  
of the wonders and maruelles, whyche the Lorde had  
done for his people.

To the chaunter for b. Iouthun a  
psalme of Alaph.

Pla. 142.8



\* Cryed vnto God wth my  
voyce, pea, vnto God cried I  
with my voyce, and he heard  
me.

In the tyme of my trouble I sought  
the Lorde, I helde by myne handes vnto  
him in the night season, for my soule  
refused all other comforte.

When I was in heuynes, I thought  
vpon God: when my hearte was vexed,  
then dyd I speake. Selah.

Thou heldest myne eyes wakynge,  
I was so feble, that I could not speake.

Then remembred I the tymes of  
olde, and the yeares that were paste.

I called to remembrance my song  
in the nyghte: I communed wth myne  
owne hearte, and sought out my spete.

Wyl the Lorde caste oute for euer:  
wyl he be no more entreatede?

Is his mercye cleane gone?

Is his promise come vtterlye to an  
ende for euer more?

Hath the Lorde forgotten to be gra-  
cious?

O hathe he shutte by his lounge  
kyndnes in displeasure? Selah.

At the laste, I came to thys poyncte;  
that I thought: O why arte thou so fo-  
lyshe: the tyght hande of the most hest  
can chaunge all.

Or. xlii. a.

Therefore wyl I remembre the wor-  
kes of the Lorde, and cal to mynde thy  
wonders of olde tyme.

I wyl speake of all thy workes, and  
my talkynge shalbe of thy doynges.

Thy waye, O God, is holpe: who is  
so great and myghtye as God?

Thou arte the God that doest won-  
ders; thou haste declared thy power a-  
monge the people.

Thou with thynne arme haste deli-  
uered thy people, euē the sonnes of Ja-  
cob and Joseph. Selah.

The waters sawe the, O God, & wa-  
ters sawe thee, and were afrayed, the  
deapthes were moued.

The thycke cloudes poured out wa-  
ter, the cloudes thondered, and thynne  
arrowes went abrode.

Thy thonder was hearde rounde a-  
bout, the lyghtnynges shone vpon the  
grounde, the earth was moued & shoke  
wyth all.

Thy waye was in the sea, and thy  
pathes in the great waters, yet coulde  
no man knowe thy fote steppes.

Thou leadeest thy people like a flock  
of shepe, by the hande of Moses and  
Aaron.

The Notes.

a. Loke the title of the. iiii. psalme.

b. Of this psalme in the title of the. xxxix. psalme.

c. d. Loke in the. iii. psalme. e

e. By this arme is meante strength or power, as is said  
in Job. xl. a.

f. The fote steppes of the Lorde signifie & knowe for-  
ledge & perseruation of his worke. i. Peter. ii. d. pte.

The lxxviii. psalme.

We sayeth that it is the commaundment of God  
and a speciall good thyng, perfectly to remembre the ac-  
tes and deades of the Lorde done to his people. When  
sayeth he, that although they were vngratfull, yet dyd  
he wonders in Egypt, and brought them from thence,  
and thought they provoked hym to anger in the wyle  
desert, gave them aboundaunte thyngs benefites. And  
after that, when they were destroyed, which came forth  
of Egypt for their wickednesse: yet brought he them  
sonnes (although they followed their fathers vnto the  
halles, and despyed the wonders done in the wylde-  
nesse for their fathers) in to the lande promised, and  
broue out the anshyres: In wyche, although he often  
punished them grievously, wile they prouoked and tem-  
pted hym; and at the laste in token of a greates fauour  
wash, before their great slaughter, distressed also the he-  
del to be taken from them, in the tyme of Ely the Prynce:  
he helde he them fauourably agayne, geuyng them Da-  
uid to their kynge, and restorynge goddynes agayne at  
Jerusalem. In wyche thyng he also prophesied of  
Christe vnder the shadowe of Dauid.

An instruccion of Alaph.

Care my lawe, O my people, en-  
clope youre eares vnto the wor-  
des of my mouthe.

\* I wyl open my mouthe in para-  
bles, and speake of thynges of olde.

Whych we haue heard and knowen,  
and such as our fathers haue told vs.

That we shoulde not hyde them from  
the chyldren of & generacions to come

but

but to shewe the honour of the Lorde,  
his myght and wonderful workes that  
he hath done.

He made a couenaunt with Jacob, &  
gaue Israell a lawe, \* whiche he com-  
maunded our forefathers to teache their  
children.

That their posterite myghte knowe  
it, & the childre which wer yet vnborne  
to thintent þ̄ whē they came by, they  
myght shewe their chyldren the same.

That they also myght put theyr trust  
in God, and not to forget what he had  
done, but to kepe his commaundemen-  
tes.

And not to be \* as their forefathers,  
a \* frowarde and ouertwarte gene-  
racion, a generacion that sette not theyr  
hert a ryght, and whose sprete was not  
true towarde God.

B Lyke as the childzen of <sup>b</sup> Ephraim,  
whiche beyng harnessed and carpeng  
bootes, turned theym selues backe in  
the tyme of batayll.

They kept not the couenaunt of God,  
and woulde not walke in his lawe.

They forgat what he had done, and  
the wonderfull workes that he hadde  
shewed for them.

Miraculous thynges dyd he in the  
syght of our fathers in the lande of E-  
gipte, euen in the felde of <sup>c</sup> zoan.

\* He deuided the sea & let the go tho-  
rowe it, and made the waters to stande  
lyke a wall.

\* In the daye tyme he led the wyth a  
cloude, & all the nyghte thorowe with a  
lyght of fyre,

\* He cloaue the harde rockes in the  
wyldernes, and gaue theym dryncke  
therof, as it had bene out of the greate  
deapth.

He brought waters out of the \* sto-  
ny rocke, so that they gushed out lyke  
the ryuers.

Yet for all this they synned agaynst  
him, and prouoked the most hyest in the  
wyldernes.

They tempted God in their hertes, &  
requyred meate for their lust.

For they spake agaynst God, & sayd:  
C yea, God shall prepare a <sup>d</sup> table in  
the wyldernes, shall he.

To he smote the stony rocke, that the  
water streames gushed out, and the

streames flowed with all: but howe can  
he geue breade & prouide fleshe for hys  
people?

When the Lord heard thys, he was  
wroth: so the fyre was kyndled in Jas-  
cob, & heuy displeasure agaynst Israel.

Because they beleued not in God, and  
put not their trust in his helpe.

So he commaunded the cloudes a-  
boue, & opened the dozes of heauen.

He rained downe Manna vpon them  
for to eate, and gaue them breade from  
heauen.

Then ate they angels <sup>e</sup> fode, for he set  
them meate ynough.

He caused the East wynd to blow vnder  
the heauen, & thorowehys power he  
brought in the south wynde.

\* He made fleshe to rapne vpon the as  
thynke as dust, and fethered foules like  
as the sande of the sea.

He let it fall among their tentes round  
about their habytacions.

So they ate, and were fylled, for he  
gaue them their owne desyre.

They were not disapoynted of their  
luste.

\* But while the meate was yet in  
theyr mouthes: the heauy wrath of god  
came vpon the, slewe the wellthyest of  
them, and smote downe the cholen men  
of Israel.

\* But for al this they synned yet more,  
& beleued not his wonderous workes.

Therefore theyr dates were consumed  
in vanite, and sodely theyr peates were  
gone.

\* When he slewe them, they sought  
him, and turned them early vnto God.

They thoughte then that God was  
their succoure, and that the hye GOD  
was their redemer.

Neuertheles they did but flatter him  
in their mouthes, and dyssembled wyth  
him in theyr tonges.

For their hert was not whole w<sup>th</sup> him,  
nether continued they in his couenaunt.

But he was so merciful, þ̄ he forgauē  
their myddes, and destroyed the not.

Yea, manye a tyme turned he hys  
wrath awaye, and wolde not suffre hys  
whole displeasure to aryse.

For he consydered that they were but  
fleshe: euen a wynde that passeth a-  
waye, and commeth not agayne.

Ps. i. How

Exod. 16. b.  
Dan. 1. 11. a.  
Exod. 16. b.  
John. 6. b.

Exod. 16. b.  
Psalm. 114. b.

Psalm. 114. b.

Psalm. 114. b.

Psalm. 114. b.  
1. Cor. 10. 4. a.



# iii. Of Dauid Psalme lxxviii.

**E** \*Howe ofte haue they greued him in the wildernes.

How many a tyme haue they prouoked him in the deserter.

They turned backe, and tepted God, and moued the holy one in Israell.

They thought not of his hand, in the day when he deliuered them from the hand of the enemye.

How he had wrought his myracles in Egypt, and his wonders in the lande of soan.

\*Howe he turned their waters into bloude, so that they myght not drinke of the ryuers.

\*Howe he sent lyce amonge them, to eate the vp, & frogges to destroye the.

\*Howe he gaue they frutes vnto the carpyller, and their labour vnto the gresshopper.

\*How he bet downe their bynepardes wyth hable stones, and their molberytrees with the frost.

\*How he smote their catel with hable stones, & their flockes wyth hote thunder boltes.

Howe he sent vpon them the furyousnesse of his wrathe, anger and displeasure: with trouble and fallynge in of euill angels.

\*When he made a way to his feare, full indignacion, & spared not their soules fro death, yea, & gaue their castel ouer to the pestilence.

\*When he smote all the first borne in Egypt, the most principall and myghtyest in the dwellynge of Ham.

**F** But as for his owne people, he led them forth lyke shepe, and carped them in the wylernes lyke a flocke.

He brought them out safely, & they shuld not feare, and ouerwhelmed their enemyes with the sea.

He caried them into the borders of hys Sanctuarie: euen into thys hyll, whiche he purchased wyth hys ryghte hande.

\*He dyd cast oute the heathen before the, caused theyr lande to be deuided among the for an heritage, & made tribes of Israell to dwell in their tentes.

For all this they reempted and displeased the most hye God, and kepte not his couenaunt.

But turned their backes, and fel as

wayne lyke their forefathers, fastynge asyde lyke a broken boowe.

And so they greued him with their hye places, and prouoked hym wyth theyr ymages.

When God heard this, he was wroth, and toke sore displeasure at Israell.

\*So that he forsoke the tabernacle in Silo, euen his habitacion wherein he dwelt amonge men.

\*He deliuereth their power into captyuite, and their gloire into the enemyes hande.

He gaue his people ouer into swerds, for he was wroth with his herptage.

The fyre consumed their pong men, and their maydens were not geuen to mariage.

Their priestes were slayne wyth the swerde, and there were no widdowes to make lamentacion.

So the Lorde awaked as one out of slepe, and lyke a gyaunte refreshed with wyne.

\*He smote his enemies in the hynder partes, & put the to a perpetual shame.

He refused the tabernacle of Ioseph, and chose not the trybe of Ephraim.

\*Neuerthelesse, he chose the trybe of Iuda, euen the hyll of Syon whyche he loued.

And there he buylded hys temple on hye, and layed the foundacyon of it lyke the grounde, that it myght perpetually endure.

\*He chose Dauid also hys seruaunt, and toke him away fro the shepe foldes.

As he was folowing the yowes great with ponge, he toke him, that he mighte fede Jacob his people, and Israell hys enherptauce.

So he fed them wyth a saythfull and true herte, and ruled them with all the diligence of his power.

## The Notes.

a. Of a forward generation, toke wrauth. Fil. c. Ephraim.

b. Although in Iosue the. xiii. Ephraim signifie but one tribe of the children of Israell: neuertheles for the most part in the prophetes, by Ephraim, are vnderstande the. x. tribes which were vnder Ieroboam. As it apereyth. Of. i. iiii. d. a. b. a. b.

c. By the table is vnderstande all kyndes of vittalles necessary for man: yet is it ofte taken for bread and water of the wisdom of the worde of God, As in the. xxiii. Psalme. b.

d. Anna, is called angelo fede, not that she and angelles vfe such fede: but because it came downe from

Psal. ciii. c.

Exo. viii. b.

Exo. viii. b.

Exo. viii. b.

Exo. viii. b.

Exo. ix. c.

Exo. ix. c.

Exo. ix. c.

Exo. xii. c.  
Psal. cxv. b.  
and. cxv. b.

Dent. xli. a  
Iosue. vi. c.  
and. xi.

# iii. of David Psal. lxxix. lxxx fol. xxv

from heauen, whiche is the dwellinge place of the angelles. And therefore do some reade here the breadye of the cloudes because it came from the cloudes. Some, the breadye of the myghtye, because it came from the almyghtye. Exod. xvi. d. Sapient. xvi. c. and Iohn. vi. d.

f. By the welthy or far, and by the chofe are signified the noble and myghtye princes and prelates, and all those that are most esteemed and honoured in this worlde. Psal. xxi. g. A the, for man, As in the psal. lvi. h. That is, he put them to death.

i. Some reade lyues. h. Ham for Egypte, because Appzaim of whom the Egyptians came, was the sonne of Ham. Genes. x. f.

i. That is to say to the lande of promyse, where his sanctuary and holy place was.

m. The Lorde awaketh when he overthoweth the wycked and setteth vp the godly.

n. Before in the. Psal. a

## The. lxxix. psalme.

The complayneth of the miserye done to Jerusalem by Antiochus, and desyeth the helpe of God agaynst him.

### A psalme of Asaph.



God, the \* heathen are fallen into thynne herp, sage: the holpe temple haue they despyled, and made Ierusalem an heape of stones.

\* The deed bodyes of thy seruantes haue they geuen vnto the foules of the ayre to be deuoured, and the flesh of thy sainctes vnto the bestes of the lande.

Their bloud haue they shed lyke water on euery syde of Ierusalem, & there was no man to burpe them.

\* We are become an open shame vnto oure enemyes, a verye scoone and derisyon vnto them that are rounde aboute vs.

Lorde, how longe wilt thou be angrye, shall thy gelously burne lyke fyre for euer.

\* Poure out thynne indignacion vpon the heathen that knowe the not, and vpon the kyngdomes that call not vpon thy name.

\* For they haue deuoured Iacob, & layed waste his dwellinge place.

\* Remember not our olde tymes, but haue mercy vpon vs, & that soone, for we are come to greate miserye.

Helpe vs, O God oure sauour, for thy glorye of thy name: O deliuer vs,

and for geue vs oure synnes for thy names sake.

\* Wherefore shall the heathen saye: C where is now their God?

Psal. 114. b

O let the vengeance of thy seruantes bloude that is shed, be openly shewed vpon the heathen in oure syght.

O lette the sorrowfull syghynge of the prisoners come before the, and accordynge vnto the power of thynne arme, preserve those that are appoynted to dye.

And for the blasphemye wherewith our neyghbours haue blasphemed the, rewarde them, O Lorde, seuen folde in to their bosome.

So we that be the people & shepe of thy pasture, shall geue the thanckes for euer, & wyl allwaye be thewynge forth thy prayse more and more.

### The notes.

a. God remembereth not our synnes, when he forgetteth them, and punisheth the not as they haue deserued, as he sayeth Ezechiel. xxi. f. and Psal. lxxix. d.

Remember not. ac.

b. Loke in Job. xl. a. and in Psal. lxxix.

Arms.

## The. lxxx. psalme.

The people of God committed to the handes of the wicked desyeth to be rydde out of their bondage, & sheweth the former benefites of God vnder a borrowed speache of a synner conferred to their presente miserye, to the comfortynge and strengthenynge of their hope.

\* To the chaunter, vpon b So. sanim, a psalme of Asaph.

Care O thou shepherde of Israel, thou that ledest Iacob lyke a flocke of shepe: shewe thy selfe, thou that syttest vpon the Cherubyns.

\* Before Ephraim, Benjamin, & Manasse: styre vp thy power, and come helpe vs.

Psalm. 114. a

Turne vs agayne, O God, shewe the lyght of thy countenance, and we shall be whole.

O Lorde God of hostes, how longe wilt thou be angrye ouer the prayer of thy people?

\* Thou haste fedde them with the bread of teares, yea thou haste geuen them plenteousnes of teares to drynke.

Psal. 114. b

Thou haste made vs a verye styffe

Id. 11.

vnto



# iii. Of Dauid Psalme lxxxi.

unto oure neyghbours, and oure enemies laugh vs to scoorne.

**B** Turne vs agayne, thou God of Hostes, shewe the lyght of thy countenance, and we shalbe whole.

Thou hast brought a vineparde out of Egypt, thou bydest cast out the heathen, and plante it.

Thou madest to lyme for it, & caused it to take roote, so that it fylled the land.

The hylls were couered wth the shadowe of it, and so were the stronge Cedre trees with the bowes therof.

She stretched out her brāches vnto the sea, & her bowes vnto the water.

Why hast thou then broken downe her hedge, that all they whiche go by, plucke of her grapes?

The wyld Beeste out of the wood hath roted it vp, and the bestes of the felde haue deuoured it.

**C** Turne the agayne, thou God of Hostes, loke downe from heauen, beholde and byset this vineparde.

Mainteigne it, that thy ryght hande hath planted, and the sonne whom thou madest so muche of for thy selfe.

**For why? it is bzent with fyre, and lyeth waste: let them perishe at the rebuke of thy wrath.**

Let thy hand be vpon the man of thy ryght hand, & vpon the man whom thou madest so much of for thyne owne selfe.

And so wyl not we go backe from the: Oh let vs lyue, & we shall call vpon thy name.

Turne vs agayne, O Lord God of Hostes, shewe the lyght of thy countenance, and we shalbe whole.

## The notes.

**To the chaunter.** **Solamist.** **Hand.** **The man of thy right hand.**  
**a.** Loke in the title of the. lxxxi. psalm.  
**b.** This is expressed in the title of the. xlv. psalm.  
**c.** Here is handeaken for authoritie, martellie, strength and ayde as in the. lxxxi. psalm.  
**d.** That is Christ, who after the manner of the speaking of the scripture, sitteth on y<sup>e</sup> right hand.

## The. lxxxi. psalme.

The exhorteth to serue and worshyp God constantly, & mentioneth his benefytes done vnto Israel: Then receyue he prayeth what aduersities they receaue for theyr stryunge lyght by God, and howe muche feare they myght haue hadde, if they had bene obedient vnto him.

**To the chaunter vpon the sixth, of Iaph.**

**S**ing meryly vnto god whiche is our strength, make a chauce full noyse vnto the God of Jacob.

Take the psalme, bringe hyther the tabret, the mery harpe and lute.

Blowe vp the trompettes in the new mone, vpon oure solempne feast daye.

\* for this is the ble in Israel, and a lawe of the God of Jacob.

This he ordered in Joseph for a testimony, when he came out of Egypt, and had hearde a straunge language.

Why he eased his shoulde from the burthen, and when his handes were deliuered from the pottes.

When thou calledst vpon me in trouble, \* I helped the, and hearde the, \* what tyme as the storme fell vpon the, \* I proued the also at the water of strife. **Selah.**

Hearce, O my people, for I assure the O Israel, yf thou wilt herke vnto me.

There shall no straunge God be in the, nether shalt thou worshyppe any other God.

\* I am the Lorde thy God, whiche brought the out of the lande of Egypt, & open thy mouth wyde, & I shall fyll it.

But my people wolde not heare my voyce, and Israel wolde not obey me.

\* So I gaue the by vnto their owne hertes lust, and lette them folowe their owne ymaginations.

O that my people wolde obeye me, for yf Israel wolde walke in my wayes.

I should soone put downe their enemies, and turne myne hande agaynst their aduersaries.

The haters of the Lorde shoulde mysse Israell, but their tyme shoulde endure for euer.

He should feede them with the finest wheate floure, and satisfye them with hony out of the stony rocke.

## The notes.

**a.** Of this loke in the title of the. lxxxi. psalm.  
**b.** Loke this before in the title of the. viii. psalm.  
**c.** This is a manner of speakinge amonge the Hebrewes, for that we say, Aske what thou wilt and I will geue it the. John. xiiii. b.

## The. lxxxi. psalme.

The monyeth Princes to endeauour them selues to rightuousnes, and accuseth the moost of them of iniquitie. He beseecheth God that he wyl vouchsafe to iudge the mayde by Christe, vnto whose inheritance he also prophesyeth that all the gentils shall fall.

**A psalme**

**A Psalme of Asaph.**

**G**od standeth in the congrega-  
cion of the a Goddes, and is a  
Judge among the Judges.

\* How longe will ye geue  
wroong iudgement, and accepte the per-  
sonnes of the vngodly? Selah.

Defende the pooze and fatherlesse;  
se that suche as be in nede and necessite  
haue tyght.

Delouer the outcaste and pooze, and  
saue him from the hand of the vngodly.

Neuerthelesse, they wyl not be let-  
ted & vnderstande, but walcke on styll  
in d darckenesse: therfoze must all the  
foundacions of the lande be moued.

I haue sayde: ye are Goddes, ye  
all are the chyldzen of the moost hyest.

But ye shall dye lyke men, and fall  
lyke one of the tyauntes.

O Arple, O God, and iudge thou the  
earth, for all heathen are thyne by en-  
heritaunce.

**The Notes.**

a. Kynges, Princes, & rulers, are in the scrip-  
ture called goddes, as here and Exodi. xxi. d.

b. That is ignorance. As Ephes. iiii. d.

c. Christ expounderh this in the. r. of John. f.

d. God praiseth, when he declareth his powet  
agaynst his enemyes. So that. Arise o God, is  
no more to saye, but step forth and shewe thy  
powet agaynst myn enemye to my deliuerance,  
as in the. iii. Psalm. d. by God & helpe me, &c.

**The lxxxiii. Psalme.**

The holy people complayneth that all the boyhettes  
aboute the hab. conspired to destroye them, and prayeth  
that they maye bitterly be consumed and wasted, eue as  
their olde enemyes were consumed and wasted.

**A songe and Psalme of Asaph.**

**I**elde not thy tonge, O God,  
kepe not still silēce, restryne  
not thy selfe, O God.

For lo, \* thyne enemyes  
make a mutmurpge, & they that hare  
the, lyst vp their heade.

They ymagyne craftely agaynst  
thy people, and take counsell agaynst  
thy secrete ones.

Come (saye they) let vs rote them  
out from amonge the people, that the  
name of Israell maye be put out of re-  
membraunce.

For they haue cast their heades to-  
gether with one consent, and are conse-  
derate agaynst the.

The tabernacles of the Edomites  
and Ismaelytes, the Moabytes and  
Bagarenes.

Gebal, Ammon, & Amalech: the phi-  
listines with them that dwell at Tyre.

Assur also is toynd vnto them, and  
helpe the chyldzen of Loth. \* Selah.

But do thou to them \* as vnto the  
Madianites, vnto Sissera, and vnto  
\* Jabin by the broke of Kyslon.

Which perished at Endor, and be-  
came as the donge of the earth.

\* Make their princes lyke Oreb, and  
zeb. Yea make all their princes lyke as  
zebea and Salmana.

Which saye: we wyl haue the hou-  
ses of God in possessyon.

O my God, make them lyke vnto a  
whele, & as \* the stuble before y wynde.

Lyke as a fyre that burneth by the  
wode, and as the flame that consumeth  
the mountaynes.

Persecute them euen so with thy tē-  
pest, and make them astrayed with thy  
storme.

Make their faces ashamed, o Lord,  
that they maye seke thy name.

Let them be confounded and vexed  
euer more and more: let them be put to  
shame and perishe.

That they may knowe that thou  
art alone, that thy name is the Lorde,  
and that thou only art the moost hyest  
ouer all the earth.

**The notes.**

a. Of this ye haue Psalm. iii. a.

**The lxxxiiii. Psalme.**

There is described the exceeding feare of Da-  
uid to come vnto the holy assemble, and the felicitye of  
them that come vnto it, and that praise God in it.

**Upon a Githith, a Psalme of the  
sonnes of Corah.**

**H**owe ampyable are thy  
dwellynges, p Lorde  
of hostes.

\* My soule hath a des-  
yre and lōginge for the  
courte of the Lorde, my  
\* hert & my flesh reioyse in p lūig god.

For the sparow hath founde her an  
house, and the swalowe a nest, where  
she may laye her ponge: euen thy aul-  
ters O Lorde of hostes, my kyng and  
my God.

O how blessed are they that dwell  
in thy house, they are allwaye praysing  
the. Selah.

Blessed are the men whose strength is  
in thee. Ps. lxxviii.



# iii. Of David Psalme lxxv lxxvi

is in the, in whose herte are thy wayes.  
Whiche goinge sheweth the bale of  
misery bise it for a well, and the poles  
are filled with water.

They go from strength to strength,  
and so the God of Goddes appeareth  
vnto them in Sion.

O Lorde God of Hostes, heare my  
prayer: hearken O God of Jacob.

Beholde O God oure defence, loke  
vpon the face of thyne anoynted.

For oure daye in thy court is better  
then a thousande.

I had rather be a doze keper in the  
house of my God, then to dwell in the  
tētes of the vngodly.

For the Lorde God is a lyght and  
defence, the Lorde wyll geue grace and  
worshippe, and no good thyng shall be  
withholde from them that lyue a godly  
lyfe.

O Lorde God of Hostes, blessed is  
the man that putteth his trust in the.

## The notes.

- a. Of this ye haue in the title of the. lxxi. psal.
- b. Where do dwellynge signyfy the congrega-  
tions of the faithfull people, as in Num. xxi.
- c. How godly are the notes of Jacob. sc. Wherby  
all tētes are signyfyed their dwellynge places. For  
at tyme they had none order thyng to dwell in.
- d. This is expounded in the. xx. psal. a.
- e. God loke vpon the face, when he heareth  
graciously and sheweth a token of beniuolence,  
as in Num. vi. d.

## The lxxv. psalme.

A prophete of the benygnite of Christ, and a prayer  
for his church: with a description of the felicitie wher-  
with all thynges shal be full, when it shall happen

To the chaunter, a psalme of  
the sonnes of Corah.



O Lord, thou barest a loue vnto  
thy lande, & dydest bringe a  
gayne & captiuite of Jacob.

Thou dydest forgiue the  
offence of thy people, and conuerdest all  
their synnes. Selah.

Thou tokest awaye all thy displea-  
sure, and turnedest thy selfe from thy  
wrathfull indignacion.

Turne vs then, O God oure Sa-  
uour, & let thyne anger cease fro vs.

Wylt thou be displeased at vs for  
euer? wilt thou stretch out thy wrath  
from one generacion to another?

Wylt thou not turne agayne and  
quicken vs, that thy people maye re-  
ioyse in the?

I wyl hearken what the Lord God  
wyl saye, for he shall speake peace  
vnto his people and to his sayntes,  
that they turne not them selues vnto  
folysheenes.

For his saluacion is nye them that  
feare hym, so that glory shall dwell in  
oure lande.

Mercy and truely are met together,  
rightuousnesse & peace kysse eche other.

Truely shall ryse out of the earth,  
and rightuousnesse shall loke downe  
from heauen.

And why? the Lorde shall shewe lo-  
uyng kyndnesse, and oure lande shall  
geue her encrease.

\* Rightuousnes shall go before him,  
and prepare the waye for his comynge.

## The notes.

- a. Loke the title of the. lxxi. psalme.
- b. Loke in the. lxxi. psalme. a.
- c. The Lord speareth, when he manifestly  
sheweth and evidently declarerh his wyl in the  
hertes of men, as ye may see by the wordes of Ma-  
theas. lxxi. Regum. xxi. c. Wylly speche vserh he  
noue, for he is a spirit, as Iohn. xxi.

## The lxxvi. psalme.

A prayer wherby he sheweth that he may lyue in-  
nocently, and then fortunately and in safetye from his  
enemys. He mencyoneth also the power and goodnes  
of God, that hath & shalbe moore abondantly shewed,  
both vnto hym and to other.

## A prayer of David.

Bow downe thyne eare, O  
Lorde, & heare me, for I am  
comfortles and pooze.

Kepe my soule, for I am  
holp: my God, helpe thy seruauit that  
putteth his trust in the.

Be mercifull vnto me, O Lorde, for  
I call dayly vpon the.

Comforte the soule of thy seruauit,  
for vnto the, O Lorde, do I lyfte vp my  
soule.

\* For thou Lorde art good and gra-  
cious, and of greates mercy vnto all the  
that call vpon the.

Geue care Lord vnto my prayer, and  
poundze my humble desyre.

In the tyme of my trouble I call  
vpon the, for thou hearest me.

\* Amonge the Goddes there is none  
lyke vnto the, O Lord, there is none  
that can do as thou doest.

All nacions whom thou hast made,  
shall come and worshippe before the,  
O Lorde, and shall glorifie thy name.

For thou art great, thou doest  
wonderous

Sirhites  
Dwellyn  
ges.

God of  
Jacob.  
Loke vpon  
the, &c.

psal. 32. a.

Dr. tye  
and fil  
litte,

To the  
chaun-  
ter, &c.

Cal  
mild

En. 34  
For. 14  
For. 14  
For. 14

For  
ston

# iiij. of David Psal. lxxviii. lxxviii. lxxviii.

rous thynges, thou art God alone.

Heade me in thy waye, o Lord, that I may walke in thy trueth: O let my heart delyte in fearynge thy name.

I thanke the, O Lord my God, and will prayse thy name for euer.

for great is thy mercy toward me, thou \* hast delyuered my soule fro the vndermost hell.

**C** O God the proude are rysen against me, and the congregacion of the mygh- tie seketh after my soule, and set not the before their eyes.

\* But thou, O Lord God, art full of compassyon, and mercy, lōge suffrynge, great in goodnes and trueth.

O turne the the vnto me, haue mer- cy vpon me: geue thy strength vnto thy seruaunt, and helpe the sonne of thyne handmayde.

Shewe some token vpo me for good, that they which hate me, maye se it, and be alhamed: because thou Lorde hast helped me, and comforted me.

The notes.

a. What, to cal or crye signifyeth in the scrip- ture, is sayde of god. fiii. d. and. i. Regum. vii. b. and psalm. xv.

b. What is extreme feare of god.

withell.

**C** The. lxxviii. psalme.

The prayeth the heuenty Jerusalem, that is, the con- gregation of the faythfull, vnto whiche he prophesieth that very many shall come of all nacions.

**C** A psalme and songe of the sonnes of Corah.

**E** t foudaciōs are vpo p holy hylls: p lord loueth the ga- tes of Sion more then al the dwellynges of Jacob.

Very excellent thynges are spoken of the thou b cyte of God. Selah.

I will thyncke vpon \* Rahab and Babylon, so that they shall know me.

Yea the Philistines also, and they of Tyre with the Mozyans. Lo there was he borne.

And of Sion it shalbe reported, that he was borne in her, eue the moost hyest which hath buylded her.

The Lord shall cause it to be prea- ched & written amonge the people, that he was borne there. Selah.

Therefore the dwellynge of all syn- ners and daunters is in the.

Denotes.

\* These gates signifye the congregacions of

the faythfull, as before in the psalm. c.

b. Goddes city, is his church, as in the psal. The citty of god.

c. Some vnderstand this of Salomon, bearing the figure of Christ.

He was borne there.

**C** The. lxxviii. psalme.

A heuenty complaine wherein he complayneth that he is oppressed, and euen all most deed, with extreme aduersity: that as it seemeth, as well of some greuous synners, as of persecucion of his enemies.

**C** A psalme and songe of the sonnes of Corah, to the chaunter vpon a Mahe- lath, for b affliction, an instruction of the man the Ezrahite.

**L**orde God my sauour, I crye daye and nyght before the: O let my prayer entre into thy pre- sence, enclyne thine eare vnto my cal- lyng.

For my soule is full of trouble, and my lyfe draweth nye vnto hell.

I am counted as one of them that go downe vnto the pytte, I am euen as a man that hath no strength.

Ire amonge the deed, lyke vnto the that lye in the graue, whiche be out of remembrance, and are cut a waye from thy hande.

Thou hast laped me in the lowest p- pytte, in the darknesse and in the depe.

Thyne indignacion lyeth harde vpo me, & thou bearest me wpth all thy blow- des. Selah.

Thou hast put a waye myne acquain- taunce farre fro me, and made me to be abhorred of them: I am so fast in pris- son, that I can not get forth.

My syght faileth for very trouble: Lord I call dayly vpon the, and stretch out myne handes vnto the.

\* Dost thou shewe wonders amōge the deed.

Can the Whisteyons rayse them bp agayne, that they maye prayse the.

Waye thy lounge kyndnes be shew- ed in the graue, or thy faythfulnesse in destruction.

\* May thy wonderous workes be knowne in the darke, or thy ryghteous- nes in the lande whete all thynges are forgotten.

Vnto the I crye, O Lord, and early commeth my prayer before the.

Lord, why puttest thou awaye my souler wherfore hydest thou thy face fro me.

Ed. iii.

C. lxx. 32.



# iii. Of Dauid Psalme lxxxix

My strength is gone for very sorow  
and misery with fearfulness do I bea-  
re thy burthens.

Thy wrathfull displeasure goeth  
ouer me, the feare of the oppresseth me.

They come rounde about me day-  
lye lyke water, and compasse me toge-  
ther on euery syde.

My louers and frendes hast thou  
put awaye from me, and turned awaye  
myne acquayntaunce.

The Notes.

- abelay* a. What this signifieth, is before sayd in the  
title of the. liii. psalme.  
*ictis.* b. Some read. As touchyng discafe. The gre-  
kes, to answer on syng.  
*emon.* c. Of that demb, which was one of the chiefe  
syngers, read. i. psalms. vi. and. xxi.  
*elay.* d. Luke. iii. psalm. a.

The lxxxix. psalme.

Delegantie and copposse declareth that the newe  
and everlastinge couenaunte whiche is made by Christ  
the sonne of Dauid betwixt God and the chosen, shall  
never be broken, and that vnder the figure of Dauid is  
his posterite. In the begynning of the psalme he extol-  
leth the goodnes of God, by whiche he vouchsafed to  
make a couenaunt with his saynctes.

In instruction of Ethan the Gzrabte.

**M**\* longe shall be allwaye of  
the lounge kyndnesse of the  
Lord, with my mouth wyl I  
euer be shewyng thy sayth-  
fulness fro one generacion to another.

For I haue sayde: mercy shall be set  
bp for euer, thy saythfulness shall thou  
stablysh in the heauens.

\* I haue made a couenaunt with my  
chosen, I haue sworne vnto Dauid my  
seruaunt.

\* Thy seide wyl I stablysh for euer,  
and set bp thy trone from one genera-  
cyon to another. *Selah.*

O Lord the \* very heauens shall  
praple thy woderous woekes, yea and  
thy saythfulness in the congregacyon  
of the saynctes.

For who is he amonge the cloudes  
that may be compared vnto the Lorde.

\* Yea what is he amonge the gods,  
des, that is lyke vnto the Lorde.

God is greatly to be feared in the  
councell of the saynctes, and to be had  
in reuerence of all them that are aboute  
hym.

O Lorde God of Hostes who is like  
vnto the in power, thy trueth is rounde  
about the.

\* Thou rulest y pryde of the sea, y stil-  
lest the waues ther of, when they aryde.

Thou breakest the proude, lyke  
one that is wounded, thou scatterest  
thyne enemyes abroade with thy might-  
ty arme.

The heauens are thyne, the earth  
is thyne: thou hast layed the founda-  
cion of the rounde worlde, and all that  
therin is.

Thou hast made the north and the  
south, Tabor and Hermon shall reioyce  
in thy name.

Thou hast a mightty arme, strong is  
thy hand, and hye is thy ryght hande.

Ryghtuousnes and equite is the ha-  
bytacion of thy seate, mercy and trueth  
go before thy face.

Blessed is the people, O Lord, that  
can reioyse in the, and walketh in the  
lyght of thy countenaunce.

Their delpte is in thy name: all the  
daye longe, and thorow thy ryghtuous-  
nesse they shall be exalted.

For y art the glozy of their strength,  
and thorow thy fauoure shalt thou lyft  
bp oure hornes.

\* The Lorde is oure defence, and the  
holy one of Israel is oure kynge.

Thou spakest somtyme in visyons  
vnto thy saynctes, and saydest: I haue  
layed helpe vpon one that is myghty,  
I haue exalted one chosen out of the  
people.

\* I haue founde Dauid my seruaunt,  
in my holy oyle haue I anoynted him.

My hande shall holde him fast, and  
myne arme shall strengthen him.

The enemye shall not ouercome  
him, and the sonne of wickednesse shall  
not hurt him.

I shall smyte downe his foes before  
his face, and plage the that hate hym.

My trueth also and my mercy shall  
be with him, and in my name shall his  
horne be exalted.

\* I wyl set his hande in the sea, and  
his ryght hande in the cloudes.

He shall call me: thou art my father,  
my God, & the strength of my saluacio.

And I wil make him my first borne,  
hyer then the kynges of the earth.

My mercy wyl I kepe for him for  
euermore, & my couenaunt shall stande  
fast with him.

His seide wil I make to endure for euer,  
yea & his trone as the dayes of heaue.

But

But if hys chyldren forsake my law,  
and walke not in my iudgemente.

\* If they breake myne ordinaunces,  
and kepe not my commaundementes.  
I wyll byset their offences with the  
rod, and they synnes with scourges.

Neuerthelesse, my louing kyndnesse  
wyll I not utterly take from him, nor  
suffre my trueth to fayle.

My couenaunte wyll I not breake,  
nor dysanulle the thyng that is gone  
oute of my lippes.

I haue sworne once by my holynesse,  
that I wyll not fayle Dauid.

Hys seide shal endure for euer, and his  
seate also lyke as the sunne before me.

He shall stande fast for euermore as  
the moone, and as the faythful witnesse  
in heauen, Selah.

But now thou forsakest and abhor-  
rest thyne anoynted, and art dyspleased  
at hym.

\* Thou haste turned backe the coue-  
naunte of thy seruaunte, and cast hys  
crowne to the grounde.

Thou hast ouerthrowne al his hed-  
ges, a broke downe hys strong holdes.

All they that goo by, spyle hym, he  
is become a rebuke vnto hys neygh-  
bours.

Thou settest by the ryghte hande of  
hys enemyes, and makest al his aduer-  
saries to reioyse.

Thou hast taken awaye the strength  
of his swerde, and geuest him not vyc-  
toyre in the battayle.

Thou hast put out hys gloyre, and  
cast his Throne downe to the grounde.

The daies of his yowthe hast thou shor-  
tened, and couered him with dishonour.  
Selah.

Loorde, howe longe wylt thou hyde  
thy selfe: for euer shall thy wraethe  
burne lyke fyre.

O remembre how shorte my tyme is,  
haste thou made all men for noughte.

\* What man is he that lyueth, and shal  
not se death.

May a man deliuer hys owne soule  
from the hande of hell. Selah.

\* Loorde, where are thy olde lounge  
kyndnesse, whiche thou swozest vnto  
Dauid in thy treuthe.

Remembre Loorde the rebuke that  
multitude of the people do vnto thy ser-

uauntes, and holme I haue bozne it in  
my bosome.

Wherewith thine enemyes blaspheme  
the, \* and sleaunders the footestepes of  
thyne anoynted.

Thankes be to the Loorde for euer  
more. Amen, Amen.

The Notes.

a. Take the tytle of the. iiii. psalme.

a. Take before in the psalme. lxxxix. c.

c. By the holy one of Israell, is alwaye signified  
Christe.

d. By the holy oyle is vnderstande the holy ghost  
the grace, mercede, and word of God; by whiche  
the soule is comforted and deliuered from payne  
to spirituall ioye. psalme. xlv. b. John. iii. d. and  
i. John. ii. d.

e. The man that is geuen ouer to wychednesse is  
called the sounne of wychednesse, as Judas is cal-  
led the sounne of perdition.

f. Here is borne taken for potter, glore and ma-  
teriall that be increased. As psal. cxli. b. cxli. b  
g. Here, to visit, is as muche as to punyssh, as in  
Exod. xx. a.

h. Take the thyrty psalme. a.

The fourthe treatyle.

The. xc. psalme.

The complacency of the vanitie of this present life,  
deliuereth the fauoure of God, that he wyll vouchsafe to  
prospere the thynges which he goeth aboute.

A praye of Moses the  
man of God.

Loorde thou arte oure refuge from  
one generacyon to another.

Before the mountaynes were  
broughte forth, or euer the earthe and  
the world were made, thou art God fro  
euerlastinge and world without ende.

Thou turnest man to destruction,  
Agayne, thou sayest: come agayne ye  
chyliden of a men.

\* For a thousand yeaeres in thy sight  
are but as yesterdape that is paste, and  
lyke as it were a nyghte watche.

As sone as thou scatrest them, they  
are euen as a shepe, and fade awaye for  
denye lyke the grasse.

\* In the moynynge it is grene and  
groweth vp, but in the euenynge it is  
cut downe and wythered.

For we consume awaye in thy dys-  
pleasure, and are afrayed at thy wrathe  
full indygnacyon.

Thou settest out mysdedes before the,  
and oure secrete synnes in the lyghte of  
thy countenaunce.

For when thou arte angrye, all oure  
dayes are gone, wee bypunge our yeaeres  
to an ende, as it were a tale that is tolde.

Id. b. The

Selah.

Hande.

Dole and

Holy oyle

The sounne

of wicked

nes.

Home.

To visit.

Selah.



The dayes of our age are all. score yeares and ten: and though men be so strong that they come to. iiii. score yeares, yet is the strength then but labour and sorrow: so soone passeth it away, and we are gone.

But who regardeth the power of thy wrath, thy fearful and terrible displeasure.

\* Teach vs to number our dayes, that we maye applye our hertes vnto wisdom.

**T**urne the agayne (O Lorde) at the last, & be gracious vnto thy seruantes. O satisfie vs with thy mercye, and that soone: so shall we reioyce and bee glad all the dayes of our lyfe.

Comforte vs agayne, now after the tyme that thou hast plagued vs, and for the yeares wherin we haue suffered aduersite.

Shewe thy seruantes thy worke, and they chyldezen thy glorie.

And the glorious maiestye of the Lorde our God bee vpon vs: O prosper thou the worke of our handes vpon vs, O prosper thou our hande worke.

The notes.

a. vnderstand to lyfe and welfare. Some thinke repentance.

b. The dayes of our age, for the dayes of our life.

The. xci. Psalm.

He declareth how safe and free from all euilles he is, which with a sure faith committeth hym selfe to God.

**W**ho so dwelleth vnder the defence of the most hyest, and abydeth vnder the shadowe of the almyghty.

He shall saye vnto the Lorde: O my hope, and my stronge holde, my God, in whome I will truste.

For he shall deliuer the from the snare of the hunter, and from the noyse of pestilence.

He shall couer the vnder his winges, that thou mayest be safe vnder his feathers: his faithfullnesse and truethe shall be thy shilde and buckler.

So that thou shalt not hebe to be as a trapped for anye bugges by nyghte, nor for the arrow that flyeth by day.

For the pestilence that creepeth in the darknesse, nor for the sicknesse that becometh in the noone daye.

A thousand shall fall besyde the, and

ten thousande at thy right hand, but it shall not come nye the.

Yea with thyn eyes shalt thou behold, and see the reward of the vngodly: for thou Lord art my hope, thou hast set thyn house of defence very hye.

There shall no euill happen vnto the, neyther shall anye plague come nye thy dwellinge.

\* For he shall geue his angels charge ouer the, to kepe the in all thy wayes.

They shall beare the in theyr handes that shall hurt not thy fote against a stone.

Thou shalt go vpon the Lion and Adder, the yonge Lyon and the dragon shalt thou treade vnder thy fete.

Because he hath sette his loue vpon me, I shall deliuer him: I shall defende hym, for he hath knowen my name.

\* When he calleth vpon me, I shall heare hym: yea I am with hym in his trouble, where out I will deliuer hym, and bringe hym to honour.

With longe lyfe will I satisfie hym, and shewe him my saluacion.

The notes.

a. This snare signifieth all noughty doctrine whether it be taken of the scripture euil expounded, or of the euil inuentions of men, as it is sayd before in the psalm. lxxi. c. and. c. xxi. o.

b. That is, he shall succour and defende the by his protection, and kepe the in safte. These bespeake the borrowed of the nature of an hen who with her winges and feathers, defendeth and saueh her chickens.

The. xcii. Psalm.

The sabboth daye is a meete and conuenient tyme to prayse the Lord, because there is then leasure to thinke of his benefites and to geue hym thanks therfore.

A Psalm of the songe for the sabboth daye.

**I**t is a good thing to geue thankes vnto the Lorde, & to synge prayes vnto thy name, O moste hyest.

To tell of thy louing kinde nesse earlye in the morninge, and of thy truethe in the night season.

Vpon an instruments of ten stringes, vpon the lute and with a songe vpon the harpe.

For thou Lorde hast made me glad thorow thy workes, and I will reioyce ouer the operacion of thy handes.

O Lord, how glorious are thy workes, thy thoughtes are very depe.

In a vnwyse manne will not knowe thys, and a foole will not vnderstande it. That

John: gaine ye childre, &c. The dayes

What

Plan

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B

That the vngodlye are grene as the  
grasse, and that all the workes of wy-  
kednes do flosythe, to be destroyed for  
euer.

But thou Lorde & moste hyest, aby-  
dest worlde without ende.

For lo, thyne enemyes, O Lorde, lo,  
thyne enemyes shal perishe, and all the  
workes of wyckednesse shal be scatted  
abroade.

But my horne shal bee exalted lyke  
the horne of an unicorn, and shal bee  
anointed wth freshe oyle.

C Myne eye also shal se his luste of  
myne enemyes, and mine eare shal heare  
hys desyre of the wycked that ryle bp  
agaynst me.

The ryghtuous shal flosyth lyke a  
palme tree, and growe lyke a Cedre of  
Libanus.

Such as be planted in the house of  
the Lorde, be frutesfull, plenteous and  
grene.

That they maye shew, how true the  
Lord my strength is, and that there is  
no vntightuousnesse in hym.

**The notes.**

a. An vnwise manne, is he that is vnfaithfull, an  
hypocrite, or one that mistrusteth God. Psal. xli. a  
Esa. xxxii. a.

b. In the scripture, an unicorn is alowed and  
played, as in the psalm. lxxviii. and somer tyme  
disprayed, as in the psalm. xxxi.

**The. cxliij. psalme.**

The psalmist the maiesty of God for the creation of  
the worlde, and ouerthrowinge of starfull and, myg-  
htie people.

3 The Lord is kynge, and hath put  
on gloriouse apparrell, the Lorde  
hath put on hys apparrell, and  
girded him selfe with strength: he hath  
made the rounde worlde so sure, that it  
can not be moued.

from that tyme forth hath thy seate  
bene prepared, thou art from euerlastig

4 \* The floudes aryle (O Lorde) the  
floudes lyfte bp thy nople, the flou-  
des lyft bp thy waues.

The waues of the sea are myghtye,  
and rage horrible: but yet the Lorde  
that dwelleth on hye, is myghtyer.

Thy testimonies, O Lorde, are very  
sure, holynesse becommeth thyne house  
for euer.

**The. cxliij. psalme.**

The psalmist for the iudgement of god agaynst the wyl-  
d and vntightuous of the innocent and agaynst the persones.

O Lorde God, to whome venge-  
saunce belongeth: thou God to  
whome vengeance belongeth,  
shewe thy selfe.

Arise thou iudge of the worlde and  
reward the proud after theyr deservyng  
Lorde howe longe shal the vngodly,  
howe longe shal the vngodly triumphe  
Howe longe shall all wycked doers  
speake so disdainfully, and make suche  
proude boastynges

They smyte downe thy people, O  
Lord, and trouble thyne heritage.

They murther the wyddowe and the  
stranger, & put the fatherlesse to deth.

And yet they saye: Tush, the Lord  
seeth not, the God of Jacob regardeth  
it not.

Take hede, ye vnwise amonge the  
people: O ye fooles, when wyl ye vnder  
stande

He that planted the eare, shall he not  
heare: he y made the eye, shall he not see

He that nureth the heathen, and  
teacheth a man knowledge, shall he not  
punish

\* The Lorde knoweth the thoughtes  
of men, that they are but vayne.

\* Blessed is the manne, whome thou  
learnest (O Lord) and teachest him in thy  
lawe.

That thou maist geue him patience  
in tyme of aduersite, vntyl the pytte be  
dygged bp for the vngodly.

For the Lord will not faple his peo-  
ple, neyther wyl he forsake his inheri-  
taunce.

And whyr iudgemente shal be turned  
againe vnto ryghtuousnesse, & al suche  
as be true of hert shal folow it.

Who ryleth bp with me agaynst the  
wycked: who taketh my parte agaynst  
the euell doers

If the Lord had not helped me, my  
soule had almost ben put to silence.

\* When I sayde: my soule hath slip-  
ped, thy mercye (O Lorde) helde me bp.

\* In the multitude of the sorowes  
I had in my heart, thy comfortes haue  
refreshed my soule.

wylt thou haue any thing to do with  
the scoole of wickednesse, wherchymagi-  
neth myschefe in the lawe

They gather them together agaynst  
the soule of the ryghtuous, & rounde the

Deut. 32.  
roma xii.  
Hebr. 1. 12

Psal. cxliij.

1. cor. xii. 3.

1. cor. 1. 4.

psal. cxliij.  
1. cor. xii. 3.  
1. cor. 1. 4.



# *lxxxiii.* of David      *Psalm.* *xcv.* *xcvi.* *xcvii.*

the innocent bloude.

But the Lord is my refuge, my God  
is the strength of my confidence.

He shal recompence them their wickednesse, and destroy them in their owne malice: yea, the Lord our God shal destroy them.

*The Notes.*

*Fatherles.* a. In the scriptur, they are called fatherlesse that are destitute of al thynges, and that haue no man to leane vnto, or any to care for them, *psalm.* *lx.*

*The. xcv. psalm.*

*An exhortation to the earnest praylinge of God.*

*Ephe. v. b.* **C**ome let vs praise the Lord, \* let vs heartely reioyce in the strength of our saluacion.

Let vs come before his presence with thankesgeuinge, and shewe oure selue glad in him with psalmes.

For the Lord is a greates God, and a great kinge aboue all goddes.

In his hande are all the corners of the earth, and the strength of the hylles is his also.

The sea is his, for he made it, and his handes prepared the drye lande.

O come, let vs worshype and bowe downe oure selues: Let vs knele before the Lord oure maker.

*psal. xliii.* **F**or he is oure God: and we are the \* people of his pasture, and the shepe of his handes.

To daye yf ye wyll heare his voyce, harden not youre heartes, as when ye prouoked in tyme of a temptation in the wyldernes.

Where youre fathers tempted me, proued me, and saue my woekes.

Al. peares longe was I greued wyth that generacio, and sayd: they euer erre in theyr heartes, they verely haue not knowen my wayes.

Therefore I sayde vnto them in my wrath, that they should not entre into my tesse.

*The Notes*

*Temptation.* a. This temptation, was at the water of strife wherof reade *Numeri. xxi.*

*The. xcvi. psalm.*

*The mouth all creatures to the prayse of God. A prophcy of the kingdome of Christ: of the increase thereof.*

*1. par. xvi. c.* **S**ynge vnto the Lord a newe songe, synge vnto the Lord al the whole earthe.

Synge vnto the Lord, and prayse his name, be tellynge of his saluacion

from day to daye.

Declare his honour among the heathen, and his wonders among al people

\* for the Lord is great, and can not worthele be praysed: he is more to be feared then all goddes.

As for al the goddes of the heathen, they be but Idoles, but it is the Lord that made the heauens.

Thankesgeuyng and worship are before hym, power and honoure are in his Sanctuarie.

Ascribe vnto the Lord (O ye kynnedes of the heathen) ascribe vnto the Lord worshippe and strength.

\* I scribe vnto the Lord the honour of his name, byng presentes, and come in to his court.

O worshippe the Lord in the beute of holynesse, let the whole yearth stande in awe of hym.

Tel it out among the heathen, that the Lord is kinge: and that it is he whiche hath made the round world so fast, that it canne not be moued, and how that he shal iudge the people rightuously.

Let the heauens reioyce, and let the earth be glad: let the sea make anoyse, yea and all that therein is.

Let the selde be ioyfull and all that is in it, let all the trees of the wod leape for ioye.

Before the Lord, for he commeth: for he commeth to iudge the earth: yea wyth ryghtuousnesse shall he iudge the world, and the people wyth his truthe.

*The. xcvii. psalm.*

*Where prophesyeth he also of Christ, in whom God wonderfully shewed his power vnto the saluation of his chosen, and to the ouerthrowinge of theyr enemyes and of wayne superstitions: vnto the knowynges of whom he also exhorteth.*

**T**he Lord is kynge, the earth may be glad therof: yea, the multitude of the fles may be gladd therfore.

Cloudes and darckenesse are round about him, righteounesse and iudgement are the habitation of his seate.

There goeth a fyre before hym, to burne by his enemyes on euery syde.

His lychtenynges geue shyn vnto the world, the earth seyth it, and is as trayed.

\* The hylles melt like waxe at the presence of the Lord of the whol earth.

*The*

# liij. of David Psal. xcviij. xcix. For xxx

\* The very heauens declare his righte-  
tuousnes, and al the people se his glory

\* Confounded be all they that wor-  
shype ymages, and delit in their Idols:  
worshype hym all ye goddes.

**S**ion heareth of it and reioysseth: yea,  
and all the <sup>a</sup> daughters of Iuda are  
glad because of thy iudgementes, **O**  
Lorde.

For thou Lorde arte the most hyest  
ouer all the earthe, thou art exalted far  
aboue all goddes.

**O**pe that loue the Lorde, se that ye  
hate the thyng which is euill: the Lorde  
preserueth the soules of his sanctes, he  
shall delpue them frome the hande of  
the vngodlye.

There is sprong by a lyght for the  
ryghtuous, and a ioyfull gladnesse for  
suche as be <sup>b</sup> true herted.

\* Reioyce therfore in the Lorde, ye  
ryghtuous: and geue thanks for a re-  
membraunce of his holynesse.

The notes.

a. That is townes and byllages.

b. What the true herted signifieth in <sup>h</sup> scripture,  
is sayde in the psalm. lxiij. b.

**The. xcviij. psalme.**

**The** here declareth the same that he dyd in the psalme  
next before, and in the. xvi.

**The. xcix. psalme.**

**S**prynge vnto the Lorde a newe  
songe, for he hath done marue-  
lous thynges.

With his owne ryghte hande and  
with <sup>a</sup> his holpe arme hath he gotten  
the victorie.

The Lorde hath declared his sauing  
helthe, and his ryghtuousnes hath he  
openlye shewed in the syghte of the  
heathen.

He hath remembred his mercy and  
truthe towards the house of Israell:  
so that al the endes of the world se the  
sayng health of oure God.

**S**hewe youre selues ioyfull vnto  
the Lorde all ye landes, synge, reioyse,  
and geue thanks.

\* Praise the Lorde vpon the harpe,  
sing to the harpe with a psalme of thankes  
and geuyng.

With trompettes also and shawmes:  
shewe youre selues ioyfull before the  
Lorde the kynge.

Let the sea make a noyse and al that

therin is, yea the whole worlde, and all  
that dwell therein.

Let the floudes clap theyr handes,  
and let al the hylls be ioyful together.

Before the Lorde, for he is come to  
iudge the earth.

Yea, with ryghtuousnes shall he iudge  
the world, & the people with equite.

The notes.

a. Christe is called the arme of God, because that  
in him are al thynges contained. <sup>1</sup> Cor. i. c.

The arme  
of God.

**The. xcix. psalme.**

**This** psalme declareth the goodnes and power of  
God for the benefytes and wonders done to Israell.

**The** Lorde is kynge, be the people  
neuer so vnpatient: he sytteth by  
on the Cherubins, be the earthe  
neuer so vnquiet.

The Lorde is great in Sion, and hye  
aboue all people.

Lette men geue thanks vnto thy  
great & wonderful name, for it is holpe.

The kinges power loueth iudgement,  
thou preparatest equyte, thou executest  
iudgement and rightuousnes in <sup>a</sup> Ja-  
cob.

**O** magnifie the Lorde our God, fall  
downe before his <sup>b</sup> fote stole, for he is  
holpe.

Moses and Aaron among his pres-  
tes, and Samuell amonge such as call  
vpon his name: these called vpon the  
Lorde, and he hearde them.

He spake vnto them out of the clou-  
de by lyght, for they kepte his testimo-  
nies, and the law that he gaue them.

Thou heardest them (**O** Lorde oure  
God) thou forgavest them **O** God, and  
punishedst their owne inuencions.

**O** magnifie the Lorde our God, and  
worshipe him vpon his holy hyl, for the  
Lorde our God is holy.

The notes.

a. What is signified by Jacob, se haue in <sup>h</sup> psalm. b. and. <sup>1</sup> p. a.

b. The fote stole was the mercye seate of God  
wherat he would be worshipped, as it appereth. <sup>1</sup> Cor. i. c.

Jacob.

fote stole.

**The. c. psalme.**

**This** psalme is the prayer of God in the holy assemble.

**The. psalme of prayse.**

**Be** ioyful in God (all ye landes)  
serue <sup>h</sup> Lorde with gladnes, come  
before his presence with ioye.

psal. c. b.

Be ye sure, that the Lorde he is God:  
It is he that hath made vs, and not  
we.



# iii. of David Psalme. c. ci. cii.

we our selves : we are but his people, & the shepe of his pasture.

Go your way into his gates then with thankesgeyunge, and into his courtes with prayse, be thankful vnto him, and speake good of his name.

For the Lord is gracious : his mercy is euerslastyng, and his truthe endureth from generation to generation.

## The. ci. Psalme.

The promise that he will execute the office of a godly and holy prince, that is to say, that he will both liue innocently, and also oppresse the cruel and announce the good.

## A psalme of David.

**M** \*long shall be of mercy and iudgemente, yea vnto the (O Lord) will I synge.

Let me haue vnderstandinge in the waye of Godlynesse, vntyl the tyme that thou come vnto me : and so shall I walke in my house with an innocent hearte.

I wil take no wycked thing in hand, I hate the synne of vnfaithfulnesse, it shall not cleue vnto me.

A frowarde herte shall departe from me, I wil not know a wycked personne.

Who so prouelye sleaundreth his neyghboure, hym will I destroy : who so hath a proud loke & an hie stomacke I maye not awaye with him.

Myne eyes shall loke for such as bee faithful in the lande, that they maye dwell with me : & who so leadech a godlye lyfe, shall be my seruante.

There shall no dysceatull personne dwell in my house, he that telleth lyes shall not tarpe in my syghte.

I shall soone destroye al the vngodlye of the lande, that all wycked doers maye bee roted oute of the cytie of the Lord.

## The notes.

A frowarde herte. A. That herte is frowarde that sayneth to loke the honour and wyl of god, and yet in dede sekerly nothyng les, as he sayeth prouerbe. vi. b.

## The. cii. Psalme.

A vehement bewaynyng of the myserie of the holpe people, in whiche they were almost oppressed with summe miserable iniuries of the borderers & people that dwelt nexte vnto them, at theys returne from Babylon, when they came to repayre the temple and cite of Iherusalem.

A prayer of the afflict, when he was in woo, and powred oute his complainthe befoze the Lord.

**H**eare my prayer, O Lord, & let my crying come vnto thee.

Hide not thy face from me in the tyme of my trouble, enclpne thyn eares vnto me when I call & heare me, and that right soone.

For my dayes are consumed awaye lyke smoke, and my bones are bzent vp as it were a fyre brande.

My hearte is smytten downe and wythered lyke grasse, so that I forget to eate my breade.

\* For the voyce of my gromyng, my bone will scarce cleue to my flesh.

I am become lyke a Delycane in the wyldernes, and lyke an oule in a broken wall.

I wake, and am euen as it were a sparowe syttinge alone vpon the house toppe.

Myne enemyes reuile me all the day longe, they laugh me to scozne, and are sworne together againste me.

I eate ashes with my bread, and mingle my dryncke with wepinge.

And that because of thyn indignacyon and wrath, for thou hast taken me vp, and cast me awaye.

My dayes are gone like a shadowe, and I am wythered lyke grasse.

But thou, O Lord, endurest for euer, and thy remembraunce thow out all generacions.

Tryse therfore and haue mercy vpon Sion, for it is tyme to haue mercy vpon her, yea, the tyme is come.

And whye thy seruantes haue a loue to her stones, and it pitieth them to se her in the duste.

The heathen shall feare thy name, O Lord, and all the kynges of the earth thy maiestie.

For the Lord shall buyde vp Sion, and shall appeare in his glory.

He turneth him vnto the prayer of the poore destitute, and despyseth not theyr desyre.

This shall be wytten for those that come after, that the people which shall be borne, may prayse the Lord.

For he loketh downe from his Sanctuary, out of the heauen doth the Lord beholde the earth.

That he may heare the mourninges of

of such as be in captiuitie, and deliuer  
the chylde of deathe.

That they maye preach the name of  
the Lorde in Zion, and his worship at  
Jerusalem

When the people are gathered toge-  
ther, and the kingdomes also to serue  
the Lorde.

He hath brought downe my strength  
in my iourney, and shortned my dayes.

Yet wyl I saye: O my God, take me  
not awaye in the myddest of myne age:  
as for thy yeares, they endure thoro-  
ute all generacions.

\* Thou Lorde in the begynnyng hast  
layed the foundation of the earthe, and  
heauens are thy workes of thy handes

\* They shal perishe, but thou shalt en-  
dure: they all shall waxe olde as both a  
garment, and as a vesture shalt thou  
chaunge them, & they shalbe chaunged.

But thou arte the same, and thy yea-  
res shall not fayle.

The chylde of thy seruantes shal  
continue, and their seide shal prospere  
in thy syghte.

The notes.

a. True prayer is an earnest and effectuous com-  
munication of the heart with God, and a diligent  
consideration of the thynges that wante in vs,  
concerning the seeking of hys glorie and doyng  
hys wyl, with a burning and feruente desyre of  
his spirit, that requirerth hi to repaie and amend  
that which wanteth in vs, psalm. b. a. pro. xv. d.  
euery godly wishe, is also a good prayer.

b. That is, any maner of fode.

c. Here do stones signifie the men vpon whome  
the church of God is edified and builde, as in  
i. Peter. ii. a. And ye as lyuynge stones, are made  
a spirituall house, &c.

d. God is counted to loke on and turne hym to  
whatsoeuer he approueth and alloweth, and to  
whatsoeuer he is pleased with all. Psal. ciii. b. a.  
Thou Lorde, lokest only on faith and truthe.

The. ciii. Psaline.

He prayeth the goodnes of God toward men, which  
both forsaeth them their synnes and aboundante  
discretely vnto them worldly goodes.

**R**aile the Lorde, O my soule,  
all that is within me prayse  
his holy name.

Prayse the Lorde O my soule,  
and forget not all his benefytes.

Which forgoeth al thy synnes, and  
healeth all thyne infirmities.

Which saueyth thy life from destruc-  
cion, and crowneyth the with mercy, and  
louynge kyndnesse.

Whiche satisfyeth thy desyre with  
good thynges, makinge the ponge and

lustre as an Egle.

\* The Lorde executeth rightuousnesse  
and iudgement, for all them that suffre  
wronge.

He shewed his mayes vnto Moyses,  
& his workes vnto his chylde of Israel.

The Lorde is full of compassion and  
mercy, a longe sufferinge, and of greates  
goodnesse.

He wyl not alwaye be chydnyng, ne-  
ther wyl he kepe his anger for euer.

He hath not dealt with vs after our  
synnes, nor rewarded vs accordinge to  
oure wyckednesse.

\* For loke how hys the heauen is in  
comparison of the earthe, so greates is  
hys mercy also toward them that feare  
hym.

Loke how wyde the east is from the  
weste, so farre hath he set oure synnes  
from vs.

Yea, lyke as a father pitieth his owne  
chylde, euen so is the Lorde mercifull  
vnto them that feare him.

For he knoweth wherof we be made,  
he remembreth that we are but dust.

That a man in his time is but as is  
grasse, & flourisheth as a floure of the felde.

For as soone as the wynde goeth o-  
uer it, it is gone, and the place thereof  
knoweth it no moze.

But the mercifull goodnesse of the  
Lorde endureth for euer and euer, vpon  
the that feare him, and his rightous-  
nesse vpon theyr childers chylde.

Suche as kepe his couenant, and  
thynke vpon his commaundementes to  
do them.

The Lorde hath prepared his seate  
in heauen, and his kingdome ruleth o-  
uer all.

O prayse the Lorde ye angels of his,  
ye that be myghty in strengthe, fulfyl-  
ling his commaundement that men may  
heare the voyce of his wordes.

O prayse the Lorde all ye his ho-  
stes, ye seruantes of his, that do his  
pleasure. O speake good of the Lorde al  
ye workes of his, in euery place of his  
dominion: prayse thou the Lorde, O my  
soule.

The notes.

a. The Lorde is longe sufferinge, whiche is more  
then patient, for he not onely suffereth, but also  
discretely vengeance, desiring the amendemente  
of the synner, louing better to pardone & forgue,  
then to punishe. Rom. ii. a. & other despised thou  
thy

B  
erob. 34. a.  
Psal. 86. c.  
Act. xxv. d.

psal. lvi. b.

psal. 78. b.

Long suffe-  
ringe.



# liij. of David Psalme, ciii.

the riches of hys goodnes, patience and longe  
suffraunce. &c.

**The. ciii. Psalme.**

**The** prayseth God for the creation of all thynges, &  
for his godly gouernance therof.

psal. ciii. a.

**R**apsee the Lorde O my soule: O  
Lorde my God, thou arte become  
exceedinge glorious, thou arte  
clothed with maiestie and honoure.

Thou deckest thy selfe with lyghte,  
as it were with a garmente, thou spee-  
dest out the heauen lyke a curtayne.

Thou voltest it aboue with waters,  
thou makest the cloudes thy charet, and  
goest vpon the wynges of the wynde.

Job. i. b.

\* Thou makest thine angels spirites,  
and thy ministers flammes of fyre.

Thou hast layed the earthe vpon her  
foundation, that it neuer moueth at a  
ny tyme.

Thou couerest it wpth the depe lyke  
as with a garmente, so that the waters  
stande aboue the hylls.

psal. ciii. c.

\* But at thy rebuke they fle, at the  
voyce of thy thunder they are astrayed.

(Then are the hilles sene alofte, and  
the valleyes beneth in their place which  
thou hast appoynted for them.)

Job xvi. c.  
and. 38. a.  
Ier. v. c.

\* Thou hast set them their boundes,  
which they may not passe, & they turne  
not agayne to couer the earthe.

Thou causest the welles to sprynge  
vp amonge the valleyes, and the waters  
to run among the hylls.

That all beastes of the felde maye  
haue dryncke, and that the wilde asses  
may quench their thyrste.

Above vpon the hilles haue the fou-  
les of the ayre theyr habitacion, & singe  
amonge the bzaunches.

Thou watrest the hilles from aboue,  
the earth is filled with the frutes of thy  
worckes.

Thou byngest for the grasse for the  
catell, and grene herbes for the seruice  
of menne.

Gene. i. v.

\* Thou bringest fode out of the earth:  
wyne to make glad the hert of man, oile  
to make him a chearfull countenaunce  
and bread to strength mans herte.

The trees of the Lorde are full of  
sappe, euen the trees of Libanus which  
he hath planted.

There make the byrdes their nestes,  
and the fyre hylls are a dwellinge for  
the stoocke.

The hilles are a refuge for the wilde  
goates, and so are the stonye rocks for  
the conyes.

Thou hast appoynted & moone for  
certayne seasons, the Sunne knoweth  
hys goinge downe.

Thou makest darknesse, that it may be  
night, wherein al the beastes of the forest  
do moue.

Yea, and the yonge lions which coate  
after their pray, and seke then meate of  
God. But when the sunne aryseth, they  
get them awaye together, and lye them  
downe in their denues.

\* Then goeth nra forth to his worcke,  
and to tyl his land vntyl the eueninge.

\* O Lorde, how manifolde are thy  
worckes, right wisely hast thou made them  
all: yea, the earthe is full of thy riches.

So is this great and wyde sea also,  
wherewith are thinges creeping innume-  
rable, both small and greate beastes.

There go the shippes ouer, and ther  
is & \* Leuiathan, whome thou hast  
made, to take his pastime therin.

\* They waite all vpon the, that thou  
mayest geue them meate in due season.

When thou guesst it them, they ga-  
ther it: when thou openest thyne hande,  
they are fylled with good.

But when thou hydest thy face, they  
are sorowfull: if thou takest away their  
brythe, they dye, and are turned agayne  
to their dust.

Agayne, when thou lettest thy bryth  
goe forth, they are made, and so thou  
renuest the face of the earthe.

The glorious maiesty of the Lorde  
endureth for euer, and the Lord cre-  
seth in his worckes.

The yearth trembleth at & loke of hi,  
he doth but touch & hilles & they smoke.

I will synge vnto the Lord as long  
as I lyue, I will prayse my God while  
I haue my beinge.

O that my wordes myghte please  
him, for my love is in the Lorde.

As for sinners, they shalbe consumed  
out of the earthe, and the vngodly shal  
come to an ende: but \* prayse thou the  
Lorde, O my soule.

Prayse the everlastinge.

The notes.

a. That is, that grow of them selves, and are not  
grafted of men.

b. Of this ye haue in Job. xl. d.

The tree  
of Libanus  
is called

# liii. of David Psalme. cv. Fol. xxxiii.

*What is signified by the reioysing of the Lord  
is sayed Psal. xlv. b.*

**The. cv. psalme.**

*Demoueth to prayse God in the holy assemble at  
the Arke of the witness and recyeth hys benefytes done  
to the holy people.*

**O**\* Geue thanks vnto the Lord,  
and call vpon his name: tell the  
people what thynges he hath done.

¶ Let your songes be of him, prayse  
hym, and let your talkynge be of al his  
wonderous worckes.

Geue his holy name a good repozte,  
let their hertes reioyse & seke the Lord.

Seke the Lord, and his strengthe,  
seke his face euermore.

Remembze the maruelous worckes  
that he hath done, his wonders and the  
iudgementes of his mouthe.

O ye seide of Abraham hys seruaunt,  
ye chylzen of Jacob his chosen.

He is the Lord oure God, whose pu-  
nyshmentes are thowow out al the world.

He is alwaye mynde full of his coue-  
naunte, and promysse that he made to a  
thousande generacions.

\* Yea, the couenaunte th at he made  
with Abraham, and the ooth & he sware  
vnto Isaac.

And appoynted the same vnto\* a Ja-  
cob for a law, and to Israel for an euer-  
lastynge testamente.

Sayinge: vnto the wyll I geue the  
lande of Canaan, & lot of your heritage

When there was yet but a fewe of  
them, and they straungers therein.

What tyme as they wente from one  
nacion to another, from one kyngedome  
to another.

He suffred no man to hurte them, but  
reproued euē kynges for their sakes.

Touche not myne anoynted, do my  
prophetes no harme.

Howeuer he called for a dath vpon  
the lande, and destroyed: al the pro-  
uision of breade.

\* But he had sent a man before them,  
euen Joseph whiche was solde to be a  
bonde seruaunte.

They hurted his sete in the stockes  
the yron pearced his herte.

Vntill the tyme that hys worde  
came, and tyl the worde of the Lord had  
tryed hym.

Then sent the kyng and caused hym  
to be deliuered, the prynee of the peo-

ple had let him go.

He made him Lord of his house, and  
ruler of all his substaunce.

That he myght enfourme hys pry-  
nces after his wyll, and teache his Se-  
natours wysedome.

Israel also came into Egypte, & Ja-  
cob was a straüger in the lade of Ham.

But he increased his people excea-  
dynglye, and made them stronger then  
theit enemyes.

Whose hert turned, so that they ha-  
ted his people, and dealte vntuly with  
his seruauntes.

\* Then sente he Moses his seruaute.  
and Aaron, whome he had chosen.

These did his tokens amonge them,  
and wonders in the lande of Ham.

\* He sente darcknesse and it was  
darke, for they were not obedyent vnto  
hys worde.

\* He turned their waters into bloude,  
and flewe theit fysh.

\* Theit lande broughte forth frog-  
ges, yea, euen in their kynges chābers.

\* He spake the worde, and there came  
all maner of flies and lyce in all theyz  
quarters.

\* He gaue them hayle stones for raine,  
flammes of fyze in their lande.

He smote their vineyardes and fygge  
trees, and destroyed the trees that were  
in their coastes.

\* He spake the worde, & there were  
grefhoppers and catzpyllers innume-  
rable.

These ate vpon all the grasse in theyz  
lande, and deuoured thei frutes of the  
grounde.

\* He smote all the fyrste bozne in the  
lande, euen the chiefe of all thei sub-  
staunce.

He broughte them forth with syluer  
and golde, there was not one feble per-  
sone amonge thei trybes.

Egypte was glad of thei departige,  
for they were afrayed of them.

\* He spred out a cloud to be a couerig,  
& fyze to geue lyght in the night ceason.

\* At thei desyre, there came quailles,  
& he fylled them with the bread of heauen.

\* He opened the rocke of stone, & the  
waters flowed out: so that riuers ranne  
in the wyldernes.

For why he remembred his holy pro-

me.

Exo. iii. 4. b  
Act. vii. 9

Exo. i. 9.

Exo. vii. 6.  
Psal. 68. c.

Exo. viii. 6

Exo. viii. 10

Exo. ix. 8

Exo. x. 12  
Sap. xvi. 10  
Joel. i. 4

Ex. ii. 12. 9  
Psal. 135. b  
Sap. 18. c.

D

Exo. xiii. 10

Exo. xiii. 10

Exo. xvi. c.

Exo. xvii. 6  
Rum. ix. 10



# iii. of David. Psalm. cxi.

mes' whiche he had made vnto Abrahā  
hys seruante.

Thus he brought forth his people  
with ioye, and his chosen w<sup>th</sup> gladnesse.

And gaue them the lādes of p<sup>er</sup> sea:  
then, where they toke the labours of the  
people in possession.

That they myght kepe his statutes,  
and obserue his lawes. Praise the e-  
uerlastyng.

To cal of  
a dearth.

All proui-  
sion.

Durt his  
fete.

**The notes.**  
a. God calleth for a dearth, when he causeth  
deathe. This is a kynde of speache applyed vnto  
them that haue thynges at commaundement, in  
such maner p<sup>er</sup> they nede but to cal for it, & haue it.  
b. That is all diraple. For so signifieth deade  
here, and in many other places of scripture. As  
Genes. xlv. a. xxxvii. f. xxxix. a.  
c. By the buryng of hys fete in the flockes, is  
meante his imprisonment. Whereof is spoken.  
Genes. xxxix. d. By the Iron, pearcyng his herte,  
is signified his great griefes, sorowes & careful-  
nes of mynde, whiche are often signified by p<sup>er</sup>,  
as after in the psalm. cxii. b. Fast bounde in  
miserye and Iron.

## The. cxi. psalme.

The people of God, sparkles abroade for their offi-  
ces in byuers and straunge countreys, exhoite them  
to praise the goodnes of God, whiche is euer ready  
for them that feake hym: And do also recyte the synes of  
theyr elders and fathers: and agayne, the benefytes  
of God, whiche he shewed them, bothe in the wyldernes  
and after in the lande of Canaan.

Praise the euerlastyng.

**A** Gene\* thanckes vnto the Lorde,  
for he is gracious, and his me-  
cy endur eth for euer.

Who can expresse the noble actes of  
the Lorde, or shewe forth al his prayse.  
Blessed are they that alwaye kepe  
iudgement, and do ryghteousnes.

Remembre vs, O Lorde, accordyng  
to the fauoure that thou bearest vnto  
thy people: O byset vs with thy sa-  
uynge healthe.

That we myghte se the pleasure of  
thy chosen, that we might reioyse in the  
gladnesse of thy people, and geue than-  
kes with a thyne enherptauce.

We haue synned with oure fathers,  
we haue done amysse, we haue dealte  
wykedlye.

Oure fathers regarded not thy wō-  
ders in Egypte, they kepe not thy great  
goodnesse in remembraunce: but were  
disobedient at the sea, euē at p<sup>er</sup> read sea.

**B** Neuertheles, he helped them for his  
names sake, that he myght make hys  
power to be knowen.

\* He rebuked the read sea, and it was  
dried vp: so he led them thowow the depe

as in a wyldernes.

Thus he saued them from p<sup>er</sup> hande  
of the hater, and deliuered the from the  
hande of the enemye.

\* As for those that troubled the the  
waters ouerwhelmed them, there was  
not one of them left.

\* Then beleued they in his word, and en-  
fange prayse vnto hym.

But within a whyle they forgat hys  
wozkes, and woulde not abyde hys  
counsell.

Alasse came vpō them in the wilder-  
nesse, so p<sup>er</sup> they tēpted God in p<sup>er</sup> deserte.

Yet he gaue them their desyre, & sent  
them ymoughe at their wylls.

They angred Moses in the tentes,  
and Aaron the sapiente of the Lorde.

\* So the earthe opened & swallowed  
vp Dathan, and couered the congrega-  
cion of Abiram.

The fyre was kindled in their com-  
panye, the flame brent vp the vngodly.

\* They made a calfe in Horeb, and  
worshipped the molten ymage.

Thus they turned their b<sup>er</sup> glouze in to  
symilitude of a calfe, that eateth haye.

They forgat God their Sauoure,  
whiche had done so greate thynges in  
Egypte.

Wonderous wozkes in the lande of  
Ham, and fearful thiges in p<sup>er</sup> read sea.

So he sayde he woulde haue destroy-  
ed them, had not Moses his chosen stād  
before hym in p<sup>er</sup> gappe: to turne awaye  
his wrathful indignacion, lest he should  
destroye them.

\* Yea they thought scozne of p<sup>er</sup> plea-  
saunte lande, and gaue no credence vn-  
to his worde.

But murmured in their tentes, & her-  
kened not vnto the voyce of the Lorde.

Then lifte he vp his hande agāst the,  
to ouerthrowe them in the wyldernes.

To cast out their sede among the naci-  
ons, and to scatter them in the landes.

\* They loyned the felues vnto Baal  
peor, and ate the offeriges of the deade.

Thus they prouoked him vnto an-  
ger with their owne intencions, and the  
plage was greate amonge them.

\* Then rode vp whinches and ex-  
cuted iustyce, and so the plague ceased.

And p<sup>er</sup> was coucted vnto him for righ-  
teousnes, among all posterity for euermore.

They

1. par. xvi. b  
Psalm. cx. a.  
1. par. 4. f  
Jud. xii. c.  
Ezra. xii. a.

psa. cxiii. a

# o. of Dauid Psalme. cxi. cxii. Jo. xxxiii.

\* They angered him also at the waters of strepe so that Moses was punished for their sakes.

Because they prouoked his spirite, and he tolde them playnly in his lippes.

Neither destoyed they the heathen,

\* as the Lorde commaunded them.

But were mengled amonge the heathen, and lerned their workes.

In so muche that they worshipped their ymages, whiche turned to theyr owne decaye.

\* Yea they offered their sonnes & their daughters vnto deuels.

\* And shed the innocēte bloude of their sonnes and of their daughters, whome they offered vnto the ymages of Canaan, so the lande was despyled with bloude.

Thus were they stayned with theyr owne workes, and wente a whozyng with their owne inuencions.

Therefore was the wrath of the Lorde kyndled against his people, in so much that he abhorred his owne enheritaunce.

And gaue them ouer in to the hande of the heathen, and they that hated them, were lordes ouer them.

6 Their enemyes oppressed them, and had them in subteccion.

Many a tyme dyd he deliuer them, but they prouoked him with their owne inuencions, and were broughte downe for their wyckednesse.

Nevertheless when he sawe their aduersyte, he herde their complaynte.

He thoughte vpon his couenaunte, and \* pytied them, accordyng vnto the multitude of his mercyes.

Yea, he made all those that had leade them awaye captiue, to pytie them.

Deliver vs, O Lorde our God, and gather vs from amonge the heathen: that we maye geue thanckes to thy holy name, & make our boast of thy praise.

\* Blessed be the Lord God of Israel from euerlastyng and worlde without ende, & let all people saye: Amen, Amen. Praise the euerlastyng,

## The Notes.

a. The Christen, whose herte the holy Ghost possideth, are the lordes enheritaunce, who gouerneth them by the verue of his word, after his will and pleasure.

b. That is God, who was their glorie.

c. That is Egypte, as before in the psalme. Ham. lxxviii. e.

## The fyfth treatyse.

### The cxii. psalme.

The sheweth that all euils and aduersities are both sente and taken awaye of God.

**D** Geue \* thanckes vnto the Lorde, for he is gracious, and his mercy endureth for euer.

Let them geue thanckes whom the Lorde hath redeemed, & deliuered from the hande of the enemye.

And gather them out of the landes, from the East, from the West, from the North and from the South.

They wente astraye in the wyldernes in an vntrouen waye, and founde no cytie to dwel in.

Hongrye and thirstye, and their soule faynted in them.

So they cryed vnto the Lorde in their trouble, and he deliuered them from their dystresse.

He led them forth by the right waye, that they myghte go to the cytie where they dwelte.

That men woulde prayse the goodnesse of the Lorde, and the wondrous that he doth for the chyldren of men.

\* for he satisfied the emptie soule, and fylled the hongrye soule with good.

Suche as sat in darcknesse and in the shadowe of death, beyng faste bounde in myserye and prison.

Because they were not obediēte to the commaundementes of God, but lightly regarded the counsell of the most hygh.

Their herte was vexed w<sup>th</sup> labour, they fell downe, and there was none to helpe them.

So they cryed vnto the Lorde in their trouble, and he deliuered them out of their dystresse.

He broughte them out of darcknesse and out of the shadowe of death, and brake their bondes in sonder.

That men woulde prayse the goodnesse of the Lorde, and the wondrous that he doth for the chyldren of men.

for he hath broken the gates of brass, and smytten the barres of yron in sonder.

For the men were plagued for their offence, and because of their wickednesse.

Ge. ii.

They



# v. Of David. Psalm. cxvii. cxviii.

**C** Their soule abhorred all maner of meate, they were euen harde at deathes doze.

So they cried vnto the Lord in their trouble, and he deliuered them oute of their dystresse.

mat. viii. a

\* He sente his word and healed them, and saued them from destruction.

That men would prayse the goodnesse of the Lord, and the wonders that he doeth for the chyldren of men.

Heb. xiii. b  
Eccl. i. a  
Actum. x. a  
Rom. xii. a  
Phil. iiii. b

\* That they woulde offre vnto hym the sacrifice of thankesgeyunge, & tel out his workes with gladnesse.

They that go downe to sea in shypes, & occupie their busynesse in greate waters.

These men se the workes of the Lord, and his wonders in the deape.

Jonas. i. b

\* For at his worde, the storme wynde ariseth, and lyfteth vp the waues therof.

They are carryed vp to the heauen, and downe agayne to the deape, theyr soule melteth awaye in the trouble.

They rele to and fro, they stagger lyke a droncken man, and are at theyr wyttes ende.

So they crye vnto the Lord in their trouble, and he deliuereth them oute of their dystresse.

Mat. viii. c

\* He maketh the storme to cease, so that the waues are still.

Then are they glade because they be at rest, and so he byngeth the vnto the haueu where they woulde be.

**D** That men would prayse the goodnes of the Lord, and the wonders that he doeth for the chyldren of men.

That they woulde exalte hym in the congregacion of the people, and loue hym in the seate of the elders.

mat. xvii. a

\* Whiche turneth the floudes into drye lade, & dryeth vp the water sprynges.

A frutefull lande maketh he barren, for the wyckednesse of them that dwell therein.

Agayne, he maketh the wyldernes a standynge water, and water sprynges of a drye grounde.

There he setteth the hongrye, that they maye buyde the a citty to dwell in.

That they maye sowe their grounde, plante vineyardes, to yelde them frutes of increafe.

He blesseth them, so that they mul-

tiplie exceedingly, & suffere not theyr catel to decrease.

When they are minished and brought lowe throughe oppression, throughe anye plage or trouble.

Though he suffer them to be swell intreated throughe tyrantes, or led them wader out of the waye in the wyldernes.

Yet helpeth he the poore out of myserye (at the lasse) and maketh hym an householde lyke a flocke of shepe.

The ryghteous wyll confesse thyngs and reioyce, the mowthe of all wyckednesse shall be stopped.

Who so is wise, and pondereth these thynges well, shall vnderstande the loyunge byndnesse of the Lord.

The Notes.

a. That is to saye towards Arabia, which is in the South partes from Jerusalem where David was when he wrote this psalme.

b. What is meane hereby, se shall fynde in the psalm. xv. b. and Job. xliii. b.

c. Like the psalm. cv. b.

d. By the gates and battes, are vnderstande all instruments of helpe for war. Which (howe manye as stronge so euer they be) profyte nothinge agaynste the Lord. A lyke maner of speech vnderstande the gates of hell, for the strengthe and powers of them that be in hell. See Job. xvi. c. The gates of hell shall not preuaile. et.

e. What is here signified by the wyldernes, is shewed in Esay. xxxv. a.

f. That is, he maketh them to cease.

The cxviii. psalme.

He sheweth that he feruently desyreth to praise God, and receyvethe the noblenesse of his kyngdome, and in hym as in a shadowe, the shadowe of his kyngdome.

A longe of a psalme of David.

**D** \* God, my herte is ready to synge, I wyl geue prayse.

I wake, & my gloze, awake lute and harpe, I my selfe wil awake right earlye.

I wyl geue thanckes vnto the, O Lord, amonge the people, I wyl synge prayse vnto the amonge the heathen.

For the greatnesse of thy mercye is higher then the heauens, & thy faythfulnesse reacheth vnto the cloudes.

\* Set vp thy selfe, O God, aboue the heauens, & thy gloze aboue all the earth.

\* That thy beloued may be deliuered: helpe the in thy right hande & heare me. God hath spoken in his Sanctuarie, whiche thyng reioyceth me.

I wyl deuyde Sichem, and meate oute the valley of Suchoth.

\* Gilead is myne, Danalles is myne, Ephraim

# of Dauid Psalme. .cix. Jo. xxxv.

Ephraim is the strengthe of my heade,  
Juda is my captayne.

Moab is my washyotte, ouer Edom  
wyl I stretche oute my shoe, Philistea  
shall be glad of me.

Who wyl leade me in to the stronge  
citty: Who wyl bypunge me into Edom:  
shalte not thou do it (O God) whyche  
haste cast vs oute: thou God, that wen-  
test not for the with oure hostes.

O be thou oure helpe in trouble, for  
hayne is the helpe of man.

Thow god we shal do great actes,  
for it is he that shal treade downe out  
enemys.

## The .cix. psalme.

Stapnif Does and other flatterers of Dauid, which  
with thys lye prouoked hym agaynst Dauid: And vnder  
the shadowe of them agaynste Judas: and al such as  
after that maner trouble the sonnes of God: Then be-  
wyleth he hys mylde, and prayeth for helpe.

To the chaunter, a psalme of Dauid.

**H**olde not thy tonge, O God  
of my prayse.

For the mouthe of the vn-  
godlye, yea, and the mouth of  
the discreatfull is opened vpon me, and  
speake agaynst me with false tonges,

They compasse me aboute with wor-  
des of hatred, and syghte agaynst me  
withoute a cause.

For the loue that I had vnto them,  
they take nowe my contrarie parte, but  
I geue my selfe vnto prayer.

Thus they rewarde me euell for good,  
and hatred for my good wyl.

\* Set an vngodlye man to be ruler  
ouer him, and \* let Satan stande at his  
syghte hande.

When sentence is geuen vpon hym,  
let hym be cōdemned, and let his pray-  
er be turned in to synne.

\* Let his dayes be fewe, & his byshop-  
ricke let another take.

\* Let his chyldren be fatherlesse, and  
his wyfe a wydowe.

Let his chyldren be vagaboundes,  
and beg their bred: let them seke it, as  
they that be destroyed.

Let the extorcioner cosume al that  
he hath, and let straungers spyle hys  
laboure.

Let there be no man to petye, nor to  
haue compassion vpon his fatherlesse  
chyldren.

Let his ende be destruccion, and in  
the nexte generacion let his name be  
cleane put oute.

Let the wyckednesse of his fathers  
be had in remembraunce in the syghte  
of the Lorde, and let not the synne of his  
mother be done awayne.

Let them alwaye be before y Lord;  
but as for y memorial of them selues,  
let it petye from out of the earthe.

And that because hys mynde was  
not to do good, but persecuted the poore  
helplesse, and him y was vexed at the  
herte, to slaye him.

His delyre was in cursynge, & ther-  
fore shall it happen vnto him: he loued  
not blessinge; and that shall be farre  
from him.

He clothed him selfe with cursynge  
like as with a rayment: yea, it wente in  
to his bowels like water, & lyke oyle in  
to hys bones.

Let it be vnto him as the cloke that  
he hath vpon hym, and as the gyrdle  
that he is gyrded with all.

Let it thus happen from the Lorde  
vnto myne enemys, and to those that  
speake euell agaynst me soule.

But deale thou with me, O Lorde  
God, accordynge vnto thy name, for  
swete is thy mercye.

O deliuer me, for I am helplesse and  
poore, & my herte is wounded within me.

I go hence lyke the shadowe y depar-  
teth, and am dyspyen awaye as y grefe  
hoppers.

My knees are weake thow wylfasting  
my flesch is dyped vp for wate of fatnesse,

I am become a rebuke vnto them,  
they loke vpon me & shake their heades.

Helpe me, O Lord my God, oh saue  
me for thy mercyes sake.

That they maye know, howe y this  
is thy hande, and y thou haste done it.

Thoughe they curse, yet blesse thou:  
and let them be confounded, that tyle vp  
agaynst me, but let thy seruaute reioyce.

Let myne aduersaries be clothed in  
their owne shame, as with a cloake.

As for me, I wyl geue thanckes vn-  
to the Lorde with my mouthe, & prayse  
hym amonge the multitude.

\* For he standeth at the right hande  
of the poore, to saue hym from such as  
condempne hys soule.



# v. Of Dauid. Psalm. cx. cxl. cxli.

The Notes.

To the chaunter.  
Let hys chyldren be fatherlesse.

Fastpunge  
De standeth, &c.

a. Take in the title of the. lxxxv. psalme.  
b. The wordes that in the prophetes are spoken after the maner of despayninge or prayinge: ought often to be vnderstande as prophesies, that shall in dede come to passe. As let hys chyldren be vabandouned, for his chyldren shal be vabandouned, and so forth of the other that followe. As in psalm. xl. c. But let all those that feare the be ioyfull.

c. By fastpunge is here ment all bodely affliction as it is sayde before in the. xxx. psalm. c.

d. It is sayde that God standeth at the ryghte hande of the poore, because he is prest and redy to helpe them, as before in the psalme. xvi. b.

The. cx. psalme.

He descreybeth the kyngdome of Christe, which began in Sion and is come through the whole world, and shal haue the ouerhande tyl his enemyes be made byg fotebole.

A psalme of Dauid.

**W**he Lord sayd vnto my Lord:  
\* Syt thou on my right hande, vntyl I make thyne enemyes thy fotebole.

The Lord shall sende the rodde of thy power out of Sion, he shal ruler euen in the myddest amonge thyne enemyes.

In the daye of thy power shall thy people offer the fre wyll offrynges with an holy worshyp, the dewe of thy byrthe is of the wombe of the mornynge.

\* The Lord swaie, and wyll not repente: Thou arte a priest for euer after the order of Melchisedec.

The Lord vpon the ryght hande, shall smyte euen kynges in the daye of his wrathe.

He shall be iudge amonge the Heathen, he shall slay them with deade booyes, and smyte in sonder the heades of ouer diuerse countres.

He shall dryncke of the broke in the waye, therfore shal he lifte vp his head.

The Notes.

a. To syt on the ryght hande of God, is to haue the same glorie of the Godly mathepe that he hath to rule and gouerne as largely as he doeth. Ephes. ii. d. whome he set on hys ryght hande in heauenly thynges, aboue al rule. &c. That is, made him equalle with him selfe and ruler euen ouer all thynges.

b. Take wyth. cxli. d.

c. Of this psalme. lxxxv. Regum. f. b. g.

The. cxl. psalme.

The power, wysdome, & goodnes of God are praysed, which are euen as those by his wordes and actes done amonge the people of Israel.

Prayse the euerlastynge.

**W**ell geue thankes vnto the Lord in my whole heart: secretly amonge the fapthfull, and in the congregacion.

\* The workes of y Lord are great, soughte oute of al them that haue pleasure therein.

His worke is worthy to be praysed and had in honour, & his righteousness endureth for euer.

The mercifull and gracious Lord hath so done his maruelous workes, that they oughte to be had in remembrance.

\* He geueth meate vnto them, that feare him, he is euer mynde full of hys couenaunte.

He sheweth his people the power of hys workes, that he maye geue them the herirage of the heathen.

The workes of his handes are vertue and iudgement, all his commaundementes are true.

They stande faste for euer and euer, and are done in tructh and equyte.

He sente redemption vnto his people, he hath commaunded his couenaunte for euer, holy and reuerent is his name.

\* The feare of the Lord is the begynnyng of wysdome, a good vnderstandynge haue all they that do therafter: the prayse of it endureth for euer.

The. cxli. psalme.

He declareth the perpetuall prosperite of them which feare and worshippe God, and contrefete his goodnes.

Prayse the euerlastynge.

**B**lessed is the man that feareth the Lord, and hath the greates belste in hys commaundementes.

\* His seide shal be mighty vpon earth, the generation of the fapthfull shal be blessed.

Riches and plenteousnesse shal be in his house, and his righteousness endureth for euer.

Vnto the globe there aryseth by lighte in the darcknesse: he is mercifull, louynge and ryghteous.

Well is he that is mercifull, & leueth gladly, and pondreth his wordes with discrecion.

For he shal neuer be moued, & righteous shal be had in an euerlastynge remembrance.

mat. xxii. d.  
Mar. xii. d.  
Luke. xx. g.  
Heb. i. c.  
1. Cor. xv. d.

Heb. vii. c.  
1. Heb. xii. c.  
and, vi. e.

Syt thou on my ryght hande. &c.

Vntyl. &c.  
Lyfte vp his heade

# of David **Pla. cxiii. cxiii. cxv Jo. xxxvi.**

**B** He wyl not be afrayed for any euell tydings, his herte standeth faste, and beleueth in the Lorde.

His herte is stablyshed, he wyl not shyncke, vntyll he se hys a desyre vpon hys enemyes.

**\* He hath spared abroad, and geuen to the poore, his righteousnes remayneth for euer, his hohne shalbe exalted with honoure.**

The vngodlye shall se it, and it shall greue him: he shall gnathe with his teeth and cosume a waye, and the desyre of the vngodlye shall perishe.

**The Notes.**

**a.** This desyre is vengeance the destruction.

**The. cxiii. psalme.**

**B** He moueth to the prayse of God, because he seyth a tynges and ruleth and gouerneth them after hys wyll and pleasure.

**Prayse the euer lastyng.**

**P**raise the Lorde (O ye seruantes) O prayse the name of the Lorde.

Blessed be the name of the Lorde, from this tyme forth for euer more.

The Lordes name is worthy to be prayesd, fro the rysyng of the Sunne vnto the goyng downe of the same.

The Lorde is hye aboue al heathen, and his gloze aboue the heauens.

**B** Who is lyke vnto the Lorde oure God, that hathe his dwellyng so hye, whiche humbleth him selfe, to beholde that is in heauen and earth?

**\* Whiche taketh vp the symple out of the dust, and lyfteth the poore out of the myze.**

That he maye set him amonge the prynces, euē amonge the prynces of his people.

Whiche maketh the baren woman to kepe house, and to be a ioyfull mother of chyldren.

**Prayse the euerlastyng.**

**The Notes.**

**a.** Here is name taken for fame, renowne & glory, as in John. vii. a

**b.** What is to be fruteful, and to haue a hole house of the fruite of her bodye, where as in the tyme of her barennes, she sat alone. It sygnifyeth not to holde an house of her owne, for that do many a barren that neuer haue chyldren.

**The. cxiii. psalme.**

**B** He blasphemeth the greatest and cheafest myracles whiche the Lorde doth for Israel, when he brought them out of Egypt.

**W**hen Israel came out of Egypt, & the house of Jacob from among a straunge people.

**b** Juda was his Sanctuary, Israel his domynion.

The sea sawe that, and fled, Jordan turned backe.

The mountaynes skipped like rammes, and the litle hilles lyke yong shepe.

What ayled the, O thou sea, & thou fleddest: and thou Jordan, that thou turnedest backe?

**B** Ye mountaynes, that ye skyped lyke rammes: and ye litle hilles, lyke yonge shepe?

The earth trembled at the presence of the Lorde, at the presence of the God of Jacob.

Whiche turned the harde rocke into a standyng water, and the flynt stone into a sprayng well.

**The notes.**

**a.** Iacobes stocke, seade, and of sprayng, is called his house, as before in the. xiii. psalm. b. and. xx. a. Iacade the. xiii. of Exod. and the. iii. of Josue, and this psalm shalbe carye vnto the.

**b.** By Juda is also vnderstande the whole numbze of the people of Israel.

**c.** By this sanctuary, is meante the holy people of the Lorde.

**d.** This is expounded in the. lxxii. psalm. How be it some (and that excellently leered) vnderstande it of the Makynge, leapyng and tremlyng of the hyll Sion, when the Lorde came downe to geue the lawe. Exod. xix. c. and. d. Whiche Makynge (saye they) was not onely sent in that hyll alone, but also in all the hylls uppe vnto it.

**e.** Of the rocke turned into water, ye reade Exod. xvii. and Num. xx.

**The. cxv. psalme.**

**B** He prayeth God for the gloze of his names sake to further his people, to thynke that it maye be euidentlye knownen that he alone is God, and the dooke of the heathen but vayne thynges.

**B** O vnto vs, O Lord, not vnto vs, but vnto thy name geue & prayse, for thy louige merce and fapthfulnes.

**\* Wherfore shall the heathen saye: where is nowe their God?**

As for oure God, he is in heauen, he doth whatsoeuer it pleaseth hym.

**\* They images are but spuer and golde, euen the worcke of mens handes. They haue mouthes, and speake not: eyes haue they, but they se not.**

They haue eares, & heare not: noses haue they, but they se not.

They haue handes and handle not, **B**

**Ec. iiii. fete**

**Exo. xiii. d**

**House of Jacob.**

**Juda.**

**Sanctuary. Yemossarynes.**

**Rocke.**

**Pla. lxxix. e**

**Pla. cxiii. d. Sap. xv. d. Saru. vi. d**



# v. Of Dauid. Psalm, cxvi. and, cxvii

fete haue they, but they can not goe, ne-  
ther ca they speake thozow their throte

**T**hey that made them, are lyke vnto  
them, and so are all suche as put theyr  
truste in them.

**B**ut let Israel trust in the Lord, for  
he is their succoure and defence.

Let the house of Aaro put their trust  
in the Lord, for he is their succoure and  
defence.

**T**hey that feare the Lord, let them  
put their trust in the Lord, for he is their  
succoure and defence.

The Lord is myndefull of vs, and  
blesseth vs: he blesseth the house of Is-  
rael, he blesseth the house of Aaron.

Yea he blesseth al them that feare the  
Lord, bothe small and greate.

The Lord increafe you moze and  
moze: you, and youre children.

For ye are the blessed of the Lord,  
whiche made heauen and earthe.

**A**ll the whole heauens are the Lor-  
des, but the earthe hath he geuen vnto  
the chyldren of men.

**T**he deade prayse not the Lord  
nether all they that go downe into sy-  
lence.

But we wyll prayse the Lord, from  
this tyme forth for euermoze. Prayse  
the euerlastyng.

## The Notes.

**Thy name.** a. What is here ment by his name, is said psal.  
cxviii. c.

**Blesseth** b. That is doeth good to vs, fauoureth and mul-  
tiplieth vs, maketh vs fortunate & lucky. ge. xii. a

**The dead** c. Some vnderstande here by the deade, those  
prayse not  
God. that dyed in the wyldernes. Rume. xvi. g. & xv.  
a, b. And the Jewes whom the Romaynes slew.  
Also those that dyed in their infydelitye, and such  
as beyng yet alpye, are deade thozow synne. i.  
Timothy. v. a.

## The cxvi. Psalme.

**T**he thankesgeuyng for the helpe of the Lord wher-  
by he escaped when he was compassed aboute with the  
Hoste of Baule. He receyeth the greates iopardye and  
strayte wherein he then was: and prayeth the goodnes  
of God, by whose benefyte he was preserued.

**I** Am well pleased, that the Lord  
hathe hearde the voyce of my  
prayer.

That he hathe enclyned his eare vn-  
to me, therfore wil I cal vpon hym as  
longe as I lyue.

**The snares of deathe** compassed  
me roude aboute, the paines of hel gate  
holde vpon me, I founde trouble and  
heynesse.

Then called I vpon the name of the

Lord: O Lord: delpyer my soule.

Graciouse is the Lord, and a righte-  
ous, yea oure God is merciful.

The Lord preferueth the symple,  
I was broughte downe, and he helped  
me.

Turne agayne then vnto thy rest,  
O my soule, for the Lord hathe geuen  
the thy desyre.

And why? thou hast delpyered my  
soule from deathe, myne eyes from teas-  
res, and my fete from salpunge.

I wyll walcke before the Lord, in  
the lande of the lyuynge.

\* I beleued, & therfore haue I spo-  
ken, but I was sore troubled.

I sayde in my haste: \* All men are  
lyars.

What rewarde shal I geue vnto the  
Lord, for al the benefytes that he hath  
done vnto me?

I wyll receaue the cuppe of salua-  
tion, & cal vpon the name of the Lord.

I wyll paye my bowes in the pre-  
sence of all his people, ryght deare in the  
syghte of the Lord is the deathe of his  
saynctes.

O Lord, I am thy seruaunte, I am  
thy seruaunt, and the sonne of thy hādes  
mayde, thou hast broken my bondes  
in sonder.

I wyll offre to the, the sacrifice of  
thankesgeuyng, and wyll call vpon the  
name of the Lord.

\* I wil paye my bowes vnto the Lord  
in the syghte of all his people, in the  
courtes of the Lordes house, euen in the  
myddest of the, O Jerusalem.  
Prayse the euerlastyng.

## The notes

a. The Lord is not called ryghteous all onely  
because he is perfecte of him selfe in all thinges:  
but also because he maketh vs righteous by his  
sonne Christ. Rom. iii. d. Whom god hath made  
a seate of mercy. &c. to shewe the ryghteousnes  
whiche before him is of value, &c.

b. What this lāde of the lyuynge signifyeth loke  
in Esai. lxxi. c

c. This cup of saluacion do many expounde to be  
affliction, vexation and tribulacion.

## The cxvii. Psalme.

The propheth that the benefite of the Gospel shal  
come vnto the Gentyles and heathen.

**P**rayse the Lord al ye a Genty-  
les, laude him all ye people.

\* For his merciful kyndnes is  
euer moze and moze towarde vs, and  
the trueth of the Lord endureth for euer.  
Prayse

praise the everlastynge.

The Notes.

*a.* By the gentyles or heathen are vnderstand the vnfaithfull that beleue not in God & by the people, cyphar phul and beleuers. *Isa. xlv. d.* Therefor shall the people geue thanckes. & c.

*The. cxviii. psalme.*

*a.* A songe, wherewith Dauid deliuered from hys aduersities, and promoted to the kynngdome of al Israell, gaue thanckes to God openly in the tabernacle: In whiche he also beareth the figure of Christe.

*a.* \*Geue thanckes vnto the Lorde, for he is gracious, and hys mercye endureth for euer.

Let Israell nowe confesse, that hys mercy endureth for euer.

Let the house of Aaron now confesse, that hys mercy endureth for euer.

Yea, lette them nowe that feare the Lorde confesse, that hys mercye endureth for euer.

I called vpon the Lorde in trouble, and the Lorde hearde me at large.

*b.* \*The Lorde is my helper, I wyl not feare what man doeth vnto me.

The Lorde is my helper, and I shall see my desyre vpon myne enemyes.

It is better to truste in the Lorde then to put any confidence in man.

It is better to truste in the Lorde, then to put any confidence in prynces.

All heathen compassed me rounde aboute, but in the name of the Lorde I wyl destroye them.

They kepe me in on euery syde, but in the name of the Lorde I wyl destroye them.

They came aboute me lyke Bees, & were as hote as the fyre in the thornes, but in the name of the Lorde I wyl destroye them.

They thurst at me, that I myghte fall, but the Lorde was my helpe.

\*The Lorde is my strengthe, and my songe, and is become my saluacion,

The voyce of ioye and myrthe is in the dwellynges of the ryghteous, for the ryght hande of the Lorde hath gotten the victorie.

The ryght hande of the Lorde hath the premyence, the ryght hand of the Lorde hath gotten the victorie.

I wyl not dye, but lyue, and declare the woorkes of the Lorde.

The Lord hath chastened and correct me, but he hath not geuen me ouer vnto deathe.

\*Open me the gates of ryghteousnes, that I maye goe in there thowme, and geue thanckes vnto the Lorde.

This is the doore of the Lord, the ryghteous shall enter in thowme it.

I thanke the, that thou hast heard me, and art become my saluacion.

\*The same stone whiche the buylders refused is become the heade stone in the corner.

This was the Lordes doyng, and it is maruelous in oure eyes.

This is the daye whiche the Lorde hath made, let vs reioyce and be glad in it.

Helpe now O Lorde, O Lord sende vs nowe prosperite,

\*Blessed be he that cometh in the name of the Lorde, we wyshe you good lucke, ye that be of the house of the Lorde.

God is the Lorde, and hathe shewed vs lyghte: O garnyshe the solempne feast wyth grene bzaunches, euen vnto the hornes of the aulter.

Thou arte my God, and I wyl thanke the: thou arte my God, and I wyl prayse the.

O geue thanckes vnto the Lorde, for he is gracious, and hys mercye endureth for euer.

The Notes.

*a.* He openeth the gates of rightousnesse, that declarerth vnto the worlde the rightousnes that cometh of God, so Esay. xxi. a. Open the gates that the good people maye goe in. & c.

*b.* This stone is Christe, and the buylders suche teachers, as taughte that he was vnprofitable. *Mat. xxi. d.* Suche buylders remaine yet, and wal docto the worldes ende.

*c.* By day, vnderstand here the tyme of preaching the gospel and glad tydings of Christe, whiche continueth as long as the true saythe in Christe remaineth. Of this day speaketh Dauid also. *1. Cor. vi. a.* Behold, now is the day of saluacion.

*The. cxix. psalme.*

*a.* This psalme declarerth howe muche the sayntes and chyldren let by the lawes of God, and howe greatlye they endeuoure them selues vnto them, in so muche that they sorowe them to be transgressed and withstandinge of the wycked: And howe they praye to be taughte them fro aboute, and to be accustomed wyth them: and wythe as many as transgress and withstand them, to be destroyed and made awaye.

Alaph.

Blessed are those that be vndefiled in the waye: whiche walcke in the lawe of the Lorde.

Blessed are they that kepe hys testymonyes, and seke hym wyth theyre whole hearte.

E. b.

which

*Mat. xxi. e. Mark. xi. d. Luke. xxi. c. Act. iii. b.*

D

*Mat. xxi. a. Mark. xi. d. Luke. xxi. c. John. xii. b.*

To open the gates of rightousnesse, the stone,

Daye.

*Psalm. l. a.*



# v. Of Dauid Psalme. cxix.

Whiche walcke in his wayes, and do  
no wyckednesse.

Deut. v. vi.  
vii. b. ii.  
Iosa. xxi.  
xxiii.

\* Thou haste geuen straye charge  
to kepe thy commaundementes.

That my wayes were stablyshed to  
kepe thy statutes.

So shoulde I not be confounded,  
whyle I haue respecte vnto al thy com-  
maundementes.

I wyl thancke the with an vnfayned  
hearte, bycause I am learned in the  
iudgementes of thy ryghteousnes.

I wyl kepe thy statutes, O forsake  
me not bitterlye.

Beth.

Where with all shall a younge man  
clense hys waye: Euen by rulyng he in  
hys selfe after thy worde.

With my whole heart do I seke the,  
O let me not go wrong out of thy com-  
maundementes.

Deut. vi. b  
and. xl. c

\* Thy wordes haue I hyd within  
my hearte, that I shoulde not synne a-  
gaynst the.

Praised be thou O Lorde, O teach  
me thy statutes.

With my lippes wyl I be tellynge  
out al the iudgementes of thy mouth.

I haue as greate delyte in the waye  
of thy testymonyes, as in all maner of  
ryches.

I wyl exerceyse my selfe in thy com-  
maundementes, and haue respecte vn-  
to thy fote pathes.

My delyte shalbe in thy statutes, I  
wyl not forget thy wordes.

C

Timel.

O doe wel vnto thy seruaunte, that  
I may lyue and kepe thy wordes.

Open thou myne eyes, and so shall  
I spee oute wonderous thynges in thy  
lawe.

Ge. xlviii. b  
Job. xliii. b

\* I am a straunger vpon earthe, O  
hyde not thy commaundementes fro me.

My soule breaketh oute, for the be-  
reft seruente desyre that I haue alwaye  
vnto thy iudgementes.

Thou rebukest the proud, cursed are  
they that departe from thy commaun-  
dementes.

O turne fro me shame and rebuke,  
for I kepe thy testymonyes.

Princes also wyte and speake a-  
gaynst me, but thy seruaunte is occu-  
pyed in thy statutes.

In thy testymonyes is my delyte, they  
are my counsellors.

Daleth.

\* My soule cleaueth to the duste, O  
quycken thou me accordyng to thy  
worde.

I knowledged my wayes, and thou  
hearest me, O teache me then thy sta-  
tutes.

Make me to vnderstande the waye  
of thy commaundementes, and so shall  
I talcke of thy wonderous workes.

My soule melteth awaye for berpe  
heupnesse, O let me by accordyng vnto  
thy worde.

Take fro me the waye of lyinge, and  
graunte me thy lawe.

I haue chosen the waye of trueth,  
thy iudgementes haue I layed before  
me.

I stycke vnto thy testymonyes, O  
Lorde confounde me not.

I wyl runne the waye of thy commaun-  
dementes, when thou haste comforted  
my hearte.

He.

Teache me O Lorde the waye of thy  
statutes, & I shall kepe it vnto the ende.

O geue me vnderstandyng, and I  
shall kepe thy lawe, yea, I shall kepe it  
with my whole hearte.

Leade me in the pathe of thy com-  
maundementes, for that is my delyte.

Enclyne myne hearte vnto thy testi-  
monyes, and not to couetousnes.

O turne awaye myne eyes lest they  
beholde vanite, and quyen me in thy  
waye.

O stablyshe thy worde in thy ser-  
uaunte, that I maye feare the.

Take awaye the rebuke that I am  
afraid of, for thy iudgementes are a-  
miable.

Beholde, my delyte is in the commaun-  
dementes, O quyen me in thy righte-  
ousnesse.

Uau.

Let thy louynge mercye come vnto  
me, O Lorde, and thy sauynge health  
accordyng vnto thy worde.

That I may geue answer vnto my  
blasphemers, for my truste is in thy  
worde.

O take not the worde of trueth vt-  
terlye out of my mouth, for my hope is in

in thy iudgementes.

So shall I alwaye kepe thy lawe,  
yea, for euer and euer.

And I wyl walcke at libertye, for I  
seke thy commaundementes.

I wyl speake of thy testimonyes  
uen before kynges, and wyl not be  
shamed.

My delyte shalbe in thy commaun-  
dementes, whiche I loue.

My handes also wyl I lyft vp vnto  
thy commaundementes whiche I loue,  
and my talkynge shalbe of thy statu-  
tes.

6 O thynke vpon thy seruaunte, as  
concernynge thy worde, wherewith thou  
hast caused me to put my trust.

For it is my comforte in my trouble,  
yea, thy worde quickeneth me.

The proude haue me greatly in de-  
tision, yet thynke not I from thy law.

I remembre thyme ouerlasting iudge-  
mentes, O Lorde, and am comforted.

I am horriblely afrayde for thy vn-  
godly, that forsake thy lawe.

Thy statutes are my songes in the  
house of my pylgrymage.

I thinke vpon thy name, O Lorde,  
in the nyght season, and kepe thy lawe.

It is myne owne, for I kepe thy co-  
maundementes.

Psalm.

\* Thou arte my porcyon, O Lorde,  
I am purposed to kepe thy lawe.

I make myne humble petition in  
thy presence with my whole hearte, O  
be mercifull vnto me accordynge vnto  
thy worde.

I call myne owne wayes to remem-  
braunce, and tourne my fete into thy  
testimonies.

I make haste, and prolonge not the  
tyme, to kepe thy commaundementes.

The congregacions of the vngodly  
haue robbed me, but I forget not thy  
lawe.

\* At my nyghte stande I vp, to geue  
thanks vnto the, for thy iudgementes  
of thy righteousness.

I am a companion of all them that  
fear thee, and kepe thy commaunde-  
mentes.

\* The earth, O Lorde, is full of thy  
mercy. O teach me thy statutes.

Psalm.

O Lorde, thou hast dealt frendelye  
with thy seruaunte, accordynge vnto  
thy worde.

O learne me thy kyndnesse, nouer  
toure and knowledge, for I beleue thy  
commaundementes.

Before I was troubled, I wente  
wryng, but now I kepe thy worde.

\* Thou arte good and frendelye, O  
teache me thy statutes.

The proude ymagyne lyeth vpon  
me, but I kepe thy commaundementes  
with my whole hearte.

Their heart is as fatte as bryare,  
but my delyte is in thy lawe.

It is good for me that I haue bene  
in trouble, that I maye learne thy sta-  
tutes.

The lawe of thy mouthe is dearer  
vnto me, then thousandes of golde and  
syluer.

Psalm.

\* Thy handes haue made me, fashio-  
ned me, O geue me vnderstandynge, y  
I maye leatne thy commaundementes.

They that feare the, wyl be gladde  
when they see me, because I putte my  
truste in thy worde.

I knowe, O Lorde, that iudgemen-  
tes are ryghte, and that thou of verye  
faythfulnesse hast caused me to be  
troubled.

O let thy mercifull kyndnesse be my  
comforte, accordynge to y prouises that  
thou hast made vnto thy seruaunte.

O let thy louynge mercies come vnto  
me, that I maye lyue, for thy lawe  
is my delyte.

Let the proude be confounded, which  
handle me so falslye.

But let such as feare the, and knowe  
thy testimonies, be turned vnto me.

O lette myne hearte be budelyed in  
thy statutes that I be not ashamed.

Psalm.

My soule longeth for thy sauynge  
healthe, for my truste is in thy wordes.  
Myne eyes longe looke for thy  
worde, sayynge: O when wyl thou com-  
forte me.

For I am become like a bottel in the  
smoke, yet do not I forget thy statutes.

\* Howe manye are the dayes of thy  
seruaunt, when wyl thou be auenged  
of

Psalm.

Genes. l. v.  
Job. x. a.

Psalm. l. a.  
am. xl. b.  
Pete. l. a.



# v. Of Dauid Psalme. cxix.

of myne aduersaries.

Jerem. ii. b

\* The proude haue bygged pyttes for me, whiche are not after thy lawe.

All thy commaundementes are true, they persecute me falsely, O bee thou my helpe.

They haue almoste made an ende of me vpon earthe, but I forsake not thy commaundementes.

O quicke me after thy louyng kyndnes, and so shall I kepe the testimonies of thy mouth.

M

Lamed.

psam. 33. b.

O Lorde, thy worde endureth for euer in heauen.

and exviii. a  
Eclay. xi. a.  
Psal. v. b  
and. xliii. c

\* Thy trueth also remaineth frome one generation to another: Thou haste layed the foundation of the earthe, and it abydeth.

They continue thys daye accordyng to thyne ordinaunce, for all thynges serue thee.

If my delpte were not in thy lawe, I shoulde perishe in my trouble.

I will neuer forget thy commaundementes, for with them thou quickenest me.

I am thyne, O helpe me, for I seke thy commaundementes.

The vngodlye laye wayte for me to destroye me, but I confide thy testimonies.

I see that all thinges come ende to an ende, but thy commaundemente is excedyng broad.

Mem.

A

O what loue haue I vnto thy lawe: all the daye long is my talckynge of it.

Thou thowest thy commaundement hast made me wyser than myne enemies, for it is euer by me.

Deu. xiii. a.

\* I haue more vnderstandynge then al my teachers, for thy testimonies are my studie.

Yea, I am wyser then the aged, for I kepe thy commaundementes.

I refrayne my fete from euery euyl waye, that I maye kepe thy wordes.

I shyne not from thy iudgementes, for thou teachest me.

Ezech. ii. b  
and. iii. a.  
Psal. cxix. b

\* O howe swete are thy wordes vnto my throte.

Yea, more then hony vnto my mouth.

Thowest thy commaundementes I get vnderstandynge, therefore I hate all

false wayes.

Pun.

\* Thy worde is a lanterne vnto my fete and a lyght vnto my pathes.

I haue sworne and am stedfastly purposed, to kepe the iudgementes of thy righteousness.

I am troubled aboute measure, quicken me, O Lorde, accordyng vnto thy worde.

Lette the ste wyll offeringes of my mouthe please thee, O Lorde, and teache me thy iudgementes.

\* My soule is alwaye in my hande, yet doe not I forget thy lawe.

The vngodlye haue layde a snare for me, but yet swarue not I frome thy commaundementes.

Thy testimonies haue claymed as myne heritage for euer: and why they are the very rope of my hearte.

I applye myne hearte to fulfill thy statutes alwaye, euen vnto the ende.

Samech.

I hate the vngodlye, but thy lawe doe I loue.

Thou art my defence and thy lode, my truste is in thy worde.

Awaye fro me ye wycked, I will kepe the commaundementes of my God.

O stablyshe me accordyng vnto thy woorde, that I maye lyue, and lette me not be disappoynted of my hope.

Hold thou me by, and I shall be safe: Yea, I shall euer be talckynge of thy statutes.

Thou treadest downe all them that departe frome thy statutes, for they imagine but discreate.

Thou puttest awaye all the vngodlye of the earth lyke drosse, therefore I loue thy testimonies.

My flesh trembleth for feare of thee, and I am affraid of thy iudgementes.

Lin.

I deale with the thyng that is law ful and ryghte, O geue me not ouer vnto myne oppressours.

Be thou suertye for thy seruant to doe hym good, that the proude doe me no wronge.

Myne eyes are wasted a waye with loyng for thy healthe, and for the worde of thy ryghteousnesse.

O deale with thy seruant accordyng vnto

unto thy louynge mercede, and teach me thy statutes.

I am thy seruaunte, O graunt me vnderstandynge, that I maye knowe thy testimonies.

It is tyme for the (O Lorde) to lape to thyne hande, for they haue destroyed thy lawe.

for I loue thy commaundementes aboue golde and pricious stons.

Therefore holde I streyghte all thy commaundementes, and all false wayes I bitterlye abhorre.

Whye.

Thy testimonies are wonderfull, therefore doeth my soule kepe them.

\* When thy moorde goeth forth, it sheweth light and vnderstandynge, euē vnto babes.

I open my mouth and drawe in my breathe, for I desyre thy commaundementes.

O loke thou vpon me, and be mercifull, as thou vblest to do vnto those that loue thy name.

Dirige my goynge after thy worde that no wpykednesse raygne in me.

O deliuer me from the wrongeous dealynge of men, and so shall I kepe thy commaundementes.

Showe the lyghte of thy countenance vnto thy seruaunte, and learne me thy statutes.

Myne eyes gusse oute wpyth water, because men kepe not thy lawe.

fade.

Ryghteous art thou, O Lorde, and true is thy iudgement.

The testimonies that thou hast commaunded are exceedynge, ryghteous and true.

\* My zeale hath euen consumed me, because myne enemyes haue forgotten thy wordes.

\* Thy worde is tried to þ bittermost, and thy seruaunte loueth it.

I am smal and of no reputacion, yet do not I forget thy commaundementes.

Thy ryghteousnesse is an euerydaye ryghteousnesse, and thy lawe is true.

Trouble and heynesse haue taken holde vpon me, yet is my deptye in thy commaundementes.

The ryghteousnes of thy testimoni-

es is euerydaye, O graunte me vnderstandynge, and I shall lyue.

Roph.

I call wpyth my whole hearte, heare me, O Lorde, I wpyll kepe thy statutes.

Yea, euen vpon the doe I call, helpe me, and I shall kepe thy testimonies.

Earlye in the mornynge doe I crye vnto thee, for in thy worde is my trust.

Myne eyes preuente the nyght watches, that I myght be occupied in thy wordes.

Heare my voyce, O Lorde, accordynge vnto thy louynge kyndnesse, quicken me accordynge as thou arte wonte.

They drawe nye that of malice persecute me, and are farre from thy lawe.

Be thou nye at hande also, O Lorde, for thy promyses are saythfull.

As concernynge thy testimonies, I haue knowen euer sens the beginnyng, that thou hast grounded them for euer.

Res.

O confidre myne aduersyte, and deliuer me, for I doe not forget thy lawe.

Maintayne thou my cause and defende me, quicken me accordynge vnto thy worde.

Healthe is farre from the vngodlye, for they regarde not thy statutes.

Create is thy mercy, O Lorde, quicken me as thou arte wonte.

Manye there are that trouble me, and persecute me, yet doe not I swaue from thy testimonies.

It greueth me, when I see, that the transgressours kepe not thy law.

Consydre, O Lorde, howe I loue thy commaundementes, O quicken me with thy louynge kyndnesse.

Thy worde is true from euerylastynge, all the iudgementes of thy ryghteousnes endure for euer more.

Sin.

v The Prynces persecute me without cause, but my heart standeth in awe of thy wordes.

\* I am as glad of thy worde, as one that synneth great spoyles.

As for lyes, I hate and abhorre the, but thy lawe doe I loue.

Seven tymes a daye doe I prayse thee, because of thy ryghteous iudgementes.

Create is the peace that they haue whych



# v. Of Dauid Psalme. cxx. cxxi

whiche loue thy law and are not offend-  
ed at it.

Lozde, I loke for thy sauynge health,  
and do after thy commaundementes.

My soule kepeth thy testimonies,  
and loueth them exceedinglye.

I kepe thy commaundementes and  
testimonies, for all my wayes are be-  
fore thee.

**Tau.**

**V** Let my complaynt come before the,  
O Lozde, geue me vnderstandynge, ac-  
cordinge vnto thy worde.

Oh let my supplicacion come before  
the, deliuer me accordig to thy promes.

My lippes shall speake of thy  
praple, seynge thou haste taughte me  
thy statutes.

Yea, my tongue shall spyge of thy  
worde, for all thy commaundementes  
are ryght.

Let thyne hand helpe me, for I haue  
chosen thy commaundementes.

I longe for thy sauynge health, O  
Lozde, and in thy lawe is my delpte.

Oh let my soule lyeue and praple the,  
that thy iudgementes maye helpe me.

I goe astraye, lyke a shepe that is  
lost: Oh seke thy seruaunt, for I do not  
forget thy commaundementes.

**The notes.**

**To be vn-  
despelyd.** a. He is vnderfyled in the way, that liueth in faith  
whiche worckerth by charite. And to walcke in  
the lawe, is to be conuersante in it, and lyeue af-  
ter it.

**Princes,** b. Here is to be vnderstande by princes, al maner  
of rulers, be they temporall or spiritual (as they  
call them) whiche after the outward apperaunce  
of this worlde seme moste sage, and wise. Suche  
withstode him and spake agaynst hym.

**The way  
of truerth.** c. This waye of truerth, is the lyfe that is ordered  
after the worde of truerth, which is contayned in  
the scripture. In this waye Dauid sayeth that  
he harbe walched, and nor in fayned tradicions  
and holynes imagyned by hym selfe or by anye  
mortall man. In the same signification doeth  
peter vse this worde in the. ii. a of his. ii. Epi-  
stle. There shalbe false teachers. By whome the  
waye of truerth shalbe euyl spoken of. &c.

**Seueme  
vndersta-  
ndynge.** d. He despyeth to haue an other vnderstandynge  
then that whiche is but manlye, whiche is igno-  
raunt of God and of his wyl, power, mercede and  
anger. Yea, though it were neuer so wel instruct  
and taught, yet woulde it neuer vnderstande of  
it selfe without the spirite of God, that God is  
merciful, righteous, and foregeth synnes feyle,  
without anye deservynge. psalme. cxii. b

**Lanterne** e. The worde of God is called a lanterne & light,  
because, & without it, al that there is, is darkenes,  
and because that he whiche foloweth it, can not  
fal in to anye error, as it is sayde. ii. peter. i. d.  
We also that. &c.

f. That man is sayd to haue his soule in his hand,  
that is alwaye redy and prest to offer his lyfe to  
dager, as ye haue it expounded in Job. xii. c. wher  
is spokē more at large. It should not seme amys  
expounded to saye that the man & framed al the  
workes of his handes after & lawe of God, had  
his soule in his handes. As who shoulde saye, he  
dothe in al his workes regarde the health of his  
soule.

g. Loke in the. xv. psalme. a.

h. Of the princes is sayde. about in this psal.

**The. cxx. psalme.**

In aucterous complaynte of the prophet, beyng  
dynen out of the land and abyding amonge the wicked  
that dyd al thynges by fraude and violence.

**The songe of the steares.**

**W**hen I am in trouble, I call  
vpon the Lozde, and he an-  
swereth me.

Deliuer my soule, O Lozde,  
from lyeinge lippes, and from a discept,  
full tongue.

What rewarde shalbe geuen or done  
vnto the, thou false tongue.

Geuen mightye and sharpe arrowes,  
wyth hote burnynge & coales.

Who is me that my banishment en-  
dureth so longe: I dwel in the taberna-  
cles of the sozowfull.

My soule hath longed dwelt amonge  
them, that be enemyes vnto peace.

I laboured for peace, but when I  
spake therof, they made the to batayle.

**The notes.**

a. In Hebrue & gabelcloth. Abi. Ezra thynketh it  
to be the beginninge of some songe, after whos  
tune the psalmes & haue this tytle meete & ge.  
ther expound it to signifie: in a high place. Some  
there be that saye, that the Levites sange al these  
psalmes in Dauids house, vpon & steares whiche  
went frome the chambie where the men assem-  
bled, to the chambie where the women comelye  
abode.

b. Loke. xlii. psalme. b.

**The. cxxi. psalme.**

He sheweth that the godly must loke for their helpe  
of God only, and that he geueth it verie readelye.

**The songe of the steares.**

**L**ytte by myne eyes vnto  
the & hylls, fro whence com-  
meth my helpe.

\* My helpe commeth euē  
from the Lozde which hath  
made heauen and earthe.

He wyl not suffre thy fote to be mo-  
ued, and he that kepeth the, slepeth not.

\* Behold, he that kepeth Israel, doth  
neither slomber nor slepe.

The Lozde hym selfe is thy keper, &  
Lozde is thy defence vpon thy ryghte  
hande.

So that the sunne shall not burne the  
by daye, neither the moone by nyght.

The Lorde preserveth the frome all  
evill, yea, it is the Lorde that kepeth  
thy soule.

The Lorde preserveth thy goyng out  
and thy commynge in, from thys tyme  
forth for ever more.

The Notes.

a. By these hylls is meant the heauens.

The. cxvii. Psalme.

Under the shadowe and figure of Jerusalem he de-  
scribeth the felicitye of the congregacion of Christe, and  
the desires of the sayntes, wythynge euer the further  
saunter of it.

The songe of the sheares.

I was glad, when they sayde vnto  
me: \* we wyl goe in to the house of  
the Lorde.

Oure fete shall stande in thy gates,  
O Jerusalem.

Jerusalem is buylded as a cytie,  
that is at vnite in it selfe.

for there the trybes go by, euen the  
tribes of the Lorde: to testifie vnto Is-  
rael, to geue thanckes vnto the name of  
the Lorde.

for there is the seate of iudgement,  
euen the seate of the house of Dauid.

O praye for the peace of Jerusalem,  
they shal prospere that loue the.

Peace be within thy walles, a plen-  
tiousnes within thy palaces.

for my brethren and companions  
sakes, I wyl wish the prosperite.

Yea, bycause of the house of the Lorde  
oure God, I wyl seke to doe the good.

The. cxviii. Psalme.

The godly subdueth to the wycked, do affectuous-  
lye God to deliuer them, for vnto hym they wholye  
commit them selues.

The songe of the sheares.

Unto the lyfte I by myne eyes,  
\* thou dwellest in the heauens.

Behold, euen as the eyes of ser-  
uauntes loke vnto the handes of their  
maysters: and as the eyes of a mayden  
vnto the handes of her maistresse, euen  
so our eyes wayte vpon the Lorde our  
God, vntyl he haue mercede vpon vs.

Haue mercy vpon vs, O Lorde, haue  
mercy vpon vs, for we are vtterlye de-  
spoyled.

Oure soule is filled wyth the scoznes  
full repproche of the welthy, and with the  
despitfulnesse of the proude.

The Notes.

a. By the eye to the Debyes almost continualite

understande the heart and minde. As before in the  
psal. cxv. and in manye other places.

The. cxviii. Psalme.

The godlye cryeth that they are vynde, by the helpe  
of God, fro a trouper whereunto they were deye nyg.

The songe of the sheares.

If the Lorde had not bene of  
oure syde (nowe maye Israell  
saye) If the Lorde hadde not  
bene of oure syde, when men  
rose by agaynste vs.

\* They had swallowed vs by quicken, p. 10. l. b.  
when they were so wyathfull ye displea-  
sed at vs.

Yea, the waters had drowned vs, the  
streame had gone ouer oure soule.

The depe waters of the proude had  
gone euen vnto oure soule.

But praysed be the Lorde, which hath  
not geue vs ouer for a pray vnto their  
teeth.

Oure soule is escaped, euen as a birde  
oute of the snare of the fowler: the snare  
is broken and we are deliuered.

\* Oure helpe standeth in the name of  
the Lorde, whiche hathe made heauen  
and earthe. Psal. cxv. l. a.

The. cxv. Psalme.

The churche or congregacion is in safetie when  
the Lorde defendeth it, and shal be prosperous when he  
sanctifyeth it, and purgeth the wycked thereoute.

The songe of the sheares.

They that put their truste in  
the Lorde, are euen as a mount  
Sion, which maye not be re-  
moued, but standeth fast for  
euer. Psal. cxv. l. b.

The hylls stande aboute Jerusalem;  
euen so standeth the Lorde rounde as  
boute his people, from this tyme forth  
for evermore.

That the robbe of the vngodly come  
not into the lotte of the ryghteous, lest  
the ryghteous putte their hande vnto  
wyckednesse.

So well, O Lorde, vnto those that  
be good, and true of hearte.

As for suche as tourne backe vnto  
theyre owne wyckednesse, the Lorde  
shal leade them forth with the yuell do-  
ers: but peace be vpon Israell.

The. cxv. Psalme.

He describeth the gladnes of the people returninge  
agayne from Babylon, and vnder the figure hereof the  
redyng of the Chycken, whome the sonne of God  
hath made free from the captiuite of synne and death.

The songe of the sheares.

When

what is  
signified  
by the true  
of hearte,  
is sayd be  
fore in the  
psal. cxv.  
Gala. vi. v.



# v. Of Dauid Ps. cxxvi. cxxvii cxxviii

**W**hen  $\beta$  Lorde turneth agayne the captiuite of Sion, then shall we be lyke vnto them that dreame.

Then shall oure mouthe be fylled with laughter, & our tongue with ioye.

Then shall it be sayde amonge the Heathen: the Lorde hathedone greates thynges for them.

Yea, the Lorde hath done great thynges for vs al ready, wherof we reioyce.

Turne oure captiuite, O Lorde, as the ryuers in the southe.

They that sowe in teares, shall reape in ioye.

He that nowe goeth in his waye wepyng and beareth forth good sede, shall come agayne wyth ioye, and bryng hys sheaues with hym.

\* The. cxxvi. Psalme.

*of this psalme* By the onely lyberalte & gyfte of God, is  $\beta$  house and howsholde geuen, the cytye defended, meate mynystryed, chyldren & those towarde and thynges obtaigned.

The songe of the sheares.

**E**xcepte the Lorde buyde the house, their labour is but lost that buyde it.

Except the Lorde kepe the cytye,  $\beta$  watchman waketh but in vayne.

\* It is but lost labour that ye syle by earlye, and take no rest, but eate the breade of carefulnes: for loke to whom it pleaseth hym, he geueth it in slepe.

Lo, chyldren and the fruite of the wombe are an heretage and gyfte, that commeth of the Lorde.

Lyke as the arrowes in the hande of the Gyaunt, euen so are the yonge chyldren.

Happye is the man, that hath hys quiver full of them: they shall not be ashamed, when they speake wyth their enemyes in the gate.

\* The. cxxviii. Psalme.

*of this psalme* He that feareth God shall doe wel and fortunatlye at al seasons.

The songe of the sheares.

**B**lessed are al they that feare the Lorde, and walcke in hys wayes.

For thou shalt eate the labours of thyne handes: O wel is thee, happye arte thou.

Thy wyfe shall be as  $\beta$  fruteful vyne vpon the walles of thy house.

Thy chyldren lyke the olīue bryans,

ches rounde aboute thy table.

Lo, thus shall the man be blessed, that feareth the Lorde.

\* The Lorde shall so blesse the oute of Sion, that thou shalt see Ierusalem in prosperyte all thy lyfe longe.

Yea, that thou shalt see thy chyldren, and peace vpon Irael.

The notes.

a. That is, fylled with welth and prosperite.

The. cxxix. Psalme.

*of this psalme* Although he the wycked do longe and greates perils cūte the godlye, yet shall they not pynnyple ouer them: yea, they shall at  $\beta$  length perysh when the godlye shall in lastre.

The songe of the sheares.

**M**anye a tyme haue they foughte against me fro my youth vp (may I Irael nowe saye.)

Yea, manye a tyme haue they fought agaynst me fro my youth vp, but they haue not ouercome me.

The plowers plowed vpon my back, and made longe sorowes.

But  $\beta$  righteous Lorde hath heuen the yoke of the vngodlye in peces.

Let them be confounded and turned backward, as many as haue euell wyll at Sion.

\* Let them be euen as the hape vpon the house toppes, whyche wythereth before it be pluckte vp.

Whereof the mower filleth not his hande, neyther he that byndeth vp the sheaues, hys bosome.

So that they which goe by, say not so much as: the Lorde prospere you, we wysh you good lucke in the name of the Lorde.

The notes

a. In the scripture, Sion betokeneth the whole church and congregacion of God, and euery saythful soule that hath his whole intente, affection and desire towarde God.

The. cxxx. Psalme.

*of this psalme* An earnest prayer of hym that is oppressed wyth aduersite for his synnes, and that surely hopeth to obayne of God bothe forgiveness of his synnes and deliuerance from hys aduersities.

The songe of the sheares.

**O**ut of the depe call I vnto the, O Lorde, Lorde heare my voyce.

O lette thyne eares comfyrte wel the voyce of my complaynte.

\* Yf thou Lorde wylt be extreme to marcke what is done amysse, O Lorde who may abyde it?

But

of David Psal. cxxxi. cxxxii. cxxxiii. Fo. r

But there is mercy with thee, & thou mayest be feared.

I loke for the Lorde, my soule doeth wayt for him, & in his word is my trust.

My soule doth patiently abyde the Lorde, fro the one mornynge to the other.

Let Israel trust in the Lorde, for with the Lorde there is mercy & plenteous redemption. And he shall redeme Israel from all his synnes.

The notes.

a. By the depe is vnderstande the aduersitie wher in the people of Israel were when they were scattered among the Chaldes. Vnto vs christe, it signifyeth the aduersitie, trouble and misery, & hap- pency to vs for our offences and synnes.

The. cxxxi. Psalme.

He sheweth & he was not proude, but meke and lowly.

The songe of the steares.

**L**orde, I am not hye minded, I haue no proude lokes.

\* I do not exerceyse my selfe in great matters, which are to hie for me.

But I restryne my soule and kepe it lowe, lyke as a childe that is wayned fro his mother: yea, my soule is euen as a weyned childe.

Let Israel trust in the Lorde, from this tyme forth for evermore.

The. cxxxii. Psalme.

He sheweth that the prosperite of Chyries kyngdom durth euyl, that God is alway preser with his church and congregation: Chys doeth he vnder the figure of David and of the arke abyding in Sion.

The songe of the steares.

**L**orde, \* remembre David and all his trouble.

\* How he swore vnto & Lorde, and bowed a bow vnto the al- mighty one of Jacob: I will not come within the tabernacle of my house, nor clyme vp in my bedde.

I wyl not suffre mine eyes to slepe, nor myne eye liddes to somber.

Vntyl I fynde out a place for & Lorde, an habytacyon for the myghtye one of Jacob.

As we hoarde of the same at Ephrata, and founde it in the wod.

We wyl go in to his tabernacle, and fall downe before his fote stole.

\* Arise, O Lorde, into thy \* restinge place, thou and & arcke of thy strength.

\* Let thy priestes be clothed with righ- tuousnesse, and let thy sayntes reioyse

for thy seruaunte Dauids sake,

& turne not awaye the presence of thyne anoynted.

\* The Lorde hath made a faythfull oath vnto David, & he shall not shynke from it: Of the fruite of thy body shall I set vpon thy seate.

If thy children wyl kepe my touchat, and my testymonye that I shall learne theym, theire children also shall set vpon thy seate for evermore.

For the Lorde hath chosen Sion, to be an habytacyon for him selfe hath he chosen her.

This shall be my rest, here wyl I dwel, for I haue a delyste therein.

I wyl blesse her vitalles with encrease, and \* wyl satisfye the poze with breade.

I wyl decke her priestes with health, and her sayntes shall reioyse & be glad.

There shall I make the \* horne of Da- uid to floreye, I haue ordered a \* lan- terne for myne anoynted.

As for hys enemyes, I shall clothe them with shame, but vpon him selfe shall his crowne florish.

The notes.

a. His restinge place was the mercy seate, as be- fore in the psalme. cxi. b.

b. God turneth awaye from them, whom he for- sakeh.

c. By this horne is meane pryncce. As in the. xviij. psalme.

The. cxxxiii. Psalme.

He prayeth the vnite and conioyn of byrthens.

The songe of the steares.

of David.

**B**ehold, how good and toy- ful a thing it is, \* brethren

to dwell together in vnitie.

It is lyke the precious anoyntment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skyrtes of his clothynge.

Like the dewe of Hermon, which fel vpon the hyll of Syon.

For thete the Lorde promysed his bles- syng, and lyfe for evermore.

The notes.

a. Of this anoyntment is spoken. Exod. xxx. 6

The. cxxxiii. Psalme.

He exhorteth to praye and prayse Goddaye and thys also in the nyght.

The songe of the steares.

**B**ehold, O \* prayse the Lorde,

all ye seruauntes of the Lorde, ye that by nyghte stande in the house of the Lorde.

Al.

D. lxxx



**¶** O lyft vp your handes in the sanctuary, and prayse the Lorde.

**¶** The Lorde that made heauen and earth blesse the out of Zion.

**¶** The. cxxv. psalme.

**¶** He moneth men to the prayse of God, and declareth his power by his woorkes, as well by those whiche he wrought where doeth, as by those wherewith he pecuniarilye auanced Israell.

**¶** Prayse the euerlastynge.

**¶** Prayse the name of the Lorde, prayse it O ye seruauntes of the Lorde.

**¶** Ye that stande in the house of the Lorde, in the courtes of the house of our God.

**¶** O prayse the Lorde, for the Lord is gracious: O synge prayses vnto his name, for it is louely.

**¶** For why the Lord hath chosen a Jacob vnto him selfe, and Israell for his owne possession.

**¶** For I know that the Lord is great, that our Lorde is aboue all goddes.

**¶** Whatsoeuer the Lorde pleaseth that doth he in heauen & in earth, in the sea, and in al deape places.

**¶** He bringeth forth the cloudes from the endes of the worlde, he turneth the lyghtenynge vnto rayne, bringynge the wyndes out of their treasures.

**¶** Which smote the fyrst borne of Egypte, both of man and of beast.

**¶** He hath sente tokens and wonders into the myddest of the, O thou lande of Egypte, vpon Pharaon and all his seruauntes.

**¶** Which smote diuerse nations, and newe myghtie kynge.

**¶** Schon kynge of the Amozites, Og the kynge of Basan, and all the kynge- domes of Canaan.

**¶** And gaue their land for an heritage, for an heritage vnto Israell his people.

**¶** Thy name, O Lorde, endureth for euer, so doeth thy memoypall, O Lorde, from one generacyn to another.

**¶** For the Lorde wyl auenge his people, and be gracious vnto his seruauntes.

**¶** As for the ymages of the Heathen, they are but syluer and gold, the worke of mens handes.

**¶** They haue mouthes, & speake not: eyes haue they, but they se not.

**¶** They haue eares, and yet they heare

not, nether is there anye byrthe in theyr mouthes.

**¶** They that make them, are lyke vnto them, and so are all they that put theyr trust in them.

**¶** Prayse the Lorde ye house of Israell, prayse the Lorde ye house of Aaron.

**¶** Prayse the Lorde ye house of Leui, ye that feare the Lorde, prayse the Lorde.

**¶** Praysed be the Lorde out of Syon, which dwelleth at Ierusalem.

**¶** Prayse the euerlastynge.

**¶** The notes.

**¶** What is vnderstande by Jacob and Israell, is shewed in the psalme, cxi. b. and. xx. a.

**¶** The. cxxvi. psalme.

**¶** To the intent to inspire men to the prayse of God, he rehearsyth the myracles of the creatur, & also those which he after did in the reuengynge of Israell.

**¶** Geue thanks vnto the Lorde, for he is gracious, and his mercy endureth for euer.

**¶** Geue thakes vnto God of al goddes, for his mercy endureth for euer.

**¶** O thanke the Lorde of all lordes, for his mercy endureth for euer.

**¶** Which only doth greates wonders, for his mercy endureth for euer.

**¶** Which by his wysdome made the heauens, for his mercy endureth for euer.

**¶** Whiche layed out the earth about the waters, for his mercy endureth for euer.

**¶** Whiche hath made great lightes, for his mercy endureth for euer.

**¶** The sunne to rule the daye, for his mercy endureth for euer.

**¶** The moone and the starres to gouerne the nighte, for his mercy endureth for euer.

**¶** Whiche smote Egypte in their fyrst borne, for his mercy endureth for euer.

**¶** And brought out Israell from amonge them, for his mercy endureth for euer.

**¶** With a myghtie hand & stretched out arme, for his mercy endureth for euer.

**¶** Which deuided the reed sea in two partes, for his mercy endureth for euer.

**¶** And made Israell to go thorow the myddest of it, for his mercy endureth for euer.

**¶** But as for Pharaon and his host, he ouerthrew them in the reed sea, for his mercy endureth for euer.

**¶** Whiche led his people thorow the wildernesse, for his mercy endureth for euer.

**C** \* Whiche smote great Kinges, for his mercy endureth for euer.

promoted him vnto the dignitie of a Kinge.

Of David.

**I** \* Will geue thanckes vnto thee, O Lorde, with my whole herte, euen before þe Goddes, will I syng prayes vnto the.

\* I will worshippinge towarde thy holy temple, and prayse thy name, because of thy louynge kyndenesse and trueth, for thou hast magnified thy worde, accordyng vnto thy great name.

When I cal vpon thee, thou hearest me, and endwest my soule with muche strength.

All the Kinges of the earth shall prayse the, O Lorde, when they heare the wordes of thy mouth.

Yea they shall syng in the wayes of the Lorde, that great is the glory of the Lorde.

\* For though the Lorde be hie, yet hath he respecte vnto the lowlye: as for the proud, he beholdeth him a farre of.

Though I walke in the myddest of trouble, yet shalt thou refreche me: thou shalt stretch forth thyne hande vpo the furpousnes of myne enemyes, and thy ryght hande shall saue me.

The Lorde shall make good for me, yea thy mercy, O Lorde, endureth for euer: \* despyse not then the worke of thyne owne handes.

**C** The. cxxxix. Psalme.

The sheweth that all thynges are euident & open vnto God which made humand that he is euer where, and seyth all thynges.

a. To the chaunter, a Psalme of David.

**O** Lorde, thou searchest me out, and knowest me.

Thou knowest my bowte sytting and myne byprysynge, thou understandest my thoughtes a farre of.

Thou art aboute my path and aboute my bed, and spyest out all my wayes.

For lo, there is not a worde in my tonge, but thou, O Lorde knowest it altogether.

Thou hast fashyoned me behynde and before, & layed thyne hande vpon me.

Suche knowledge is so wonderful & excellent for me, I can not attayne vnto it.

\* Whither shall I go then from thy presence, or, whither shall I go then from thee.

Yea, and thou myghtest Kinges, for his mercy endureth for euer.

\* Schon Kinge of the Amozites, for his mercy endureth for euer.

And Og the Kinge of Basan, for his mercy endureth for euer.

And gaue away their lande for an heritage, for his mercy endureth for euer.

Euen for an heritage vnto Israell his seruaunt, for his mercy endureth for euer.

\* Whiche remembreth vs, when we are in trouble, for his mercy endureth for euer.

\* Which geueth fode vnto all fleshe, for his mercy endureth for euer.

O geue thanckes vnto the God of heauen, for his mercy endureth for euer.

**C** The. cxxxvii. Psalme.

The Babylonyans required of Israel songes, but they perpetually bewayled the destruction of Ierusalem.

**B**y the waters of \* Babylon we sat downe & weapte, when we remembred Syon.

As for our harpes, we hanged them vp vpon the trees, that are therein.

Then they that led vs away captiue, required of vs a songe and melodye in our heuynes: syng vs one of the songes of Sion.

Howe shall we syng the Lordes song in a straunge lande?

**I**f I forget the, O Ierusalem, let my right hande be forgotten.

If I do not remembre thee, let my tonge cleue to the rose of my mouth: yea.

If I preferre not Ierusalem in my mirth.

Remembre the children of \* Edom, O Lord, in the daye of Ierusalem, how they sayde: downe with it, downe with it: euen to the grounde.

O daughter of Babylon, thou shalt come to misery thy selfe: yea, happy shall he be, that rewardeth the as thou haste serued vs.

\* Blessed shall he be, that taketh thy children, and throweth them agaynste the stones.

The Notes.

a. By this daughter of Babylon, is meante the cite and people of Babilon.

**C** The. cxxxviii. Psalme.

The prayeth the goodnes of God towards him, whiche hath deliuered him forty of all Iopardies, and



# Of David Psalme, cxxxix. cxi.

thy presence.

Here. 23. b

\* If I clyme vp to heauen, thou arte there: if I go downe to hell, thou arte there also.

If I take the wynges of the morninge, and remayne in the uttermoste part of the sea.

Euē there also shall thy hande leade me, and thy ryght hand shall hold me.

If I say: peraduenture the darknes shall couer me, then shall my nyghte be turned to daye.

Yea, the darkenesse is no darkenesse with the, but the nyghte is as cleare as the day, the darknes and light are both alyke.

**C** For my reynes are thyne, thou hast couered me in my mothers wombe.

I will geue thanks vnto the, for I am wonderously made: maruelous are thy workes, and that my soule knoweth ryght well.

My bones are not hydde from thee, though I be made secretly, and fashionēd beneth in the earth.

Thyne eyes se myne vnperfectnes, they stande all wytten in thy booke: my dayes were fashioned, whē as yet there was not one of them.

**D** Howe deare are thy counsels vnto me O God: O how great is the summe of them.

If I tell the, they are mo. in nombze then the sande: when I wake vp, I am present with thee.

Accopt thou not flaye the wycked (O God) that the bloudthirstyng might departe from me.

For they speake vnyght of the, thyne enemyes exalte them selues presumptuously.

I hate them, O Lorde, that hate thee: and I maye not awaye with those that ryle vp agaynst thee.

Yea I hate them right sore, therfore are they myne enemyes.

Psalm. 26. a.

\* Trye me, O God, and seke þ ground of myne hert: proue me, and examen my thoughtes.

Like well yf there be anye waye of wickednes in me, and leade me in the waye euerlastyng.

Thenotes.

a. Like the ryle of the. iiii. psalme.

b. Some reade. When leade me by the way of the world, that is destroye me.

To the chaunter. And leade me, one,

The. cxi. psalme.

The desyreth to be deliuered from the distressing hand of Doeg, and his companions.

a. To the chaunter, a psalme of David.

**D**eliuer me, O Lorde, fro the euil men, Oh preserue me fro the wicked men.

Whiche imagyn myschefe in their hertes, and styrre vp styfpe all the daye longe.

They sharpen theyr tonges lyke a serpent: adders poison is vnder theyr lippes. Selah.

Kepe me, O Lorde, from the hande of the vngodly: preserue me from the wycked men, whiche are purposed to ouerthrowe my goynges.

The proude haue laied a snare for me, and spred a net abroade wryth coardes, yea, a let trappes in my way. b Selah.

But my saying is vnto þ Lorde: thou art my god, heare the voice of my prayer O Lorde.

O Lorde God, thou strength of my health, thou hast couered my heade in the daye of battayle.

Let not the vngodly haue his desyre, O Lorde, let him not haue his purpose, lest they be to proude. Selah.

\* Let the mischief of their owne lippes fall vpon the head of them, & compassse me aboute.

Let hote burnyng coales fall vpon them, let them be cast into the fyre, and into the pye, that they neuer ryle vp agayne.

A man ful of wordes shall not prosper vpon the earth: a malycyous and wycked person shall be hunted awaye, and destroyed.

Sure I am, that the Lorde will avenge the poze, and mayntayne þ cause of the helpelesse.

The ryghtuous also shall geue thanks vnto thy name, and the iust shall conynue in thy syght.

The Notes.

a. Like the title of the. iiii. psalme.

b. Like the. iiii. psalme. a.

c. Like in the. xvi. psalme. b.

The. cxi. psalme.

First he prayeth for the sperte wherewith he maye perseuer the sharpe frenschipp of þ sayntes before the prosperitie of the wycked: and after that, for worthy avengement of his enemies and for his deliuerance.

A psalme of David.

Lorde

# of Dauid Psal. cxli. cxlij. cxliii Fol. xliii

**I** Did, I call vpon thee hast the vn-  
to me, & consyder my voyce, when  
I crye vnto the.

Let my prayer be set forth in thy sight  
as the incense, & let the lyftyng vpon  
my handes be an euening sacrifice.

\* Set a watche, O Lorde, before my  
mouth, yea a watche at the doore of my  
lyppes.

O let not myne herte be enclyned to  
any euell thing, to be mynded as the vn-  
godly or wicked men, lest I eate of such  
thynges as please them.

Let thy ryghtuous rather smyte me  
tendly, & reprove me; so wil I take it, as  
though he had powred oyle vpon my  
head: it shall not hurt my heade, yea I  
will praye yet for their wickednesse.

Their iudges stumbe at the stont,  
yet heare they my wordes, that they be  
ioyfull.

Our bones lye scatered before the pit,  
like as when one graueth and dyggeth  
vp the grounde.

But myne eyes loke vnto thee, O  
Lorde God: in the is my trust, Oh caste  
not out my soule.

Kepe me from the snare whiche they  
haue layed for me, and fro the trappes  
of the wycked doers.

Let the vngodly fall into their owne  
nettes together, vntil I be gone by the.

**The. cxlii. psalme.**

**I** De theweth how he prayed vnto the Lorde, when he  
dred from Dauid into the same, & thought that he shoulde  
there haue bene taken.

**The instruction of Dauid, a prayer  
when he was in the caue.**

**I** \* Crye vnto the Lorde wth my  
voyce, yea euen vnto the Lorde do  
I make my supplicacyon.

I powze out my complaynte before  
him, and shewe him of my trouble.

When my sprete is in heuynesse, for  
thou knowest my path: in the way wher  
in I walke haue they pynely layed a  
snare for me.

I loke vpon my ryght hand, and se,  
there is no man that wyl know me.

I haue no place to see vnto, no man  
careth for my soule.

Therefore I do crye vnto the, O Lorde,  
and say: thou art my hope and my por-  
tion in the lande of the lyving.

Consyder my complaynte, for I am

brought very lowe.

O deliuer me from my persecuters, for  
they are to stronge for me.

Synge my soule out of pryson, that  
I maye geue thanckes vnto thy name  
whiche thinge if thou wilt graunt me,  
then shall the ryghtuous resorte vnto  
my company.

**The notes.**

a. Loke in the. psal. Exod. xlii. b. aud. i. lac. gum. vii. e

b. Here it is manifest p the lande of p luyng sig-  
nifieth, the estate of the sayntes & churche wha per-  
tayne in this lyfe, as aboue in p. psal. cxlii. b.

**The. cxliii. psalme.**

**This psalme & the psalme nexte before are bothe of  
one tenour, and made both of one thynge.**

**A psalme of Dauid.**

**H**eare \* my prayer, O Lorde, con-  
syder my desyre: and were me for  
the truth & rightuousnesse sake.

\* And entre not into iudgement wth  
thy seruaunt, for in thy syghte shall no  
man luyng be iustified.

For the enemye persecuteth my soule,  
he smyteth my lyfe down to the ground,  
he layeth me in the darknes, as the dead  
men of the worlde.

Therefore is my sprete vexed within  
me, and my hert within me is desolate.

\* Yet do I remembre the tymes past,  
I muse vpon all thy workes, yea I ex-  
troyse my self in p workes of thy handes.

I stretche forth myne handes vnto  
the, my soule cryeth vnto the out of the  
thyrtre lande. **Selah.**

\* Heare me, O Lorde, & that soone, for  
my sprete waxeth saynte: hyde not thy  
face fro me, lest I be lyke vnto the that  
go downe into the graue.

O let me \* heare thy louyng kyndnes  
by tymes in the \* moorning, for in the is  
my trust: shewe thou me the way that I  
shulde walke in, for I lyfte vp my soule  
vnto thee.

Deliuer me, O Lorde, fro myne ene-  
myes, for I resorte vnto the.

Teache me to do the thinge that pleas-  
eth the, for thou art my God: let thy lo-  
ving sprete leade me forth vnto p lande  
of rightuousnes.

Quickē me, O Lorde, for thy names  
sake, and for thy rightuousnesse sake  
synge my soule out of trouble.

And of thy goodnesse scatter myne ene-  
myes abroade, & destroye all them that  
vexe my soule, for I am thy seruaunt.

**Ps. xlii.**

**Ch.**

**To tepe**

**Lyryng**

**Psal. cxlii.**

**Psal. cxlii.**

**Job. xlii.**

**Job. xlii.**

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**Job. xlii.**

**Job. xlii.**



# Of Dauid Psalme. cxliij. cxlv.

## The. cxliij. psalme.

**¶** He prayeth and thanketh God, because he had deliuered him from all pericyles and periclyngs of his enemies, and promoted him to be a King, and also made his kyngdome to abyde with aboundance of all thynges.

### Of Dauid.

**B**lessed be the Lorde my refuge,  
whiche teacheth \* my handes to  
warre, and my fyngers to fight.

My hope and my castell, my defence  
and my delyuerer, my shyld in whome  
I truste, whiche gouerneth the people  
that is vnder me.

\* Lorde what is man, that thou hast  
such respecte vnto him: Or the sonne of  
man, that thou so regardest him.

\* Man is lyke a thyng of naughte,  
his tyme passeth away lyke a shadowe.

Bowe thy heauens, O Lord, & come  
down, touche the mountaynes, that they  
may smoke with all.

**B**sende forth the lpyghtening & scatter  
them, shote out thyn<sup>b</sup> arrowes, and con-  
sume them.

Sende downe thyn<sup>e</sup> hande frome a-  
boue, and delyuer me, & take me oute of  
the greates waters, frome the hande of  
\* strange children.

Whose mouth talketh of banite, and  
their righte hande is a righte hande of  
falshe.

That I may synge a newe songe vnto  
thee, O God, and synge prayse vnto  
thee vpon a tenstringed lute.

Thou that geuest vycory vnto kin-  
ges, & hast delyuered Dauid thy seruāt  
from the perrell of the swerde.

**C**haunge me, & delyuer me from þ hande  
of strange chyldren, whose mouth tal-  
keth of banite, and their right hande is  
a ryght hande of falshe.

That oure sonnes maye growe vp as  
the yong plantes, & that oure daughters  
maye be as the polished corners of the  
temple.

\* That our garners maye be full and  
plenteous with all maner of store: that  
oure shepe may bying forth thousandes  
and hundred thousandes in oure byl-  
lages.

That oure oxen maye be stronge to  
laboure, that there be no myschaunce,  
nor decaie, and no complaynyng in oure  
streets.

Happye are the people þ be in suche a

case: yea blessed are the people, whiche  
haue the Lorde for their God.

### The notes.

a. What is signified by the commynge downe of  
the Lorde, is saide. Gene. xi. a.

b. Of these arrowes is spoken Job. vi. a.

c. Of strange chyldren y haue psalms. cxliij. g.  
Albeit some thynke, that strange chyldren spe-  
nifie all strange nations, that is, all nacys be-  
syde the Jewes them selues.

## The. cxlv. psalme.

**¶** The goodnes of god is so abundantly geuen vnto  
all men, that all thynges prayse it chiefly the gospel,  
whiche he see learneth thereof.

### A prayse of Dauid.

**I**\* Wyl magnifie the, O God my  
Kynge, I wyl prayse thy name for  
euer and euer,

Euery day wyl I geue thanks vnto  
thee, and prayse thy name for euer  
and euer.

Great is the Lorde, and maruelous  
worthy to be praysed, there is no ende  
of his greatnes.

One generacyon shall prayse thy  
workes vnto another, and declare thy  
power.

As for me I wyl be talkynge of thy  
worthyppe, thy gloze, thy prayse, and  
wonderous workes.

So that men shal speake of þ might  
of thy meruelous actes, and tell of thy  
greatnesse.

The memoryall of thyn<sup>e</sup> abundant  
kyndnes shalbe shewed, & men shal sing  
of thy ryghteousnes.

\* The Lorde is gracious & merciful,  
lōg suffering, and of great goodnes.

The Lord is louing vnto euery mā,  
and his mercy is ouer al his workes.

All thy workes prayse the (O Lorde)  
& thy sayntes geue thankes vnto the.

They shewe the gloze of thy kyng-  
dome, and talke of thy power.

That thy power, thy gloze & myghti-  
nes of thy kyngdome myght be knowne  
vnto men.

\* Thy kyngdome is an euerlastynge  
kyngdome, and thy dominion endureth  
thorowout all ages.

The Lorde vpholdeyth all such as  
shoulde fall, and lyftech vp al those that  
be downe.

The eyes of all wayte vpon the,  
and thou geuest the theyr meate in þus  
season.

\* Thou openedst thine hand, and filled  
all thynges liuinge with plenteousnes.

Thy

# of David Psal. cxlvi & cxlvij. Fol. xliii

The Lorde is ryghteous in all hys wayes, and holy in all his workes.

The Lorde is nye vnto al them\* that call vpon him, yea all suche as cal vpon him faythfully.

He fulfilleth the desyre of them that feare him, he heareth their crye, and helpeth them.

The Lorde p̄serueth al them that loue him, but scatereth abroade all the vngodly.

My mouth shal speake the prayse of the Lorde, and let all fleshe geue thankes vnto his holy name for euer & euer.

Prayse the euerlastyng.

**The. cxlvi. Chapter.**

*In the psalme next before so doth he here, saying that he here peculiarly moueth from puttyng trust in confidence in men.*

Prayse the euerlastyng.

**P**raise the Lorde, O my soule: whyle I lyue wyl I prayse the Lorde: yea as longe as I haue any beynge, I wyl synge prayses vnto my God.

\* O put not your trust in p̄ynces, nor in any chyld of man, for there is no helpe in them.

For when the b̄reth of manne goeth forth, he shal turne agayne to his erth, and so to all his thoughtes perishe.

Blessed is he that hath the God of Jacob for his helpe, \* and whose hope is in the Lorde his God.

Which made heauē & earth, the sea, and all that therin is, which kepeth his promise for euer.

Which helpeth them to ryghte that suffer wronge, which fedeth the hōgry.

The Lorde lowseth men out of p̄yson, the Lorde geueth syght to the blynde.

The Lorde helpeth them vp that are fallen, the Lorde loueth the rightuous.

The Lorde careteth for the straungers, he defendeth the fatherles and widow: as for the wape of the vngodly, he turneth it vpsyde downe.

The Lorde thy God, O Syon, is synge for euermore, and chozowont al generacions.

Prayse the euerlastyng.

**The. cxlvii. psalme.**

*He moueth all men to the prayse of God, ch. xliij. and the city of Jerusalem.*

Prayse the euerlastyng.

**P**raise the Lorde, for it is a good thyng to synge prayses vnto our God: yea a loyfull and pleasaunt thyng is it to be thankfull.

The Lorde shall buyde vpon Ierusalem, & gather togyther the oute castes of Israel.

He healeth the contryte in herte, and byndeth vpon theyr woundes.

\* He telleth the nōumbze of the starres, and calleth them by theyr names.

Great is oure Lorde, and greate is his power: yea his wysedō is infynite.

The Lorde setteth vpon the meke, and byngeth the vngodlye downe to the grounde.

\* O synge vnto the Lorde wth thā: kōgeyng, synge prayses vpon y harpe vnto our God.

Whiche couereth the heauen wth cloudes, p̄parateth rayne for the earth, \* and maketh the grasse to growe vpon the mountaynes.

Whiche geueth fodde vnto the catell, \* and fedeth the yonge rauens that cal vpon hun.

He hath no pleasute in the strength of an horse, nether deelyteth he in anye māns legges.

But the Lordes deelyt is in them that feare him, & put their trust in his mercy.

Prayse the Lorde O Ierusalem, prayse thy God O Syon.

For he maketh fast the barres of the gates, & blesseth the chyldre wthyn the.

He maketh peace in thy borders, and filleth the with the floure of wheate.

He sendeth forth his commaundemēt vpon earth, his word runneth swyftly.

He geueth snowe lyke wolfe, & scatereth the horefoote lyke ashes.

He casteth forth his yse like morsels, who is able to abyde his frost?

He sendeth oute his worde & mealteth them, he bloweth wth hys wynde, and the waters flowe.

He sheweth his worde vnto Jacob, his statutes & ordynāces vnto Israel.

He hath not deale so wth al the heathen, neyther haue they knowledge of his lawes.

Prayse the euerlastyng.

**The Notes.**

1. That is, daye, which is no other thyng then thosē yse.

**ff. iiii. The**



# Of David Psalme cxlviii. cxlix. cl.

## The. cxlviii. psalme.

The mouth of creatures to the praise of God, as well heavenly as earthly: therein warneth the sayntes and godly to consider the great & marvellous power, wysdom and goodness of God.

Praise the everlastynge.

**P**raise the Lord of heuen, praise him in the heygth.

Praise him al ye angels of his, praise him al his host.

Praise him Sunne & Moone, praise him all ye starrs and lyght.

Praise him al ye heuens, and ye waters that be vnder the heuens.

Lette theym praise the name of the Lord, for he \* commaunded, and they were made.

He hath made them fast for ever and ever, he hath gyuen them a lawe whiche shall not be broken.

Praise the Lord vpon earth, ye whal-fyshes, and all depes.

Fire and haille, snowe and vapors, winde and storme, fulfilling his word.

Mowntaynes and all hilles, frutefull trees and all Cedres.

Beastes and catell, wormes and feathered foules.

Kynges of the earth and all people, princes and all iudges of the world.

Pouge men and maydens, olde men and childre: let the praise the name of the Lord, for his name onely is excellent, and his praise about heauen & earth.

He \* exalteth the horne of his people, all his sayntes shall praise hym, the chyldren of Israel, even the people that seruet him.

Praise the everlastynge.

The notes.

Exalteth a. What is meant by this is shewed in p. lxxv. psalme. d.

## The. cxlix. psalme.

The princely moneth Meale to praise God, because he not only had deliuered them from their bondage, but also had made them victours and charylers of the heuys and weathen.

Praise the everlastynge.

**S**prynge vnto the Lord a newe song, lette the congregacyon of sayntes praise him.

Let Israel reioyse in him that made him, and lette the chyldren of Sion be ioyfull in their kynge.

Let them praise his name in the palace,

let them synge psalmes vnto hym with tabrettes and harpes.

For the Lord hath pleasure in his people, and helpeth the mekeharted.

Let the sayntes be ioyful with glory, let them reioyce in their beddes.

Let the praises of god be in their mouth, \* and harpe swerdes in their hands.

To be auenged of the heathen, and to rebuke the people.

To bynde their kynges in cheynes, and their nobles with lynckes of yron.

That they may be auenged of them, as \* it is written, suche honour haue al his sayntes.

Praise the everlastynge.

## The. cl. psalme.

The mouth all men to praise God, and that most affectionately, not onely with the voyce, but also with all kyndes of instrumentes: by whiche he signifieth gladnes of mynde and holy conuersation: (as some say) the blessed ioyfulness and great gladnes in the praises of God whiche we shall haue in the lyfe to come.

Praise the everlastynge.

**P**raise the Lord in his Sanctu- ary, praise him in the firmament of his power.

Praise him in his noble actes, praise him in his excellent greatnesse.

Praise him in the sounde of the trompet, praise him vpon the lute & harpe.

Praise him in the cymbales and daunse, praise hym vpon the stringes and pipe.

Praise him vpon the welltuned cymbals, praise hym vpon the loude cymbals.

Let euery thyng that hath breath, praise the Lord.

Praise the everlastynge.

The notes.

a. Some reade that is in his Sanctu- ary, or holy place. Saynt Jerome reade. Praise the Lord in his holy one, that is Christ.

## The ende of the psalter.

# The Prouerbes of Salomon.

## The first Chapter.

The praise of wysdome. We may not herken vnto the voluptuous prouocation and enticynge of sinners. Wysdome complayneth here to be despyced of all men, and propheticly denounceth vnto her despisers.

The

# The Proverbes of Salomon. Fo. rlv



**T**he Proverbes of Salomon the sonne of David King of Israel: to lerne wisdom, instruction, understanding, prudence, rightousnesse, iudgemente and equite. That the very babes might haue wyl, and that yonge menne might haue knowledge and vnderstandynge. By hearinge, the wyle man shall come by more wisdom: and by experience he shall be more apte to vnderstande a parable, and the interpretation thereof, the wordes of the wyle, and the darcke speeches of the same. \* The feare of the Lord is the beginning of wisdom. But fools despise wisdom and instruction.

My sonne, heare thy fathers doctrine, and forsake not the law of thy mother: for that shall bring grace vnto thy heade, and shall bee as a cheyne aboute thy necke. My sonne, consente not vnto synners, yf they entyse thee, and saye: come with vs, lette vs lape wayte for bloude, and lutche prauelye, for the innocent withoute a cause: let vs swallowe them vp lyke the hell, lette vs deuoure them quicke and whole, as those that go downe into the pyt. So shall we fynde al maner of costelye ryches, and fyll oure houses with spoyle. Caste in thy lot amonge vs, we shall haue al one purse.

My sonne, walcke not thou with the reftayne thy rote frome theyr wayes.

\* For their fete runne to euell, and are hastie to shedde bloude. But in bayne is the nette layed for the before the byrdes eyes. Yea, they them selues lape wayte one for anothers bloude, and one of the would sleie another. These are the wayes of all suche as bee couetous, that one would rauyn another lyfe.

\* Wisdom cryeth without, and putteth forth her voyce in the stretes. She calleth before the congregacion in the open gates, and sheweth her wordes thorow the cytie, saying: O ye chyldre, how long wil ye loue the chyldyshnesse? how longe wyl the scozners delpte in scoynge, and the vnwyle be enemyes vnto knowledge? O turne you vnto my correction: so, I wyl expresse my mynde

vnto you and make you vnderstand my wordes. \* Seing then that I haue called, and ye refused it: I haue stretched out my hande, and no man regarded it, but all my councelles haue ye despyed, and sette my correccions at naughte. Therefore shall I also laughe in youre destruction, and mocke you, when the thing that ye feare commeth vpon you: euen when the thyng that ye be afrayed of, falleth in sodenly lyke a storme, and youre mysery lyke a tempest: yea, when trouble and heuynesse commeth vpon you. Then shall they call vpon me, but I wyl not heare: they shall seke me earlye, but they shall not fynde me: And because they hated knowledge, and receaued not the feare of the Lord, but abhorred my counsell, and despyed my correccion. Therefore shall they eate the frutes of their owne waye, and be fylled with thair owne councelles, for the turninge awaye of the vnwyle shall sleie them, and the prosperite of foolles shall be their owne destruction. \* But who so harkeneth vnto me, shall dwel safely, and haue ynoughe withoute anye feare of euell.

## The notes.

- a. Instruction is that which the scholer learneth vnder his master, whether it bee knowledge or maners.
- b. What soole commonly signifieth in the proverbes, loke after in the .xii. Chap. b.
- c. Grace for crowne.
- d. Of this in Mich. vii. a.
- e. In vaine is pnter laped &c. That is, it is a vaine thinge to lape in wayte for them to whom God defendeth, sith they lape in wayte that rather perishe then they.
- f. Howe and in what significacion scozners are taken in the proverbes, is after shewed in the .ix. b.

## The .ii. Chapter.

Wisdom is to be embraced and set by. An aduiceous woman is to be estewed.

**W**isdom, yf thou wylt receaue my wordes, and kepe my commaundements by thee, that thine eate maye herken vnto wisdom, applye thine hearte then to vnderstandinge. For if thou cryest after wisdom, and callest for knowledge: yf thou sekest after her as after moneye, and dyggest for her as for treasure: thou shalt thou vnderstande the feare of the Lord, and fynde the knowledge of God. \* For it is the Lord that geueth wisdom

ff. b. oute

Gray 121  
Jace. 121

Pro. 12. 12

Jacob. 12. 12  
Eccl. 12. 12



# The Proverbes. Chapter.ii.and iii.

Job. vii. 1.  
Job. 28. b.  
1. Re. iii. b.  
Job. iii. c.

**B**oute of his mouth commeth knowledge and vnderstandinge. He p̄serueth the welfare of the righteous, and defendeth them that walke innocently: he kepeth them in the ryght pathe, and p̄serueth the waie of his sapntes. Then shalt thou vnderstande rightuousnesse, iudgement and equite: yea and euery good pathe. If wysedome entre into thyne herte, and thy soule delit in knowledge: then shall counsell p̄serue thee, and vnderstandinge shall kepe the. That p̄maiest be deliuered from the euell way, and from the manne that speaketh frowarde thynges. Frome suche as leaue the hye strete, and walcke in the wayes of darkenesse: which reioyce in doinge euell, and delyte in wycked thynges: whose wayes are croked, and theyr pathes sclaunderous. That thou mayst be deliuered also \* frome the straunge woman, and frome her that is not thine owne, whiche geueth swete wordes, forsaaketh the husbnde of her youthe, and forgetteth the couenaunte of her God. For her house is enclyned vnto deathe, and her pathes vnto hell. All they that go in vnto her, come not agayne, nether take they holde of the waie of lyfe. That thou mayest walke in the good waie and kepe the pathes of the rightuous. For the iuste shall dwell in the lande, & the innocentes shall remayne in it: but the vngodlye shall be roted oute of the lande, and the wycked doers shall be taken oute of it.

1. John. v. 14.  
and. vii. a.

## The notes.

a. Here in the scriptures signifyeth counsell, endeavour, intelligence, opinion, affectyon, thought and other lyke operacions of the soule, as ye maye perceyue in manye places of the scripture.  
b. Whose wayes are croked. &c. that is whome their very lyfe proueth to bee offenders.  
c. Dwell in the lande. The significacion here of is shewed in the psal. xxxvii. c.

## The.iii. Chapter.

The commandementes of God must be diligently regarded and obserued.



**M**y sonne, \* forget not my lawe, but se þe thine heart kepe my commandementes. For they shall prolonge the dayes and yeaues of thy lyfe, and byynge the peace. Let mercy and saythfulnes neuer goo from the: bynde them about thy necke, and wyte them in the

tables of thyne hearte. So shalt thou synde sauour and good vnderstanding in the syghte of God and men. Put thy trust in the Lorde with all thine hearte, and leane not vnto thyne owne vnderstandinge. In all thy wayes haue respect vnto hym, and he shall ordeyne thy goynges. \* Be not wyle in thyne owne conceite but feare the Lorde, and departe from euell: so shall a thy nauell be whole, and thy bones stronge.

\* Honour the Lorde with thy substance, and with the fyrstlynges of all thyne encrease: so shall thy barnes be filled with plenteuousnesse, and thy p̄sentes shall flowe ouer with swete wyne. \* My sonne, despyse not the chastening of the Lorde, neyther saynte when thou arte rebused of him. \* For whome the Lord loueth, him he chasteneth: and yet delyteth in hym, euen as a father in his owne sonne. Well is him that synneth wysdome, and opteyneth vnderstanding: for the gettinge of it is better then anye marchaundise of syluer, and the profyt of it is better then golde.

\* Wysdome is more worthe then p̄cious stones: and all the thynges that þe canst desyre, are not to be compared vnto her. vpon her righte hande is longe lyfe, and vpon her leftte hande is riches and honoure. Her wayes are pleasaunt wayes, and all her pathes are peaceable. \* She is a tree of lyfe to them that lay holde vpon her, and blessed are they that kepe her fast.

With wysdome hath the Lord layed the foundation of the earth, and thou towe vnderstanding hath he stablyshed the heauens. Thowow þys wysdome the deapthes breake vp, & the cloudes drop downe of the dewe. My sonne, let not these thynges departe from thyne eyes: but kepe my lawe, and my counsell: so shall it be lyfe vnto thy soule, and grace vnto thy mouth. Then shalt thou walke safelye in thy waye, and thy fote shall not stumbe. \* If thou slepest, thou shalt not be afrayed, but shalt take thy rest and slepe sweetely. Thou needest not to be afrayed of anye sodayne feare, neyther for the vyolent rushynge in of the vngodlye, when it commeth. For the Lord shall besgethe, and kepe thy fote that thou be not taken. Refuse not to

Den. xi. a.

# The Proverbes Chap. iiii. and. v Fo. xlv

Do good vnto hym that shoulde haue it, so longe as thynne hande is able to do it. Saye not vnto thy neyghboure: go thy waye and come agayne, to morow wyl I geue the: where as thou haste nowe to geue hym. Intend no hurte vnto thy neyghboure, seynge he hopeth to dwell in rest by the. Striue not lyghtely with anye man withoute cause, where as he hath done the no harme. \* folowe not a wicked man, & chose none of his wates: for the Lorde abhorreth the frowarde, but hys secreete is amonge the rightuous. The curse of the Lorde is in the house of the vngodlye, but he blesseth the dwellinges of the rightuous. As for the scoynesfull, he shall laughe them to scoyne, but he shall geue grace vnto the lowlye. The wyse shall haue honour in possession, but shame is the promociou that folowes that haue.

## The notes.

a. What is signified by uauell ye shall fynde in Ezech. xl. a.

## The. iiii. Chapter.

Wisdom and her frutes and wayes ought to be searched.

**W**isdom, O ye chyldren, the fatherlye exhortacion, & take good hede, that ye may lerne wisdom. Yea, I shall geue you a good reward, if ye wyl not forsake my law. For when I my selfe was my fathers deare sonne, and tenderly be loued of my mother, he taught me also, sayinge: \* Let thynne hearte receaue my wordes, kepe my commaundementes, & thou shalt liue. Get the wisdom, get the vnderstandinge: forget not the wordes of my mouth, and shrinke not from them. Forsake her not, and she shall prelerue the: loue her, & she shall kepe the.

The these poynte of wisdom is, that thou be wyllynge to opteyne wisdom, and before all thy goodes to get the vnderstanding. \* Make much of her and she shall promote the: Yea, if thou embrace her, she shall bring the vnto honoure.

She shall make the a gracious head, and garnish the with a crowne of glory. Heare my sonne, and receaue my wordes, that the peares of thy lyfe may be many. I wil shew the the way of wisdom, and lead the in the right pathes.

So that if thou goest therein, there shall no straitnesse hynder the: & when thou runnest, thou shalt not fall. Take fast holde of doctrine, let her not goo: kepe her, for she is thy lyfe. \* Come not in the path of the vngodly, and walke not in the waye of the wycked. Eschue it, and go not therein: departe aspyde, and passe ouer by it. For they can not slepe excepte they haue first done some myschefe: nether take they any rest, excepte they haue first done some harme. For they eate the breade of wickednesse, and dryncke the wyne of robbery. The path of the rightuous shyneth as the lyghte, and is euer brighte and brighte vnto the perfecte daye. But the waye of the vngodly is as the darcknes, where in men fall, or they be aware. \* My sonne, marcke my wordes, and encline thine eare vnto my sayinges: Let them not departe from thine eyes, but kepe them euen in the myddest of thynne herte.

For they are lyfe vnto all those that fynde them, and healte vnto all theyr bodyes. Kepe thynne herte with al diligence, for there vpon hangeth life. Put a way from the a froward mouthe, and let the lippes of sclaunder bee far from the. Let thynne eyes beholde the thinge that is ryghte, and let thynne eye liddes loke strait before the. Vnderste the path of thy fete, so shall al thy wayes be sure. \* Turne not aspyde, nether to the b right hande nor lefte, but withholde thy fete from euell.

## The notes.

a. That is with greute and singular honoure as, after in the xii. a.

b. By the right hand is vnderstande the false and wycked confidence in workes, and by the lefte despyeracion. To turne aspyde or adde to the ryghte hande is to ad that to the worde of God whiche God neuer commaunded. To turne a syde or bowe to the lefte hande is, to take awaye from the word of God or to that whiche is forbydden. As it is wyrtten in Deut. xxi. b. and Josue. xxii. b.

## The. v. Chapter.

The warning to eschue and flee wisdom. He forbyddeth prodigality and wastfull spending. He willety be in love of our owne laboures. Men must loue their wyse.

**M**y sonne, geue hede vnto my wisdom, and how thynne eare be to my prudence: that thou maiste regarde good counsell, and that thy lippes maye kepe nourtoure. \* For the lippes of an harlot are a dzyppynge poynt



# The Proverbes. Chapter. vi.

hony combe, and her throte is softer the oyle. But at the laste she is as bytter as wormwode, and as sharpe as a two edged swerde. Her fete go downe vnto deathe, and her steppes pearle thoro we vnto hell. She regardeth not the path of lyfe, so vnstedfast are her wayes, that thou canste not knowe them. Heare me therfore (O my sonne) and departe not from the wordes of my mouth.

Kepe thy way farre frome her: and come not nye the doores of her house. That thou geue not a thyne honoure vnto another, and thy peates to the cruell.

That other men bee not fylled with thy goodes, and that thy labours come not in a straunge house. Yea, that thou mourne not at the laste (when thou hast spent thy bodye and goodes) and then saye: Alas, why hated I nourtour: why byd my herte despyse correction: wherfore was not I obedient vnto the voice of my teachers, and hearkened not vnto them that instructed me: I am come almoste into all my fortune, in the midst of the multitud and congregaicon.

Drinke of the water of thyne owne well, and of the ryuers that runne oute of thyne owne springes. Let thy welles flowe oute abroade, that there maye be ryuers of water in the stretes: but let them be onely thyne owne, and not straungers with the.

Let thy well be blessed, and bee glad with the wife of thy yowthe. Louynge is the hynde, and frendelye is the Roo: let her brestes alwaye satisfie thee, and holde the euer content with her loue.

My sone, why wilt thou haue pleasure in an harlot, and embrace the bosome of another woman? For euerye mans wayes are oped in the sight of the Lord, and he pondreth all theyr goynge.

The wyckednesses of the vngodly shall catche hym selfe, and with the snares of his owne synnes shal he be trapped.

Because he woulde not be resourmed, he shall dye: and for his greate foly, nesse he shalbe destroyed.

The notes.

a. That is thy substance.

b. That is, hold the onely to thyne owne wife.

c. That is, let thy chyldren come out of thy house with honour, and not as bastards.

The. vi. Chapter.

The slouthfull and drowny synne is byrked and byrked to woche. The seymatike is reposed. Admonyng ought to be earnestly auoyded.

**M**y sonne: if thou be surety for thy neyghboure, thou hast fastened thine hand with another man: yea, thou art bound with thyne owne wordes, and take with thyne owne speache. Therefore, my sonne, do thys: dyscharge thy selfe, for thou arte come into thy neyghbours daunger. Go thy way then soone, and intreate thy neyghboure: let not thyne eyes slepe, nor thyne eye liddes flomber. Saue thy selfe as a doo from the hande of the hunter, and as a byrde from the hande of the fowler. Go to the Gynnet (thou sluggard) consydre her wayes, & lerne to be wyse. She hath no gyde, no teacher, no leader: yet in the somer she prouydeth her meate, and gathereth her fode together in the harvest. How longe wilt thou slepe, thou sluggard man? When wilt thou aryse oute of thy slepe? Yea, slepe on styll a lytle, flomber a lytle, folde thyne handes together yet a lytle, that thou mayest slepe: so shall pouertie come vnto the as one that trauaileth by the waye, and necessitie lyke a weapened man. A dissemblynge person, a wycked manne goeth with a froward mouth, he winketh with his eyes, he tokeneth with hys fete, he poynteth with hys fingers, he is euer ymagenyng myschefe and frowardnesse in his herte, and causeth discorde. Therfore shal his destruction come hastelye vpon him, suddenly shal he be all to broken, and not be healed.

\* There bee sixe thynges whiche the Lord hateth, and the seuenth he utterely abhorreth: A proude loke, a dyssemblynge tonge, handes that shede innocent bloude, an herte that goeth aboute with wycked ymaginations, \* fete that be swyfte in runnyng to do myschefe, a false wytnesse that bringeth by lyes, & suche one as soweth dyscorde amonge brethzen. My sonne, kepe thy fathers commaundementes, and forsake not the lawe of thy mother. Put them vp together in thyne hearte, and bynde them aboute thy necke. That they may leade the where thou goest, preserue the when thou art a slepe, and that when thou awakest, thou mayest talke of them.

for

# The Prover, Chap. vii. and. viii Fo. xlv.

\* for the commaundement is a lanterne, and the lawe a lyght: yea, chastenynge and nourtoure is the waye of lyfe: that they may kepe the frome the euell woman, frome the flatteringe tonge of the harlot: that thou lust not after her beautye in thyne hert, and lest thou be taken with her fayze lokes. In harlot wyl make a man to begge hys breade, but a married woman wyl hunt for the prectous lyfe. Hape a man take fyze in hys bosome, and hys clothes not bee brenter. Or canne one go vpon hoate coales, and his fete not be hurt. Euen so, whofoeuer goeth into his neighbours wyfe, and toucheth her, can not bee vngyltpe. \* Men do not vtterlye despyse a thefe, that stealeth to satisfie his soule, when he is hongrye: but yf he maye be gotten, he restozeth agayne seuen tymes as muche, or els he maketh recompence with all the good of hys house. But who so committeth aduoutry with a woman, he is a foole, and byngeth his lyfe to destruccion. He getteth him selfe also shame and dishonoure, suche as shall neuer be put out. For the gelously and wyath of the man wyl not be intreated, no, though he thou wouldest offre him greate giffes, to make amendes, he will not receaue them.

## ¶ The. vii. Chapter.

¶ God oughte to bee feared and honoured: hys commaundementes ought to be kept: Wanton appetites, and desyes ought to be shunned.

**M**y sonne, \* kepe my wordes, and laye vp my commaundementes by the. Kepe my commaundementes and my lawe, eue as the apple of thine eye, and thou shalt lyue. Synde them vpon thy fyngers, and wyte them in the table of thyne hearte. Hape vnto wysdome: thou arte my syster, and call vnderstandinge thy kynswoman: \* that she may kepe the from the straunge woman, and from the harlot which geueth swete wordes. For out of the wyndowe of my house I looked thorow the lettelle, and behelde the simple people: and among other younge folkes, I spied one younge toole goinge ouer the stretes, by the corner in the way toward the harlottes house in the twilight of the eueninge, when it beganne now to be nyght and

darcke. \* And beholde, there met hym a woman, \* in an harlottes apparell (a dysceatfull, wanton and an vnstedfast woman: whose fete coude not abide in þ house, now is she withoute, now in the stretes, and lurketh in euery corner) she caught the younge man, kysed hym, and was not ashamed, sayinge: I had a bow to paye, and this daye I performe it. Therfore came I forth to mete the, that I myghte seke thy face, and so I haue found the. I haue deckt my bedde with coueringes and clothes of Egypte. My bed haue I made to smel of Myrroure, Aloes, and Cynamon. Come, let vs lye together, and take our pleasure tyll it be daye lyghte, and we wyl emoy the pleasures of loue. For the good man is not at home, he is gone farre of. He hath taken þ bagge of money with him: who can tell when he cometh home. Thus with manye swete wordes she ouercame hym, and with her flatterynge lyppes she wanne hym.

Immedyatelye he folowed her, as it were an oxe lead to the slaughter (and lyke as it were to the stockes, where soles are punished) so longe tyll she had wounded his spuer with her dart: lyke as yf a byrde hasted to the snare, not knowinge that the patell of his lyfe lyeth there vpon. Heare me now therfore, O my sonne, and marcke the wordes of my mouthe. Let not thyne herte wandre in her waies, and be not thou disceaued in her pathes. For many one hath she wounded, and caste downe, yea, manye a strong man hath she slaine. Her houses is the waye vnto hell, where men go downe into the chambers of deathe.

## ¶ The. viii. Chapter.

¶ The prayle of the wysdome of God.

**D**oth not \* wysdome cry: doth not vnderstanding put forth her voyce. Standeth she not in the hye places, in the stretes a wates: doth she not cry before the whole cytie, and in the gates where men go out and in. It is you, O ye men (sayeth she) whom I call: vnto you (O ye chyldren of men) I pte I bp my voyce. Take hede vnto knowledge, O ye ignorauite: be wyse in heart O ye folles. Geue eare, for I wyl speake of great matters



The Proverbes. Chapter. ix.

pour.iii.b  
pca.viii.b

Den xvi. b  
Dap. vi. c.

**Luke 11. b.**

Sept. 18. 6.

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Dupl. (K. B.)

Gen.  
Job.  
E. 17.  
18. 19.

தொழில்

**W**hosome mouerth all men to embrace her. The picture of a whole.

Job.  
Psal.  
Pro.  
Eccl.  
Ipp.

# The Proverbes. Chapter. x. Fo. xlviij

lesse woman, full of wordes, and such  
one as hath no knowledge, sitteth in  
dores of her house, vpon a stoole aboue  
in the cytie, to call such as go by, and  
walke streight in theyr wayes. Who so  
is ignoraunt (sayth she) let hi come hy  
ther, & to the vnwysse she sayth: stollē wa  
ters are swete, & the breade that is pre  
uely eaten, hath a good taste. But they  
consyder not that death is there, and  
her gestes go downe to hell.

## The notes.

a. Or, maner the certen numbres for the vnccer  
raput.

b. Scornefull or mockinge persones after Dauid  
himselfe, are those whiche be surtel and craftye to  
hurte other and which are readye to disfaime o  
ther and to open and tel secretes and so to breake  
concord and vnitie: And those also whiche make  
a moche at the word of God and despyse it, and  
that repure it for folyshenesse: as after in the.  
xliiij a. xij. d. and. xxii. b

## The. x. Chapter.

In this Chapter and in al that folowe vnto the thyr  
tyeth, the wysse man exhorteth by dyuers sentences which  
be called Parables, to folowe vertues and to breake  
and therewith also what profyt cometh of wysdome, and  
what hyndraunce proceedeth of folyshenesse.

## The Parables of Salomon

**A** wysse sonne maketh a  
glad father, but an vn  
discrete sonne is the he  
apynesse of his mother.

\* Treasures p are wyse  
kedlye gotten, profyt no  
thinge, but rightuouinesse deliuereth  
from death. \* The Lord wyl not let the  
soule of p rightuous suffer hunger, but  
he putteth the vngodly fro his desyre.  
An ydle had maketh pooze, but a quicke  
laborynge hand maketh ryche. Who  
so gathereth in Sommer, is wise: but he  
that is sluggyshe in haruest, byngeth  
him selfe to confusyon. Louyng and  
fauorable is the face of the rightuous,  
but the forehead of the vngodly is past  
shame, and presumptuous.

\* The  
memoriall of the iust shall haue a good  
reporthe, but the name of the vngodlye  
shall stynke. A wysse man wyl receaue  
warynge, but a folle wyl coner be smit  
ten in the face. \* He that leaureth an in  
nocent lyfe, walketh surely: but who so  
goeth a wrongs waye, shalbe knowne.

\* He that winketh with his eye, wil  
do some harme: but he that hath a foo  
lysh mouthe, shalbe beaten. The  
mouthe of a rightuous manne is a well

of lyfe, but the mouthe of the vngodlye  
is past shame, and presumptuous.

Cyill wyl stereth by styfe, \* but loue  
couereth the multitude of synnes. In  
the lyppes of him that hath vnderstan  
dyng a man shall fynde wysdome, but  
the rodde belongeth to the backe of the  
folysh. Wise men lay by knowledge, but  
the mouth of the folyshe is nye destruc  
cion.

The ryche mannes goodes are  
his stronge holde, but pouertye oppres  
seth the pooze. The rightuous labo  
reth to do good, but the vngodlye bseth  
his encrease vnto synne. To take hede  
vnto the chastenyng of nurtoire, is the  
waye of lyfe: but he that refuseth to bee  
reformed, goeth wrong.

\* Byssem  
blyng lyppes kepe hatred secretly, and  
he that speaketh anye sclaunder, is a  
foole. Wher much bablyng is, there  
muste nedes bee offence: he that restray  
neth his lyppes, is wisest of all. An  
innocente tonge is a noble treasure, but  
the herte of the vngodlye is nothyng  
worth.

The lyppes of the rightuous  
fede a whole multitude, but folles shall  
dye in their owne foly. \* The blessing  
of the Lord maketh riche men, as for  
carefull trauayle, it doth nothyng ther  
to. A folle doth wyckedly, and maketh  
but a spoyle of it: neuerthelesse it is wis  
dome for a man to beware of suche.

The thyng that the vngodlye are a  
fayed of, shall come vpon them, but the  
ryghtuous shall haue theyr desyre.  
The vngodlye is like a tempest that pas  
seth ouer, and is no moze sene, but the  
rightuous remayneth sure for euer.

As vineger is to the teth, and as smoke  
is vnto the eyes, euen so is a sluggyshe  
personne to them that sende hym forth.

The feare of the Lord maketh a longe  
lyfe, but the peaces of the vngodlye shal  
be shortened. The paciente abydinge  
of the rightuous shalbe turned to glad  
nesse, but the hope of the vngodlye shall  
peryshe. The way of the Lord geueth  
a corage vnto the godly, but it is a fear  
for wicked doers. \* The rightuous shal  
neuer be ouerthrowen, but the vngodlye  
shall not remayne in the lande. \* The  
mouthe of the iuste wylbe talkyng of  
wysdome, but the tonge of the froward  
shall peryshe.

The lyppes of the  
ryghtuous are occupied in acceptable  
thynges

shinckel  
p cbr act  
as before  
in pbi. b  
and Ec  
clie. xxiij.  
C  
i. per lxx. b  
i. Cor. xlii.

Pr. x. b

Joh. xlii. e.  
ecclie. xi. b.  
pla. 127. a.  
math. 6. c. b

plal. cxi. b.

pl. xxxv. e



# The Proverbes. Chapter. xi. xii

thynges: but the mouth of the vngodly  
taketh them to the worlke.

## The. xi. Chapter.



**A** false \* balaunce is an abho-  
mynacpon vnto the Lorde:  
but a true weyghte pleaseth  
him. Where pyde is, there is  
shame also and confusyon: but where  
as is lowlynnes, there is wysdome.  
The innocente dealyng of the iust shal  
leade them, but the vnfaithfulnesse of  
the despisers shalbe their owne destruc-  
tion. \* Riches helpe not in the daye  
of vengeaunce, but rightuousnesse de-  
lyuereth from deathe. The ryghtuouf-  
nesse of the innocente ordreth his waye,  
but the vngodlye shal fall in his owne  
wyckednesse. The rightuousnesse of  
the iuste shal deliuer them, but the de-  
spysers shalbe taken in their owne vn-  
godlynnesse.

\* When an vngodly man dyeth, his  
hope is gone, the confydence of ryches  
shal perishe. The rightuous shalbe  
deliuered out of trouble, and the vn-  
godly shal come in his steade. Thow  
the mouth of the dyssebler is his neigh-  
bour destroyed, but thow knowledge  
shal the iust be deliuered. \* When it  
goeth wel wyth the rightuous, the citie  
is mery: and when the vngodly perishe,  
there is gladnesse. When the iust are  
in wealth, the cytie prospereth: but whe  
the vngodly haue the rule, it decayeth.  
A foole bringeth vp a sclander of his  
neighbour, but a wyse manne wyll  
kepe it secrete. \* A dyssemblinge  
personne wyll dyscouer prey thynges,  
but he that is of a faythfull heart, wyll  
kepe counsell. \* Where no good coun-  
cell is, there the people decay: but wher  
as many are that canne geue counsell,  
there is wealth. \* He that is suertyp  
for a straunger, hurteth hym selfe: but  
he that medleth not wth suertypeshyp,  
is sure. A gracious woman mantey-  
neth honestye, as for the myghtye, they  
manteyne ryches. \* He that hath a  
getyl lyberall stomacke is mercyful: but  
who so hurteth hys neyghboure, is a  
tyraunte. The labour of the vn-  
godlye prospereth not, but he that sow-  
eth ryghtuousnesse, shal receaue a sure  
rewarde. Like as ryghtuousnes bring-  
eth lyfe: euen so to cleaue vnto euell,  
bringeth deathe. The Lorde abhor-  
reth a fayned herte, but he hathe plea-  
sure in them that are vndefiled. It  
shal not helpe the wycked, though they  
laye all theyr handes together, but the  
sede of the rightuous shalbe preserued.  
A fayre woman withoute discrete ma-  
ners, is lyke a ringe of golde in a swy-  
nes snoute. The iust labourer for peace  
and tranquilyte, but the vngodlye for  
dysquetynesse.

\* Some man geueth out hys goo-  
des, and is the rycher, but the vgarde  
(haupnge ynough) wyll departe frome  
nothyngs, and yet is euer in pouerty.  
\* He that is lyberall in geuyng, shal  
haue plenty: and he that watreth, shal be  
watred also hym selfe. Who so hoordeth  
vp his corne, shalbe cursed amonge the  
people: but blessinge shal lyghte vpon  
his head that selleth it. He that labou-  
reth for honestye, fyndeth hys desyre:  
but who so seketh after myschefe, it shal  
happen vnto hym. He that trusteth  
in his riches, shal haue a fall: \* but the  
ryghtuous shal stowthe, as the  
grene leafe.

Who so maketh dysquetyne in his  
owne house, he shal haue wynde for his  
heritage, and the foole shalbe seruaunt  
to the wyse. The frute of the rygh-  
tuous is as the tree of lyfe, a wyse man  
also wynneth mennes soules. \* If  
the ryghtuous bee recompensed vpon  
earth, how muche more then the vngod-  
ly and the synner.

## The. xii. Chapter.



**W**ho so loueth wysdome, wil be  
content to be reformed: but  
he that hateth to be repproued,  
is a foole. \* A good man is ac-  
ceptable vnto the Lord, but the wicked  
wyll be condempne. A man can not en-  
dure in vngodlynnesse, but the rote of the  
ryghtuous shal not be moued. A sted-  
fast woman is a crowne vnto her hus-  
band: but she that behaueth her selfe vn-  
honestye, is a corruption in hys bo-  
nes. The thoughtes of the ryghtu-  
ous are ryghte, but the Imaginacion  
of the vngodlye are disceitfull.  
The talkyng of the vngodly is, howe  
they maye laye wayte for bloude, but  
the mouth of the ryghtuous wyll de-  
lyue

# The Proverbes Cha. xii. and. xiii. Jo. xlii

will deliuer them. \* Or euer thou caste  
B turne the aboute, the vngodlye shal be  
ouerthrowe: but the house of p righte-  
ous shall stande. A man shal be commē-  
ded for his wysedome, but a foole shal be  
despyed. \* A symple man which labou-  
reth and worketh, is better the one that  
is gorgous and wanteth breade. A  
righteous man regardeth the lyfe of  
his catell, but the vngodlye haue cruel  
hertes. \* He that tyllith his lande, shal  
haue plentuousnesse of breade: but he  
that foloweth idelnes, is a very foole.

The desyre of the vngodlye hunteth  
after myschefe, but the rote of p righte-  
ous byngeth for the frute. The wicked  
falleth into the snare, thowhe p malice  
of hys owne mouthe, but the iuste shall  
escape oute of patell. Euery man shall  
enioye good, accordinge to the innocen-  
cie of his mouthe, & after the workes  
of his handes shall he be rewarded.

Loke what a foole taketh in hande, he  
thinketh it well done: but he p is wyle,  
wyl be counceled. A foole vttereth hys  
wrathe in al the hast, but a discrete man  
couereth wronge. A iust man wil tel the  
trueth, and shewe the thyng p is right:  
but a falsse witnesse disceaueth. A slaui-  
derous personne pricketh lyke a sword,  
but a wyle mans tonge is wholsome.  
A true mouthe is euer constante, but a  
dyssemblinge tonge is soone chaiged.  
They that imagin euil in their mynde,  
wyl disceau: but the counsellors of  
peace shal haue ioye folowig the. There  
shal no mysfortune happē vnto p iuste,  
but p vngodly shal be fylled w miserie.

\* The Lorde abhorreth dysceatfull  
lippes: but they that laboure for trueth  
please him. He that hath vnderstāding,  
can hyde his wysedome: but an vndys-  
crete herte telleth out his folyshnesse. A  
diligent hande shall beare rule, but the  
foole shal be vnder tribute. \* Heupnesse  
disceageth the harte of man, but a  
good worde maketh it glade agayne.

The ryghteous is lyberall vnto hys  
neighbour, but the waye of the vngod-  
lye wyl dysceau them selues. \* A dys-  
ceatfull mā shal fynde no vantage, \* but  
he that is content with that he hath, is  
more worthe then golde. In the waye of  
righteousnesse there is lyfe, as for any  
other waye it is the pathe vnto deathe.

b. By a foole in p proverbes is principally vnder-  
stande him p in folowig his owne counceyl despyer  
infidelitie & the vnknowig of god, for trueth and  
high wysed: & wil by no meynes herke & obey to p  
word of god, as before in p. i. a in. d. r. b. &. xiii. a.

## The. xii. Chapter.

**A** wyle sonne wyl receaue hys  
fathers warnyng, but he that  
is a scoznefull, wyl not heare  
when he is reproued. A good  
man shall enioye p frute of his mouthe,  
but he that hath a frowarde minde, shal  
be spoyled. He that kepeth hys mouthe,  
kepeth his life: but who so speaketh vn-  
aduisid, syndeth harime. The slogarde,  
would sayne haue, & can not get his de-  
syre: but the soule of the dyspente shall  
haue plentye. A righteous man abhor-  
reth lyes, but p vngodly shameth both  
other and him selfe. Ryghteousnesse ke-  
peth the innocente in the waye, but vn-  
godlynesse shal ouerthrowe the synner.

\* Some men are riche, thowhe they  
haue nothyng: agayne, some men are  
pooze haupnge greate riches. With  
goodes euery man deliuereth hys lyfe,  
and the pooze wil not be reproued. The  
lyght of the righteous maketh ioyfull,  
\* but the candle of the vngodlye shal be  
put out. Amonge the proude there is e-  
uer stryfe, but amonge those that do all  
thinges with aduiseiment, there is wise-  
dome. Hastely gotten goodes ate soone  
spente, but they that be gathered toge-  
ther with the hande, shal increase. Log-  
tarynge for a thyng that is dyffered,  
greueth the harte: but when the desyre  
commeth, it is a tree of life. Who so des-  
piseeth the word, destroyeth him selfe: but  
he that feareth p commaundemēte, shal  
haue peace. The law is a wel of lyfe vn-  
to the wyle, p it may kepe him from the  
snare of death. Good vnderstandynge  
geweth fauoure, but harde is the waye  
of the despisers. A wyle man dothe all  
thynges with discreciō, but a foole wyl  
declare his foly. An vngodly messaun-  
ger bzigeeth myschefe, but a faithfull em-  
ballidour is wholsome. He p thynketh  
scozne to be resourtiend, cometh to pouer-  
tye and shame: but who so receaueth  
correccion, shal come to honoure.

When a desire is brought to passe,  
it delipteth the soule: but foolles ab-  
horre hym that eschueueth euell. He  
that goeth in the companye of wyle  
men,



# The Proverbes Chapter. xiii.

men, shalbe wyse: but who so is a companion of fooles, shalbe hurte. Mischefe foloweth vpon synners, but the righteous shal haue a good rewarde.

**Job. 17. c** Which their childers childre shal haue in possession, for the riches of y synner is layed vp for the iust. There is plenteousnesse of fode in the felde of y pooze: and shalbe increased out of measure.

**Eccle. xxx. a** \* He that spareth the rodde, hateth hys sonne: but who so loueth hym, holdeth hym euer in nourtoure. \* The righteous eateth, and is satisfyed, but the bely of the vngodly hath neuer inoughe.

**The. xiiii. Chapter.**  
**A** wyse womā vpholdeth her house, but a foolyshe wyse plucketh it downe. Who so feareth the Lord, walketh in the ryght pathe: and regardeth not him that abhorreth the wayes of the Lord. In the mouthe of the foolyshe is the boastyng of lordshyp, but the lypes of the wyse wylbe ware of such. Where no oxen are, there the crybbe is empye: but where the oxen laboure, there is muche frute. A fapthfull wytnesse wyl not dyssemble, but a false recorde wyl make a lye. A scoznefull bodey seketh wyldome, and findeth it not: but \* knowledge is easy to come by, vnto him that wil vnderstande. Se that thou medle not with a foole, and do as though thou haddest no knowledge. The wyldome of him that hath vnderstandige is, to take hede vnto his waye, but the foolyshe of the vntwyse dysceaueth. Fooles make but a spozte of sinne, but there is fauorable loue amōg the righteous. The herte of hym y hath vnderstandyng wyl nether dyspare for any sorow, nor be to presumptuous for any soddayne ioye.

**B** The houses of the vngodly shalbe ouerthrowne, but the tabernacles of the righteous shal stoythe. There is a waye which some men thynke to be ryght, but the ende therof leadeth vnto deathe. The herte is sorowfull euen in laughter, and the ende of mirth is heuynesse. An vnfapthful personne shalbe filled with his owne wayes, but a good man wyl bewate of such. An ignorant bodey beleueth all thynges, but who so hath vnderstandyng, loketh well to hys goynges. A wyse man

feareth, and departeth from euell, but a foole goeth on presumptuously. An impatient mā dealeth foolyshe, but he that is well aduysed, dothe other wayes. The ignorant haue foolyshe in possession, but the wyse are crowned with knowledge. The euell shal bowe them selues befoze y good: a y vngodly shal waite at y dozes of the righteous. The pooze is hated euen of hys owne neyghbours, but the riche hath many frendes.

Who so dyspyseth hys neyghboure, dothe amysse: but \* blessed is he that hathe pitie of the pooze. They that ymagin wyckednes, shal be dysappointed: but they that muse vpon good thynges, vnto suche shal happen mercye and fapthfulnesse. Diligent labour byngeth ryches, but where many bayne wordes are, trulpe there is scarcenesse. Ryches are an oznamente vnto the wyse, but the ignorantie of fooles is very foolyshe. A fapthfull witnesse deliuereth soules, but a lyar dysceaueth them. The feare of the Lord is a stronge holde, for vnto his he wyl be a sure defence.

The feare of the Lord is a well of lyfe, to auoyde the snares of deathe. The increase and prosperite of the cōmens, is the kynges honoure, but the decaye of the people is y confusio of the prync. Patience is a tokē of wisedōe, but wrath a hasty displeasure is a tokē of foolyshe. A merce herte is y lyfe of the bodey, but rancoure consumeth a waye the bones. \* He that doth a pooze man wronge, blasphemeth his maker: but who so hathe pytie of the pooze, doth honoure vnto God. The vngodly is afrayed of euery pael, but y righteous hath a good hope euen in deathe. Wyldome testeth in the hearte of hym that hath vnderstandyng, and he wyl teache the that are vnlearned. \* Righteousnesse setteth vp the people, but wickednesse byngeth folke to destruction. A dyscrete seruaunte is a pleasure vnto to the kyng, but one that is not honest prouoketh him vnto wrath.

**The Note**  
a By the oxen are signified preachers, as in 1. Corint. ix. and by the scribber the church.  
b. Wate for maner of styng. 13 salm. i. a. that as byderb not in the waye of synners. et. a. decalet in the. xvi. c.

**The. xv. Chapter.**

# The Proverbes Cha. xv. and. xvi. Fol. I.

**A** \* Softe answer putteth  
downe displeasure, but fro  
warde wordes prouoke vnto  
anger. A wise tonge commen  
deth knowledge, a folyshe mouthe blab  
beth out nothing but folyshnesse. The  
eyes of the Lorde loke on euery place,  
bothe vpon the good and badde.

A wholsome tonge is a tree of lyfe,  
but he that abuseth it, hath a broken  
mynde. A foole despyeth his fathers  
correcion, but he that taketh hede whan  
he is reprovied, shall haue the moze vn  
derstandynge.

**I**n the house of the ryghteous are  
great riches, but in the increase of the  
vngodlye there is myorder. A wyse  
mouthe poureth oute knowledge, but  
the herte of the folyshe dothe not so.

\* The Lorde abhorreth the sacrifice of  
the vngodly, but the prayer of a righte  
ous is acceptable vnto him. The waye  
of the vngodlye is an abhominacion  
vnto the Lorde, but who so foloweth  
righteousnes, him he loueth. He that  
forsaketh the right strete, shall be sore  
punished: and who so hateth correcion,  
falleth into deathe. The hell with  
her payne is knowne vnto the Lorde,

howe muche moze then the heartes of  
men. \* A scornerful body loueth not one  
that rebuketh him, nether wyll he come  
amonge the wyse. \* A merry heart mak  
eth a chearful countenaunce, but an  
vniquiet mynde maketh it heuy. A wyse  
hearte wyll seke after knowledge, but  
the mouthe of fooles medleth with foly  
shnesse. All the dayes of the poore  
are myserable, but a quyet herte is as  
a continuall feaste. \* Better is a lytle  
with the feare of the Lorde then greate  
treasure, for they are not withoute so  
rrowe. Better is a messe of potage  
with loue, then a fat oxe with euell wyl.

**A**n angrye man styrrerh vp strife, but  
he that is paciente styllleth dyscorde.

The way of the flouthful is ful of thoz  
nes, but the strete of the ryghteous is  
well clenfed. \* A wyse sonne maketh a  
glad father, but an vndiscrete bodye  
shameth his mother. A foole reioyseth in  
folyshethiges, but a wyse man loketh  
wel to his owne goynges. Vnaduyfled  
thoughtes shall come to noughte, but  
where as men are that can geue good

counsel, there is stedfastnesse. Howe  
ioyfull a thyng is it, a man to geue a  
conuenient answer. How pleasaunte  
is a worde spoken in due season. The  
waye of lyfe leadeth vnto heauen, that  
a man shoulde beware of hell beneth.

The Lorde wyll breake downe the  
house of the proude, but he shall make  
fast the borders of the wyddowe. The  
Lorde abhorreth the imaginacions of  
the wycked, but pure wordes of inno  
centes are pleasaunte vnto him. The  
couetous mā roteth vp his owne house,  
but who so hateth rewardes, shall lyue.  
A ryghteous man museth in his mynde  
howe to do good, but the mynde of the  
vngodlye imagineth, howe he maye do  
harme. The Lorde is farre from the  
vngodlye, but he heareth the prayer of  
the ryghteous. Lyke as the clearnesse  
of the eyes reioyseth in hea rte, so doth a  
good name fede the bones. The eare  
that harkeneth vnto wholsome war  
nyng, and enclyneth therto, shall dwel  
amonge the wyse. He that refuseth to  
be reformed, despyeth his owne soule:  
but he that submitteth him selfe to cor  
recion, is wyse.

The Notes.

a. That is, no wyll of man can come to good pur  
pose, withoute the helpe of God.

The. xvi. Chapter.

**T**he feare of the Lorde is the right  
scyence of wysdome, a lowlynes,  
goeth before honoure. \* A man  
maye well purpose a thing in his herte,  
but the answer of the tonge commeth  
of the Lorde. \* A mā thiketh all his wayes  
to be cleane, but it is the Lorde that sa  
thioneth the myndes. \* Commytte thy  
worckes vnto the Lorde, and loke what  
thou deuysest, it shall prosper. The  
Lorde dothe all thynges for his owne  
sake, yea, and when he kepeth the vn  
godlye for the daye of wrath. The Lorde  
abhorreth al presumptuous and proude  
hertes, there maye nether strength nor  
pow er escape.

With lounge mercye and fayther  
fulnesse, synnes be forgeuen: and who  
so feareth the Lorde eschueeth euell.  
When a mans wayes please the Lorde,  
he maketh hys verie enemyes to be his  
freedes. Better is it to haue a litle thing  
in righteousness, then greate riches wron  
geously gotten. \* A mā deuiseeth a way in

B. g. ii

Ops

pro. 11. a  
psa. 33. b  
psal. 37. a

pro. 11. c



# The Proverbes Chapter. xvi. and. xvii.

his herte, but it is þe lord þe ordyner his  
goynges. **W**he þe prophete is in þe lyp-  
pes of the kynge, his mouth shal not go  
wronge in iudgement. \* A true measure  
and a true balaunce are the Lordes, he  
maketh all weyghtes. It is a great ab-  
hominacion, when kynge are wycked,  
for a kynge seate shoulde be holden bp  
with righteousnesse. Righteous lippes  
are pleasaunt vnto kynge, & they loue  
hym þe speaketh the trueth. The kinges  
displeasure is a messaunger of deathe,  
but a wyse man wyl pacifye hym. The  
chereful countenaunce of the kynge is  
lyfe, and his lounge fauoure is as the  
euenynge dewe. \* To haue wysdome in  
possession, is better then golde, & to get  
vnderstandynge, is moze worthe the sil-  
uer. The path of þe righteous eschue-  
th euyl, and who so loketh well to his wa-  
ies, kepeth his owne soule. Presumptu-  
ousnes goeth before destruccio, and af-  
ter a proude stomacke there foloweth a  
fall. Better is it to be of humble mynde  
with the lowly, then to deuyde the spo-  
les with the proude. He that handleth  
a matter wysely, opteyneth good: and  
\* blessed is he, that putteth hys trust in  
the Lorde. Who so hathe a wise vnder-  
standynge, is called to counsell: but he  
that can speake fayre getteth moze ry-  
ches. **U**nderstandynge is a well of lyfe  
vnto him that hath it, as for the chaste-  
nyng of fooles, it is but solyghenesse.  
The herte of the wyse enfourmeth hys  
mouthe, and amendeth the doctrine in  
his lippes.

Fayre wordes are an honye combe,  
are frethyng of the mynde, and healthe  
of the bones. \* There is a way that men  
thincke to be ryght, but the ende therof  
leadeth vnto deathe. A troublous soule  
dysquyeteth her selfe, for her owne  
mouthe hathe broughte her therto. An  
vngodly personne spyreth bp euyl, and  
in hys lippes he is as an whote bur-  
nyng fyre.

A frowarde bodye causeth strife, and  
he that is a blabbe of his tōge, maketh  
deuyssion amonge prynces. A wycked  
man begyleth his neighbour, and lea-  
deth hym the waye that is not good. He  
\* that wycketh with his eyes, ymagi-  
neth myschefe: & he that byteth his lyp-  
pes, wyl do some harme. Age is a

crowne of wysheppes, yf it be founde in  
the waye of righteousnes. A patient  
man is better then one stronge: and he  
that can rule him selfe, is moze worthe  
then he that wynneth a cytye. The let-  
tes are caste in to the lappe, but they  
fall standeth in the Lorde.

## The. xvii. Chapter.

**B**etter is a dyre morsel in qui-  
etnesse, then a full house & man-  
ny fat castell with stryfe. \* A  
dyscrete seruaunce shal haue  
moze rule then the sonnes that haue no  
wysdome, and shal haue lyke heritage  
with the brythren. \* Lyke as syluer is  
tryed in the fyre, and golde in þe forna-  
ce, euen so dothe the Lorde proue the her-  
tes. A wicked bodye holdeth muche of  
false lippes, and a dissemblynge person  
geueth eare to a dysceatful tong. \* Who  
so laugheth þe pooze to scozne, blasphe-  
meth hys maker: and he that is glad of  
another mans hurte, shal not be vnpu-  
nyshed.

\* Chyl-  
dren are a wyshepp  
vnto the elders, and the fathers are the  
honour of the chyl-  
dren. An eloquent  
speache becometh not a foole, a dissem-  
blynge mouthe alsō becometh not a  
pryncce. A pberalpyte is a pprecious stōne  
vnto hym that hathe it, for where soeuer  
he becommeth, he prospereth. Who so  
coueteth another mans offence, seketh  
loue: but he that dyscloseth the faute,  
setteth frendes at variaunce. One re-  
proue onely doth moze good to him that  
hathe vnderstandynge, then an. C. stry-  
pes vnto a foole. \* A ledicious personne  
seketh myschefe, but a cruel messainger  
shal be sent agaynst him. It were better  
to come agaynst a the Beate robbed  
of her whelpes, then agaynst a foole  
in his foolyshnes. \* Who so rewardeth  
euyl for good, the plage shal not departe  
fro his house. He that soweth dyscorde  
and stryfe, is lyke one that diggeth bp a  
water broke: but an open enemy is lyke  
the water that breaketh out and reneth  
abroade. The Lorde hateth as wel him  
that iustifieth the vngodlye, as hym  
that condempneth the innocent. What  
helpeth it to geue a foole mo-  
ney in hys hande, where as he hathe no  
mynde to bye wysdome? \* He is a  
frende that alwaie loueth, and in ad-  
uersyte

1610. xi. a.  
1610. xi. b.

1610. xli. a

1610. xli. b.

1610. xli. b.  
1610. xli. a.  
1610. xli. b.

1610. xli. b.  
1610. xli. a.  
1610. xli. b.

# The Proverbes Cha. xviij. and. xix. Fol. li

verste a man shall knowe who is hys brother. \* Who so prompseth by p hāde, and is suertye for another, he is a foole. He that loueth strife, deliteth in synne: and who so setteth his doze to hys, sebeth after a fall. \* Who so hathe a forwarde herte opteyneth no good: and he that hathe an ouerthwarte tonge, shall fall into myschese. \* An vnwyse bodye byyngeth hym selfe in to sorow, and the father of a foole can haue no ioye. \* A merp herte maketh a lustye age, but a sorowfull mynde dyeth vp the bones. The vngodlye taketh gyftes out of the bolome, to wreste the wayes of iudgemente. \* Wpfdome shyneth in the face of hym that hathe vnderstandynge, but the eyes of fooles wandre thozowe out all laudes. \* An vndercrete sonne is a grete vnto his father, and an heynesse vnto his mother that bare him. To pynthe the innocente, & to smyte p pynnes that geue true iudgemente, are bothe euell. \* He is wyse and dyscrete, that tempereth his wordes: and he is a man of vnderstandynge, that maketh muche of his spirite. \* Yea, a very foole (when he holdeth his tonge) is counted wyse, to haue vnderstandynge, when he shutteth hys lippes.

## The. xviij. Chapter

**W**ho so hathe pleasure to sowe dyscorde, prcketh a quarel in euery thynge. A foole hath no delite in vnderstandynge, but onely in those thinges wherein his herte reioyseth. Where vngodlynes is, there is also dysdaine: and so there foloweth shame and dishonoure. The wordes of a wyse mā's mouth are lyke depe waters, and the well of wpfdome is lyke a full streame. It is not good to \* regarde the personne of the vngodlye, oz to put backe the righteous in iudgemente. \* A fool's lippes are euer brawlpnge, and his mouthe prouoketh vnto battayle. A fool's mouthe is his owne destruccio, & hys lippes are the snare for hys owne soule. The wordes of a sleaunders are very woundes, and go thozowe vnto the inmost partes of the bodye. \* Who so is slouthfull & slacke in hys labour, is the brother of hym that is a waster. The name of the Lorde is a stronge castell, the ryghteous flyeth vnto it, and

shalbe saued. But p riche mans goodes are his stronge holde, yea, he taketh the for an hys wall rounde aboute hym. After payde commeth destruccio, and honoure after lowlpnes. \* He that geueth sentece in a matter before he heare it, is a foole, and worthye to be confounded.

A good stomacke dyspueeth awaye a mans dysleafe, but when the spirite is beryed, who maye abyde it. A wyse herte labourereth for knowledge, and a pruden eare seketh vnderstandynge.

A lybertye byyngeth a man to honoure and worshyp, and setteth hym amonge greute men.

The ryghteous accuseth hym selfe fyrste of all, yf his neyghboure come, he shall fynde hym.

The lot pacifyeth the variaunce, and parteth the mightye a sunder. The vnite of byethzen is stronger then a castel, and they that holde together are lyke the barre of a palace. A mans bely shal be satisfyed with the frute of hys owne mouthe, and with the increase of hys lippes shal he be fylled. Deathe and lyfe stande in the power of the tonge, he that loueth it, shal enioye the frute thereof. \* Who so fyndeth a good wyse, fyndeth a good thynge: and receaueth an whollome benefyte of the Lorde. The pooze maketh supplicacion & prayeth mekelpe, but the tyche geueth a rough answer. A frende that delyteth in loue, dothe a man moze frendshyp, and stycketh faster vnto hym then a brother.

## The. xix. Chapter.

**B**etter \* is the pooze that lyueth godly, then the blasphemous mer p is but a foole. \* Where no discrecion is, there p soule is not wel: and who so is swifte on fote, stomblyeth hastely. Foolpynesse maketh a man to go oute of his waye, and then is his herte vnpacient against p Lorde. Ryches make many frendes: but the pooze is forsaken of his owne frendes. \* A false wptnesse shal not remayne vnpunished, and he that speaketh lyes shal not escape. The multitude hangeth vpon greute men, and euery mā fauoureth him that geueth rewardes.

As for the pooze, he is hated amonge al his byethzen: yea, his owne frendes forsake



# The Proverbes Chapter. xix. and. xx.

**B**eforake him, and he that geueth credence vnto wordes, getteth nothyng. He that is wise, loueth his owne soule: and who so hath vnderstandynge, shal prosper. A false wytnesse shall not remaine unpunished, and he that speaketh lyes shall perishe. Delycate ease becommeth not a foole, muche more vnsemye is it, a bonde man to haue the rule of prynges. A wyse man can put of dyspleasure, and it is his honoure to let some fautes passe. \* The kynges dyssauioure is lyke the roarynge of a Lyon: \* but his frend myp is lyke the dewe vpon the grasse.

Pro. 18. 6.  
19. 13. a

Pro. 20. 1. b  
21. 11. b.

**A**n vndiscrete sonne is the heynnes of his father, & a braulynge wyfe is lyke the top of an house, where thowowe it is ruer droppinge. House and ryches may a man haue by the heritage of hys elders, \* but a dyscrete woman is that gyfte of the Lorde. Slothfulnes byngeth slepe, and an ybell soule shall suffer honger.

Pro. 20. 11. c

**W**ho so kepeth the commaundemente, kepeth his owne soule: but he that regardeth not his waye, shal dye. He that hath pittie vpon the poore, lendeth vnto the Lorde: and loke what he laieth oute, it shalbe payed him againe. Chasten thy sonne whyle there is hope, but let not thy soule be moued to slepe him. For great wyathe byngeth harme, therfore let him go, and so mayest thou teache him more nutfoure. O gene eate vnto good counsell, and be contente to be reformed, that thou mayest be wyse here after.

Pro. 20. 13. d.

**T**here are manpe deuyces in a mans herte: neuertheles, that counsell of the Lorde shall stande. It is a mas worthyp to do good, and better it is to be a poore man, then a dyssembler. The feare of the Lorde preferueth that lyfe, yea it geueth plenteousnes, thout the visytacio of any plague. \* A sloughful body putteth hys hande into his bolome, so that he can not put it to his mouthe.

Pro. 20. 16. b

Pro. 20. 21. b.  
a. of the 19  
is spoken  
in the 17.  
chapter. b

**I**f thou smyttest a scornewful persone, the ignoraute shal take better hede: and yf thou reprovest one that hath vnderstandynge, he will be the wyser. He that hurteth his father or putteth oute hys mother, is a shameful and an vnworthyp sonne. My sonne, heare no more the doctryne that leadech thee awaye from the wordes of vnderstandynge.

A false wytnes laugheth iudgement

to scorne, and the mouthe of the vngodlye eateth hy wyckednes. Woundes mentes are ordered for the scornewfull, and strypes for foolles backes.

## The. xx. Chapter.

**W**ine is a voluptuous thing, and dronckennes causeth isidicio: who so deliyeth therein, shall neuer be wyse. \* The kyng oughte to be feared as the roarynge of a Lyon, who so prouoketh him vnto anger, offendeth agaynst hys owne soule. It is a mans honoure to kepe him selfe from stryfe, but they that haue pleasure in braulynge, are foolles euery one. A slouthfull bodye will not go to plowe for colde, therfore shall he go a beggynge in Sommer, & haue no thyng. Wyse counsell in the herte of man is lyke a water in the depe of the earthe, but he that hath vnderstandig, byngeth it forth. Many there be that are called good doers, but where shall one fynde a true saythfull man? \* Who so ledeth a godlie and an innocent lyfe, happye shall his chyldren be whome he leaueth behynde hym. A kyng that sytteth in iudgemente, and loketh well aboute hym, byueth awaye all euell. \* Who can saye: my herte is cleane, I am innocent from synner. To be two maner of weyghtes, or two maner of measures, bothe these are abhominable vnto the Lorde. A chyld is knownde by hys conuersacion, whether hys woorkes be pure & ryghte. As for the heatynge of the eare & the syght of the eye, the Lorde hath made them bothe.

1. John  
11. 10.  
11. 10.  
11. 10.

**D**elyte not thou in slepe, lest thou come vnto pouertie: but open thyneyes, & thou shalt haue bread ynough. It is nought, It is nought (say men) when they haue it, but when it is gone, they geue it a good worde.

C

**A** mouthe of vnderstandynge is more worthe then golde, manie precious stones, and costlye Jewels. \* Take hys garmente that is suertye for a straunger, and take a pledge of hym for the vnknowne mans sake. Euery man lyketh the breade that is gotten with dysceate, but at the laste his mouthe shalbe fylled with grauell.

Pro. 20. 21.  
21. 1.  
and 22. 1.

**T**hrowe counsell the thynges that men deuple go forwarde: and in discrecion

# The Proverbes Chapter. xxi. Fol. lxx.

ton oughte warres to be taken in had. speele not with him that bewrateth secretes, and is a schlaunderer, and disceateth with his lyppes. \* Who so curseth his father and mother: hys lyght shal be put out in the myddest of darcknesse.

\* The heritage that commeth to hastily at the fyrste, shall not be praysed at the ende.

\* Saye not thou: I wyl recōpence euell, but put thy truste in the Lord, and he shal defende the. \* The Lord abhorreth two maner of weyghtes, a false balauance is an euell thyng. \* The Lord ordereth euery mans goinges, for what is he, that vnderstādeth his owne wayes? It is a snare for a mā to blaspheme that whiche is holy, and then to go aboute with bowes. \* A wyse kynge destroyeth the vngodly, and byngeth the whele ouer them. The lanterne of the Lord is the bryght of man, and goeth thorowe all the inwarde partes of the bodye. \* Mercye and faithfulness preserue the kynge, a with lounge kyndnes his seate is holden vp. The strength of yonge men is their worthyppe, and a grape heade, is an honoure vnto the aged. Woundes bypue awaye euell, and so do stryppes the inwarde partes of the bodye.

## The. xxi. Chapter.

**T**he \* kynges hearte is in the hande of the Lord, like as are the ryuers of water: he maye turne it whyther so euer he wyl. Every man thynketh hys owne waye to be ryght, but the Lord iudgeth the hertes. \* To do ryghteousnesse and iudgemēt, is moze acceptable to the lord then sacrifice. A presumptuous loke, a proude stomacke, and the lanterne of the vngodlye is synne. The deuyces of one that is dyligente, bynge plenteousnes: but he that is vnaduyced, commeth vnto pouertie. \* Who so hoodeth vp rythes with the dysceatfulness of his tog, he is a foole, and lyke vnto them that seke their owne death. The robberies of the vngodly shal be their owne destruction, for they woulde not do the thyng that was ryghte. The wayes of the frowarde are straunge, but the wayes of hym that is cleane, are ryghte. \* It is better to dwell in a corner vnder the

house toppe, then with a brawlyng man in a wyde house.

The soule of the vngodlye wytheth euell, and hath no pytie vpon his neyghboure. \* When the scornerfull is punished, the ignoraunte take a better hede: and when a wyse man is warned, he wyl receaue the moze vnderstandyng. The righteous enfourmeth the house of the vngodlye, but the vngodlye goe on styl after their owne wyckednesse. \* Who so stoppeth his eare at the cryng of the poore, he shall crye him selfe and not be hearde. A pryncesse rewarde pacifieth displeasure, and a gifte in the bosome stilleth furiousnesse.

The iust delyteth in doyng a thyng that is right, but the workers of wyckednesse abhorre the same. The man that wandreth oute of the waye of wisdom, shall remayne in the congregacion of the dead. \* He that hath pleasure in banckettes, shal be a poore mā: who so delyteth in wyne and delycates, shall not be ryche. The vngodlye shal be geuen for the ryghteous, and the wycked for the iuste.

\* It is better to dwell in a wylder-nesse, then with a chydunge and an angrye woman. In a wyse mans house there is great treasure and plenteousnesse, but a foolyshe bodye spendeth by all. \* Who so foloweth ryghteousnesse and mercye, synneth bothe lyfe, ryghteousnesse and honoure. A wyse man winneth the cryte of the myghtye, and as for the strength that they truste in, he byngeth it downe. \* Who so kepeth his mouth and his tonge, the same kepeth his soule fro troubles. He that is proude and presumptuous, is called a scornerfull man, whiche in wraathe darre worcke malyciouslye. The voluptuousnesse of the flouthfull is his owne deathe, for his handes wyl not labour. He coueteth a desyreth a litle daie longe, but the righteous is alwaye geuyng, a kepeth nothyng backe. \* The sacrifice of the vngodlye is abhominacion, for they offre the thyng that is gotten with wyckednes. \* A false wytnesse shall peryshe, but he that wilbe content to heare, shall alwaye haue power to speake him selfe. An vngodly mā goeth forth rashlye, but the iuste refourmeth



# The Proverbes Chapter. xxii. and xxiii.

**H**is owne waye. \* There is no wysdom, there is no vnderstandynge, there is no counsell agaynste the Lord. \* The horse is prepared againste the daye of battaile, but the Lord geueth the victorie.

The Notes.

a. All the daye longe, for continuallye: as in the Psalm. lxxi.

The. xxii. Chapter.

**A**\* Good name is more worthe then greate ryches, & lounge sauoure, is better then syluer and golde.

Whether ryches or pouerte do mete vs, it commeth all of God. A wyse man seeth the plage and hydeth hym selfe, but the folysh go on styll and are punyshed. The ende of lowlynnes and the feate of God, is ryches, honoure, prosperyte and health. Speares and snares are in the waye of the scowarde, but he that wyll kepe his soule, let hym fle from suche. If thou teachest a chyld in hys yowth what waye he shoulde go, he shall not leaue it when he is olde. The ryche ruleth the pooze, and the borower is seruaunte to the lender. He that so wyth wyckednesse shall reape sorowe, and the rodde of his plage shall destroye hym. \* A lounge eye shall be blessed, for he geueth of his bread vnto the pooze.

Eccl. xi. d.

a. Toke before in p. ix. chap. xxi. b.

ps. xxiii. c.

Caste oute the scornewall man, and so shall styffe go oute with him: yea, barbaunce and sclauder shall cease. Who so delyteth to be of a cleane herte and of a gracious lyppe, the kyng shall be his frende. The eyes of the Lord preserue knowledge, but as for the wordes of the despyteful, he bringeth them to nought. The slouthfull bodye sayeth: there is a lyon withoute, I myght be slayne in the strete. \* The mouthe of an harlot is a depe pyt, wherein he falleth that the lord is angrie withal. folyshnes stycketh in the herte of the lad, but the rod of correccion dryueth it awaye. Who so doth

**C**a pooze man wroth to increace his owne riches, geueth (commenly) vnto the riche, and at the last commeth to pouerte hym selfe. My sonne, bowe downe thine eare, and hearken vnto the wordes of wisdom, applye thy mynde vnto my doctrine: for it is a pleasaunte thyng if thou kepe it in thine herte, and practyse it in thy mouthe: that thou mayest all

waye put thy truste in the Lord. Hane not I warned the deeryost with counsell and learninge: that I might see we thee the trueth and that thou in the verye myghtest answer them that laye anye thyng agaynste the. \* Se that thou robbe not the pooze, because he is weake, and oppresse not the simple in iudgement: for the Lord him selfe wyll defende their cause, and do violence vnto them that haue vsed violence. Make no frendshyppe with an angrie wyllfull man, and kepe no companie with the furious: lest thou learne his waies, and receaue hurte vnto thy soule. \* Be not thou one of them that bynde their hande vpon promyse, & are swerthe for det: for yf thou haste no thyng to paye, they shall take awaye thy bed from vnder the. \* Thou shalt not remoue the lade marcke, whiche thy fore elders haue set. \* Seyst thou not, that they whiche be diligente in their busynes, stande before kynges, and not amonge the symple people?

The. xxiii. Chapter.

**W**hen thou syttest at the table to eat with a lord, order thy selfe manerly with the thynges that are set before the.

Measure thine appetyte: and yf thou wylte rule thine owne selfe, be not ouer gedye of his meate, for meate begyleth and dyscreueth. \* Take not ouer greate trauayle and labour to be ryche, be ware of suche a purpose. \* Why wylte thou set thine eye vpon the thyng, which sodenly vanyshe awaye? for ryches make them selues wynges, and take their flyghte lyke an eagle into payre. Eate thou not with the enuyous, & despyse not his meate, for he hathe a malicious herte. He sayeth vnto the: eate and dryncke, where as his herte is not with the. Yea, the morsels that thou haste eaten shall thou parbake, & lese those swete wordes. Tell nothyng into the eares of a foole, for he wyll despyse the wordes of thy wisdom. \* Remoue not the olde lande marcke, and come not within the felde of the fatherlesse: for he that deluyeth them, is myghtye, eue he shall defende their cause agaynste the. \* Applye thine herte vnto learninge, & thine eare to the wordes of knowledge. \* With holde not correccion fro the chyld, for yf he beate

# The Proverbes. Chapter xxxiii. Fo. liii

beateth hym wyth y rodde, he shall not dye therof. Thou smyttest hym with the rodde, but thou deliuerest hys soule fro hell. My sonne, yf thy heart receaue wisdom, my hert also shall reioyce: yea, my reynes shall be very glad, yf thy lip-  
a. That is to say the same alwaye.  
b. As before in the xxxi. d.

pes speake the thyng that is ryghte.  
a. Let not thyne heart be gelous to folowe synners, but kepe the styl in the feare of the Lorde b all the daye longe: for the ende is not yet come, & thy paye-  
 ente abydyng shall not be in vayne.

My sonne, geue eare and bee wyse, so shall thyne hearte prospere in the waye

of the Lorde. \* Kepe no companie with wine bybbers & yrotous eaters of flesh: for suche as be dyonckardes and yrotous shall come to pouerte, & he that is geuen to muche slepe, shall goe wyth a ragged coate. Geue eare vnto thy father that begat the, and despise not thy mother when she is olde. Laboure for to get the trueth: sel not away wisdom, nourtoure and vnderstandyng (for a ryghteous father is maruelous glad of a wyse sonne, and delyteth in hym) so shall thy father be glad, and thy mother that bare thee, shall reioyce. My sonne, geue me thyne heyrte, & let thyne

eyes haue pleasure in my wayes. \* For an whoze is a depe graue, and an harlot is a narowe pytte. She lurketh like a thefe, and those that be not aware she byngeth vnto her. Where is woo-

Where is sorowe? Where is stryfe? Where is braulyng? Where are woundes wythoute cause? Where be redde eyes? Euen amonge those that be euer at the wyne, and seke out where the best is. Loke not thou vpon the wyne, howe redde it is, and what colour it geueth in the glasse.

It goeth downe softly, but at the last it byteth lyke a serpente, and styngeth as an adder. So shall thyne eyes loke vnto straunge women, and thyne heart shall muse vpon froward thynges. Yea, thou shalt be as thoughe thou sleptest in the myddest of the sea, or vpon the toppe of the masse. They wounded me (halte thou saye) but it hath not hurte me: They smote me, but I felte it not. When I am well awakened, I wyll goe to the dyncke agayne.

The notes,

## The xxxiii. Chapter.



\* not thou gelous ouer wycked men, and desyre not thou to be amonge the. For their heart imagineth to doe hurte, and their lyp-  
 pes talcke of myschefe. (Thozome wile-  
 dome an house shall be buylded, and vnderstandyng it shall be set vp. Thozome discrecion shall the chambres be fylled wyth all costelye and pleasaunte ryches. A wyse man is stronge, yea, a man of vnderstandyng is better, then he that is mighty of strength. For with discrecion muste warres bee taken in hande, and where as are many that can geue good councel, there is the victory. Wylsdom is an hye thyng: yea, euen to the foole, for he dare not open hys mouthe in the gate. He that ymagineth myschefe, maye wel be called an vngacious person. The thought of the fo-  
 lish is synne, and the scozefull is an abhominacoin vnto men. If thou be ouersene and negligent in tyme of nede, then is thy strength but smale.

Deluyver them that goe vnto death, and are leade awaye to be slayne, and be not negltgent therein. If thou wylt saye: I knewe not of it. Thinkest thou that he whiche made the heartes doeth not consydre it? And that he whyche regardeth thy soule seyth it not? Shall not he recompence euery man accordig to hys woorkes? My sonne, thou eatest honye and the swete honye combe, because it is good & swete in thy mouthe. Euen so shall the knowledge of wylsdom be vnto thy soule, as soone as thou hast gotten it.

And there is good hope, yea, thy hope shall not be in vayne. Laye no pre-  
 uye wayte wickedlye vpon the house of the righteous, and disquiet not his resting place. \* For a iuste man falleth  
scat. 37. d  
 seven tymes, and ryseth vp agayne, but the vngodlye fall in to wyckednes.

\* Reioyce not thou at the fall of thyne enemye, and let not thyne heart be glad when he stombleth. Leste the Lorde (when he seyth it) be angry and tourne hys wraathe from hym vnto the. \* Let not thy wraathe and gelousye moue the,

Eg. b.

to



# The Proverbes. Chapter. xxv.

to folowe the wycked and vngodlye. And why? The wycked hath nothyng to hope for, and \* the candle of the vngodly shalbe put oute. \* My sone, feare thou the Lorde, and the kyng, and kepe no companye wyth the sclauderous: for their distruccon shal come sodenly, and who knoweth the fal of them bothe.

**T**hese are also the saynges of the wyse. \* It is not good, to haue respecte of anye persone in iudgemente. He that sayeth to the vngodlye: Thou arte ryghteous, hym shal the people curse, yea, the comentye shal abhorre hym. But they that rebuke the vngodly shal be commended, and a ryche blessinge shal come vpon them. He maketh hym selfe to be wel loued, that geueth a good answer. fyrste make by thy woorkes that is wythoute, and looke well vnto that whiche thou haste in the felde, and then buylde thyne house. Be no false wytnesse agaynst thy neyghboure, and hurte hym not with thy lyppes. Saye not: I wyl handle him, euen as he hath dealte with me, and wyl rewarde euerye man accordyng to hys dedes. I went by the felde of the slouthfull, and by the vineyardes of the slopye man. And lo, it was al couered wyth nettles, and stode full of thistles, and the stone wall was broken downe. This I sawe, and considered it well: I looked vpon it, and toke it for a warnyng. \* Yea, slepe on styll a lytle, slomber a lytle, folde thyne handes together yet a lytle: So shal pouerte come vnto the as one that trauayleth by the waye, and necessitye lyke a weapened man.

## The notes.

- a. That is, he dare not be found amonge the wise to geue counsell. Loke Ruth. iiii. a. & ii. Reg. xv. a.
- b. That is, yf thou offende in temptacion by impacience, thy vertue is litle esteemed.
- c. That is, often tymes: after the maner of speakinge of the Hebrewes. In this worlde is there no man perfectely iuste or ryghteous, and yet are they also called, whiche haue the foundation of righteousnes, that is saythe in Churche, whiche thyng who so hath, shal in tyme to come receyue ful and perfect righteousnes, according to the sayng of saynt Paule whom he appoynted before them also, he called, and to whom he called, the also he iustified, that is made righteous by faith Roma. viii. c.
- d. That is to say, to be auenged on the in geuing hym repentance.

## The. xxv. Chapter.

**T**hese also are the saynges of Salomon, whiche the men of Ezechiah kyng of Iuda gathered together.

**I**t is the honour of God to kepe a thyng secrete, but the kynges honour is to searche out a thyng. The heauen is hye, the earthe is depe, and the kynges hearte is vnscheable.

Take the drosse from the syluer, and there shalbe a cleane vessel thereof.

Take awaye vngodlynes from the kyng, and hys seate shalbe stablyshed with ryghteousnesse.

Putte not forth the thy selfe in the presence of the kyng, and prease not into the place of greate men.

\* Better it is that it be sayd vnto thee: come by hyther, then thou to be sette downe in the presence of the pryncer who thou seyst with thyne eyes. \* Be not hasty to go to the lawe, lest haplye thou orde thy selfe so at the laste, that thy neyghboure put the to shame. Handle thy matter wyth thy neyghboure hym selfe, and discouer not another mannes secrete: lest when men heare thereof, it turne to thy dishonoure, and lest thyne euill name do not cease. A woordes spoken in due season, is like apples of gold in a syluer dyshe. The correccion of the wyse is to an obediante eare, a golden cheyne, and a Jewell of golde. Lyke as the wynter coole in the haruest, so is a saythfull messenger to hym that sente hym, a refrescheth hys maisters mynde. Who so maketh great boastes, and geueth nothyng, is lyke the cloudes and wynde without rayne. With patience maye a pryncer be pacified, and \* with a softe tongue maye rigorousnes be broken. If thou syndest hony, eate so much as is sufficiente for thee: lest thou be ouerfull, and perbake it oute agayne. Withdrowe thy foote from thy neyghbours house, lest he be werie of thee, and so abhorre thee. Who so beareth false witnesse agaynst hys neyghboure, he is a very speare, and swerde, and a sharpe arrowe. The hope of the vngodlye in tyme of nede, is lyke a rotten tothe, and a slypperye foote. Who so syngeth a songe

# The Proverbes. Chapter. xxvi. Fo. liiii

songe to a wycked hearte, clotheth hym  
wpyth ragges in the colde, and poureth  
vineger vpon chalke. \* If thyne ene-  
mye hunger, feede hym: yf he thyrst, ge-  
ue hym drinke: for so shalt thou heape  
coales of fyre vpon hys heade, and the  
Lorde shall rewarde thee. The North  
wynde dpyueth awaye the rapne, euen  
so doeth an earnest sobze countenaunce  
a backbyters tongue. \* It is better to  
lyt in a corner vnder the rose, then with  
a bzaulynge woman in a wyde house.  
A good repozte out of a farre countrey,  
is lyke colde water to a thyrstye soule.  
A ryghteous man fallynge downe be-  
foze the vngodlye, is lyke a troubled  
welle, and a sprynge that is dystroyed.  
Lyke as it is not good to eate to muche  
honpe, \* euen so he that wyll searce out  
hys thynge, it shalbe to heuy for him.  
He that can not ruele hym selfe, is lyke  
a cpye whiche is broken downe, and  
hath no walles.

## The Notes.

- a. Some Proverbes.
- b. Some copied oute.
- c. Some, read the word: and vnderstande therby,  
his Godys care.
- d. Here also do some read the worde and vnder-  
stande therby the lawe, as is commaunded in Deu.  
i.e. and xvii. d
- e. Prause his hearte is in the hande of God as  
yereade before in the. xxi. a. Or because of manys  
feates that he hath to do for the commewalthe.
- f. By this proverbe doth Salomon note the ruel-  
ers and gouernours of the people, which doe not  
their office and duetie, as is shewed Ier. xlviii. d

## The. xxvi. Chapter.

**L**Yke as snowe is not  
mete in somer, nor rapne  
in haruest: eue so is wo-  
rshyppe vnsenelye for a  
foole. Lyke as the  
byrde and the swalowe,  
take theire flyght and fle here and there,  
so the curse that is geuen in bayne, shal  
not lyghte vpon a man. \* Vnto the  
horse belongeth a whyppe, to the asse a  
bydle, and a rodde to the fooles backe.  
Geue not the foole an answer after his  
foolysnesse, lest thou become lyke vnto  
hym: but make the foole an answer to  
hys foolysnesse, lest he be wyse in hys  
owne conceate. He is lame of his feete,  
yea, drunken is he in vanite, that com-  
mitteth anye thynge to a foole. Lyke  
as it is an vnsemyly thing to haue leg-  
ges and yet to halte, euen so is a para-

ble in the fooles mouth. He that set-  
teth a foole in hys dignite, that is euen  
as yf a man dyd caste a pzeypous stone  
vpon the galous. A parable in a foo-  
les mouth, is lyke a thorne that pzye-  
keth a drunken man in the hande. A ma-  
n of experience discerneth all thynge  
well, but who so hyzeth a foole, hyzeth  
suche one as wyll take no hede.

\* Lyke as the dogge turneth agayne i. peter. ii. d  
to his owne vomite, eue so a foole begin-  
neth hys foolysnesse agayne a fresh. Yf  
thou seest a man that is wyse in hys  
owne conceate, there is moze hope in a  
foole then in hym. \* The slouthfull say-  
eth: there is a leoparde in the way, and  
a Lyon in the myddest of the stretes. C  
Pro. xxi. d

Lyke as the doze turneth about by-  
on the thresholde, euen so doth a slouth-  
full welter hym selfe in hys bed. \* The  
slouthfull bodye thrusteth his hande  
into his bolome, and it greueth hym to  
putte it agayne to hys mouthe. The  
dogarde thyncketh him selfe wiser, then  
a vii. men that sytte and teache. Who  
so goeth by a medleth with other men-  
nes stryfe, he is lyke one that taketh a  
dogge by the eares. Pro. xix. d

Lyke as a madde man y casteth fyre  
brandes and hotteth deadlye arrowes  
and dartes oute of a pzeupe place, euen  
so doeth a dissembler wyth his neygh-  
boure. And then sayeth he: I dyd it but  
in spozte. Where no wod is, there y fyre  
goeth oute: and where the backbyter is  
taken awaye, there the strife ceaseth.

\* Coales kinde heate, and wodde y fy-  
re: Euen so doeth a bzaulynge felowe  
strye by variaunce Eccl. 28. d

A sclauderers wordes are lyke fla-  
terye, but they pearce the inwarde par-  
tes of the bodye. D

Anonymous lyppes and a wicked  
hearte, are lyke a potsherde couered w  
syluer dross.

An enemye dissemblyeth wyth hys  
lyppes, and in the meane reason he y  
magineth myschefe: but when he spea-  
keth sayze, beleue hym not, for there  
are seuen abhominacions in his heart.  
Who so kepeth euell wyll, secretelye to  
doe hurte, hys malyce shalbe shewed be-  
foze the whole congregacyon. \* Who  
dyggeth by a pytte, shal fall therein:  
and he that weltereth a stone, shal stom-  
ble Eccl. 1. d.  
Eccl. 27. d



# The Proverbes. Chapt. xxvii. and xxviii.

ble vpon it hym selfe. A dissemblinge  
tongue hateth one that rebuketh hym,  
and a flatering mouthe woorketh  
mischeffe.

## The notes.

a. That is, many: as before in the xxviii. b and in  
many other places.

b. Some reade that answer to the purpose or  
that speake reason.

## The xxvii. Chapter.

**M**ake not thy boaste of to morrowe, for thou knowest not  
what maye happen to daye.  
Let another man prayse the,  
and not thyne owne mouth: yea, other fol-  
kes lippes, and not thyne

\* The stone is heuye, and the sande  
weyghtye: but a foolles wrath is he-  
uier then they bothe.

Wrathe is a cruell thyng, and furi-  
ousnesse is a verie tempeste: Yea, who  
is able to abyde enuye? \* An open re-  
buke is better then a secreete loue, sayth  
full are the woundes of a louer, but  
the kysse of an enemye are disceatfull.  
He that is full, abhorreth an honye  
combe: but vnto hym that is hongrye,  
euery sower thyng is swete. He that  
ofte tymes sitteth, is lyke a byrde that  
forsaketh her neste. The heartte is glad  
of a swete oymtente and sauoure, but  
a stomacke that can geue good counsell,  
reioysseth a mannes neyghboure.

Thyne owne frende and thy fathers  
frende see thou forsake not, but goe not  
into thy brothers house in tyme of thy  
trouble.

Better is a frende at hande, then a  
brother farre of.

My sonne, be wyse, and thou shalt  
make me a glad heartte: so that I shall  
make answer vnto my rebukers. A  
wyse man seynge the plage, wyll hyde  
hym selfe, as for fooles they go on styl,  
and suffer harme. \* Take hys garment  
that is suertye for a straunger, and take  
a pledge of hym for the vnknewen  
mannes sake.

He that is to haue to prayse hys  
neyghboure about measure, shalbe taken  
as one that geueth hym an euell re-  
porte. \* A braulynge woman and the  
rofe of the house droppynge in a raynye  
daye, maye well be compared together.

He that refrayneth her, refrayneth  
the wynde, and holdeth oyle fast in his

hande. Lyke as one prou whetteth an-  
other, so doeth one man comforte ano-  
ther. Who so kepeth hys eygge tree, shal  
enioye the frutes therof: he that way-  
teth vpon hys master, shall come to ho-  
noure. Lyke as in one water there ap-  
peare diuerse faces, euen so diuerse me-  
haue diuerse heartes. Lyke as hell and  
destruction are neuer full, euen so the  
eyes of men can neuer bee satisfied.  
\* Syluer is tryed in the moulde, and  
golde in the fornaice, and so is a man,  
when he is openly praysed to hys face.  
Thoughe thou shouldest braye a foolle  
with a pestell in a morter lyke otemell,  
yet wyll not his foolyshe nesse goe from  
hym. See that thou knowe the nombre  
of thy cattell thy selfe, and looke well to  
thy flockes. For riches abyde not alway,  
and the crowne endureth not for euer.  
The haye groweth, the grasse cometh  
vp, and herbes are gathered in y mount-  
taynes. The lambes shall clothe thee,  
and for the goates thou shalt haue mo-  
ney to thy husbandrye. Thou shalt  
haue goates implecke ynoughe to fede  
thee, to vpholde thy housholde, and to  
susteyne thy maydens.

## The notes

a. By woundes here vnderstande the cheeres re-  
bukes and reproofes. &c. And by kysse, prayse  
and flatering. &c.

b. That is, the heartes of men are insatiabill as  
in the psalme. c. d.

c. Crowne for honoure and aboundaunce, as in  
the psalme. lxx. c.

## The xxviii. Chapter.

**N**ot vngodly a speeth no man  
chalynge hym, but the ryghte  
standeth styfe as a Ly-  
on. By cause of synne the land  
doeth ofte chaunge her pryncce: But  
thorowe men of vnderstanding and wis-  
dome a realme endureth longe.

One pooze man oppzessynge another  
by violence, is lyke a continuall rapne  
that destroyeth the fruite. They that  
forsake the lawe, prayse the vngodlye:  
but such as kepe the lawe, abhorre the.  
\* Wycked men discerne not the thyng  
that is ryghte, but they that seke after  
the Lorde discusse all thynges.

\* A pooze man leadyng a godly life,  
is better then the ryche that goeth in  
frowarde wayes.

Who so kepeth the lawe, is a chyld

Make. xli. c.  
Ezech. 18. a  
Iaco. iiii. b

Ecl. xli. c

Ps. 140. a  
Luk. xxi. b

Plout. x. c

Pro. xix. a

# The Proverbes. Chapter. xxix. Fo. lv

of vnderstandynge: but he that fedeth  
prouous men, Hameth hys father. Who  
so increaseth hys riches by vantage  
and wyninge, let hym gather them to  
helpe the poore withal.

\* He that tourneth awaye hys eare  
from hearynge the law, his prayer shall  
be abhorred. Who so leadeth the rygh-  
teous into an euell way, shall fall into his  
owne pyrte, but the iuste shall haue the  
good in possession. The ryche man thin-  
keth hym selfe to be wise, but the poore  
that hath vnderstandynge can per-  
ceiue hym well ynoughe. \* When rich-  
teous men are in prosperite, then doeth  
honour florish: but when the vngodlye  
come by, the state of men chaungeth.  
He that hideth his synnes shall not prof-  
pere: But who so knowlegeth them, &  
foraketh them, shall haue mercye.

Wel is him that standeth alwaye in  
lawe: As for hym that hardeneth hys  
hearte, he shall fall into mischefe. Lyke  
as a roatynge Lyon, and an hongrye  
beare, euen so is an vngodlye pynce  
ouer the poore people.

Where the pynce is without vnder-  
standynge, there is greate oppresyon  
and wynginge: but yf he be suche one as  
hateth coueteousnesse, he shall longe  
raigne. He that by violence sheddeth any  
mans bloude, shall be a runnagate vnto  
hys graue, & no man shall be able to  
succour hym. \* Who so leadeth a godly  
and an innocent lyfe, shall be safe: but he  
that goeth frowarde wayes, shall once  
haue a fall. \* He that tyllith his lande,  
shall haue plenteousnesse of breade: but  
he that foloweth ydelnes, shall haue po-  
uerthe ynoughe. A saythfull man is  
greatly to be commended, \* but he that  
maketh to much hast for to be rich, shall  
not be vngylte. To haue respecte of  
persones in iudgement is not good: and  
wher he wyll doe wronge, yea, euen for  
a peece of breade.

He that wyll be ryche all to soone,  
hathe an euell eye: and considereth not,  
that pouerte shall come vpon hym.  
He that rebuketh a man, shall fynde  
more fauour at the laste, then he that  
flattereth hym. Who so robbeth his fa-  
ther and mother, and sayeth it is no  
synne: the same is lyke vnto a murthe-  
rer. He that is of a proud stomache, stry-  
-

reth by stryfe, but he that putteth hys  
truste in the Lorde, shall be wel fedde.

\* He that trusteth in hys owne heart, is  
a foole: but he that dealeth wylly, shall  
be safe. \* He that geueth vnto the poore,  
shall not wante: but he that turneth a-  
waye his eyes frome suche as be in ne-  
cessite, shall suffre greate pouerte hym  
selfe. \* When the vngodlye are come by,  
men are layne to hyde them selues:  
But when they peryshe, the righteous  
increase.

## The notes.

a. This sight is the feare wherof is spokē in the  
liiii. psalme. b. They are afrayde when no feare  
is. c. Whiche thinge chaunceth, when all thin-  
ges are done in vnbefere, for want of the know-  
ledge of God.

b. Some reade vsery and vmeasurable gaynes,  
shall gather them to do almes to the poore, That  
is to saye, by hym that shall haue them after him.  
c. Some reade, search it. That is to saye to iudge  
better of his condiction: and not streight walle to  
thyne him wise because he is riche.

## The. xxix. Chapter.



That is stifnecked and wyl-  
not be reformed, shall soden-  
lye be destroyed withoute a-  
ny helpe. \* Where the rich-  
teous haue the ouer hande, the people  
are in prosperite: but where the vngod-  
lye beareth rule, there the people moun-  
ne. Who so loueth wysdome maketh  
hys father a glad man: \* but he that ke-  
peth harlottes, spendeth awaye that he  
hathe. With true iudgement the kynge  
setterh by the lande, but yf he be a man  
that taketh gyftes, he tourneth it by syde  
downe. Who so flattereth his neighbour,  
layeth a nette for his feete.

The synne of the wycked is hys owne  
snare, but the righteous shall be gladde  
and reioyse.

The righteous conspyeth the cause  
of the poore, but the vngodlye regar-  
deth no vnderstandynge. Wycked peo-  
ple byynge a cytpe in decaye, but wyse  
men sette it by agayne. If a wyse man  
goe to lawe wth a foole (whether he  
dealeth with him frendelye or roughlye)  
he getteth no rest. The bloude theyste  
hate the righteous, but the iuste seke  
his soule.

A foole poureth oute hys spyrte all  
together, but a wyse man kepeth it in  
tyll afterwarde.

Jer. xlii. b.  
psal. 48. a.

li. Lxx. fr. b.  
Deut. xv. a.

psal. 28. b.  
and. xlii. a.

psal. 28. b.  
Eccl. x. a.

psal. v. a.  
Luk. xv. b.



# The Proverbes. Chapt. xxx.

**C** If a pynce delyte in lyes, al his ser-  
uauntes are vngodlye. The poore and  
the lender mete together, & the Lorde ligh-  
teneth bothe their eyes. \* The seate of  
the kynge that saythfullye iudgeth the  
poore, shall continue sure for evermore.  
The rodde and correccio minstre wis-  
dome, but yf a chylde be not loked vnto,  
he byngeth hys mother to shame.  
When the vngodlye come vp, wycked-  
nesse increaseth: but the righteous shall  
see their fall. Aurtoure thy soune with  
correccion, and he shall comfote thee,  
yea, he shall do the good at thyne heart.  
Where no prophete is, there the peo-  
ple perishe: But well is hym that ke-  
peth the lawe. A seruaunte wyl not  
be the better for woordes, for though he  
vnderstande, yet wyl he not regarde  
them.

**D** If thou seyst a man that is hasty to  
speake vnadvised, thou mayste truste  
a foole more then hym. He that delycat-  
lye byngeth vp hys seruaunte from a  
childe, shall make hym his maister at  
length. An angrey man stirreth vp  
strife, and he that beareth euell wyl in  
his mynde, doeth muche euell. After  
pynde cometh a fall, \* but a lowely spi-  
rite byngeth greate wuthyppe. Who  
so kepeth compaignye wyth a thefe, ha-  
teth hys owne soule: He heareth blas-  
phemies, and telleth it not forth. He  
that feareth men, shall haue a fall: but  
who so putteth his truste in the Lorde  
shall come to honoure. Manye there be  
that seke the pynces fauoure, but eue-  
ry mans iudgement cometh frome the  
Lorde. The ryghteous abhorreth the  
vngodlye: but as for those that be in þ  
right way, the wicked hate them.

## The Notes.

a. vnderstandeth delyteth it. Soule is here also  
taken for lyfe.

b. That is, preacht of the woorde of God, as in  
1. Corinthy. xv.

## The xxx. Chapter.

The purenesse of the woordes of God: And what we  
oughte to require of God, wyth certayne wonderfull  
thynges that are in thys worlde.

## The wordes of Agur the sone of Jaketh.

**A**gur the prophete of a true sayth-  
full man, whome God hath  
helped, whom God had com-  
forted & nourished. For though

I am the lest of all, and haue no mans  
vnderstandynge (for I neuer learned  
wydome) yet haue I vnderstandynge,  
& am wel infourmed in godly thynges.  
Who hath climmed vp into heauen:  
who hath come downe fro thence: who  
hath holden the wynde fast in hys hand:  
who hath comprehended the waters in  
a garment: who hath set al the endes  
of the worlde: what is hys name, or his  
sonnes name: Canst thou tell: \* All the  
wordes of God are pure & cleane, for  
he is a hynde vnto all them, that putte  
their truste in hym. \* Putte thou no  
thyng therfore vnto hys woordes, lest  
he reprove the, & thou be founde a liar.

Two thynges I require of the, that  
thou wylte not denye me before I dye.  
Remoue fro me vanite and lyes: geue  
me neither pouerte nor ryches, onely  
graunt me a necessarpe lyuynge. Lest yf  
I be to ful, I deny the, and saye: \* what  
felowe is the Lorde. And lest I being  
constrayned thowme pouerte, fall vnto  
stealynge, and forswear the name of  
my God. Accuse not a seruaunte vnto  
hys maister, lest he speake euill of the  
also, and thou be hurte. He that byn-  
geth vp an euell reposte vpon the ge-  
neracion of hys father and mother, is  
not worthy to be commended.

The generacion that thynke them  
selues cleane, shall not be clenfed frome  
their fylthynesse. There are people that  
haue a proude looke, and caste vp their  
eye lyddes. Thys peoples teethe are  
swerdes, and wyth their chaffe bones  
they consume and deuour the simple of  
the earthe, and the poore from amonge  
men.

Thys generacion (whiche is lyke an  
hoxfleche) hath two doughters: the one  
is called fetche hyther, and the other  
bynge hyther.

There be thre thynges that are ne-  
uer satisfied, and the fourthe sayeth nes-  
uer hoo. The hell, a womans wombe,  
& the earthe hath neuer water ynough.  
As for fyre, it sayeth neuer hoo. \* Who  
so laugheth hys father to scoorne, and  
setteth hys mothers commaundemente  
at nought: The Rauens prycke out his  
eyes in the balleye, and deuoured be he  
of the ponge Egles.

There be thre thynges to hye for me,  
and

as for þ fourth, it passeth my know-  
ledge. The way of an Eagle in þ ayre, þ  
waye of a serpente ouer a stone, the way  
of a shyppe in the sea, and the waye of a  
man wyth a younge woman. Suche is  
the waye also of a wyfe that breaketh  
wedlocke, whyche wyppeth her mouthe  
like as when she hath eaten, and sayeth:  
As for me, I haue done no harme. Tho-  
rowe thre thynges the earthe is disqui-  
eted, and the fourth maye it not beare:  
Thow a seruaunt that beareth rule:  
Thow a fole that hath great riches,  
thow a ydle huswyfe, and thow a  
an handmayden that is heyre to her  
maistres. There be foure thynges in the  
earthe, the whiche are very lytle: but in  
wisdomme they excede the wyse. The  
Emmetts are but a weake people, yet  
gather they their meate together in  
the hartest. The Conyes are but a fe-  
ble folke, yet make they their couches  
amonge the rockes. The Greshoppers  
haue not a gyde, yet goe they forthe to-  
gether by heapes. The spyder labou-  
reth with her handes, and that in the  
kynges palace.

There be thre thynges that go stif-  
lye: But the goynge of þ fourth is the  
goodlyest of al. A Lyon whiche is king  
of beastes, and geueth place to no man;  
A Cocke readye to fighte: A Ramme, &  
a kynge that goeth forth with his peo-  
ple. Yf thou be so foolyshe to magnifie  
thy selfe, or meddest in any such thyng,  
then laye thyne hande vpon thy mouth.  
Who so chyneth mylke, maketh but  
ter: He that rubbeth his nose, maketh it  
blede: And he that causeth wraoth, byn-  
geth styffe.

The Notes.

a. Some reade, and it is. &c. and in the ende of the  
verse, in it: meaninge the worde.

The. xxxi. Chapter.

þ Kynges ought to iudge iustlye. The propertie of an  
honest married wyfe.

The wordes of Kyng Lamu-  
el, and the propheticke that hys mo-  
ther taughte hym.

**M**y sonne, thou sonne of my  
bodye: O my deare beloued  
sonne, geue not ouer thy sub-  
staunce and mynde vnto wo-  
men, whych are the destruccyon euen of  
kyngs. O Lamuel, geue kyngs no wine,

geue kyngs & prynces no strong drinke:  
lest they beyng droncke forget the law,  
and regarde not the cause of the poore,  
and of al such as be in aduersyte. Geue  
stronge dryncke vnto suche as are con-  
demned to death, and wyne vnto those  
that mourne: That they maye dryncke  
it, and forget their miserie and aduer-  
sytie. Be thou an aduocate, & stande in  
iudgemēt thy selfe, to speake for al such  
as be domine and succoures in thys  
transitorye worlde. With thy mouth de-  
fende the thyng that is lawefull and  
ryghte, and the cause of the poore and  
hellelesse.

Aleph.

Who so fyndeth an honest saythfull  
woman, she is much moze worthe then  
perles.

Beth.

The hearte of her husbände maye  
safelye truste in her, so that he shall ha-  
ue no nede of spoyles.

Emel.

She wyll doe hym good and not es-  
uel, al the dayes of her lyfe.

Daleth.

She occupieth woll and flaxe, and  
laboureth gladly with her handes.

He.

She is lyke a marchauntes wyffe,  
that byngeth her victuales frome a  
farre.

Vau.

She is by in the nyght season, to  
prouide meate for her houtholde, & fode  
for her maydens.

Zain.

She considreth lande, and byeth it,  
and with the fruite of her handes she  
planteth a vineyarde.

Heth.

She gyrdeth her loynes wth strength,  
and courageth her armes.

Teth.

And yf she perceaue that her hus-  
bande doeth good, her candle goeth  
not out by nyghte.

Iod.

She layeth her fingers to the spynde  
dle, & her hand taketh hold of the rocke.

Caph.

She openeth her hande to the poore,  
yea, she stretcheth forth her handes to  
suche as haue nede.

Lamed



# The Proverbes. Chapt. xxxi.

Lamed.

She feareth not that the colde of the winter shall hurte her house, for all her household folkes are double clothed.

Mem.

She maketh her selfe fayre ornaments, her clothyng is whyte sylke and purple.

Nun.

Her husbnde is muche set by in the gates, when he sitteth amonge the rulers of the lande.

Samech.

She maketh clothe of sylke and selleth it, and deliuereth a gyrdle vnto the marchante.

Bin.

Strengthe and honoure is her clothyng, and in the latter day she shall reioyse.

Phe.

She openeth her mouth wyth wysdome, and in hertongue is the lawe of grace.

rade.

She loketh well vnto the wayes of her household, and eateth not her bread wyth ydelnesse.

Koph.

Her children aryle, & call her blessed: and her husbnde maketh much of her.

Res.

Manye doughters there be that gather riches together, but thou goest aboue them all.

Sin.

As for fauoure, it is disceatfull, and beutie is a bayne thinge: but a woman that feareth the Lorde, she is worthy to be praysed.

Thau.

Geue her of the frute of her handes, and let her owne woorkes prayse her in the gates.

The ende of the Proverbes of Salomon.

## The booke of the Preacher, otherwyle called Ecclesiastes.

The first Chapter.

All that is in this worlde is vanitie.



These are the wordes of the Preacher, the sonne of David, kynge of Ierusalem. \* All is but vanitie (sayeth the Preacher) all is but playne

vanite. for what els hathe a man, of all the labour & he taketh vnder the sunne. One generacion passeth awaye, and another cometh: but the earth abyedeth styl. The Sunne aryseth, the Sunne goeth downe, and returneth to hys place, that he may there ryle vp agayne. The wind goeth towarde the southe, and fetcheth hys compasse aboute vnto the North, and so turneth in to hym selfe agayne. \* All fluddes runne into the sea, per the sea it selfe is not fylled: for looke vnto what place & waters runne, thence they come agayne. All thynges are so harde, that no man can expresse the. \* The eye is not satisfied with sight, & eare is not fylled with hearynge. \* The thing that hath bene, cometh to passe agayne: and the thinge & hath bene done, is done agayne, there is no new thyng vnder the sunne. Is there anye thinge whereof it maye be sayd: lo, this is new, for it was long ago in & tymes that haue bene before vs. The thinge that is past, is out of remembraunce: Euen so the thynges & are for to come, shal no moze be thought vpon amonge them that come after. I my selfe the Preacher, beyng kynge of Israell and Ierusalem, applyed my mynde to seke oute and searche for the knowledge of al thinges & are done vnder heauen. Such trauaile and labour hathe God geuen vnto the children of men, to exercise them selues therein.

Thus haue I considred all the thinges that come to passe vnder the sunne: and lo, they are all but vanite, & vexacion of mynde. The croked can not be made streight, & the faultes can not be nombred. I communed with myne owne heart, sayinge: lo, I am come to a great estate, & haue gotten moore wysdome, then al they that haue bene before me in Ierusalem. Yea, my hearte had greete experience of wysdome and knowledge, for there vnto I applyed my mynde: That I myghte knowe what were

wysdome

# Of the Preacher. Chapter.ii. Fol.lviij

wysedome and vnderstandynge, what were extour and folyshenes. And I perceived, that this also was but a veraci- on of minde: for where muche wysdome is, there is also great trauaile & disqui- etnesse: and the more knowledg a man hath, the more is his care.

## The Notes.

a. Debi. Vanitie of vanities: that is, a wonderfull great vanitie: as Baler of balerres, for chiffer Bal- ler, of which Cantic. i. a  
b. That is, vnto men. Some reade the children of Adam, as Gen. xi. a

## The.ii. Chapter.

Abundance of riches, of pleasures of buydynge and vayne thynges.

**I**hen sayde I thus in my hert: Now go to, I wyll take myne ease, & haue good daies. But lo, that was vanitie also: in so muche that I sayd vnto the man geuen to laughter: þ art mad, and to myrth: what doest thou?

So I thoughte in my herte, to with- drawe my selfe fro wyne, to applye my mynde vnto wysdome, and to cōprehēde folyshnes, vntyll the tyme that (among all þ thynges whiche are vnder þ sūne) I myght se what were best for me to do, so longe as they lyue vnder heauen.

\* I made gorgeous fayre workes. I buylded me houses, & planted hynerar- des. I made me orchardes & gardens of pleasure, & plated trees in them of all maner frutes. \* I made poles of water, to water the grene & fruteful trees with all. I bought seruauntes & maidens, & had a great housholde. As for catell and shepe, I had more substance of the, then all they þ were before me in Ierusalē. I gathered syluer and golde together, euen a treasure of kynges and landes.

I prouyded me syngers, and women, whiche could playe of instrumentes, to make men myrth & passyme. I gatte me dyckyng cupps also & glasses. (Short- ly) I was greater & in more worshyppe, then all my predecessours in Ierusalē. For wysedō remainned to me: and loke what soeuer mine eyes desyred, I let the haue it: & wher in soeuer my herte desy- red, or had any pleasure, I forghelde it not from it. Thus my heart reioysed in all that I dyd, and thys I toke for the

porcyon of al my trauaile. But when I considered all the workes that my han- des had wrought, & al the labours that I had takē therein: lo, al was but vanitie & veracyon of mynde, and nothyng of a- ny value vnder the Sunne. Then tur- ned I me to consider wysedom, erreure and folyshnesse (for what is he amonge men, that myght be compared to me the kyng in suche workes?) & I sawe, that wysdome excelleth foolshnesse, as farre as light doth darknesse. \* for a wise mā beareth his eyes aboute his head, but þ foole goeth in the darknesse. I perceau- ed also that they both had one ende.

Then thought I in my minde: If it hap- pen vnto the foole as it doeth vnto me, what nedeth me the to labour any more for wysedome? So I confessed within my hert, that this also was but vanitie, for the wyse are euer as lytle in remē- brance as the foolyshe, and al the daies for to come shall be forgotten: yea, the wyse man dyeth as well as the foole.

Thus began I to be weery of my lyfe, in so muche that I could away with no- thyng that is vnder the Sunne, for all was but vanitie & veracyon of mynde: Yea, I was weerye of all my labour, whiche I had taken vnder the Sunne, because I shuld be sayne to leaue them vnto another man, that cometh after me: for who knoweth, whether he shall be a wyse man or a foole? And yet shall he be lord of al my labours, whiche I with suche wysedome haue taken vnder the Sunne. Is not this a vayne thyng?

So I turned me to restryne my mind from al such trauaile, as I toke vnder the sūne: for so much as a man shuld we- rye him selfe with wysedome, with vnderstandynge and opportunitie, & yet be faine to leaue his labours vnto another that neuer swette for them. This is al- so a vaine thing & a great mysery. for what getteth a mā of al þ labour & tra- uaple of his mynde, þ he taketh vnder þ Sunne, but heurnes, forow, & disquiet- nes al þ dayes of his lyfe. In so muche, that his hert can not rest in þ night. Is not this also a vayne thing? \* Is it not better the for a mā to eat & drinke, & his soule to be meri i his labour. yea, I saw þ this also was a gift of God: for who may eat, drinke, or byg any thyg to passe with,

C After in vlt. a. p. 10. foli

Col. 1. 1



without him. And why he geueth vnto man, what it pleaseth hym: whether it be wylsome, vnderstanding, or gladnes. But vnto the synner he geueth weerynes and sorow, that he may gather and heape together the thyng, that afterwarde shalbe geuen vnto him whom it pleaseth God. This is now a bayne thing: yea, a very disquietnes and vexacion of mynde.

The. iiii. Chapter.

All thynges come in their tyme and passe awaye in their tyme.

Job. 14. 2.

**E**very thing hath a tyme: yea, all that is vnder the heauen, hath his conuenient season. \* There is a tyme to be borne, and a tyme to dye.

There is a tyme to plante, and a tyme to plucke by the thyng, that is planted: A tyme to slaye, & a tyme to make whole. A tyme to breake downe, and a tyme to buylde by:

A tyme to wepe, and a tyme to laugh: A tyme to mourne, and a tyme to dance: A tyme to cast away stones, and a tyme to gather stones together.

A tyme to embrace, & a tyme to refrayne from embracing:

A tyme to wyne, and a tyme to lese:

A tyme to spare, and a tyme to spende:

A tyme to cut in peces, & a tyme to sowe together:

Eccle. 12. 1. and. xxxi. 1. and. xxxii. 1.

\* A tyme to kepe sylvence, and a tyme to speake:

A tyme to loue, and a tyme to hate:

A tyme of warre, and a tyme of peace:

What hath a mā els (p doth any thyng) but weerynes and labour: for as touching the trouble & carefulnes which God hath geuen vnto men, I te that he hath geuen it them, to be exercised in it. All thys hath he ordered meruelous goodlye, to every thyng his due tyme. He hath planted ignorance also in the hartes of men, p they shoulde not fynde out the grounde of his workes, whiche he doth from the begynnyng to p ende.

So I perceaued, that in these thynges there is nothing better for a mā, the to be mery, & to do wel so long as he liueth. For al that a man eateth and drinketh: yea, whatsoeuer a mā enioyeth of al his labour, that same is a gyfte of God. I confydred also p whatsoeuer God doth,

it continueth for euer, & that no thyng can be put vnto it, nor take fro it: that God doth it to the intēt, p men shoulde feare him. \* The thyng p hath bene, is now: & the thyng p is for to come, hath bene afore tyme, for god restoreth again the thyng that was past. Moreover, I saw vnder the Sunne vngodlynesse in the steade of iudgemēt, and iniquite, in steade of ryghtuousnes. Then thought I in my mynde: God shall separate the ryghtuous from the vngodly, and then shalbe the tyme and iudgemēt of al concelles & workes. I comened in myne owne hart also, concerning the chyldren of mē: how God hath chosen the, & yet letteth the appeare: as though they were bestes: for it happeneth vnto me as it doth vnto bestes, & as the one dyeth, so dieth the other: yea, they haue both one manner of byth, so that (in this) a mā hath no preemynce aboue a beaste. But all are subdued vnto vanitie. They go all by to one place, for as they be all of dust, so shall they all turne vnto duste agayne. \* Who knoweth: the spere of mā that goeth bywarde, & the byeth of the beaste that goeth downe into p earth: whether I perceaue, p there is nothing better for a man, then to be toful in his labour, for that is his porcyon. But who wyl byngne him to see the thyng that shall come after him?

The. iiii. Chapter.

The myserys of the innocent. The superfluous labour of men. The childe that is poynted to wele.

**I** turned me, & I confydred I saw all the violent wrong that is done vnder the Sunne: & beholde, the teares of such as were oppressed, and there was no man to cōfort them, or that wold help: and defend the fro p violence of their oppressours. Wherefore I iudged those that are dead, to be more happye: the such as be aliue: yea, him that is yet vnborne to be better at ease the they bothe, because he seyth not the miserable workes that are done vnder the Sunne.

Agayne, I sawe that all trouble and dyligence of labour was hated of every man. This is also a bayne thing, and a vexacyon of mynde. The foole foldeth his hādes together, and eateth

# Of the Preacher. Chapter. v. Fol. lviij

by his owne fleshe. One hande full (saith he) is better with rest, then both the handes full with labour and trauaile of mynde. Moreover, I turned me, and beholde yet another vanite vnder the Sunne.

There is one man, no mo but hym selfe alone, haupnge neyther childe nor brother: yet is there no ende of his carefull trauaile: his eyes can not be satisfied wyth ryches, (yet doeth he not remembre hym selfe, and saie:) for whom do I take such trauaile? for whose pleasure do I thus consume awaye my lyfe? This is also a vayne and myserable thyng. Therefore two are better then one, for they maye well enioye the profyte of theyr labour. If one of theym fall, his companion helpeth him vp agayne: But wo is hym that is alone, for yf he fall, he hath not another to helpe hym vp. Agayne, when two slepe together, they are warme: but howe can a bodye be warme alone? One maye be overcome, but two maye make resistance: A threholdes cable is not lightely broken. A poore chyld beinge myse, is better then an olde king that doteth, and can not beware in time to come. \* Some one cometh oute of pylon, and is made a king: and another: whiche is borne in the kyngdom, cometh vnto pouerte. And I perceived, that all men lyuynge vnder the Sunne, go with the seconde childe, that cometh vp in the steade of the other.

As for the people that haue bene before him, and that come after hym, they are innumerable: yet is not their toye the greater thoroowe him. Thys is also a vayne thyng and a vexacyon of mynde. When thou comest in to the house of god, kepe thy fote, a drawe, that God whiche is at hand may heare: that is better then the offerynge of fooles, for they knowe not what euill they do.

## The Notes.

a. Some reader: for he is readier to heare (vnderstande thy word) then to receyue sacrefices that sholes geue.

b. Some reader: rather to heare, then to geue, as fooles offerynge sacrefyce.

## The. v. Chapter.

A monition to beware of rather commynycacyon.

We ought not to marreple at the apperayson of the voye. The colitions is not satisfied wth hys ryches.

**N**ot haaste wth thy mouth and let not thine hert speak any thyng rashely before God. For God is in heuen, and thou vpon earth, therefore let thy wordes be fewe. For where muche carefulnesse is, there are manye dreames: and where manye wordes are, there men may heare fooles. \* If thou make a bowe vnto God, be not slacke to persourne it. As for solish bowes, he hath no pleasure in them. If thou promyse any thyng, paye it: for better it is that thou make no bowe, then that thou shouldest promyse, and not paye. Use not thy mouth to cause thy fleshe for to synne, that thou saie not before the angel: my foolysheesse is in the faulte. For then God wyll be angrie at thy voyce, and destrope al the workes of thyne handes. And why: where as are manye dreames and manye wordes, there are also dyuerse vanities: but loke & thou feare God. \* If thou seyst the poore to be oppressed, and wrongeously dealt wythall, so that equyte and the ryghte of the law is wraisted in the lande: maruell not thou at suche iudgemente, for one greate man kepeth touche with another, and the myghtie helpe them selues together. The whole lande also wyth the feldes and all that is therein, is in subiection and bondage vnto the kynge. He that loueth money, wyll neuer be satisfied wyth money: and who so delpteth in ryches, shall haue no profyte thereof. Is not this also a vayne thyng? Where as muche ryches is, there are manye also that spende theym awaye. And what pleasure more hath he that possesseth them, sayunge that he maye loke vpon them wyth his eyes? A labourynge man slepeth swetely, whether it be lytle or muche that he eateth: but the aboundaunce of the ryche wyll not suffice him to slepe.

Yet is there a sore plage, whych I haue sene vnder the Sunne (namely) riches kept to the hurt of him that hath them in possession.

For ofte tymes they perishe with his  
v. greate

Deut. 32.  
Baruc. 6.

Eccle. 10.  
Ihu. 10.



Job. i. v. i.  
Ecc. vi. b

greate myserie and trouble: and yf he haue a child, it getteth nothynge. \* Like as he came naked oute of his mothers wombe, so goth he thither againe, & carteth nothynge away w<sup>th</sup> him of al his labour. Thys is a myserable plage, that he shall go awaye even as he came. What helpeth it him then, that he hath laboured in the wynde? All the daies of hys lyfe also must he eate in þe dark, w<sup>th</sup> greate carefulnesse, sycknesse and sorowe. Therefore me thyncke it a better and a sayzer thyng, a man to eate and dyncke, and to be refresshed of all hys labour, that he taketh vnder the Sunne all the dayes of hys lyfe whiche God geueth hym, for this is his porcyon. For vnto whom soeuer God geueth ryches, goodes and power, he geueth it him to enioye it, to take it for his porcyon, and to be refresshed of hys labour: this is nowe the gyfte of God. For he thyncketh not much howe longe he shall lyue, for so muche as God fylleth his hert with gladnes.

The. vi. Chapter.

The myserie of the ryche and covetous. The difference of a foole and a wyse man.

**T**here is yet a plage vnder the Sunne, & it is a generall thyng among men: when God geueth a man ryches, goodes and honoure, so that he wanteth nothynge of all that hys herte can desyre: and yet God geueth him not leue to enioye the same, but another man spendeth the. This is a bayne thyng & a miserable plage. If a man beget an hundred children, and lyue many yeares, so that his daies are many in nombre, and yet can not enioye hys good, neyther be buried: as for him I saye, that all vntymely byrthe is better then he. For he cometh to naught, and goeth his way in to darckenesse, and his name is forgotten. Moreover, he seyth not the Sunne, and knoweth of no rest neyther here nor there: Yea though he lyued two thousande yeares, yet hath he no good lyfe. Come not all to one place. Al the labour that a manne taketh, is for him selfe, and yet hys desyre is neuer fylled after hys mynde. For what hath the wyse moze then the foole? What

helpeth it the poore, that he knoweth to walcke befoze the lyving? The syght of the eyes is better, then that the soule shoulde so departe away. Howbeit this is also a bayne thyng and a dysquietnes of mynde. What is moze excellent then man? Yet can he not in the lawe gette the victoie of hym that is myghtier then he: A bayne thyng is it to cast out many wordes, but what hath a man elles?

The. vii. Chapter.

That which passeth our strengthes & wyttes ought we not to seeke after.

**W**ho knoweth what is good for man liuing, in þe dayes of hys bayne lyfe, which is but a shadowe? Who wyl tel a man, what shall happen after him vnder the Sunne.

\* A good name is moze worthe, then a pzyous oymemente, and the daye of death is better then the daye of byrthe. It is better to go into an house of mournyng, then into a banckettyng house. For there is the ende of all men, and he that is lyving, taketh it to heart. It is better to be soye then to laughe, for when the countenance is heuy, the hert is ioyfull. The herte of the wyse is in the mournyng house, but the herte of the folythe is in the house of myrthe. \* It is better to geue eate to the chaster byrnyng of a wyse manne, then to heare the songe of foolles. For the laughyng of foolles is lyke the crackyng of thornes vnder a pot. And that is but a bayne thyng.

Who so doth wronge, maketh a wise man to go oute of his wyt, & destroyeth a gentle hert. The ende of a thing is better then the begynnyng. The payement of spete is better the the hys mynde. Be not hastily angrie in thy mynde, for wrath resteth in þe bosome of afole. Say not thou: What is the cause, that the dayes of the olde tyme were better, then they that be nowe: for that were no wise question. Wylde is better then ryches, yea much moze worth the the eye sight. For wylde dom defendeth as well as money, & the excellent knowledge & wylde geueth life vnto hi þe hath it i possidion.

Con.

# Of the Preacher. Chapter. viii. Fo. lix

Consider the worke of God, howe that no man can make the thyng straight, whiche he maketh croked. Use well the tyme of prosperite, and remembre the tyme of myffortune: for God maketh the one by the other, so that a man can fynde nothyng els.

These two thynges also haue I considered in tyme of vanyte: that the iust man perissheth for hys rightuousnesse sake, and the vngodly liueth in his wickednesse. Therefore \* be thou nether to rightuous nor ouer wyse, that thou perish not: be nether to vnrightuous also nor to foolyshe, lest thou dye before thy tyme. It is good for the to take hold of this, and not to lette that go oute of thy hande. for that he feareth God shal escape them all.

Wysdome geueth more courage vnto the wyse, then ten mightie men of the cytie: \* for there is not one iuste vpon earth, y doth good, & synneth not. Take heed vnto euery worde that is spoken, lest thou heare thy seruaunte curse the: for thyne owne hert knoweth, that thou thy selfe also haste ofte times spoken euill by other men. All these thynges haue I proued because of wysdom:

for I thoughte to be wyse, \* but she went farther fro me the she was before, yea, and so depe that I myght not reach vnto her. I applyed my mynde also vnto knowledge, and to seke oute science, wysdom and vnderstandyng: to know the folynesse of the vngodly, and the errour of dotyng fooles. And I founde, that \* a woman is bytterer then death: for she is a verpe angle, her hearte is a net, and her handes are cheynes. Who so pleaseth God, shal escape from her, but the synner wyll be taken wyth her.

Scholde (sayeth the Preacher) this haue I diligently searched oute & proued, that I myght come by knowledge: which as yet I seke, and finde it not. Amonge a thousande men I haue founde one, but not one woman among al. Lo, this onely haue I founde, that \* God made man iust and ryght, but they seke vniuerse sotelties, where as no mā hath wysdome and vnderstandyng, to geue answer therunto.

The kynges commaundement oughte to be obeyed. Gladnes is one of the chiefe thynges vnder the Sunne.

**W**ysdome \* maketh a mans face to shine, but malice putteth it out of fauoure. Kepe the kynges commaundement (I warne the) and sothe that thou hast made vnto \* God. Be not hastye to go out of his syghte, and se thou contynue in no euill thyng: for what so euer it pleaseth hym, that doeth he. Lyke as when a kyng geueth a charge, his commaundement is myghty: Euen so \* who maye saye vnto hym: what doest thou? \* Who so kepeth the commaundement, shal fele no harme: but a wyse mannes heart discerneth tyme and maner: for euery thyng wyll haue oportunitie and iudgement, and this is the thyng that maketh men full of carefulnesse and sorowe. And why? a manne knoweth not what is for to come, for who wyll tell hym? Neyther is there any man that hath power ouer the sprete, to kepe styll the sprete, nor to haue anye power in the tyme of death: is it not he also that can make an ende of the battayle, neyther may vngodlynes delouer him that medleth with all.

All these thynges haue I considered, and applyed my mynde vnto euery worke that is vnder the Sunne: howe one man hath lordshyppe vpon another, to his own harme. \* for I haue oft sene the vngodly brought to their graues, and fallen downe from the hye and glorious place: in so muche that they were forgotten in the cytie, where they were had in so hye and great reputacon.

This is also a bayne thyng. Because nowe that euell workes are not hastily punished, the hearte of man geueth hym selfe ouer vnto wyckednesse. But though an euill person offende an hundred tymes, and God deferre, geuyng hym longe lyfe: yet am I sure, that it shal go well with them that feare god, because they haue him before their eyes. Agayne, as for the vngodlye, it shal not be wel with him, nether shal he prolonge his dayes: but euen as a shadow, so shal he be that feareth not God.

Yet is there a vanyte vpon earth: There be iust men, vnto whom it happeneth



peneth, as though they had the workes of the vngodly: Agayne, there be vngodlye, with whom it goeth as though they had the workes of the ryghteous. This me thyncke also a hayne thyng. Therefore, I comynende gladnesse, because a man hath no better thyng vnder the Sunne, then to eate and drinke, and to be mery: for that shal he haue of hys labour all the dayes of hys lyfe, whiche GOD geueth hym vnder the Sunne. When I applyed my minde to learne wysedome, and to knowe the trauayle that is in the worlde (and that of such a fashyon, that I suffred not mine eyes to slepe, nether daye nor nyghte) I vnderstode of all the workes of GOD, that it is not possible for a manne, to attayne vnto the workes that are done vnder the Sunne: and though he bestow his labour to seke them out, yet can he not reache vnto the; yea, though a wyse man woulde vndertake to know them, yet myght he not fynde them.

The. ix. Chapter.

A man wotteth not, by the ryghtwysenes of his own workes, whether he be worthy of loue or hate. A man ought to lyue merily with hys wyfe, & playe of wyldnes.

**I**n all these thynges purposed I in my mind to seke out. The ryghteous & wise, yea, & their workes also are in the hande of GOD: and there is no mā that knoweth eyther the loue or hate of the thyng that he hathe before hym. It happeneth vnto one as vnto another: It goeth wyth the ryghteous as wyth the vngodly: with good and cleane as wyth the vncleane: wyth hym that offereth, as with hym that offereth not: lyke as it goeth wyth the vertuous, so goeth it also with the synner: As it happeneth vnto the persured, so happeneth it also vnto hym that is afrayed to be forswoyne. Amonge all thynges that come to passe vnder the Sunne, this is a mysse, that it happeneth vnto all a lyke. This is the cause also that the hertes of men are full of wyckednesse, and mad folyshnesse is in their hertes, as long as they lyue, vntyll they dye.

And why? As long as a man lyueth, he is carelesse: for a quicke dogge (saye they) is better then a dead Lyon: for

they that be liuing, know that they shal dye: but they that be dead, knowe no thyng, neyther deserue they any more. For their memozyall is forgotten, so that they be neyther loued, hated, nor enuyed: neyther haue they anye more parte in the worlde, in all that is done vnder the Sunne. So thou thy way, the eate thy bread with ioye, and drinke thy wyne with gladnesse, for thy workes please GOD. Let thy garments be alwaye whyte, and lette thy heade wante none oyntment. Use thy selfe to lyue ioyfullye w<sup>th</sup> thy wyfe whō thou louest, all the dayes of thy life which is but hayne, that GOD hath geuen the vnder the Sunne, all the dayes of thy vanite: for that is thy porcyon in this lyfe, of all thy labour and trauayle that thou takest vnder the Sunne. What so euer thou takest in hande to do, that do with all thy power: for amonge the dead, where as thou goest vnto, there is neyther work, counsell, knowledge nor wysedome.

So I turned me vnto other thynges vnder the Sunne, and I sawe, that in runnyng, it helpeth not to be swifte: in battayl, it helpeth not to be stronge: to sedynge, it helpeth not to be wysse: to ryches, it helpeth not to be subtell: to be had in fauoure, it helpeth not to be connyng: but that all lyeth in tyme and fortune. For a man knoweth not hys tyme, but lyke as the fyssh are taken wyth the angle, and as byrdes are catched with the snare: Euen so are men taken in the perclous tyme, when it cometh so sodenly vpon them.

This wysedome haue I sene also vnder the Sunne, and me thoughte it a great thyng. There was a lytle cytie, and a fewe men within it: so there came a great kyng and beleged it, and made great bulwarckes agaynst it. And in the cytie there was founde a poore man (but he was wysse) which wysedome delpyered the cytie: yet was there no body, that had any respect vnto suche a symple man. Then sayde I: wysedome is better then strength.ouerthelesse, a symple mannes wysdom is despyled, and hys wordes are not hearde. A wysse mannes counsell that is folowed in seplence, is farre aboue the

Job. 9. 1.

3

# Of the Preacher. Chap. x. and. xi. Fo. lx

penge of a captayne amonge fooles.  
 \* for wysdome is better then harnesse:  
 but one vnthrift alone destroyeth much  
 good.

The notes.

a. Some read, seruantes.  
 b. Some read: and man knoweth neither loue nor  
 the hate: whiche is all before hym The sentence  
 signifieth as much, as no mā knoweth whether  
 God loue or hate any man: vnderstande, by the  
 vngodlynes of his owne workes,  
 c. That is, be not flouently and fychely, but ho-  
 nestly and manerly atayed.

## The. x. Chapter.

The difference betwixt a foole and a wise man. For  
 the one and happy is that realme whiche hath a wise  
 prince.

**D**EAD liues þ corrupte swete  
 doyntment & make it to stinck,  
 ate some thyng more worthy  
 then the wysdome and ho-  
 noure of a foole. A wise mannes herte  
 is vpon the ryght hande, but a fooles  
 herte is vpon the lefte. A doyinge  
 foole thynketh, that euery man doth as  
 folyshe as him selfe. \* If a pryncypal  
 spete be geuen the to beate rule, be not  
 neglygente then in thyne offyce: for so  
 shall greate wyckednesse be put downe,  
 as it were with a medycyne. Another  
 plage is there, whiche I haue sene vn-  
 der the sunne: namely, the vgnoraunce  
 that is commonly amonge prynces: in  
 that a foole sitteth in greate dygnitye,  
 and the riche are sette downe beneth: I  
 haue sene seruantes ryde vpon hor-  
 ses, & prynces goynge vpon theyr feete  
 as it were seruantes. \* But he þ diggeth  
 vp a pyt, shal sal therein him selfe: & who  
 so breaketh downe the hedge, a serpent  
 shal bite him. Who so remoueth stones,  
 shal haue trauaile withall: and he that  
 heweth wod, shal be hurt therewith.

When an yron is blont, and the point  
 not sharpened, it must be whet agayne,  
 and that with myght: Euen so doth wis-  
 dome folowe diligence. A babler of hys  
 tonge is no better then a serpente that  
 styngeth wythout hymnge. The wor-  
 des out of a wise manys mouth are gra-  
 cyous, but the lypes of a foole wyl de-  
 stroy him selfe. The begynnynge of his  
 talkynge is foolyshe, and the laste  
 worde of his mouth is great madnesse.  
 A foole is so full of wordes, that a man

can not tel what ende he wyl make: who  
 wyl then warne hym to make a conclu-  
 sion? The labour of the foolyshe is  
 greuous vnto them, whyle they knowe  
 not how to go in to the cytie.

Woe be vnto the (O thou realme and  
 lande) whose kyng is but a chyld, and  
 whose prynces are early at their banc-  
 kettes. But well is the (O thou realme  
 and lande) whose kyng is come of no-  
 bles, and whose prynces eate in due sea-  
 son, for strengthe and not for luste.

Thowowe slouthfulnesse the balkes fall  
 downe, and thowow ydle handes it tay-  
 neth in at the house. Meate maketh me  
 to laugh, \* and wyne maketh them me-  
 ry: but vnto money are all thynges o-  
 bedient. Wythe the kyng no euell in thy  
 thought, and speake no hurt of þ ryche  
 in thy prynces chambere: for a byrde of the  
 ayre shal betraye thy voyce, and wyth  
 her fethers shal she betraye thy wor-  
 des.

The notes.

a. That is, to do all thynges a ryght.

## The. xi. Chapter.

Wyche ought to be distribute vnto the needy.

**S**ENDE a thy bytayles ouer the  
 waters, and so shalt thou find  
 the after many yeares. Geue  
 it awaye amonge þ seuen or  
 eyght, for thou knowest not what mys-  
 ty shall come vpon earth. \* When the  
 cloudes are full, they powze out rayne  
 vpon the earth. And when the tree fal-  
 leth (whether it be towarde the South  
 or North) in what place soeuer it fall,  
 there it lyeth. He that regardeth the  
 wynde, shal not sowe: and he that hath  
 respecte vnto the cloudes, shal not  
 reape. Nowe, lyke as thou knowest  
 not the waye of the wynde, nor how the  
 bones are fylled in a mothers wombe:  
 Euen so thou knowest not the workes  
 of God, whiche is the worke master of  
 all.

Cease not thou therfore with thy ha-  
 des to sowe thy seede, whether it be in  
 the moynynge or in the euenynge: for  
 thou knowest not whether this or that  
 shal prospere: and yf they bothe take,  
 it is the better. The lycht is swete, and  
 a pleasaunt thyng is it for the eyes to  
 loke vpon the Sunne. If a man lyue  
 manye yeares, and be glad in them all,

Sh. iiii.

let



# The Boke of Chapter. xii.

let him remembre the dayes of darcknes, which shalbe many: and when they come, al thinges shalbe but vanite. Be glad then (O yong man) in thy youth, and let thyne hert be mery in thy yonge dayes: folowe the wapes of thyne owne hert, & the lust of thine eyes; but be thou sure, that God shal bypnyng the in to iudgement for al these thynges.

## The Notes.

- a.** That is, distribute thy goodes indifferently to the pore, without regardyng one & not another.  
**b.** That is unto many: a certen nymbre for an uncerten.  
**c.** That is, when men haue wherewith they ought lyberrally to geue.

## The. xii. Chapter.

From our youth ought we to consider and regarde the goodnes of God.

**R**emoue dyspleasure out of thyne hert, and remoue euell from thy body: for chyldheod, and youth is but vanite. Remembre thy maker in thy youth, or euer the dayes of aduersitie come, and of the yeaeres drawe nye, when thou shalt say: I haue no pleasure in them: befoze the Sunne, the lighte, the Moone and starres be darckened, and of the cloudes turne agayne after the rayne: whe þ keepers of the house shall tremble, & when the stronge men shall bowe theym selues: when the myllers stande styll, because they be so fewe, and when þ sighte of the wyndowes shall ware dymme: when the doozes in the stretes shall be shut, and when the voyce of the myller shall be layed downe: when menne shall cryse bp at the voyce of the byrde, and when al the doughters of musike shalbe brought lowe: when men shall feare in hye places, and be afrayed in the stretes: when the Almondetree shall be dyspyssed, the gresshopper bozne oute, and whe great pouerty shal breake in: when man goeth to his longe home, and the mourners go aboute the stretes. Or euer the syluer lace be taken awaye, and of the golden bande be broken: Or the pot be broken at the well, and the whele vpon the cysterne: Or duste be turned agayne vnto earth fro whence it came, and of the sprete retorne vnto God, whiche gaue it. \* All is but vanyte (sayeth the preacher) all is but playne vanitie.

The same preacher was not wyse

alone, but taught þ people knowledges also: he gaue good hede, sought out the grounde and set forth many parables. His diligence was to fynde out acceptable wordes, ryght scripture, and the wordes of trueth. For \* the wordes of the wyse are lyke pyckes and naples, that go thorow, wherwey men are kept together: for they are gyue of one shepheard only. Therefore beware (my soune) that aboute these thou make the not manye and innumerable bokes, nor take dyuerse doctrynes in hande, to wery thy body wythall.

Let vs heare the conclusyon of all thynges: feare God, and kepe his commaundementes, for that toucheth all men: for God, shal iudge all worckes and secrete thinges, whether they be good or euell.

The ende of the Boke of the Preacher, other wyse called Ecclesiastes.

## The Ballet of Ballettes of Salomon, called in Latyne Canticu Canticozum.

### The fyrst Chapter.

I mysticall deuise of the spirituall and godly loue, betweene Christ the spouse, and the church or congregacion his spouse. Salomon made this Balade of song by hym selfe: his wyfe the daughter of Pharaos, vnder the shadow of his left syngynge Chylde, and vnder the preson of his wyfe the Church.

### The voyce of the Church.



That thy month woulde geue me a kyffe, for thy bress are more pleasaunte then wine, and that because of þ good and pleasaunte smouet. \* Thy name

is a swete smellyng opyntment, therefore do the maydens loue the: yea that same moueth me also to runne after the.

The spouse to her companions.

The

# Salomons Balletes. Chapter i. ii. Fo. xli

The kynge hath brought me in to his prey chamber. We wyll be gladde to receyue in the. we thynke more of thy brestes then of wyne: well is them that loue the.

**The voyce of the Church in persecution.**

**I** am blacke (O ye doughters of Ierusalem) lyke as the tentes of the Cedarenes, and as the hāginges of Salomon: but yet am I fayre and welshauoured withal. Hatuell not at me that I am so black: and why the sunne hath dyed vpon me.

**The voyce of the Synagoge.**

for when my mothers chyldren had euell wyl at me, they made me the keeper of the byneyarde. Thus was I sayne to kepe a byneyarde, whiche was not myne owne.

**The voyce of the churche to Christe.**

Tell me (O thou whome my soule loueth) where thou fedest the shepe, where thou restest at the noone daye: lest I go wronge, and come vnto the flockes of thy companions.

**Christe to the Church.**

**Y**f thou knowe not thy selfe (O thou sayrest among women) then go thy way forth after the footesteppes of the shepe, as though thou wouldest fede thy goates besyde the shepherdes tentes.

\* There wyll I tarpe for the (my loue) with myne host and with my charettes, which shal bee no fewer then pharaos. Then shall thy chekes and thy necke bee made fayre, and hanged with spanges and goodlye iewels: a necke bande of golde wyll we make the with spluer bottons.

**The voyce of the Church.**

When the kynge sitteth at the table, he shall smell my hardus: for a bondell of myrrour (O my beloued) lyeth betwixt my brestes. A cluster of grapes of Cyprus, or of the byneardes of Engadde art thou vnto me O my beloued.

**Christe to the Church**

\* How fayre arte thou (my loue) how fayre art thou hast doues eyes.

**The Church to Christe.**

O how fayre arte thou (my beloued) how well satyored art thou. Our bed is deckt with floures, the springes of oure

house are of Cedre tre, and oure balbes of Cypresse.

**The notes.**

a. That is, the chere and most excellent Ballet, as the saint of sayntes, the king of kynges, which is as muche to saye after the maner of speakinge of the Hebrewes, as the chere sainte, the chere kinge. Wherfore it is to be supposed, that among the. 89. and syue other songes (of which. iii. reg. iiii. d) this hath bene chosen and iudged the chere and principall.

**The. ii. Chapter.**

**The voyce of Christ.**

**I** am the floure of the felde, and lylpe of the valeys: as the rose amonge the thornes, so is my loue amonge the doughters.

**The voyce of the Church.**

Lyke as the apple tree amonge the trees of the wood, so is my beloued among the sonnes. My delyce is to syt vnder hys shadowe, for hys frute is swete vnto my throte. He byngeth me in to hys wyne selier, and loueth me specially wel. Refreshe me with grapes, comforte me with apples, for I am sick of loue. \* His left hand lyeth vnder my head, and his right hand embraceth me.

**The voyce of Christ.**

\* I charge you (O ye doughters of Ierusalem) by the Roes and hindes of the felde, that ye wake not by my loue, nor touche her: tyll she be contente her selfe.

**The voyce of the Church.**

He thynke I heare the voyce of my beloued: lo, there commeth he hopping vpon the mountaynes, and leapinge ouer the lytle hylles. My beloued is like a Roo, or a younge harte. Beholde, he standeth behynde oure wall, he loketh in at the wyndowe, and pepeth thow the grate. My beloued answered and sayde vnto me.

**The voyce of Christe.**

O stande by my loue, my doue, my beutyfull, and come: for lo, the wynter is nowe paste, and the rayne is awaye and gone. The floures are come, by in the felde, the cwylling tyme is come, the voyce of the turtle doue is hearde in oure lande. The sygge tree byngeth the for the her figges, the bynes beare blisfomes, and haue a good smell. O stande by my loue, my beutyfull, and come (O

ph. b.

my



# Salomons. Chapter. iiii. iiii

my done) out of the caues of y rocks,  
out of y holes of the wall: O let me se  
thy countenance & heare thy voyce, for  
swete is thy voyce, and fayre is thy face.

The voyce, against the heretikes.

Get vs the foxes, yea the ylle foxes  
that hurt the vines, for our vines beate  
blossomes.

The voyce of the Church.

\* My loue is myne, and I am hys  
(whiche sedeth amonge the lilyes, vntyl  
the daye breake, and till the shadowes  
be gone. Come againe preuely (O my  
beloued) like as a Roos or a younge hart  
vnto the mountaynes.

The. iiii. Chapter.

The voyce of the Church which is  
chosen out of the heathen



Y nyghte in my bedde I  
soughte him, whome my  
soule loueth: yea, dylly-  
gentely soughte I him,  
but I founde him not. I  
wil get vp (thought I)  
and go aboute the cytie, vpon the mar-  
ket and in al the stretes wyll I seke hym  
whome my soule loueth: but when I  
sought him, I founde hym not. The  
watchmenne that goo aboute the cytie,  
founde me.

The church speakinge of Christe.

Sawe ye not him whome my soule  
loueth: So when I was a litle past, the  
I founde him whom my soule loueth. I  
haue gotten holde vpon him, and wyll  
not let him go, vntyll I bringe him in-  
to my mothers house, and in to her cha-  
mber that bare me.

The voyce of Christe.

\* I charge you, O ye doughters of  
Jerusalem, by the Roes and byndes of  
the feld, that ye wake not by my loue  
nor touch her, tyl she be content her selfe

The voyce of the Synagoge, mar-  
ueylng in it selfe at the Church  
of Christe.

Who is this, that cometh oute of  
the wyldernesse like pillers of smoke, as  
it were a smell of Myrrour, frankincense  
and al maner spices of the Apotecary.

The voyce of the Church.

Beholde, about Salomons beddest  
ther stande. lx. valeaunte menne of the  
mightie in Israel. They holde swerdes  
euery one, and are experte in warre.

uerpe man hath his swerde vpon hys  
thyghe, because of feare in the nyghte. O  
Kynge Salomon hath made himselfe a  
bedsteade of the wood of Libanus, the  
pyllers are of syluer, the coueringe of  
golde, the seate of purple, the grounde  
pleasauntly paved for the doughters of  
Jerusalem.

The Church speaking of Christe

Go forth (O ye doughters of Sion)  
and beholde Kynge Salomon in the  
crowne wher with his mother crowned  
him in the daye of his marriage, and in  
the daye of the gladnesse of his herte.

The. iiii. Chapter.

The voyce of Christe.



How fayre art thou, my  
loue, \* how faire art thou  
hast dones eyes, beside y  
which lyeth hys within.  
\* Thy heety lockes are  
lyke a flocke, of thepe y  
be clippd, which go fynde by from the  
washynge place: where euery one bea-  
reth two twynes, and not one vnfrute:  
full amonge them. Thy lippes are like  
a rose coloured rybond, thy wordes are  
louelye: thy chekes are lyke a peece of a  
pomgranate, besides that whiche lyeth  
hys within. Thy necke is lyke the tow-  
er of Dauid buylded with bulwokes,  
where vpon there hange a thousande  
shylde, yea all the weapons of the gy-  
auntes. \* Thy two brestes are lyke two  
twynes of younge Roes, whiche fede a-  
monge the lilyes.

The spouse speaketh to him selfe.

O that I might go to the mountaine  
of Myrrour, & to the hyl of frankincense:  
tyl the day breake, and til the shadowes  
be paste awaye.

The voyce of Christ speaking  
to the Church.

Thou arte all fayre, O my loue, and  
no spot is there in the. Come to me from  
Libanus, O my spouse, come to me fro  
Libanus: come soone the nexte waye  
from the toppe of Amana, from the top  
Sanir and Hermon, frome the Lyons  
dennes and frome the mountaynes of  
the leopardest. Thou hast wounded my  
herte, O my spster, my spouse, thou hast  
wounded my hearte, with one of thyne  
eyes & with one cheyne of thy necke. O how  
fayre and louelye are thy brestes, my  
spster

sister, my spouse: Thy brestes are more pleasaunt then wyne, and the smell of thine ointmentes passeth al spices. Thy lippes, O my spouse, drop as the honye combe, yea, my lcke and honye is vnder thy tonge, & the smell of thy garmentes is lyke the smell of frankinsence. Thou art a wel kepte garden, O my sister, my spouse, thou art a wel kept water sprig, a sealed wel. The frutes that sprout in the, are lyke a very Paradyse of pomegranates with swete frutes: as Cipres, Cardus, Saffron, Calmus, and al the trees of Libanus: Myrr, Aloes and al the best spices. Thou arte a wel of gardens a well of lypunge waters, whiche renne downe from Libanus.

¶ Christe calleth the Heathen.

Up thou northe wynde, come thou southwynd, and blow vpon my garden, that the smell thereof maye be caried on euery syde: yea, & my beloued may come into my garden, and eate of the frutes and apples that growe therein.

¶ The. v. Chapter.

¶ Christe speaketh to the Church.

**C**ome into my garden O my sister, my Spouse: I haue gathered my Myrr with my spice. I wyl eate my honye and my hony combe, I wyl dyncke my wyne and my mylcke.

¶ Christe speaketh to the apostles.

Eate, O ye frendes, dyncke and be merie, O ye beloued.

¶ The voyce of the Church.

As I was a slepe, my herte wakyng, I hearde the voyce of my beloued, whē he knocked.

¶ Christe to the Church.

Open to me (sayde he) O my sister, my loue, my doue, my derlyng: for my heade is full of dewe, and the lockes of my heere are ful of the nyghte droppes.

¶ The voyce of the spouse.

I haue put of my coate, howe can I do it on againe? I haue washed my fete, how shall I drye them agayne?

¶ The voyce of the church speakinge to the kinge of Chypre.

But when my loue put in his hande at the hole, my hert was moued toward him: so that I stode vp to open vnto my beloued. My handes dropped with Myrr, and the Myrr ranne downe

my fingers vpon the locke. Neuerthelesse when I had opened vnto my beloued, he was departed and gone hys waye.

Nowe lyke as afore tyme when he spake, my hearte coulde not longer restryne: Euen so nowe I soughte hym, but I coulde not fynde him: I cryed vpon hym, neuerthelesse he gaue me no aunswere.

¶ The Church complayneth of her persecuters.

So the watchemen that wente aboute the cytie found me, smote me, and wounded me: Yea they that kept & walles, toke awaye my garment fro me.

¶ The Spouse speaketh to her companyons.

I charge you therfore, O ye doughters of Ierusalem, yf ye fynde my beloued, that ye tell hym howe that I am specke for loue.

¶ The voyce of the Synagoge

Who is thy loue aboue other louers O thou sayrest amonge women: O what can thy loue do, more then other louers, that thou chargest vs so straitlye.

¶ The Church, aunsweringe of Christe.

As for my loue, he is white and red coloured, a singular personne amonge manye thousandes: his head is the most fine golde, the lockes of his heere are bushed, browne as the euenynge: Hys eyes are as the eyes of doves by the water brokes, washen with mylke, and remainynge in a plenteous place: Hys cheekes are lyke a garden bedde, where in the Apotecaries plante all maner of swete thynges: Hys lippes droppe as the floures of that moste pryncypall Myrr, his handes are ful of golde ringes and precious stones. Hys body is as the pure puerp, decke ouer with Sapphires: His legges are as the pylers of Harbel, sette vpon sokettes of gold: His face is as Libanus, and as the bewtye of the Cedre trees: Hys throte is swete, yea he is altogether louelye. Such one is my loue, O ye doughters of Ierusalem, suche one is my loue.

¶ The voyce of the Synagoge speakinge to the Church.

Whyther



# Salomons. Chapter. vi. vii

Whither is thy loue gone then (O thou sayest amonge women) whither is thy loue departed, that we maye seke hym with the

**The. vi. Chapter.**

**The voyce of the Churche.**

**M**y loue is gone downe into his garden, vnto the swete smellynge beddes, that he may resteth him selfe in the garden, and gather floures. My loue is mine, & I am his, which fedeth amonge the lylies.

**Christ to the Churche.**

Thou art pleasaunte (O my loue) euen as louelynesse it self, thou art faire as Ierusalem, glorious as an armie of men with their banners. (Turne awaye thyne eyes fro me, for they make me to proude.) \* Thy heery lockes are lyke a flocke of goates vpon the mount of Gilead. Thy tethe are lyke a flocke of shepe that bee clypped, whiche go oute of the washyng place: wher euery one beareth two twynes, and not one vnfrutefull amonge them. Thy chekes are lyke a pece of a pomgranate, besydes þ which lyeth hyd within. \* There are thre scoze Quenes, foute scoze concubines, and younge women withoute nombze. But one is my doue, my derling. She is the only beloued of her mother, and deare vnto her that bare her. When þ doughters sawe her, they sayde, she was blessed: Yea the Quenes and concubynes prayfed her.

**The voyce of the Synagoge.**

What is she this, that pepeth out as the moornyng-fayre as the moone, excellent as the sunne, glorious as an army of men with their banners.

**Christe to the Synagoge.**

I went downe into the notte garden, to se what grewe by the brokes, to loke yf the vineyard florished, and if the pomgranates were shot forth.

**The voyce of the Synagoge.**

Then the charettes of the Princes of my people made me sodenly astraped.

**The voyce of the Church calling agayne, the Synagoge.**

Turne agayne, turne agayne, O thou Sulamite, turne agayne, turne agayne, that we may loke vpon the.

**The. vii. Chapter.**

**Christ to the Synagoge.**

**W**hat pleasure haue ye more in the Sulamite, than when she daunceth amonge the menne of warre.

**Christ to the Churche.**

O howe pleasaunte are thy treasynges with thy shoes, thou princes doughter. Thy thinges are like a fayre iewel, which is wrought by a connyge worke master: Thy nauell is lyke a rounde goblet, which is neuer withoute drinke: Thy wombe is like an heape of wheate, set aboute with lilies: Thy two brestes are lyke two twynnes of young roes: Thy necke is as it were a tower of puerpe: thyne eyes are lyke the water poles in Iesebon, besyde the poire of Bathrabbim: thy nose is lyke the tower of Libanus, which loketh toward Damascus: That heade that standeth vpon the is lyke Carmell: the heere of thy heade is lyke the Kinges purple folden vp in plates.

O howe fayre and louelye art thou, my dearlyng, in pleasures. Thy stature is lyke a date tree, and thy brestes lyke the grapes.

**The spouse speakinge of the Crosse.**

I sayde: I wyl clymme vp into the date tree, a take holde of his braunches.

**The spouse speakinge to the spouse.**

Thy brestes also shalbe as the vyne grapes, the smel of thy nostrels lyke the smel of apples, and thy throte lyke the best wyne. This shalbe pure and cleare for my loue, his lypes and tethe shal haue their pleasure. There wyl I turne me vnto my loue, and he shal turne him vnto me.

**The Church speakinge to Christe.**

O come on my loue, let vs go forth into the felde, and take oure lodging in the byllages. In the moornyng wyl we ryse by tymes, and go se the vineyard: yf it be spronge forth, yf the grapes be growne, and yf the pomgranates bee shot oute. There wyl I geue the my brestes: there shal the Wandragoras geue the? smel besyde our dozes: ther

O my

My loue, haue I kepte vnto thee all  
maner of frutes, bothe newe and olde

The viii. Chapter.

The voyce of the Patriar-  
ches speakinge of Christ.



That I myght finde  
the without, and kisse  
the, whom I loue as  
my brother whyche  
suckte my mothers  
brestes: & that thou  
wouldest not be offe-

ded, yf I toke the, and broughte the into  
my mothers house: that thou myghtest  
teache me, and that I myght geue thee  
drinke of spiced wyne and of the swete  
sappe of my pomgranates. \* Hys lefte  
hande lyeth vnder my heade, and his  
right hand embraceth me.

The voyce of Christe.

I charge you, O ye daughters of  
Ierusalem, that ye wake not by my loue,  
nor touche her, tyll she bee contente her  
selfe.

The Synagoge speakinge  
of the churche

What is she this, that commeth by  
from the wyldernes, and leaneth vpon  
her loue.

The voyce of the spouse be-  
foze the spouselle.

I am the same that waked the by a-  
monge the apple trees, where thy mo-  
ther bare the, wher thy mother brought  
the into the worlde.

The Church speakinge to Christe.

O let me as a seale vpon thyn hert,  
and as a seale vpon thine arme: for loue  
is myghte as the deathe, and gelousye  
as the hell. Her coales are of fyre, and  
a very flamine of the Lord: so that ma-  
ny waters are not able to quench loue,  
neither maye the streames droune it.  
Yea yf a man woulde geue all the good  
of his house for loue, he shoulde counte  
it nothinge.

Christe speakinge of the  
church to the Synagoge.

When oure loue is tolde our young  
sister, whose brestes are not yet growne  
what shall we do vnto her?

The answer of Christ for the  
church.

Yf she be a wall, we shall buylde a  
pluer bolwercke ther vpon: yf she be a

tower, we shall fasten her with borders  
of Cedze tree.

The churche answereth to the  
Synagoge.

If I be a wall, and my brestes like  
towers, then am I as one that hath  
founde fauoure in his syght.

The Synagoge speakinge to  
the churche.

Salomon had a vyneyard at Baal  
Hamon, this vyneyarde delpueted he  
vnto the keepers: that euerye one for the  
frute thereof shoulde geue him a thou-  
sande peces of syluer.

The voyce of Christe.

But my vyneyard, O Salomon, ge-  
ueth the a thousand, and two hundred  
to the keepers of the frute. Thou that  
dwellest in the gardens, O let me heare  
thy voyce, that my companions maye  
herken to the same.

The voyce of the church spea-  
kinge to Christe.

O get the awaye, my loue, as a  
Roe or a yonge herte vnto  
the swete smellynge  
mountaynes.

The ende of the Ballet of Ballettes  
of Salomon, called in Latyne,  
Canticum Can-  
ticorum.

## The booke of the Prophete Esay.

The fyrste Chapter.

Esay prophesyeth that the anger of God shal come  
vpon Ierusalem because of theyr synnes.



The prophesy of E-  
say the sonne of A-  
mos, which he shew-  
ed vpon Iuda and  
Ierusalem: In the  
a time of Oziah,  
Joatham, Ahaz, &  
Ieherezhiah, kyn-

ges of Iuda. \* Heare, O heauen, herken  
O earth, for the Lord speaketh: I haue  
nourished and broughte by chyldren,  
and they are fallen awaye fro me. \* An-  
ore knoweth his Lord, and an alle hys  
masters

Deut. 32.6  
Psalm. 124

Jer. viii. 1



# The Prophecye.

masters shall, but Israell knoweth no-  
thing, my people hath no vnderstandig.

**B** \* *Alas for this sinful people, which are experte in blasphemyes: a frowarde generacyon, vnnaturall chyldren. They haue forsaken the Lord, they haue prouoked the holy one of Israell vnto anger, and are gone backward. Wherefore shoulde ye be plagued anye more: for ye are euer fallynge awaye. The whole head is sick, and the herte is very heauye. \* Frome the sole of the fote vnto the heade, there is no whole parte in all your bodye: but all are woundes, botches, sores and stypes, whiche can neyther be helped, bounde vp, mollified, nor eased with any oymtmente.*

**C** \* *Your lande lyeth waste, your cities are bzent vp, your enemyes deuout your lande, and ye muste bee fayne to stande, and loke vpon it: and it is desolate, as it were with enemyes in a battell. Moreover, the daughter of Sion is left alone lyke a cotage in a byne, parde, lyke a watchouse in tyme of war, lyke a beleaged cite. \* And excepte the Lord of Hostes had left vs a few a liue we shoulde haue bene as Sodoma, and lyke vnto Gomorra.*

**H**ear the worde of the Lord, ye tyrantines of Sodoma: and herken vnto the law of our God, thou people of Gomorra. \* *Why offere ye so many sacrifices vnto me? I am discontente for the bzentoffringe of wethers, and with the fatnesse of fedbeastes. I haue no pleasure in the bloude of bullockes, lambes and gootes. When ye appeare before me, who requyrezth you to treade within my porches? \* Offere me no mo oblacions, for it is but losse labour. I abhorre your incense. I maye not awaye with your newe moones, your Sabothes and solempne dayes. \* Your fastinges are also in bayne. I hate your new holydages and fastynge, euen fro my very hearte. They make me wepe, I can not abyde them. Though ye holde out your handes, yet turne I myne eyes frome you. And though ye make many prayers, yet heare I nothyng at all, \* for your handes are full of blood.*

**D** \* *Wash you, make you cleane, put awaye your euell thoughtes oute of my syghte, cease from doinge of euell and*

*byolence. Lerne to do right, applye your selues to equyte, deliuer the oppressed, helpe the fatherlesse to his ryght, let the wydowes complainte come before you. Nowe go to (sayeth the LORD) we wil talke together. Is it not so? Though your synnes be as read as scarlet, shall they not bee whyter then snowe? And though they were lyke purple, shall they not be lyke whyte wolles? Is it not so? \* If ye be louynge and obediende, ye shall enioye the beste thyng that groweth in the lande. \* But if ye be obdurate and rebellyous, ye shall be deuoured with the swerde: for thus the Lord hath promysed with his owne mouth.*

**N**owe happeneth it then that the ryghtuous cytye (whiche was full of equyte) is become vnfaithfull as an whoze: ryghtuousnes dwelte in it, but nowe nuthther. \* *Thy Syluet is turned to drosse, and thy wyne myxt with water. Thy prynces are traytours and companyons of theues. \* They loue gyftes altogether, and solow rewardes. As for the fatherles, they helpe him not to his righte, neyther wyl they let the wydowes causes come before them.*

**T**herfore speaketh the Lord God of Hostes the myghtye one of Israell: *Wh I muste ease me of myne enemyes, and avenge me vpon them. And therfore shall I laye my hande vpon thee, and burne out thy drosse fro the finest and purest, and put oute all the leade, and sette thy iudges agayne as they were somtyme, and thy Senatours as they were from the begynnynge. \* Then shalt thou be called the ryghtuous cytye, the faythfull cytye. But Sion shall be redeemed with equyte, and her captiuite with ryghtuousnesse. For the transgressours and vngodlye, and such as are become vnfaithfull vnto the Lord, must altogether be viterly destroyed.*

**A**nd except ye bee ashamed of oke trees wherein ye haue so delpyed, and of the gardens that ye haue chosen: ye shall be as an oke whose leaues are fallen awaye, and as a garden that hath no moystnesse. \* *And as for the glorie of these thynges, it shall be turned to dyre strawe, and he that made them to a sparke. And they shall bothe burne together*

Jer. vii. 1.

Jer. l. c. 1.

Jer. l. c. 1.

Jer. l. c. 1.

Roma fr. d

Jer. vii. 1.

Jer. vii. 1.

Jer. vii. 1.

Jer. vii. 1.

gether, so that no manne shalbe able to quenche them.

**The notes.**

a. Of this tyme and of the rynges done therein, yeaue in the fourth of kynges from the. xliii. chapter to the. xli. And in. ii. of the Cronicles, from the. xlv. Chap. to the. xlviii.

b. Otherwyse called Azariah. ii. Reg. xliii. e.

c. The heade signified them that are ordeyned to gouerne the people.

d. From the soule, &c. That is, in the whole multitude of the people is there no goodnes.

e. That is, cytye and people, as in the psalme. cxxviii. b.

f. The maner of the scripture is, sometyme to call the straungers and heathen, because they dyd as wickedly as byd the heathen: As he here calleth them sodomites &c. And in ezechiel. xvi. a. He bypheadeth them of the synful nation, where of he came on this maner. Thy father was an Ammonite. &c.

g. To turne syluer into brosse, and to myxt wine with water, is to depaure the heavenly worde of God, and to corrupte the pure iudgement thereof for couctousnes sake, which thinge was used in paules tyme, as ye may se. ii. Corin. xiii. a. much more now be ye sure.

**The. ii. Chapter.**

Of the coming and death of Christ, and of the calyng of the heathen.

**M**oreouer this is the worde that was opened vnto Clape the sonne of Ammoz, vpon Juda and Jerusalem. \* It will be also in p[ro]cesse of tyme: That the hyl where the house of the Lorde is buylded, shall be the chiefe amonge hilles, and exalted aboue all lytle hilles. \* And all the heathen shall p[re]ace vnto him, and the multitude of people shall go vnto him, speakinge thus one to another: \* bp, let vs go to the hil of y Lord, and to the house of the God of Jacob: y he maye shewe vs his waye, and that we maye walcke in his pathes. for the lawe shall come out of Sion, and the word of God from Jerusalem, and shall geue sentence amonge the heathen, and shall refozme the multitude of people: \* So that they shal breake theyr swerdes and speares, to make sythes, scythes and sawes thereof. \* From that tyme forth shall not one people lyft bp weapoun against another, neyther shall they leaue to fight fro thens forth. It is to the that I cry (O house of Jacob) bp, let vs walke in the lighte of the Lorde. But thou art scatred abrode w thy people (O house of Jacob) for ye go far be yonde youre fathers, whether it bee in

Sorcerers (whom ye haue as the phylistines had) or in calkers of mens bythes, whereof ye haue to manye. \* As soone as your land was full of syluer & gold, & no end of your treasure: so soone as your land was full of strong horses & no ende of your charettes: Immediatlye was it ful of ydolles also, euen workes of your owne handes, which ye yourselues haue facioned, and your syngeters haue made. There kneleth the man, ther falleth y man downe before them, so y thou canste not brynge him awaye from thence.

And therfore get the soone in to some rocke, and hyde the in the ground: fro the sighte of the fearful iudge, and from y gloze of his maiesty: which casteth downe the high lokes of presumptuous personnes, and bryngeth low the pyde of man, and he onely shall be exalted in that day. for the daye of the Lord of hostes shall go ouer all pyde and presumption, vpon all them that exalte them selues, & shal bryng them al downe: vpon al high and stout Cedre trees of Libanus, and vpon al the oaks of Bassa vpon al high hylles, and vpon al stoute mountaynes, vpon all costlye towres, & vpon all strong walles, vpon al shippes of the sea, and vpon euerye thinge that is glortous and pleasaunt to loke vpon.

\* And it shal brynge downe the pyde of man, and laye mans presumptuousnesse ful lowe, and the Lorde shal onely haue the byctory in that daye. But the ydols shall vtterly be rote out. \* When shal crepe in to holes of stone, and into caues of the earth, from the syght of the fearful iudge, and from the gloze of his maiesty: what time as he shal wake him bp to shake the earthe: Then shall man cast awaye his goddes of syluer & golde (whiche he neuertheles had made to honour the) vnto ydols and Bakes: y he maye the better crepe into the caues and rockes, and into the cliffes of harde stones, from the syght of the fearful iudge & from y gloze of his maiesty.

**The notes.**

a. Hebr. In the last dayes: by whiche is commonlye signified the tyme of Christs conyng and from thence vnto the ende of the worlde as in Eze. xxxviii. e. & Ier. lvi. d. & in many other places. b. The Hebrues take not the lawe only for the commandments, but also for all the promyses of God.



# The Prophecy.

God, for the prayſinges and thankesguyng, and for al þe is contayned in the whole booke of Zecharie. c. So that they ſhall breake their ſwerdes. &c. Note here the greates innocencye of them that dwell in the cytie of God, that is in the church congregation of the ſapthfull: whiche thinke þe ſenar ynough to abſtayne from battayle and robberye, conturpon and ſpyte, &c. But do alſo applye them ſelues to honeſt occupations and vnfayre craftes, wetherwith they maye ſeade not onelye them ſelues, but other alſo with them which thinge is figured by theſe rude inſtruments, ſpytes, ſpyles and ſawes: doynge here in accordinge to the counceill of S. Iſaie, whiche ſapeth, Let him that ſhole ſeale no more, but let him rather labour with his handes ſome good thinge, that he maye haue to geue vnto hym that needeth. Epheſ. iiii. e.

¶ The daye of the Lorde is the daye of the iuſte iudgement, in which God proueth the conſcience of euery man, & ſwinge him ſelfe a iuſte iudge: as it is figured of Chriſt. Malac. iii. a. But who maye abyde the daye of his comynge. &c. Cedar trees are berpe by the trees, and in Libanus are they hygher then in any other place: and therefore ſignifieth he thereby the moſte myghtye princes and rulers. Fac. xxi. Kinges alſo that Iofua ouerthrowe, as ye reade Iofua. xii. dwelled about Libanus. It is an hill in Syria. After in ch. l. c.

## The. iiii. Chapter.

¶ The prophecyeth that at the comynge of Chriſt, a ſtrength and power ſhall be put forth of Iuſte.

**E**uery man can eſchue a perſone moued i anger, for what doth he myſelfe. Euen ſo ſhall the Lorde of Hoſtes take away from Ieruſalem and Iuda, al poſſeſſions & power, all meat and dryncke, the captayne and the ſoudyare, the iudge and the prophete, the wyſe and the aged man, the worſhipfull of ſpytle yre olde, and the honozable: the Senatours and men of vndeſtanding: the maſters of craftes and oratours. \* And I ſhall geue you chyldren to bee poure princes (ſapth the Lorde) and babes ſhall haue the rule of you. The people alſo ſhalbee pylled and polled, and one ſhall euer be doynge violence and wrong to another. The boye ſhall preſume againſte the elder, and the hyle perſonne againſte the honozable. Yea, one ſhall take a frende of his owne kinned by the boſome, & ſay: \* thou haſt clothynge, thou ſhalt beoure head, for thou maieſt kepe vs from this fall and perell.

**¶** Then ſhall he ſweare and ſay: I can not helpe you. Moreover, there is neyther meate nor clothynge in my houſe, make me no ruler of the people. For Ieruſalem & Iuda muſt decay, becauſe þ

bothe their wordes & counſels are againſt the Lorde, they prouoke the preſence of his mageſtie vnto anger. The chaunginge of their countenaunce beynge with the yea, they declare their owne ſinnes them ſelues, as the Sodomites, & hode them not. Wo be vnto their ſoules, for they ſhalbe heuely rewarded. Then ſhall they ſay: O happie are þe goſp, for they maye enioy the frutes of their ſtudies. But wo be to the vngodly & vntighteous, \* for they ſhalbee rewarded after theyr worckes. \* O my people, tribundes oppreſſe the, and women haue rule of the.

\* O my people, thy leaders deceiue the, and treade oute the waye of thy fore ſteppes. \* The Lorde is here to comen of the matter, and ſtandeth to geue iudgemente with the people. The Lorde ſhall come forth to reaſon with the Senatours and princes of hys people, and ſhall ſay thus vnto them: \* It is ye that haue burnt by my byneparde, the robberye of the pooze is in your houſe. Wherefore do ye oppreſſe my people, and marre the faces of the innocentes: thus ſhall the God of Hoſtes reuile them.

Moreover, thus ſapeth the Lorde: Serpente the daughters of Sion are become ſo proude, and come in with ſtreched oute neckes, and with bayne wanton eyes: ſerpente they come in ſtryppte ſo myſelfe with their ſete: Therefore ſhall the LORDE ſhane the heades of the daughters of Syon, and make theyr bewtye bare in that daye. In that daye ſhall the Lorde take awaye the gaygoutnes of theyr apparell and ſpangles, chaynes, partletttes, and colares, bracelettes and hoooues, the goodlye, ſoured wede and broderd raymente, bruches & beade bandes, rynges and garlandes, holypeday clothes and bales, kerchues and pinnes, glaſſes and ſmockes, bonnettes and taches.

And in ſteade of good ſmell, there ſhall be ſyncke among the. And for theyr gyrdles there ſhall be looce bandes. And for well ſet heere there ſhall be baldneſſe. In ſteade of a ſtomacher a ſackcloth, and for theyr beutye wetherpneſſe and ſunneburning. Theyr houſbandes and theyr myghtye men ſhall perſhe with the ſwerde in battell.

The Notes.

a. That is, thou arte better apparelled and richer than we, helpe vs with fode and other thynges necessarie. All the curses whiche the prophete here receyved, were fulfilled in the destruction of Jerusalem.

b. Some read: exactours or extortioners. He noereth the covetousnes of priestes and prelates. God here calleth the poore wydowes, the fatherlesse, and all that are destitute of the comfote of this world his people, whome the pharisees then oppressed: nowe priestes, and suche as falslye boaste them selves to be spirituall: Justlye called exactours, in as muche as they requyre the right (as they call it) more by mennes traditions, then by the word of God: & do not so seke soules to God, as moncy for them selves. Oppresse, is, to pyle, pill, and even haulme, so that they shalte leave nothing. What house, fylde, or marchaundysse is there, that sendeth them not somethyng: Whether there be children christened, or mariages made, or men come to the table of the Lorde: whether the syche be visyted or a deade buryed, there is ever somethyng requyred: Furthermore they are not onely accused to be covetouse, but also to be women, that is, effeminate and womanly: because they moost fyshelye and ydelye spende and waste that, whiche they have scraped with sugerynge, violence, and most naughtye ashyons.

c. To have the heabes of women is to make them confounded and ashamed, for it is a shame to a woman to be shaven. i. Cor. xi. a. So that the prophete hereby signifyeth, by a borrowed speache, that the Lorde shal make the daughters of Syon (by whiche vnderstande, the women of Iurpe) confounded and ashamed, and byynge them to extreme aduersyrie and povertye, & even to nought. Josephus maketh mention that Jerusalem, which was the chiefe cytie therof, was ones so famished that a certen woman of the cytie ate her owne chyld. Albe it, some vnderstande even here also by the daughters of Syon, the towynes, byllages, and castelles of Syon: as it bothe in dede often signifye in the scriptures.

The. iiii. Chapter.

In want of men, vii. women desyre to haue of one man.



That tyme shall a their gates mourne and complayne, and they shall sit as desolate folke vpon the earth.

b. They shall seuen wyues take holde of one man, and saye: we wyll laye all oure meate and clothyng together in comen, onely that we maye be called thy wyues, and that this shamefull reproche maye be taken from vs. \* After that tyme shal the ch. braunche of the Lorde be bewyfull and myghtye, & the frute of the earth shalbe fayre and pleasaunt for those Israelytes that shal spyngge therof. \* Then shall the remnaunte in Syon, and the remnaunt at Jerusalem be called holy: namely all suche as are wyrtten amonge the lyvinge at Jerusalem: what tyme as the Lorde shal wash

awaye the defolacion of the daughters of Syon, and pource the bloude out fro Jerusalem with the wynde of his smoke and fyre. Moreover vpon all the dwellynges of the hyl of Syon, & vpon the whole congregacion, shal the Lorde pource a cloude and smoke by daye, and the thynge of a flammynge fyre by nyght: for all theyr gloyre shalbe preserued. And Jerusalem shal be a tabernacle for a shadowe, because of here in the daye tyme, a place and refuge where a man may kepe him for wether & rayne.

The Notes.

a. The Gates shall mourne and complayne, because not onely the towne shal perishe with the swerde, but also the Judges and geuers of sentence. He taketh the place of iudgement for the iudges: for in the Gates was iudgement wont to be geuen. Ruth. iiii. a. Or, even the Gates shall be destroyed, and no man shall enter in or go oute therat: for the Gates mourne, if the people be not often sent in them.

b. Then shall. vii. wyues. &c. The meynyng is. The wyched women were not contented w their husbandes, but there shal come suche scarcenes of men, that there shal be scaute for euery seuenth woman one man. Suche a slaughter shal there be, that fewe men shal remaine, and fewe men shal be broughie in to captiuite.

c. By this braunche vnderstande Christe.

The. v. Chapter.

Of Christe and his wyneparde, with an exortacion of countenances and diuocionnes.



Now well then, I wyll syng my beloued frende a songe of his vineparde. \* My beloued frende hath a vineparde in a verye frutefull plenteous grounde.

This he hedged, this he walled rounde aboute, and planted it with goodly grapes. In the myddest of it buylded he a towre, and made a wyne presse therin. And afterwarde when he looked that it shoulde byynge him grapes, it brought forth the thornes. I shewe you nowe my cause (O ye Citezens of Jerusalem and whole Iuda :) Judge I praye you betwixt me, & my vineparde. What more could haue bene doe for it, & I haue not done. \* Wherefore the hath it geue thornes, where I looked to haue had grapes of it.

Well, I shall tel you howe I wil do w my vineparde: I wil take the hedge fro it, & it may perishe, & breake down the wall, & it may be trode vnder fote. I wil laye it waste, & it shal nether be twysted nor cut, but beare thornes and breares. I wyll also forbyd the cloudes, that they

Al. i. shal

Esay. lxxv. c  
Ier. xl. c  
Isa. lxxv. c  
Isa. lxxv. c

Ier. lxxv



# Jerusalem

# The Prophecie

shal not raine vpon it. As for þe vineyard of þe Lorde of hostes: it is the house of Israel, and whole Iuda his sayre plantynge. Of these he looked for equyte, but se there is wrange: for righteousnesse, lo, it is but miserie.

Esay. x. xxi. and, lvi. c

**C** \* Wo be vnto you that toyne one house to another, and bypne one lande to nyghe vnto another, til ye can get no more grounde. Wyl ye dwell vpon the earth aloner? The Lorde of hostes reueth me thus in myne eare: shal not manny greater and more gorgeous houses be so waste, that no man shal dwell in them? And ten akers of vines shal geue but a quarte, and, xxx. bushels of sede shal geue but thre.

Job. xxi. b  
Amos. vi. a

Wo be vnto them that rype by early to vse them selues in dronckennes, and yet at nyght are more superfluous with wyne. \* In whose compaynes are harpes and lutes, tabzettes and pipes, and wyne. But they regarde not the worcke of the Lorde, and conspyre not the operacio of his handes. \* Therfore commeth my folke also in captiuite, because they haue no vnderstandynge.

De. lii. b

Their glozpe shalbe myrte with huger, and their pydde shalbe marred for thyrste. Therfore gapeth hell, and openeth her mouthe maruelous wyde: that pydde, boostynge a wealthe, wyl such as reioysed therein, may descende in to it.

Esay. ii. b

\* Thus shall man haue a fall, he shalbe broughte lowe, and the highe lokkes of the proude laye downe. But the Lorde of hostes, that holy God: shalbe exalted and vntouched, when he shal declare his equyte and righteousnesse after this maner: Then shall the lambes eate their apoynted foder, and shal fede plenteouslye in the mountaynes. Wo be vnto bayne persones, þe drawe wyckednes vnto the, as it were wyl a coorde: and synne, as it were with a carte rope. Which vse to speake on this maner: let him make hast now, and go forth with his worcke, that we maye se it. Let the counsell of the holy one of Israel come,

pro. xvi. c  
Job. vi. a

**C** and drawe nye, that we maye knowe it. \* Wo be vnto them that call euell good, and good euell: whyche make darknesse lyghte, and lyghte darknesse, that make sower swete, and swete sower. \* Wo be vnto them that are wyse

Pro. xii. a

in their owne syghte, and thynke them selues to haue vnderstandynge. Wo be vnto them, that are conynge men to suppe oute wyne, and experte to set by dronckennesse. \* These geue sentence with the vngodlye for rewardes, but condempne the iuste cause of the righteous.

Therfore lyke as fyre lycketh by the strawe, and as the flame consumeth the stubble: Euen so (when theyr roote is full,) theyr blossome shal vanyshe awaye lyke duste or smoke: for they despise the lawe of the Lorde of hostes, and blaspheme the worde of the holpe maker of Israel.

\* Therfore is the wraethe of þe Lorde kyndled also against his people, and he shaketh his hande at them: yea, he shal smyte so, that the hylls shal tremble. And their karcaises shal lye in the open stretes, lyke myrte. \* After all this, the wraethe of God shal not ceasse, but he shal stretche hys hande wyder. \* And he shal geue a token vnto a straunge people, and call vnto them in a farre countre: and beholde, they shal come hastily with speede. There is not one saynte nor feble amonge them, no not a flogish nor slepyr persone. There shal not one of them put of the gyrdle from his loines, nor lowse theyr latchet of hys shoe.

Their arrowes are sharpe, and theyr bowes bente. Theyr horse hooftes are lyke fyre, and theyr cartewheles lyke a storme wynde. Their crye is as it were of a lyon, and the roarynge of them lyke lyons whelpes. They shal roare, and hantche by the praye, and no man shal redouer it or get it from them. In that daye they shalbe so fearte vpon them, as the sea. And we loke vnto the lande, beholde, it shalbe all darckenesse and sorowe. If we loke to heauen: beholde, it shalbe darcke with carefull desperacion.

## The notes

a. By the wyne presse vnderstandeth Saynt Austen the ministracion of the worde of god in the churche.

b. By the hedge and wal is figured the custodie of Angells, wherewith the people of god (which is called the vineyard of the Lorde) was compassed aboute, and defended.

c. To make or stretche forth his hande at the is to prouide & make ready to strike the, & generally to

to puniſhe them for their ſynnes. As after in the  
pſalm. If he ſtretcheth forth his hande, who wyl  
withdrawe it agayne?

The .vi. Chapter.

Eſay ſawe the glorie of the Lord, and was ſent to  
prophete the deſolation of Ierulalem.

**I**n the ſame yeare that  
kyng Oziah dyed, I  
ſawe the Lord ſitting  
upon an hygh and glo-  
rious ſeate, and hys  
trayne ſpilled þ palace.

from aboue ſakred the Seraphins,  
wherof euery one had ſyre wynges.

With twayne eche couered hys face,  
with twayne his fete, and with twayne  
did he ſpeke. They cryed alſo eche one to

other on this maner: \*holp, holp, holpe,  
is þ Lord of Hoſtes. The whole worlde

is full of his glorie. Yea, the geaſtes &  
dozerchekes moued at their cpyng, and

the houle was full of ſmoke. Then I  
ſayde: Who is me. For I was aſtony-  
ſhed: that I (whiche am a man of vn-

cleane lyppes, and dwell amonge peo-  
ple that haſte vncleane lyppes alſo)

ſhoulde ſee the kyng and Lord of Ho-  
ſtes with myne eyes.

Then ſawe one of the Seraphins  
vnto me, hauynge a hote cole in hys

hande, whiche he had taken from þ au-  
lar with the tonges, and touched my

mouth, and ſayde: lo, this haſte tou-  
ched thy mouth, and thyne vnryghte-

ousnes is taken awaye, and thy ſynne  
forgiuen. After this I hearde the voyce

of the Lord, takynge aduſement on  
this maner: Whome ſhall I ſende, and

who wyl be oure meſſaunger? Then I  
ſayde: here am I, ſende me. And ſo he

ſayde: go, and tel this people: \*ye ſhall  
heare in dede, but ye ſhall not vnder-

ſtande, ye ſhall planely ſee, and not per-  
ceiue. Harden the hearte of this people,

ſtoppe their eares, and ſhut their eyes,  
that they ſe not with their eyes, heare

not with their eares, and vnderſtande  
not with theyr hertes, and conuerſe and

be healed.

Then ſpake I: Lord, howe longer  
he answered: but yl the cpyes be vtter-

ly waſted without inhabitours, and the  
houſes withoute men, yll the lande be

alſo deſolate, and lye vnbuylded. For  
the Lord ſhall take the men farre awaye,

ſo that the lande ſhall lye waſte a longe  
ceaſon. Neuertheleſſe, the tenth parte  
ſhall remayne therein, for it ſhall conuerſe  
and be frutefull. And lyke wyſe as the  
Cerebyntes and Oketrees byng forth  
their frutes, ſo ſhall the holy ſede haue  
frute.

The Notes.

a. That is, ſome certen glorie of the Lord: and  
ſo dotheſ. John full well expounde it in theſe  
wordes Suche thynges ſayde Eſaias when he  
ſawe his glorie. ec. John. xii. f

b. The aungelles are counted to haue face, ſete  
and wynges, althoughe they are in dede without  
a bodye or anye bodily membre: becauſe that by  
the face or eyes we vnderſtande knowledge: by  
the ſete, by the gentle ſetupce, and by the wynges,  
quycke and ready expedicion, as in Ezech. i. b.

The .vii. Chapter.

The Sircians mooued battell agaynſte Ierulalem. A  
virgin ſhall beare a chyld.

**I**t happened in the tyme of  
Ahaſ the ſonne of Ioatham,

whiche was the ſonne of Ozi-  
ah kyng of Iuda: that Ra-

zin the kyng of Siria, and Phakeh the  
ſonne of Romeliah, kyng of Iſrael: wet

by towarde Ierulalem to beſege it, but  
wanne it not. Nowe when the houſe of

Dauid (that is Ahaſ) herde worde ther-  
of, that Siria and Ephraim were con-

federate together: hys hearte quaked  
(yea, and the heartes alſo of his people)

lyke as a tre in the ſelde, that is moued  
with the wynde.

Then ſayd God vnto Eſay: go mete  
Ahaſ (thou and thy ſonne ſear Iaſub)

at the heade of the ouer pole, in the ſote  
pathe by the fullers grounde, and ſaye

vnto hym: take hede to thy ſelfe, and be  
ſtyll, but feare not, nether be ſaynte har-

ted, for theſe two tailles: that is, for theſe  
two ſmokynges ſyre bzandes, the wraſthe

and furiousnes of Razin the Siria, and  
Romelyes ſonne: becauſe þ the kyngs

of Siria, Ephraim, and Romelies ſonne,  
haue wyckedlye conſpired againſte the,

ſayinge: We wyl go downe in to Iuda, &  
bere them, and bynge them vnder vs,

and ſet a kyng there, euen the ſonne of  
Tabeel. For thus ſayeth the Lord God

thereto, It ſhall not ſo goe forth, nether  
come ſo to paſſe: for the heade cpye of

the Sircians is Damalcus, but the  
heade of Damalcus is Raſi. And after

ſyue & threſcore yeare, ſhall Ephraim be  
no moze a people. And theſe cpyes of



Heb. xii. b

Ephraim is Samaria, but the head of Samaria is Romelpe's sonne. \* And ye beleeue not, there shall no promise be kepte with you.

Moreover, God spake vnto Ahaz, sayinge: requyre a token of the Lorde thy god, whether it be towarde þ depth beneath, or towarde the heyghte aboue. Then sayde Ahaz: I wyl requyre none, nether wyl I tempte the Lorde. The Lorde answered: Then heare to ye of the house of Dauid: Is it not prouoghe for you, that ye be greuous vnto men, but ye must greue my God also? And therfore the Lorde shall geue you a token of him selfe: \* Beholde, a virgin shall conceaue and beare a sonne, and shall call his name Emanuel. Butter and hony shall he eate, that he maye knowe the euell, and chose the good. But or euer the chyld come to knowledge, to eschue the euell, and chose the good: The lade (that thou arte so afrayde for) shall be desolate of bothe her kynges.

Math. i. c  
Luc. i. c

The Lorde also shall sende a tyme vpon the, vpon thy people, and vpon thy fathers house (such as neuer came sene the tyme that \* Ephraim departed from Juda) thowowe the kyng of the Assirians. \* for at the same tyme shall the Lorde whistle, for the fyes that are aboute the water of Egypt, and for þ Bees in the Assirians lande. These shall come, and shall lpyghte all in the valeies, in the hawtes of stone, vpon all grene thynges, and in all cornes.

iii. Re. xii. c

ii. par. 32. a  
Ez. 36. a

At the same tyme shall the LORD haue the heere of the heade, and the fete, and þ beerd cleane of, with the rasoure that he shall paye them withal beponde the water: namely, with þ kyng of the Assirians. At the same tyme shall a man lyue with a cowe, and two shepe. Then because of the aboundaunce of mylcke, he shall make butter and eate it. So that euery one which remayneth in the lande, shall eate butter and honye. At þ same tyme al vyneyardes (though there be a thousande vynes in one, and were solde for a thousande siluerlynges) shall be turned to briers and thornes. Lyke as they shall come in to the lande with arrowes and bowes, so shall all the lande become briers and thornes. And as for all hylls that nowe are betwen

downe, thou shalt not come vpon them, for feare of briers and thornes. And the catel shall be dryuen thither, and the shepe shall fede there.

## The notes.

- a. That is, God with vs.
- b. That is, shall geue a small token and byng them together. The hoste, as well of Sennacherib as of Sennacherib was of the Assirians, Egyptians, and Indians. The Egyptians called he fyes, because there be in Egypt many fyes, and the Assirians bees, because there is in Assiria aboundaunce of bees and hony. By the wheter of Egypt, he signifieth Nilus.
- c. That is take cleane awaye.
- d. That is, the nobles and rulers. And by the heere of the fete and bearde, are signified þ carnallite, and whatsoeuer is seemely or manly in it.
- e. By the rasoure that shall paye them vnderstandeth he the kyng of Assir (and the other about named).

## The. viii. Chapter.

The despayraunce of the lande by Emanuel. The stone of offence, at whiche manye shall stumbe.



Moreover, the Lord sayd vnto me: \* Take the a greate lease, and wypp in it, as men do with a penne, that he spede him to robbe, and haste him to spoyle. And immediatly I called vnto me faithfull witnessess Uriah þ priest, and zacharias the sonne of Barachiah. After that wet I vnto the Prophetesse, that nowe had conceaued and borne a sonne. Then sayd the Lord to me: geue hym this name: Maher schal hash bas (that is: a spedde robber: an hasty spoyle). for why, or euer the chyld shall haue knowledge to saye: Abi and Im, (that is father, and mother:) shall the riches of \* Damascus and the substance of Samaria be taken awaye, thowowe the kyng of the Assirians.

\* The Lord spake also vnto me, sayinge: for so much as the people refuseth the stylle rennyng water of Silo, and put their delyte in Razin and Romelpe's sonne: Beholde, the Lorde shall byng mightye and greate floudes of water vpon them: namely, the \* kyng of the Assirians with all his power. Whiche shall powze oute his furiousnes vpon euery man, and renne ouer all the banckes. And shall breake in vpon Juda, increasynge in power, till he ge

4. B. 14. 2

4. B. 14. 2

4. B. 14. 2

get him by the throte. He shall fyll also the wydenesse of thy lande with hys brode wynges, O Emanuel. Go toge ther ye people, and gather you, herken to all ye of fatte countrees. Muster you, and gather you: take youre counsell together, \* yet must youre counsell come to nought: go in hande withal, yet shal it not prosper. Excepte Emanuel: (that is God) be with vs. For the Lorde charged me, and toke me by the hande, and warned me, saying vnto me: I should not walcke in the waye of this people. He sayd mozeouer: rounde with none of them, whosoeuer say: ponder people are bounde together. \* Neuertheles feare them not, nether be afraide of them, but sanctifye ye the Lorde of Hostes, \* let him be youre feare and dreade. \* For he is the sanctifyinge, and stone to stumple at: the rocke to fall by, a snare and net to bothe the houses: to Israel, and the inhabitours of Ierusalem. And manye shall stumple, fall, and be broken vpon hym: yea, they shalbe snared and taken.

\* Howe laye the wytnesses together (sayde the Lorde) and seale þe lawe with my dysciples. Thus I wayte vpon the Lorde that hath turned his face from the house of Jacob, & I loke vnto hym. \* But lo, as for me, and the chyldren which the Lord hath geuen me: we are a token and a wonder in Israel, for the Lorde of Hostes sake, whiche dwelleth vpon the hyll of Sion.

And therfore yf they saye vnto you: aske counsell at þe sothesayers, witches, charmers and conjurers, then make them this answer: Is there a people any where, that asketh not counsell at hys God: whether it be concernynge the deade, or the lyuyng. If any mā want lyghte, let hym loke vpon the lawe, and the testimonye, whether they speake not after this meanyng. If he do not this, he stumbleth and suffreth hunger. And yf he suffre hunger, he is oute of patience, and blasphemeth hys kynge and his God. Then loketh he vwarde, and downe warde to the earthe, and behold, there is trouble and darckenesse, deracion is rounde aboute him, and the cloude of erreure. And oute of such aduersite, shall he not escape.

The notes

a. Be called the kyngdome of David, which figurerh the kyngdome of Christe, the myllynynge water of Silo: whiche thyng agreeth very well vnto Christ, that was meane and lowlye of herte. Mar. xi. d. And zacha. ix. Beholde the myllynge cometh vnto the poore and lowlye: &c. He sayneth in myllynge and peaceable consciences. Silo is a springe at the fore of the hyll of Sion: whiche hath not continuallye water, but springeth certayne houres and dayes, and cometh with a great sounde by the northen of þe grounde, and ryfies and holes of an harde stoupe rocke: The maner of speakinge is borrowed, of the dyspylled lytelnes of the water, whiche signifyeth the smal estimation and pouertie of the churche. b. With his brode wynges, that is, with hys hostes of souldiers. So in Ezch. xlii. a. is a hig described, by an eagle that hath great wynges. c. Some reade, and as the rocke to fall vpon, to the ii. houses of Israel: a snare and net to the inhabitours of Ierusalem. And they expounde the sentence thus. The Lorde wyll be vnto the ii. houses of Israel, that is, to the house of Iuda, and to the house of the ten tribes: partly a sanctifyinge (by whiche vnderstande healtie and felicitye) and partly a stone to stumple at. So that some of bothe the houses shall be sanctified, and some shall stumple, but that cheselye they of Ierusalem shal be snared. Who shalbe sanctified, and who shal stumple and fall, doth S. Peter clerely expounde. i. Pet. ii. b. saying: vnto you therfore which beleue, he is precious: but vnto them, whiche beleue not, the stone whiche the builders refused. &c.

The. ix. Chapter.

The prophcey of Christes natyuite & dominion.

**L**ike as in tyme past it hath bene well seene, that the lande of zabulon & the lande of Nephtali (where thorowe the sea waite goeth ouer Jordan in to the lande of Galylee.) \* was at the firste in litle trouble, \* but afterwarde sore vexed.

Neuerthelesse the people that haue dwelte in darcknesse, shall se a greates lyghte. As for them that dwel in þe lade of the shadowe of death, vpon them shal the lyghte shyne. Shalte thou multiply the people, and not increase the ioye also: They shall reioyse before the, euen as men make mery in haruest, and as men that haue gotten the victorie, when they deale the spoyle. \* For thou shalt breake the pocke of the peoples butto: the staffe of hys shoulde, and the rodde of hys opprelloure, \* as in þe day at Hadrian.

Mozeouer all temerarious and sedicious power (yea, where there is but a cote fylled with bloude) shalbe burnt, and fede the fyre. \* For vnto vs a childe shalbe borne, and vnto vs a sonne.

Is. lli.

Shalbe

Mat. ii. 15.

Is. reg. 15. 8.

Is. 11. 9.

Is. 37. 36.

Is. 4. 1.



Phil. iii. b

Dani. ii. 5  
vii. c

shal be gotten. Upon his shoulder shall the kyngdome lye, and he shal be called with his owne name: The wonderous geuer of counsell, \* the mightie God, the euerlastyng father, & pryncce of peace: he \* shall make no ende to encrease the kyngdome and peace, and shal sit vpon the seate of Dauid, and in hys kyngdome, to set vp the same, to stablyshe it with equyte and ryghteousnesse, from thence forth for euermore. This shall the gelousy of the lord of hostes byng to passe.

**C** The Lord sente a worde in to Iacob, the same is come in to Israel. And the people also of Ephraim, and they that dwel in Samaria, can lape with pryde and hys stomackes, on this manner: The tyle worcke is fallen downe, but we wyl buylde it with harder stones. The Holbery tymber is broken, but we shall set it vp agayne with Cedar. Neuertheles, the Lord shall prepare Razin the enemye agaynst them, and so order their aduersaries, that the Sirians shal lape holde vpon them before, and the Philistines behynde, and so deuoure Israel with open mouth.

Ezay. vi. b  
vii. c

\* After all this, the wyathe of the Lord shall not cease, but yet his hande shall be stretched oute still. for the people turneth not vnto hym, that chastyseth them, nether do they seke the Lord of hostes. Therfore the Lord shal roie oute of Israell bothe heade and tayle, bzaunche and twigge in one daye.

Ier. xiii. c

By the heade, is vnderstande the Senatour and honourable man, and by the tayle, the Prophete that preacheth lyes. \* For all they whiche enfourme the people & they be in a righte case, suche be dysceauers. Suche as men thyncke also to be perfecte among these, are but caste away.

Therfore shall the Lord haue no pleasure in their yonge men, nether fauoure their fatherlesse and wydowes. for they are all together ypocrites and wycked, and all their mouthes speake foly. After all this, shall not the Lordes wyathe cease, but yet hys hande shal be stretched oute still. for the vngodlye burne, as a fyre in the byers and thornes: And as it were oute of a fyre in a wod or a redde bushe, so ascendeth the

smoke of theyr pryde.

For this cause shall the wyathe of the Lord of hostes fall vpon the lande, and the people shal be consumed, as it were with fyre, no man shall spare hys brother. If a man do turne hym to the ryghte hande, he shall sampe the, or to the left hande to eate, he shall not haue ynough. Every man shall eate & drinke of hys owne arme: Manasses shall eate Ephraim, & Ephraim Manasses, and they bothe shall eate Iuda. After all this shall not the Lordes wyathe cease, but yet shall his hande be stretched out still.

## The Notes.

a. This yocke figurith the yocke and burthen of the lawe, whiche so oppressed the people, that S. Peter coulde saye to the Apostles that nyght, they nor theyr fathers were able to kepe it. Actum. xii. b. This yocke hath Christe broken, accordyng to this prophete of Esai, and better byscharged the burthen therof. For we knowe nowe that God is satisfied and contented in the bloude of hys sonne Christe, and that the manye thousande folde punishmentes whiche are due to oure synnes, are cleane pardouned and forgotten for the merites of I. same Christ. i. Iohannis. ii. a. The Hebrewes expounde this of the destruction of the holte of Sennacherib, which was done by the Angel of which ye haue after in p. xxxviii. g. And call the holte of the Sirians, the yocke of the peoples burthen, the staffe of the shoulder and rodde of the oppressoure, but it is a more greuous bondage, wherewith the spirituall Sennacherib of whome that Sirian was a certayne figure and shadowe bounde vs, and from whiche Christ hath deliuered vs.

b. By the daye at Agadian is meante I day wher in Gedon with thre hundred men slue an incredible multitude of the Agadianites, as ye recorde, Iudic. vii. Thereforthe I Lord for hym, and deliuered the people from bondage. Euen so hath he nowe deliuered vs from the captiuitie of the deuyl, deathe, and hel by Christe.

c. Heareth the sence of his owne arme, that tareth awaye the goodes of his nye frende: & robbeth his kynsmen. The meanyng is that one shal robbe and polle another.

## The .x. Chapter.

The threatneth the oppressours of the poore, & propheth agaynst Sennacherib.



**W**oe be vnto you that make \* vnryghteous lawes, and deuyle thynges, whiche be to hardie for to kepe: where thow the poore are oppressed, on every syde, and the innocentes of my people are therewith robbed of iudgemente: the wydowes may be youre praye, and that ye maye robbe the fatherlesse, what wyl ye

do in tyme of the viſitation & deſtruction, that ſhall come from farre & To whome wyl ye renne for helpe & oz to whome wil ye geue your honoure, that he may kepe it: that ye come not among the prſoners, oz lye amonge the deade: \* After all this ſhall not the wraſhe of the Lorde ceaſe, but yet ſhall his hande be ſtretched oute ſtill.

Woe be alſo vnto Aſſur, \* which is a ſtate of my wraſhe, in whole hāde is the rod of my punyſhment. for I ſhall ſende him amonge thoſe pꝑocrite people, amonge the people that haue deſerued my diſſauoure ſhall I ſende him: that he may vtterly robbe the, ſpoyle them, and treade them downe like the myze in the ſtreete. Howbeit his meanyng is not ſo, uether thynketh his herte of this faſhion. But he ymagineth onely, howe he maye ouerthrowe and deſtroye much people, for he ſapeth: are \* not my princes al kynges, Is not Calno as eaſye to winne, as Charchamis? Is it harder to conquere Antiochia then Arphad? Or is it lyghter to ouercome Damascus the Samaria? As who ſay: I were able to wyne the kyngdome of the Idolaters and their goddes, but not Jeruſalem and Samaria. ſhall I not do vnto Jeruſalem and their ymages, as I dyd vnto Samaria and they: ymagines?

wherefore the Lorde ſapeth: As ſoone as I haue perſourmed my whole worke vpon the hyl of Sion and Jeruſalem, then wyl I alſo byſet the noble and ſtoute kyng of Aſſiria, with his wyſedome and pryde. for he ſtandeth thus in his owne cōceate: \* This do I, thozowe the power of myne owne hāde, and thozowe my wyſedome: for I am wyſe, I am he that remoue the landes of pꝑeople, I robbe their princes: and (lyke one of the worthyes) I drie them from their hye ſeates. My hande hath founde out the Hoſtes of the people, as it were a neſt. And lyke as egges, that were layde here and there, are gathered together: So do I gather al countrees. And there is no man, that darre be ſo bolde, as to touche a ſether, that darre open his mouth, oz once whylper.

\* But dothe the are boost it ſelfe, agaynſte hym that beweth therewith, oz

dothe the ſawe make any crackynge, agaynſte him that ruleth it: That were euen like, as yf the rod did exalte it ſelfe agaynſte him pꝑ beareth it: oz as though the ſtaffe ſhoulde magnifye it ſelfe, as who ſape: it were no wodde. \* Therefore ſhall the Lorde of Hoſtes ſende him pꝑ uertie in his riches, and burne bp his power, as it were with a fyre. But the lyghte of Iſraell ſhalbe that fyre, and his Sanctuarie ſhalbe the flamme, and it ſhall kinde, & burne bp his \* thornes & briers in one daye, yea all the glozve of his woddies and ſeldes ſhalbe conſumed with bodye and ſoule. As for hym ſelfe, he ſhalbe as one chaſed awaye. The trees alſo of his ſelde ſhalbe of ſuche a nombꝛe, that a chyldꝛe maye tell them.

After that daye ſhall the remnaunte of Iſrael, and ſuche as are eſcaped oute of the houſe of Jacob, ſeke no moze cōforte at hym that ſmote them, but ſhall comforte them ſelues with faithfulneſſe and truethe in the LORDE, the holy one of Iſrael. The remnaunte, yea, and the poſterytie of Jacob, ſhall conuerſe vnto God the myghty one.

\* for thoughe thy people (O Iſrael) be as the lande of the ſea, yet ſhall but the remnaunte of them onely conuerſe vnto hym. Perfecte is the iudgemente of hym that ſloweth in tyghtcouſneſſe, and therefore the Lorde of Hoſtes ſhall perfectlye fulfyll the thyng, that he hath determined in the myddelt of the whole worlde. Therefore thus ſapeth the Lorde God of Hoſtes: Thou my people, that dwelleſt in Sion, be not afrayed for the kyng of the Aſſirians: he ſhall wagge his ſtaffe at the, yea and beate pꝑ with the rodde, as pꝑ Egyptians dyd ſome tyme: But ſoone after, ſhall my wraſhe and myne indignacion be fulfilled agaynſte they: blaſphemyes.

\* Whereouer the LORDE of Hoſtes ſhall prepare a ſcourge for hym, \* lyke as was the punyſhement of Moadian vpon the mounte of Oreb. And he ſhall lyfte bp his rodde ouer the ſea, as \* he dyd ſomtyme ouer the Egyptians. Then ſhall his burthen be taken from thy ſhoulders, and his yocke from thy necke, yea, the ſame yocke ſhall be corrupte for verpe



fatnesse. He shall come to Ath, and go  
thorowe towarde Migron. But at  
Machmas shall he muster his hoste,  
and go ouer the foorde. Gibeath shall  
be their restinge place, Shamah shall be  
afraid, Gibeah Saul shall flee away.  
The voyce of þe noyse of thy hozles (A  
dough ter Gallim) shall be heard vnto  
Ais and to Anathoth, which also shall  
be in trouble. Madmena shall tremble  
for feare, but the crying of Gabin are  
many, yet shall he remayne at Rob that  
daye. After that, shall he lyte vp bys  
hande agaynst the mounte Sion, and  
against the hill of Ierusalem. But se,  
the Lorde God of Hostes shall take a-  
waye the proude from thence, w<sup>th</sup> feare.  
He shall hew downe the proude, and fell  
the hye mynded. The thornes of þe wod  
shall be roted out with yron, and Liba-  
nus shall haue a myghtie fall.

The Notes.

- a. Robbed. sc. loke in the fyrste psalm. b.
- b. Calno and Charchanus are cities, which stode  
by the ryuer Euphrates.
- c. To byseth doth often signifie for to take ven-  
geaunce, as in Exodi. xxxii. g.
- d. Or passage: Underhande of Iordan.

The xi. Chapter.

He propheseth of the natyuite of Christe, & of hys  
people, of the remnaunte of Israel, and of the tapyte of  
the heathen or Gentiles.

**A**fter this there shall come a  
rodde forthe of the kynrede  
of Jesse, and a blossome out  
of hys roote. \* The spirite of  
the Lorde shall lyghte vpon it: the spirit  
of wysdome, and vnderstandyng: the  
spirite of counsell, and strenght: þe spirite  
of knowledge, and of the feare of God:  
and shall make him feruente in the feare  
of God.

For he shall not geue sentence, after  
the thyng that shall be brought before  
his eyes, nether reprove a matter at the  
fyrste hearyng: but with righteousnes  
shall he iudge the poore, and with hol-  
nes shall he refourme the synple of the  
worlde.

\* He shall smyte the <sup>a</sup> worlde <sup>b</sup> wyth  
the staffe of his mouth, and w<sup>th</sup> þe bzeach  
of his mouthe shall he slaye the wycked.  
\* Righteousnesse shall be the gyrdle of  
his loynes, trueth and faithfulnessse, the  
gyrdyng of his rapnes. \* Then  
shall the wolfe dwell with the lambe,  
and the Leopard shall lye downe by

the gote. Bullockes, Lyons and catell  
shall kepe companie together, so that a  
lytle chylde shall dyue them forthe.

The cowe and the Bere shall fede to-  
gether, and their yonge ones shall lye to-  
gether. The Lyon shall eat strawe like  
the oxe, or the cowe. The childe while he  
sucketh, shall haue a desyre to the ser-  
pentes nest, and when he is weaned, he  
shall put his hande in to the Cockatrice  
denne. No man shall do euil to another,  
no man shall destroye another, in al the  
hyll of my Sanctuarie. \* For þe earth  
shall be full of the knowledge of þe Lorde,  
euen as though the water of the sea  
flowed ouer the earth.

\* Then shall the gentiles enquire af-  
ter the rote of Jesse (which shall be set vp  
for a token vnto the Gentyles) for hys  
dwellyng shall be glorious. \* At þe same  
tyme shall the Lorde take in hande a-  
gaine, to conquere the remnaunte of his  
people (whiche are left alyue.) fro the  
Assirians, Egipcians, Arabians, Mo-  
rians, Elamites, Caldees, Antiochians  
and Ilandes of the sea. And he shall set  
vp a token amonge the Gentyles, and  
gather together þe dispersed of Israel,  
yea, and þe oute castes of Iuda from the  
foure cornets of the worlde. The hatred  
of Ephraim and the enmyte of Iuda  
shall be cleane roted oute. Ephraim shall  
beare no euil wyll to Iuda, and Iuda  
shall not hate Ephraim: but they bothe  
together shall lye vpon the shoulders of  
the Philistines towarde the West, and  
spole the together that dwell towarde  
the East. The Idumites and the Moa-  
bites shall let their handes fall, and the  
Ammonytes shall be obedyente vnto  
them.

The Lorde also shall cleue the tun-  
ges of the Egypcians sea, and with a  
myghty wynde shall he lyfte vp hys  
hande ouer Nilus, and shall smyte his  
seuen streames and make men go ouer  
drye shode. And thus shall he make  
a waye for his people, that remayneth  
from the Assirians, \* lyke as it hap-  
ned to the Israelites, what tyme they  
departed oute of the lande of Egipte.

The notes.

- a. That is worlde and earthly men which seke  
nothyng

Math. i. a

Isa. lxi. a.  
Luce. xiii. b  
and. vii. c.

Isa. lxi. b

Eph. vi. b

Isa. lxi. b

nothing but that whiche is worldelye and euen  
the same whiche he calleth here wicked.  
b. With the staffe of his mouth. ac. that is, with  
the worde of preachinge, not with harnesse, wyl  
he destroye Antichriste. Thall. ii.  
c. By the byll of his sanctuarie is signified vnto  
vs the Church of God, as it is sayde in the  
psalme. lxxiii. c.

## The. xii. Chapter.

The songe of the church, for the obtaynyng of the  
dictoyne and ouercomynge of the world.



**S**o the thou shalt say:  
O Lorde, I thanke the,  
for thou wast displea-  
sed at me, but thou hast  
restrayned thy wra-  
the, and haste mer-  
cy vpon me. Beholde, God is my health, in whō  
I truste, and am not afrayde. \* For the  
Lorde is my strengthe, and my prayse,  
he also shall be my refuge. Therefore  
with ioye shall ye drawe water oute of  
the welles of the Sauoure, and then  
shall ye saye: \* Lette vs geue thanckes  
vnto the Lorde, and cal vpon his name,  
and declare hys counselles among the  
people, and kepe them in remembraunce  
for hys name is excellent. O synge  
praises vnto the Lorde, for he doeth  
greate thynges, as it is knowen vnto  
the world. Trye out, and be glad, thou  
that dwellest in Sion, for greate is thy  
pynce: the holpe one of Israell.

### The notes

a. The welles of the Sauoure are. the worde of  
God, the doctrine of the Gospell and promises of  
Christe, wherewith tremblyng soules and afflict  
consciencs are refreshed. Out of these (sayth he)  
that they shall drawe water, not out of mennes  
traditions, whiche are but podelles.

## The. xiii. Chapter.

He prophesieth the destruction of Babilon, the cap-  
tivity, and the commynge agayne of the people.



**N**ys is the heuyn<sup>a</sup> burthen  
of Babilon, whiche clay the  
son of Amos dyd se. \* Make  
some tokens to the hye<sup>c</sup> hyl-  
les, and call vnto them, holde vp youre  
hande, that the Princes maye goe in at  
the doore. For I wyl sende for my<sup>d</sup> de-  
btyes and my Gyauntes (sayeth the  
Lorde) and in my wra-  
the I wyl cal for  
luche, as triumphe in my gloze.

\* With that me thoughte I hearde  
in the mountaynes, a noyse, lyke as it  
had bene of a greate people: and a rus-  
hyng, as thoughe the kyngedomes of  
all nacions had come together. (And  
the Lorde of Hostes was the captayne

of the whole armye.) As they had come  
not onelye oute of farre countreyes, but  
also from the endes of the heauens: E-  
uen the Lorde hym selfe with the my-  
nistres of hys wra-  
the, to destroye the  
whole lande. Hournetherefore, for the  
dave of the Lorde is at hand, and com-  
meth as a destroyer from the Almygh-  
tye. Then shall al the handes be letten  
downe, and all mennes heartes shall  
melte awaye, they shall stande in feare,  
carefulnes and sorowe shall come vpon  
them, and they shall haue payne, as a  
woman that trauayleth with chylde.  
c \* One shall euer be abashed of ano-  
ther, and their faces shall burne lyke  
the flame.

For lo, the dave of the Lorde shall  
come, terrible, full of indignacion and  
wra-  
the: to make the lande waste, and  
to roote oute the sinne thereof. For the  
sterres and planettes of heauen shall  
not geue their lyghte, \* the sunne shall  
be quenched in the rpyng, and the  
moone shall not shyne with hys lyghte.  
And I wyl punyssh the wyckednesse  
of the<sup>s</sup> world, and the synnes of the  
vngodlye, sayeth the Lorde. The hys  
stomackes of the proude, wyl I take  
awaye, and wyl laye downe the boar-  
dyng of tyrauntes. I wyl make a mā-  
derer then fyne golde, and a man to be  
moore worthe, then a golden wedge of  
Ophir. Moreover, I wyl so shake the  
heauen, that the earthe shall remoue out  
of her place.

Thus shall it goe with Babilon in  
the wra-  
the of the Lorde of Hostes in the  
dave of hys fearfull indignacion. And  
Babilon shall be as an hunted or chased  
doe, and as a flocke withoute a shep-  
herde. Euerye man shall turne to hys  
owne people, and flee echone in to hys  
owne lande. Who so is founde alone,  
shall be shotte thorowe: And who so ga-  
ther together, shall be destroyed with the  
swerde. \* Their chyldren shall be slayne  
before their eyes, their houses spoyled,  
and their wyues rauished. For lo, I  
shall byrnyge vp the Medes agaynst  
them, whiche shall not regarde syluer,  
nor be desyrus of golde. Then shall  
younge mennes bowes be knapped a-  
sonder. The Medes shall haue no pytte  
vpon women with chylde, and their sa-



Gene xix.

ces shall not spare the chyldren. \* And Babilon (that glorie of kyngdomes & beute of the Caldees honour) shall be destroyed, euen as God destroyed Sodome and Gomorra. It shall neuer be moze inhabited, neither shall there be anye moze dwellinge there, from generation to generation.

The Arabians shall make no moountentes there, neither shall the Shephardes make their foldes there anye moze. But wyld beasts shall lye there, and the houses shall be full of great Oules. Estriches shall dwell there, and Apes shall daunce there: the lytle Oules shall crye in the palaces, one after another, and Dragons shall be in the pleasaunte parlours. And as for Babilons tyme it is at hande, and her dayes maye not be longe absente.

The Notes.

- a. That is, greuous prophece, combrance mischeffe, and heuie fortune.
- b. Some reade: lift vp the banner or standart.
- c. Some reade: hyl, and vnderstande thereby Babilon whiche (saye they) is called an hyl because of the hyghte and excedynge sumptuous buildinge thereof.
- d. He calleth the people of Persia and of Medea his debities, and bys Spauantes, because he was disposed by them to ouerthrowe the Babilonyans.
- e. Some reade: Euerie man shall be abashed toward his neighbours. That is, they shall be so astonished and amased and so destitute of counsell, that one shall loke vpon another and be confounded, maruelynge howe they came in suche trouble.
- f. That is, they shall be so sore ashamed that their faces shall be as redde as fyre.
- g. By the worlde here is signified Babilon because of the greatnesse thereof.
- h. By the dwellinge of these beasts in Babilon doeth the prophete meane, that it shall be utterly destroyed, and become desolate as a wilderness: As after in the xxxvi. c. Bellicanes, Rorches, &c. shall dwell therein.

The. xliii. Chapter.

The retourne of the people from captiuitie, The prosperite of the people of God, and aduision of their enemies. The pynde of Babilon,

**B**ut the Lorde will be merciful vnto Jacob, and will take vp Israell agayne, and sette them in their owne lande. Straungers shall cleaue vnto them, and gette them to the house of Jacob. They shall take the people, and carie them home with them. And the house of Israell shall haue them in possession for seruantes and maydens in the lande of the Lord. \* They shall take those pri-

soners, whose captiues they had bene afore: and rule those that had oppressed them. When the Lorde nowe shall bring thee to reste, from trauayle, feare, and harde bondage that thou wast laden with all: Then shalt thou vse thy mockage vpon the kyng of Babilon, and saye: Howe happeneth it that the oppressoure leaueth of? Is the golden tribute come to an ende? Doubtles the Lorde hath broken the staffe of the godlye, and the scepter of the Lordelye. Whiche when he is wrothe smitteth the people with durable strokes, and in his wonders he persecuteth them, and taketh them continuallie. And therefore the whole worlde is nowe at rest & quietnesse, and men singe for ioye.

Yea, euen the fyre trees and Cedres of Libanus reioyse at thy fall, sayinge: Howe that thou arte layd downe, there come no moore vnto to destroye vs. Hell also trembleth at thy commynge, all myghtie men and Princes of the earthe, steppe forth before thee. All Kynges of the earth stande by fro their seates, that they maye all (one after another) syng and speake vnto thee. And thou wounded also as we: Arte thou become lyke vnto vs? Thy pompe and thy pryde is gone downe to hell: Howthes shall be layde vnder the, & womens shall be thy couerynge.

\* Howe arte thou fallen from heauen (O Lucifer) thou saye moynynge chyld: Hast thou gotten a fall euen to the grounde, thou that (not withstandinge) dyddest subdue the people? And yet thou thoughtest in thyne heart: I will clymbe vp into heauen, and make my seate aboue the starres of God, I will sytte vpon the glorious mounte towarde the Northe. I will clymbe vp aboue the cloudes, and will be lyke the hyghest of all. Yet dare I lase, that thou shalt be brought downe to the depe of hell. They that see the, shall narrowlye looke vpon thee, and thynke in them selues, sayinge: Is this the man, that broughte all landes in feare, and made the kyngdomes afraid: Is this he that made the worlde in a maner waste, and layde the cyties to the grounde, whiche let not his prisoners goe home,

Howe

# Babylon Moab Of Elaye. Fol. lxx

Howe happeneth it, that the kynges of all people lye, euerye one at home in hys owne palace, wyth touchyppe, and thou arte caste oute of thy graue lyke a wyldre braunche: lyke as dead mennes rayment that are hotte thozowe wyth the swerde: as they that goe downe to the stones of the depe: as a dead corse that is troden vnder fete: and arte not buryed wyth them. Euen bycause that thou haste wasted thy lande, and des troyed thy people. For the generacyn of the wycked shalbe without honoure, for euer. There shal a way be sought to destroy their chyldren, for their fathets wyckednesse: They shal not come vp a- gayne to possesse the lande, and fyll the wyldre full of castels and towne.

I wyl stande by agaynst them (say- eth the Lorde of Hostes) and roote oute the name and generacion of Babylon (sayeth the Lorde) and wyl geue it to the Otters, and wyl make water podes of it. And I wyl swepe them out wyth the besome of destruction, sayeth the Lorde of Hostes. The Lorde of Hostes hath sworn an othe, sayinge: It shall come to passe as I haue determi- ned: and shalbe fulfilled as I haue de- signed. \* The Assyrians shal be destroy- ed in my lande, and vpon my mountay- nes wyl I treade them vnder fote. Where thozowe his rocke shall come from you, and hys burthen shalbe take from your shoulders. Thys deuyte hath God taken thozowe the whole wyldre, and thus is hys hand stretched out ouer all people. For yf the Lorde of Hostes determen a thyng, who wyl disanulle it? And yf he stretche forth the hys hand, who wyl holde it in agayne?

The same yere that kynge Ahaz dyed, God threatened by Elaye on this maner. \* Reioyse not (thou whole Pa- lestyna) as thoughe the rodde of hym that beatech the were broken, for out of the serpentys rote, there shall waxe a cockatrice, and the fruyte shall be a sy- nyng worme. But the poze shal fede of the best thynges, and the simple shall dwell in safety. \* Thy rootes wyl I destroy wyth hunger, and it shall slaye thy rem- nante. Mourne ye portes, wepe ye cry- stes, & feare y (O whole Palestina) for there shall come fro the North a smoke

whose power no man may abyde. Who shall then maintayne the messages of the Gentyles? But the Lorde stably- sheth Syon, and the poze of my people shall put their truste in hym.

## The Notes.

a. By the starre is vnderstanded tyrannie, and by the receyter, domination.

b. Whyle Nabuchodonosor and his chyldren ly- ued, the people were not onely oppressed, but also kynges and princes: But when they were ones crydde out of the way, then was miserie and way- linge ended. By the wyldre he signifyeth the co- mens: and by sygetrees and Cedres, the heades and rulers, as before in the. ii. c.

c. That is, euen they that be in hell, wyl tremble when Nabuchodonosor cometh thyrder. It is figuratly spoken to the further setting out of the myschere of Nabuchodonosor.

d. He compareth the deathe of Nabuchodonosor to the fallynge of Lucifer the mornynge starre, whiche he calleth the childe of the mornynge be- cause it appeareth onelye in the mornynge. The meaninge is: No suche thyng ought to haue hap- pned vnto the, that in earth was lyke the mor- nyng starre, whiche no man can take out of hea- uen: And thou that wast so myghty, that thou destroyedst what people thou wouldest, and vnto whom it was a pastime to overthrow nations, hast receyued such measure as thou broughdest. Suche a lyke thyng is there in Ezechie. xxviii. Agaynst kynge Tyrus.

## The .xv. Chapter.

A prophete agaynst Moab,

**W**ys is the heuy burthen by- on Moab: At of\* Moab was destroyed (as me thought) in the nyghte season: The wal- les of Moab perished in the nyght, and banished a waye: They wente to Baith and Dibon in y hye places, for to wepe: Moab dyd mourne frome Bebo, to Medba: \* All their heades were balde, and all their berdes shauen. In their stretes were they gyrded aboute wyth sacke clothe. In all the toppes of their houses and stretes was there nothyng, but mournynge and wepyng. Helbon and Eleale cryed, that their voyce was hearde vnto Jahaz. The worthyes also of Moab bleared and cryed for be- tre sorowe of their myndes: Wo is my hearte for Moabs sake. They fledde vnto the ctyte of Zoar, whiche is lyke a fayne fruttfull bullocke, they went by to Luhith, wepyng. The waye toward Bozotaim was full of lamentacion for the hurte. The waters of Rimmon were dyed by, the grasse was withered, the herbes destroyed, and what necessarye grene

See. xxv. b. Moab. ii. b. Jer. 48. 5.

Jer. 48. 9.



# Damascus. The Prophecye. Egypt.

**D** grene thynge there was betwene. In lyke maner the thynge that was lesse them of their substance, they caried it by water to Arabye. The crye wente ouer the whole lande of Moab: from Eglaim vnto Beer, was there nothynge but mournynge. The waters of Dimon were full of bloude, for the enemye had sente thither a bonde of men, whych as a Lyon laye a wayte for the remnaunte of the lande, and for them that were escaped.

## The Notes.

a. In tymes past it was a token of mourninge, to haue the heade and clyppe the beards: a thersore sayeth the prophete, that the Moabites cut awaye their beeres, for sorowe and carefullnesse. A lyke thynge haue ye in Iere. vii. f. Cut of chine heere and cast it awaye. &c.

## The. xvi. Chapter.

The destruction of Moab.

**A**then sente the Lordes of the lande a man of warre, frome the rocke that lyeth toward the deserte, a vnto the hyll of the doughter Sion (for as for the doughters of Moab, they were as it had bene a tremblynge byrde, that is putte out of her neste, by the fery of Arnon) whych messauger sayde: gather your councell, come together, couer vs wyth your shadowe in the myddaye, as the nyghte doeth: hyde the chaled, and bewraye not them that are fledde, lette the persecuted Moabites dwell amonge you, be our open refuge agaynste the destroyer: for the aduer sarpe oppresseth vs, the robber vndoth vs, and the tyrant byrueth vs out of our lande. But the trone of your kyngdome is full of grace, therefore he that syteth vpon it with faythfulnesse and trueth in the house of Dauid, know the thynge, and doe hys diligence to helpe shortlye, accordyng to equite and ryghteousnes. \* As for Moabs pryde (shall they answer) it is well known. And although they be excellent, proude, arrogant, and hys minded: Yet is their strengthe nothynge lyke. And therefore Moab complayneth vnto Moab, where thowowe they come al to mourne: and now that they be smytten, they take their deuyce benethe by the bycke wall, and make their complaynte.

The suburbs also of Hesebon were

made waste, and the byrnes of the Gentyles hewed downe the vineyardes of Sibma, whiche were planted wyth noble grapes, and spred vnto Jazer, and wente vnto the ende of the deserte whose braunches stretched their selues forth beyonde the sea. Therefore I mourned for Jazer, and for the vineyardes of Sibma with great sorowe I poured my teares vpon Hesebon and Eleale, for all their longes were layde downe, in their haruest and gatherynge of their grapes: wyth and there was gone oute of the felde and vineyardes, in so muche, that no man was glad nor longe. There went no treader into the wynepresse, their mety there was layde downe. Wherefore my bely tombled (as it hadde bene a lute) for Moabs sake, and myne inward membes, for the brickwalles sake. for it happened thus also: when Moab sawe that she was turned bysye downe: She went by an hye into her Sanctuarie, to make her prayer there, \* but she myghte not be helped. Thys is the deuyce, whiche the Lorde tooke in hande at that tyme agaynste Moab. But nowe the Lorde sayeth thus: In thye yere shall the power of Moab with their pompe (whiche is greate) be minished, lyke as the burthen of an hyed seruaunte. And as for the remnaunte of them, they shall be lesse then a fewe, and not rekened muche worthe.

## The Notes.

- a. That is, vnto the kyngdome of Israel.
- b. That is, towne, cities, and villages.
- c. That is, refectorys that are affliete, and geue vs a place to hardour in.
- d. That is, in the most greuous heate of persecution. So is the mid day often taken, as in p. 154. cxi. the sunne shal not burne the by daye.

## The. xvii. Chapter.

A prophete agaynste Damascus.

**T**his is the heuye burthen vpon Damascus: behold, Damascus shalbe no more a citie, but an heape of broken stones. The ctytes of Aroer shalbe waste: the catell shall lye there, and no man shall fraye them awaye. Ephraim shal no more be strong, and Damascus shal no more be a kyngdome. And as for the gloze of the remnaunte of the Sirians, it shalbe as

# Damascus Of Elaye. Egypte Fol. lxxi

the gloze of the childezen of Israel, say-  
eth the Lorde of Hostes. At that tyme  
also shall the gloze of Jacob be verpe  
poore, and hys fatnes leane. It shall  
happen to them, as when one sheareth  
in haruest, whiche cutteth hys hand ful  
with the sickle, and whē one gathereth  
the sheaves together in the valleye, of  
Baphtaim, there remayneth yet some  
eares ouer. \* As when one maketh  
an olyue tree, whiche syndeth but two  
of the olyue berpes aboue in the top,  
and foure of fyue in þe braunches. Thus  
the Lorde God of Israel hath spoken.

Then shall man conuerte agayne vn-  
to hys maker, and turne his eyes to the  
holpe one of Israel. And shall not turne  
to the aulters that are the woorkes of  
hys owne handes, neyther shall he loke  
vpon grones and ymages, whiche hys  
fyngers haue wrought. At the same  
tyme shall their stronge cities be deso-  
late, lyke as were once the forsaken plo-  
wes and toynes, which they forsoke, for  
fear of the chyldezen of Israel.

So shalt thou (O Damascus) be  
desolate because thou hast forgotten  
God thy Saviour, and hast not cal-  
led to remembraunce the rocke of thy  
strength. Wherefore thou shalt also set  
a fayne plante, and grafted a straunge  
braunche. In the daye when thou dyd-  
dest plante it, it was greete, and gaue  
soone the fruite of thy seed: But in the  
daye of harueste, thou shalt reape an  
heape of sorowes and myseryes.

So be to the multitude of muche  
people, that rushe in lyke the sea, and to  
the heape of folke, that runne ouer all  
lyke greete waters. \* For though so  
manye people increas as the flowynge  
waters, and though they be armed, yet  
they flee farre of, and banysh away lyke  
the duste with the wynde vpon an hyll,  
and as the whyrle wynde thozowe a  
stone. Though they be fearfull at  
sight, yet in the moynynge it is gone  
with them. Thys is their porcion, that  
doe vs harme, and heritage of the, that  
robbe vs.

## The Parre.

A Baphtaim is a valley vnto Jerusalem on þe  
westside of Ierupe. Iosua. xviii. c. ii. Reg. v

## The. xvi. Chapter.

The prophete agaynst Egypte.



So be to the lande of A-  
pyge thyppes, whiche is  
of thys syde the floude of  
Ethiopia: Whyche sen-  
deth her message ouer  
the sea in thyppes of re-  
des vpon the water: and sayeth: Goe  
soone and doe youre message vnto a  
straunge and harde folke: to a fearfull  
people, and to a people that is further  
then thys: To a desperate and pyllled  
folke, whose lande is deuyded from vs  
with ryuers of water. Yea, all ye that  
sytt in the compasse of the worlde, and  
dwell vpon the earthe: when the token  
shall be geuen vpon the mountaynes,  
then loke vp: And when the horne blow-  
eth, then herken to, for thus hath the  
Lorde sayd vnto me. I layde me downe,  
and pondred the mater in myne house,  
at the soone daye when it was hote:  
And there fell a myslynge shower, lyke  
a dewe, as it happeneth in haruest. But  
the frutes were not yett ripe cutte of,  
and the grapes were but younge and  
grene. Then one smote of the grapes  
with an hoke, yea, he hewed downe al-  
so the bowes and the braunches, and  
dyd cast the away. And thus they were  
layde wast, for the foules of the moun-  
taynes, and for the bestes of the earth  
together. So that the foules sat there  
vpon, and the bestes of the earthe win-  
tered there. Then shall there be a pres-  
ent brought vnto the Lorde of Hostes:  
euen that hard folke, that fearfull folke,  
and that further is then thys: that des-  
perate and pyllled folke (whose lande is  
deuyded from vs with floudes of wa-  
ter) vnto the \* place of the name of the  
Lorde of Hostes: Euen vnto the hyll  
of Sion.

## The. xix. Chapter.

The prophete peth styl agaynst Egypte,



Thys is the heupe burthen vpon  
on \* Egypte: Beholde, the  
\* Lorde wyll a ryde vpon a  
thyppe cloude, and come into  
Egypte. And the Goddes of Egypte shall  
tremble at hys commynge, and the  
hearte of Egypte shall quake within  
her. For thus sayeth the Lorde: \* I wil  
styrre by the Egyptians one agaynst  
another amonge them selues, so that  
one shalbe euer agaynst hys brother  
and

Dem. xli. 8

Jer. xli. 8  
Ezech. 19. 9  
I. 2. 2. 2. 2. 2.

mar. xli. 8



# Egypt.

# The Prophecie.

and neyghboure, yea, one cytie agaynst another, and one kyngdom agaynst another. And Egypt shalbe choked in her selfe. When they aske counsell at their Goddes, at their Prophetes, at their Soothsayers and Witches: then wyl I brynge their counsell to noughte.

I wyl delyuer Egypt also into þ hands of greuous tuelars, and a cruell kyng shal haue the rule of them.<sup>b</sup> The water of the sea shal be drawen oute, Nilus shal synke awaye, and be dronken bp. The ryuers also shal be drawen oute, and the welles shal decrease and drye awaye. Rede and rushe shal fayle, the graspe by the waters syde oz vpon the ryuers bancke, yea, and what soeuer is solwen by the waters, shalbe wythered, destroyed, and broughte to nought. The fyshers shal mourne, all suche as caste angles in the water, shal complayne, and they that sprede their nettes in the water, shalbe saynte hearted. Suche as laboure vpon flaxe and sylke, shal come to pouerte, and they also that weewe fyne woozkes. All the poundes of Egypte, all the polycie of their Moates and dyches shal come to noughte.

11. Re. 17. b  
Eap. viii. c

Yea, the vndiscret Princes of zoan, the counsell of the wyle Senatoures of Pharaos, shal turne to foolynesse: those that dare boast and saye of Pharaos behalfe: I am come of wyle people, I am come of the olde regall progenye. But where are nowe thy wyle men? Let them tell thee and shewe the, what the Lorde of hostes hath taken in hande agaynst Egypte. Fooles are those Princes of zoan, and proude are the Princes of Soph: Yea, they disceaue Egypt with the nobylte of their stock.

11. Re. xxi. b

\* For the Lorde hath made Egypte droncken with the spirite of erroure, and they shal vse it in all matters: Euen lyke as a droncken man goeth spe wyng aboute. For Egypte shal lacke good counsell, so that they shal not knowe what to doe, nether begynnynge nor ende, nether vpon the lande nor water. The shal the Egyptians be lyke vnto women, afrayde and astonied, at the lpytynge bp of the heade, whiche the Lord of hostes shal lpyte bp ouer them, The lande of Iuda also shal make the

Egyptians afrayde, who so doeth but speake vpon it, shal put them in feare. And that because of the counsell, whiche the Lord of hostes hath deuised agaynst them. Then shal the fyue cities of Egypt speake with the Cananites tongue, and \* sweare by the Lorde of hostes, and Heliopolis shalbe one of them. At the same tyme shal the Lorde of hostes haue an auter in the myddest of þ lande of Egypte, with thys tytle there by: vnto the Lorde. Thys shal be a token oz testimonye vnto the Lorde of hostes in the lande of Egypte, when they shal crye vnto hym, because of those that oppresse them: That he shal sende them a Captayne and a Sauoure to delyuer them.

Moreouer, Egypte shalbe bought vnto the Lorde, and the Egyptians also shal knowe the Lorde at the same tyme: they shal do him reuerence with peaceofferings, & with meatofferings: They shal prompse him offeringes, yea, and paye him also. Thus the Lord shal synke Egypte, and heale it agayne: so shal they turne vnto the Lord, & he also shal haue mercy vpon the, & saue the. Then shal there be a comen way out of Egypte into Assyria. The Assyrians shal come into Egypte, and the Egyptians into Assyria. The Egyptians also and the Assyrians shal bothe haue one Goddes seruite. Then shal Israel with honoure be the thynde to Egypte and Assur. And the Lorde of hostes shal blesse them, sayinge: Blessed is my people of the Egyptians, Assur is þ worke of my handes, but Israel is myne heretynce.

## The Notes.

a. To tyde vpon a swifte cloude is, to bisset and punishe quickely with expeditiō: as the cloudes go swiftly in the ayre from region to region.  
b. The water of the sea shalbe drawen out. as Egypte (as stories shewe) receaueth no rayne forthe of the ayre, but is ouerflowed with the water Nilus at certayne tymes. xiiii. v. or. xvi. cubites highe from the grounde. For yf it increase to any lesse hight, þ countree escapeth not a darch, sayeth Solinus. And therefore by the scarcenesse & wante of water is the desolation of the lande described. Nilus is here called by diuers names, some tyme the sea, some tyme ryuers, some tyme welles, some tyme poundes, &c. For that rounde runneth vnto sondry wayes, and it is called the sea, not onely because the Hebrewes cal al congregaciō of waters the sea, generally: but also because it was of

of old time a constant opinion after stories, that it hath his original beginninge from the Ocean sea. Ye may also vnderstand by the drines of Nilus, that it not ouerflowed the lande contrary to the olde accustomed maner thereof. Some had leuer haue this to be figuratiue applyed. As there be certayne waters of the gospel, whiche the holy gost geneth, so are there also þ troubleous waters of Egypt, that is, of worldly doctrine. There fore when the worde of God is ouer heard, those waters drie vp. For the holy ghoſte reprehendeth the world of sinne, and openeth and declareth the workes of darckenes. In these waters do rede & rudy growe, that is, vayne and crisyng woorkes such as are the workes of Hypocrites, which after the outwarde shewe and appareance seeme grene and freshe, but are within vayne and nought worthe.

The. xx. Chapter.

Against Egypt and Ethiopia,

**I**n the same yere þ Charthan came to Alood, wher Sargô the kinge of the Assyrians sent him, what tyme as he also beseged Alood, & wan it þ same seasô: the spake þ Lorde vnto Elaye the sonne of Amoz, sayinge: goe & lose of that sack cloth frô thy loynes, & put of thy shues frô thy fete. And so he dyd, goynge naked and barefote. Then sayde the Lorde: where as my seruauant Elay goeth naked and barefote, it is a token and signifiyenge of the thing, that after thre yere shal come vpon Egypte & Ethiopia. For euen thus shal the kyng of the Assyrians dye bothe younge & olde, as prysoners naked and barefote, out of Egypt, and Ethiopia. And shal discover the shame of Egypte. They shalbe also at their wyltes ende, & ashamed one of another: the Egyptians of the Moors, and þ Moors of the Egyptians, at þ syghte of their glorie. <sup>a</sup> Moreouer they þ dwell in the fles shal see euen the same daye: Beholde, thys is oure hope, to whome we fledde to seke helpe, that we myghte be deliuered from the kyng of the Assyrians. Howe wyll we escape.

The Notes.

<sup>a</sup> Some reade: And he that dwelleth in this Ile, that is, Jerusalem and the lande of Iuda is called an Ile, because it was beset round about with enemies and wicked nacijs, as it had bene with þ seas: & therefore ought it to haue trusted to the onely helpe and ayde of God. The church also is an Ile, that is troubled with diuises stormes, & that by the onely helpe of God is in safety. For he suffereth not the persecuters to persecute anye further, then the church maye suffer, or then is profitable for it.

The. xli. Chapter.

Against Babilon, Dumea, and Arabia,

**T**his is the heuye burthen of the waste sea: A greuous vision was shewed vnto me, lyke as whē a storme of wynd and rayne rusheth in frome the wylder nesse, that terriblye lande. Who so maye disceane (sayde the voyce) let hym disceane: Who so maye destrope, lette hym destrope. Up Elam, besege it & Madagat, for I wyll styll all their gronynges. Wyth thys the reynes of my backe were full of payne: Panges came vpon me, as vpon a woman in her trauayle: When I herde it, I was abashed: And when I looked vp, I was afraide: myne hearte panted, I trembled for feare. The darckenesse made me fearfull in my mynde.

Pea, soone make redy the table (sayde this voyce) kepe the watche, eate and dryncke: Up ye Captaynes, take you to youre shylde, for thus the Lorde hath charged me: goe thy waye, & let a watchman, þ he maye tel what he seyth. And when he had wayted diligentlye, he sawe two horse men: the one rydinge vpon an Asse, the other vpon a Camel. And the Lyon cryed: Lorde, I haue stande waytynge all the whole daye, & haue kepte my watche all the nyghte. Wyth that came there one rydinge vpon a charet, whiche answered, & sayde: \* Babilon is fallen, she is tourned vpsyde downe, and all the ymages of her Goddes are smytten to the grounde. Thys (O my felowe thessers and fanners) haue I heard of the Lorde of Hostes the God of Israell, to shewe it vnto you.

The heuy burthen of Dumea.

\* One of Seir cryed vnto me: watchman, what hast thou espied by night? watchman what haste thou espied by nyght? The watchman answered: The daye breaketh on, and the nyghte is comynge: If your request be earnest, the aske and come agayne.

The heuy burthen of Arabia.

At euen ye shal abyde in the wod, in the waye towarde Bedanim. \* Mete the thurstye with water (O ye citisins of Hema) mete those with breade that are fled. For they shal runne awaye frô the weapon

Elay. xlii. a  
Jer. xlii. a  
B

Jerem. li. b  
Eze. xlii. b  
and. xlii. b

D  
Jer. xlii. b

Elia. xlii. a



# Jerusalem. The Prophecy.

Jer. xlii.

weapen, fro the drawen swerd, from the bent bow, & fro þ great battel. for thus hath the Lord spoken vnto me, \* ouer a peate shal al þ power of Cedar be gone, lyke as when the office of an hyrd seruauit goeth out: & þ remnant of þ good Archers of Cedar, shalbe very fewe: for þ Lord God of Israell hath spoken it.

## The notes.

a. By the wast sea is vnderstande Babilon. It is so called, by cause of the exceeding great cruelties and tyrannye, wherewith it exercised the Jewes. Herof is there a prouerbe: Babilon is a sea of euels, and euen the wast of the sea, that is the most tempestuous and desolate place, and that is lesse possible to be sayled thowtwe.

b. By darcknes here do some vnderstande tribulation and aduersite, as before in the. v. g. If we loke, &c. it shalbe darckenes and sorowe.

## The. xlii. Chapter.

A prophecy agaynst Jerusalem.

**I**n the heuie burthen vpon the valley of visions. What hast thou there to doe, that thou clymmeest vp in to the house toppe, O thou cpye of miracles, sedicious and wylfull? Seynge, thy slaynemen are neither kylled wyth swerde, nor dead in batel: for al thy captaynes gat them to their horses from the ordinaunce, yea they are al together rydden awaye, and fledde farre of. When I perceived that, I sayde: \* awaye fro me, & I may wepe bitterly. Take no labour for to comfort me, as touchynge the destruction of my people. for this is the daye of the Lord of hostes, wherin he wyl plage, treade downe, & wede out the valley of visions, & breake downe the walles, with suche a cracke, that it shall geue a lownde in the mountaynes.

I sawe the Glanites take the quyuers to carrie & to horse, & þ the walles were bare from harnesse. Thy goodlye balleyes were full of charettes, & horsemen made them soone to beseege the gates. Then was the couterpyng of Iuda put from thence, and then was sene the sege of the tymbre house. There shall ye see the cystes in the walles of the cpye of Dauid, whereof there shalbe manye. Ye shall gather together the waters of the lower pole, and tel the houses of Jerusalem, and breake of some of them to kepe the walles. And ye shall make a pit betwyxte the two walles of the water of

the olde pole, & nothyng regarde him, & tooke it in hande, & made it. And at the same tyme shal the Lord of hostes call men to wepinge, mourninge, to baldnes & putting on of sack cloth. But they to fulfyll their lust & wylfulnes, slaughter oxen: they kill shepe, they eate coslye meate, and drinke wine, \* lette vs eate and drinke, to morow we shal dye. Nevertheless when the Lord of hostes hearde of it, he sayde: Yea, yf this wickednes of yours shal be remitted, ye muste dye for it. This hathe the Lord God of hostes spoken.

Thus sayeth the Lord God of hostes: Goe in to the treasure of \* Sobna the gouernoure, and saye vnto hym: What haste thou here to doe? and from whence comest thou: that thou hast made the a graue here? for he had caused a cosly tombe of stone to be made for himselfe, and a place to lye in to be hewen out of a rocke. Beholde, the Lord shall cast the out by violence, he wyl decke the of another fashion, and putte vpon the a straunge clothe. He shall carpe the into a farre countreye, lyke a ball with his handes. There shalt thou dye, there shall the pompe of thy charettes haue an ende: Thou billeyne of the house of the Lord: I wyl shutte the out of thyne office, and put the from thyne estate.

After this wyl I call my seruante Eliakim; the sonne of Helkiah, and arape him with thy cote, and gyde him with thy girdle, and I wil geue thy power into his hande. He shall be a father of the citezens of Jerusalem, and of the kyrede of Iuda: \* I wyl also laye the kepe of Dauids house vpon his shoulders, & yf he open, no man shal shut: and yf he dos shut, no man shal open. \* I wil fasten him to a nayle in the place of the moste hyghe faythfulnesse, and he shall be vpon the glorious trone of hys fathers house. They shall hange vpon him all the gloze of hys fathers house, of the children and chyldrens chyldren, all apperell small and great, al instrumentes of measure, & musike. This shal come to passe (sayeth the Lord of hostes) when the nayle that is fastened to the place of the hygheest faythfulnesse, shalbe plucked of. And when the weyght that hangeth vpon it, shall fall, be broken, and be broken in

Jerem. li. a  
Luk. xix. b

Jer. li. b

and hewen in peces. for the Lorde him selfe hath sayde it.

**The Notes.**

a. Iherusalem is called the valey of byssons, be cause it had so many tears, that is, prophetes and teachers in Gods worde.

b. By the hee is signified autorite and powre as in Apoc. iii. b. This is he. &c. that hath & key. &c.

**The. xxiii. Chapter.**

A prophete agaynste Tyus, and a promise to re-  
store it agayne.

**A** heuy burthen vpon \* Ty-  
rus. Mourne ye shippes of  
Charlis, for she is throwen  
downe to the ground, and co-  
quered of them that are come from Ce-  
thim. The indwellers of the Ilandes,  
the marchautes of Sidon, and they that  
occupped the sea (of whom thou wast  
full somtyme) are at a poynte. For by  
sea were their frutes brought vnto the,  
and all maner of cozne by water. Thou  
wast the comen market of al people. Si-  
don is sorre for it, yea and the power of  
the sea complayneth, and sayeth: O that  
I had neuer traueled with chyldre, that  
I had neuer borne any, that I had ney-  
ther noysshed bove, nor broughte by  
doughter. As soone as Egypte percea-  
ueth it, she wyll be as sorre as Tyus it  
selfe. So ouer the sea, mourne ye that  
dwel in the Iles. Is not that the glori-  
ous cytie, which hath bene of longe an-  
tiquite: whose naties dwell ing far of,  
commende her so greatly? Who hath  
deuised suche thynges vpon Tyus the  
croune of all cyties, whose marchaun-  
tes & Captaynes were the hyghest and  
principal of the worlde? Euen the Lorde  
of hostes hath deuyled it, that he maye  
put downe al pompe, & minishe al glo-  
rye of the worlde. So thorowe thy lande.  
(O thou doughter of the sea) as men go  
ouer the water, \* and there is not a gyf-  
till moze.

**C**hus the Lorde \* that remoueth the  
kingdomes, and hath taken in hande a-  
gaynst that myghtie Canaan to rote it  
out: hath stretched out hys hande ouer  
the sea, and sayde: from hence forth  
shalt thou make no moze myrth (O thou  
doughter of Sydon:) for thou shalt be  
put downe of the Cethens. Stande  
by therefore, and go where the enemye  
wyll carpe thee, where thou shalt also  
haue no rest.

Beholde (for thyne ensample). The  
Chaldees were suche a people, that no  
manne was lyke them, for they builded  
them: he set by his castels and palaces,  
and broke them downe agayne. And  
therfore mourne (ye shippes of the sea,  
for your power shalbe throwen downe.

After that, shal the lxx. yeres of Ty-  
rus (euen as longe as their kynges life  
was) be forgotte. And after lxx. yeres,  
it shal happen to Tyus as wyth an  
harlot that playeth vpon a lute. Take  
thy lute (saye men to her) and go aboute  
the cytye, thou arte yet an vknown  
wenche, make pastyme wyth dyuerse  
balettes, wherby thou mayest come into  
acquayntaunce. Thus shal it hap-  
pen after lxx. yeres. The Lorde shal  
vysit the cytye of Tyus, and it shal  
come agayne to her marchaundysse, and  
shal occuppe wyth all the kyngedomes  
that be in the worlde. \* But all her  
occuppyng and wynnynge shal be ha-  
lowed vnto the LORDE. For then  
shal they laye by nothyng behynde  
them nor by heapes: but the marchan-  
dysse of Tyus shal belonge vnto the ci-  
tezens of the Lorde, to the feadyng and  
susteynyng of the hungry, and to the clo-  
thyng of the aged.

**The Notes.**

a. Some reade: into Tharus. He speaketh vnto  
the marchauntes of Egypt and to the marchaun-  
tes of the Iles that they shoulde get them to Thar-  
sus, because Tyus is destroyed.

b. He meaneth Tyus, which standeth in the sea.

**The. xxiiii. Chapter.**

A prophete vpon the tribulacion that shal fall  
vpon the worlde, because of synne.



**B**ehold, the Lorde shal  
wast and plage the worlde,  
he shal make the face of  
the earth desolate, and  
scatre abroad the inhabi-  
tours therof. \* Then  
shal the priest be as the people, the  
master as the seruaunt, & dame like the  
mayde the seller lyke the byer, he shal len-  
der by vsury, lyke vnto him that bor-  
roweth vpon vsury, the creditoure, as  
the detter. Yea, myserably shal the worlde  
be wasted and cleane destroyed. For  
the Lorde hath so determed in him selfe.  
The earth shalbe heuye and decay: The  
face of the earth shal perishe & fall away, the  
proude people of the worlde shal come



to naught. For the earth is corrupte of her inhabitants.

**B** For why they haue offended þ lawe, chaunged the ordynaunces, and made the euerlastyng testament of none effect. And therfore shal the curse deuoure the earthe: for they that dwell thereon haue synned, wherfore they shalbe bzent also, and those that remaine, shalbe very fewe. The swete wyne shal mourne, the grapes shalbe weake, and all that haue bene merie in hert, shal sygh. \* The myrth of tabyettes shalbe layde downe, the chere of the topyfull shal cease, and þ pleasure of lutes shal haue an ende: there shal no more wyne be droncke to myrthe, the beere shal be bytter to them that dryncke it, the wycked cyties shal be broken downe, al houses shalbe shut, that no man maye come in.

In the stretes shal there be lyft vp a crye because of wyne, all mennes chere shal banishe awaye, and all tope of the earth shal passe. Desolacyon shal remaine in the cyties, and the gates shal be smytten with wastnesse. For it shal happen vnto allandes and vnto al people,

**C** lyke as when a man smyteth downe the \* oltyes, that are left vpon the tree: or seketh after grapes; when the wyne gathering is out. And those same (that remaine) shal lyft vp their voyce, and be gladd, & shal magnifie the glorie of the Lorde, euen from the sea, & prayse the name of þ Lord God of Israell, in the valeys and flondes. We heare songes songe to the prayse of the ryghteous, from all the endes of the worlde. Therfore I must speake: O myne vnscrutefulnesse, O my pouerte. Who is me all is full of synners, whiche offende of purpose and malice. And therfore (O thou that dwellest vpon the earth) there is at hande for the, feare, pyt and snare.

**Ier. 48. 1.** \* Who so escapeth the terrible crye, shal fall into the pyt. And yf he come oute of the pyt, he shalbe taken with the snare. For the wyndowes aboue shal be opened, and the foundacyon of the earth shal moue. The earth shal geue a greate cracke, it shal haue a soore ruyne, and take an horrible fall. The earth shal stacker lyke a droncken man, and be taken awaye lyke a tente. Her myfdoes shal lye so heuy vpon her, that she must

fall, and neuer ryse vp agayne. At the same tyme shal the Lorde mustre together the hye hooft aboue, and the kynnes of the worlde vpon the earth. These shal be coupled together as persons be, and shalbe shut in one ward and punished innumerable dayes. \* The Moone and the Sonne shal be ashamed, when the Lord of hostes shal rule them at Ierusalem vpon the mounte Sion, before and wyth his excellent councell.

#### The notes

a. Priest both often signifye every man that ruleth the people, be it kynge, or prince, or other chymen officer. Ier. vi. c. And from the prophete to the priest. &c.

b. Some do vnderstande by the euerlastyng Testament, not onely that whiche was made to Abraham, Isaac and Jacob; but also the lawe of nature, whiche is written in oure hertes. Other vnderstande thereby the lawe of charitie. For that is no newe commaundement but a commaundement fed the beginning. The lawe of charitie is the lawe of the spire. Be that loueth his neygbbour hath fulfilled the lawe Rom. xiii. Gal. v.

#### The xxv. Chapter.

**I** thanksgyngs to God for his workes.



**Q** Lord, thou art my God, I wyl prayse the, & magnifie thy name: for thou bzigest maruelous thynges to passe, accordyng to thyne olde counsels, truly and steadfastly. \* Thou makest of townes, heapes of stone: and of head cyties, broken walles: The places of the wicked destroyest thou out of the citie, that they shal neuer be builded agayne. Therfore the very rude people must magnifye the, & cities of the cruel heth must feare the. For þ art þ pooze mans helpe, a strength for þ headfull in his necessitye. Thou art a defence agaynst the, uil, wether, a shadow agaynst the hete. But vnto the presumptuous, thou arte lyke a stronge whyle wynde, that casteth downe the boasting of the vngodly: thou kepest men from heate, with the shadowe of the clowdes, thou cuttest of the bzaunches of tyrauntes.

**Q** Howeuer the Lord of hostes shal once prepare \* a feast for all people vpon the hyll: A plenteous, costlye, pleasaunt \* feast, of fat and well fedde bestes, of swete and moste pure thynges. vpon the \* hyll shal be take awaye the

side bale that hangeth before the face of all the people, and the couerynge wherewith all Gentyles are couered. \* As for death, he shall bitterly consume it. \* The Lorde God shall wype away the teares from all faces, and take away the confusyon of hys people thorow the whole worlde. For the Lorde hym selfe hath sayde it.

**D** At the same tyme shall it be sayde: lo, this is oure God in whom we put oure trust, and he \* hath healed vs. Chys is the Lorde that we haue wayted for: Let vs reioyce and delite in his health. For the hande of the Lorde ceaseth vpon this hyl. But Moab shall be thershen down vnder him, like as þ straw is troden vnder fete in a dong hyl. For he shall stretch out his handes vpon him, like as a swimmer doth to swimme. And with the power of hys handes shall he cast downe hys hys pompe. As for hys stronge holdes and hys walles: he shall bowe them, caste them downe, and sell them to the grounde in to dust.

#### ¶ The Notes

a. By the feast of fat and well fedde beastes, and of swete and most pure chynges, is betokened the anger and indignacyon of God, as the scripture both often signifieth the same, vnder the name of a cuppe. zacha. xii. a. Beholde I wyl make Ierusalem a cuppe of surfeit vnto all the people that are rounde aboute her.

b. By the hyl is meant the hyl of Syon, by which is signified the churche. There wyl the Lorde iudge, and deliuer vs from all our enemies. By the bale and couerynge, vnderstande, synne, wherewith all men are founde guilty. Romano. iii. Al men haue synned. &c. From it hath the Lorde deliuered all men whiche beleue that he hath freely done it, of his only mercy for Christes sake, and not of their deservynges. Roma. iii. d

#### ¶ The. xvi. Chapter.

¶ A songe of the deliuerance of the people.

**S** Den shall thys songe be songe in the lande of Iuda. \* We haue a strong cytie, the walles and þ dynaunce shall kepe vs. \* Open the gates, that the good people maye go in, whiche laboureth for the trueth. And thou, which art the doer and hast þ matter in hande: shalt prouyde for peace, euen the peace that men hope for in the hope styll in the LORDE, for in the LORDE GOD is euerlastynge strength. \* For why, it is he, that bynnyeth lowe the hys mynded ctyezing, and casteth downe the proude cities. He ca-

steth them to the ground, yea, euen into the myre, that they maye be troden vnder the fete of the symple, & with the stepes of the poore. \* Thou (LORD) cōsidre the path of the rightuous, whether it be ryght, whether þ way of the rightuous be ryght. Therfore (LORD) we haue a respect vnto þ way of thy iudgemētes, thy name & thy remembraunce reioyse the soule. \* My soule lusteth after the al the nyght longe, and my mynde hasteth freely to the. For as soone as thy iudgemēt is knowen to the worlde, then the inhabitants of the earth letne ryghtuousnes. But the vngodly (though he haue receaued grace) yet letneth he not rightuousnesse, but in that place where he is punished, he offendeth, and feareth not the glozy of the Lorde.

Lorde, they wyl not se thyne hys hande, but they shall se it, and be confounded: when thou shalt deuoure them with the wrath of the people, and wyth the fyre of thyne enemies. But vnto vs, O Lorde, prouyde for peace: \* for thou workest in vs all our workes. O Lorde oure God, though he suche Lordes haue doynynacyon vpon vs as know not the: yet graunte, that we maye hope onely in the, and kepe thy name in remembrance.

\* The malycyous tyrantes when they dye, are nether in lyfe, nor in the resurrection, for thou bytest them, and rotest them out, and destroyest all the memoral of them. Agayne, thou increasest the people, thou shalt be praysed and magnified in all þ endes of the worlde. \* The people that seke vnto the in trouble, that same aduersite which they complayne of, is vnto them a chastening before the. Lyke as \* a wyfe with chylde (when her trauaile commeth vpon her) is ashamed, crieth, and suffreth þ paine. Euen so are we, O LORDE, in thy syght. We are wyth chylde, \* we trauaile, and beate, and with the spryte we bynnyng forth health, where thorow the earth is vnderstroyed, and the inhabitants of the worlde perishe not. \* But as for thy dead men and oures, that be departed, they are in lyfe and resurrection. They lye in the earth, they wake, and haue ioye: for thy dewe is a dewe of lyfe and lychte. But the place

Ek. ii. of



of the malicious tyrantes is fallen away. \* So go my people into thy chambers, and shut the doore to thee, & \* suffer not we the twyncklynge of an eye, tyl the wrath be ouerpaste. \* For beholde, the Lord will go out of hys habitacion, & byset the wyckednesse of them y dwell vpon earth. He will dyscouer the bloud that he hath deuoured, he shall neuer hyde theym, that he hath murdered.

## The Notes.

- a. Open the gates. *ec. Luke 13. c. viii. c.* He will letty preachers to open Christ vnto the people, for he is the doore thowme whome they must enter, *John. 1. b.*  
 b. The way of the iudgements of God, is the aspyryon and the crosse that wythdraweth vs from synne: In this do the christen reioyse. *Roma. 5. a.* We reioyse in tribulacion. *ec.*  
 c. By the dead here is vnderstand the ryghtuous as in the Apocalip. *ixiii. c.* Blessed are the dead, whiche here after dye in the Lord. They shall rise agayne to lyfe nor as y other whiche are vnyghtuous. *John. 5. Dani. xii.*

## The xxvii. Chapter.

The prophesyeth that all reaulmes shalbe destroyed about the coming of Christ.

**W**hen the Lord with his huge, great, and long sword shall \* viset Leuiathan that inuynceble serpente: euen Leuiathan that croked serpent, and shal slep y whalshye in the sea. At the same tyme shall men syng of the vyneyard of Babel. The Lord kepe it, and water it in due season. I wathe day and nyghte, that no manne breaketh into it. I beare no euyl wyl in my mynd, who wyl compell me, that I greatly forgettyng all faythfulnesse, should burne it by at once with thornes and bushes. Or who wyl enforce me to kepe or make peace: \* It wyl come to this poynte, that Jacob shalbe roted agayne, and Israel shalbe grene, & beare floures, & they shall syl the whole world with their frute. Smyteth he not hys smyter, as euell as he is smytten hymself: Destropeh he not the murderers, as he is murdered. Euery man recompenseth with the measure that he receaueth: He musteth vpon his sore wynd, as vpon the dapes of extreame heate. And therefore shall the iniquite of Jacob be thus reconyled. And so shall he take away al the frute of his synnes.

As for aulter stones, he shall make them al as stones beaten to powder: the groues and Idols shall not stand. The stronge cyties shall be desolate, and the sayre cyties shall be sette lyke a wyldernes. The catell shal fede & lye there, and the shepe shall eat it by. \* Their harvest shalbe byent, they wyues whiche were their bewty when they came forth: shall be despyled. \* For it is a people without vnderstandynge, and therefore he, that created them, shal not fauour them: and he that made them shal not be mercysfull to them. In that tyme shall the Lord shutte from the swyfte water of Euphrates, vnto the ryuer of Egypte. And there shal the chyldren be chose out one by one. Then shall the great trumpet be blowen, so that those which haue bene destroyed in the Assyrians lande, and those that be scattede abrode in Egypte: shall come and worshyp the Lord at Jerusalem, vpon the holy mount.

## The Notes.

- a. By the swerde of the Lord is vnderstand the word of God, and the sentence of the euyl lastyng iudge. With it is the deuyl and the power of Antichrist slayne.  
 b. Leuiathan becometh here the deuyl after some expositours, althow that it properly sygnifyeth a whale as is sayde *Job. xl. c.* Serpentes be also becomen the deuyl, because of their craftynesse and wylnesse. *Gene. iii. a.* The Hebrew vnderstandeth here by Serpentes myghtie kynges and myners.

## The xxviii. Chapter.

Against the pyde of Ephraim, and agaynst fals dyctes and preachers.

**W**oe to the crowne of pryde, to the \* broncke Ephraim: to the saiding floure, to the glozy of his pope, that is vpon the toppe of the plenteous balley: whiche menne be ouerladen with wyne. Beholde, \* the strength and power of the Lord shal breake into the lad on euerye syde, lyke a tempest of hayle, that beareth downe strong holdes, and lyke an horryble, myghtye & ouerflowynge water. And the proude crowne of the broncken Ephraemites, shal betreden vnder fote.

\* And as for the saydynge floure, the glozy of his pompe, which is vpon the toppe of the plenteous balley: it shal happe vnto him, as to an vntimely frute be fore y harvest come. Which as soone as it is sene, is by & by deuoured, or euer to come

come well in a mans hande.

And then shall the Lorde of hostes be a <sup>b</sup> ioyfull crowne, and a glayous garland vnto the remnant of hys people. Vnto the lowly, he shall be a spere of iudgemente, and vnto them that dyue away the enemyes frome the gates, he shall be a spere of strength. But they go wronge by the reason of wyne, they fall a stacker because of stronge drinke.

\* Yea euen the Priestes and Prophetes them selues go amysse, they are droncken wyth wyne, and weake brayned thowrow stronge dryncke. They erre in seynge, and in iudgement they fayle.

for all tables are so ful of vomyte and fylthynesse, that no place is cleane.

What is he amonge them, that canne teache, instructe or enfourme the chyl- dren, whiche are weened from sucke or taken frome the brestes: of anye other fashyon then: \* Commaunde that may be commaunded, byd that maye be bid-

den, forbydde that maye be forbydden, kepe backe that maye be kepte backe, here a lytle, there a lytle. \* And therfore the Lorde also shall speake with lispynge lippes and wyth a straunge language vnto this people, to whō he spake afore of this maner: This shall byynge rest,

ys our restefle the weery, yea this shall byynge rest. But they had no wyll to heare. And therfore the Lorde shall answer the stubbournes. (Commaund that maye be commaunded, byd that maye be bydden, forbydd that maye be forbydden, kepe backe that maye be kepte backe, here a lytle, there a lytle).

That they may go forth, fal backwarde, be byoled, smared and taken. Wherfore heare the worde of the Lorde, ye mockers y rule the Lordes people, whiche is at Jeru-

salem. For ye comferte poure selues thus: \* Tush, death & we are at a point, and as for hell, we haue made a condy-

cypion with it, that thowge there breake out any fore plage it shall not come vpon vs. for with disceate wil we escape, and with numblenes wil we defende our selues.

Therfore sayeth the LORD GOD: Beholde, \* I wyll laye a stone in Syon, a greate stone, a costly & cor-

ner stone for a sure foundacyon: & who so putteth his truste in hym, shall not be confounded. Rychuousnes wyll I

set vp agayne in the balaunce, and iud-

gement in the weightes. \* The tempest of hayle shall take awaye poure refuge, that ye haue to dyscreue wythall: and the ouerflowynge waters shall breake downe your strong holdes of dissimula-

cion. Thus the appoyntment that ye haue made wyth death, shall be done awaye: and the condycyon that ye made wyth hell, shall not stande. When the great destruction goeth thowow, it shall all to treade you. It shall take you quit awaye before it. For it shall go forth

early in the mornynge, and continue on lye that daye and that nyghte. And the very feare onely shall teache you, when ye heare it. For the bed shall be so narrow that a man can not lye vpon it: And the couerpyge to smal, that a man may not wynde him selfe therein. \* For the Lorde

shall steppe forth as he dyd vpon the mount \* Berazim, and shall take on as he dyd vpon the dale of Gibeō: that he maye byynge forth the hys deuyce, & hys straunge deuyce: and fulfyll his worke, his wonderfull worcke.

And therfore make no mockes at it, that your capti- uite increase not: for I haue hearde the Lorde of hostes saye, that there shall come a soden destructio and plage vpon the whole earth.

Take hede, and heare my voyce, pondre and mercke my wordes well. Goeth not the husbande man euer in due season earnestly to his lande: He moweth and ploweth hys grounde to sowe. And when he hath made it playne, he soweth it wyth fet-

ches or compyn. He soweth the wheate and Barly in theyr place, Milium and Rye also in theyr place. And that he maye do it ryght, his God teacheth him and sheweth hym.

For he treadeth not the fytches out with a wayne, ne- ther byyngeth he the cart here and there ouer the compyn, but he thresteth the fit-

ches oute with a staple, and the compyn with a rod. As for the wheate, he gryndeth it to make breade therof. In as muche as he can not byynge it to passe

with treadynge out. for neether the by- syng that the carte wheles make, nor his beastes can grynde it. This & such

lyke thynges come of the Lorde of hostes whiche is maruelous in counsell, and great in rightuousnes.

Isa. iii.

The



## The Notes.

a. Like after in the next Chapter. c.  
 b. Joyful crowne and glorious garmente are here taken, for triumphe, honour and reward that we loke for: which we shall vndouted receiue, by his mercy graunter in Christ.  
 c. Some reader: to whom teacheth he knowledge: whom will he cause to vnderstande his voyce: euen them that are weened from milke and taken from the breasts. For it is commonly sayed, commaunde. &c. The same vnderstande by mylke, worldly promyses & the pleasures of the worlde. And by them that are taken from the breasts, they vnderstande such as haue lette by feeding and delaying from day to daye, & that nowe saue no more, commaunde, that maye be commaunded. &c. but do streightwaie at the first call followe the Lorde, not loyng to be called the seconde tyme.  
 d. Christ is called a corner stone, because he being her mediator or middle betweene God & me. i. Timo. ii. b. couereth in hym the Jewes & the gentiles, and ioyneth them together. Ephes. ii. d.  
 e. That is, his maruelous worke that exceedeth mannes perseuerance and felyng.

## The xxxi. Chapter.

The destruction of Ierusalem. Agaynst the commaundementes of men.

**W**oe be vnto the O Ariel, thou cytie that \* David man. Take yet some yeares, and let some feastes yet passe ouer: then shall Ariel be beseged, so that he shall be heuy and sorrowful, & shall be vnto me euen as a lyon. For I wyl laye sege to thee rounde aboute, & kepe thee in with towres, a graue by dykes agaynst thee. And thou shalt be brought low, and speake out of the earth, and thy wordes shall go humbly out of the ground. Thy voyce shall come out of the earthe, lyke the voyce of a wyche, and thy talkyng shall groane out of the myre. For the multitude of thyne<sup>a</sup> enemyes shall be like meal dust. <sup>b</sup> And the nobre of Tyrauntes shall be as the \* dust that the winde taketh awayne sodenlye. Thou shalt be byspered of the Lorde of hostes with thondre, earthquake, and with a great cracke, with the whyle winde, tempest, and with the flambe of a consumyng fyre. But nowe the multitude of all the people, that wente oute agaynst Ariel: the whole hooste, the stronge holdes, and sege: is lyke a \* dreame which appeareth in nyght. It is lyke as when <sup>c</sup> an hungry man dreameth that he is eatinge, and when he awaketh, he hath nothinge: lyke as when a thyrstye man dreameth that he is drynckynge, and when he awaketh, he is saynte, and his

soule vnpatient.

So is the multitude of all people that mustre them selues agaynst the hill of Sion. But ye shall be at youre wyttes ende, ye shall be abashed: ye shall stacke, and reke to and fro. <sup>c</sup> Ye shall be dryncken, but not of wyne. Ye shall fall, but not thowowe drynckenes: for the Lorde shall geue you an harde slepyng spete, and holde downe youre eyes: namelye youre Prophetes and heades whyche shoulde se, them shall be coner. \* And al visions shall be vnto you, as the wordes that stande in a sealed lettre, when one offereth it to a man that is learned, and sayeth: reade vs this lettre. Then he answereth: I can not reade it, for it is shut. But if it be geuen to one that is not learned, or sayd vnto him: reade this lettre: Then sayeth he: I can not reade.

Therefore thus sayeth the Lorde: for \* so muche as this people draweth nymme with their mouth, and prayseth me hyghly in their lypes (where as they hert neuertheles is farre frome, and the feare whiche they owe vnto me, & turne they to mennes lawes and doctrynes) therefore wyl I also shewe vnto this people a maruelous, terrible, and great thing. (Namely this: \*) I wyl destroy the wysedome of their wise, and the vnderstandyng of their learned men shall perishe. Woe be vnto them that seke so depe, to hyde theyr ymagynacion before the Lorde, which reherse their counsels in the darknes, and say: \* who seyth vs, or who knoweth vs? Which ymagynacyon of yours is euen as when the potters clay taketh aduysment, as though the worke myght saue to the workmanster: make me not, or as when an erthen vessel sayeth of the potter: he vnderstandeth not. <sup>d</sup> Se ye not that it is harde by, that Libanus shall be turned into Charimel, and that Charimel shall be taken as a wodde: Then shall deafe men vnderstand the wordes of the boke, and the eyes of the blynde shall see without any cloude or darknesse. The oppressed shall hold a mery feast in the Lorde, & the poore people shall resoyse in the holy one of Israel.

Then shall the furpous people cease, and the mockers shall be putte away, and all they that do wronge shall be plucked

tion of Jerusalem went into Egypt.



**W**he to those chynking chil-  
dren (saith the Lord) \* which  
seke counsell, but not at me:  
which take a webbe in hand,  
but not after my wyll: that they maye  
heape one tyme vpon another. They go  
downe into Egypt, and aske me no coun-  
sell, to seke helpe at the power of Pha-  
rao, and comforte in the shadowe of the  
Egyptians. But Pharaos helpe shall  
be your confusyon, and the comforte in  
the Egyptians shadowe shall be your  
owne shame. Your rulers haue bene at  
zion, & your messengers came vnto Ba-  
nes. But ye shall all be ashamed of the  
people that maye not helpe you, whiche  
shall not bringe you strengthe or com-  
fort, but shame and confusyon.

**Y**our heastes haue borne burthens  
vpon theyr backs toward the South,  
thozow the way that is ful of payrl and  
trouble, because of the Lyon & Lyons, of  
the Cockatrice and Butyuge dragon.  
Yea, the Mules bare your substance,  
and the Camels broughte your trea-  
sure vpon theyr crooked backs, vnto a  
people that can not helpe you.

For the Egyptians helpe shall be but  
bayne and losse. Therfore I tolde you  
also that your pryde shoulde haue an  
ende. \* Wherefore go hence and wyte  
theym this in theyr tables, and note it  
in a booke: that it may remayne by their  
posterite, & be spyll kept. For it is an ob-  
scynate people; \* unfaithful chyldre, chil-  
dren & wyl not heare the law of y Lord.

They dare saue to the Prophetes:  
\* Intromytte your selues wyth no  
thyng, and vnto Sophysayers: tell vs  
of nothyng for to come, but speake fied-  
ly wordes vnto vs, and preach vs false  
thynges. Creade out of the waye, go  
oute of the path, turne the holpe one of  
Israell from vs. Therfore thus saith  
the holpe one of Israell: In as muche  
as ye haue caste of your bewtpe, and  
comforted your selues wyth power and  
nymbleness, and put your confydence  
therin: therfore shall ye haue this mys-  
chpese agayne for your destructyon and  
fall, lyke as an hye wall, that falleth be-  
cause of some rift (or blos) whose brea-  
king commeth suddenly.

Ab. liii.

And

Esa. viii.

Eccle. 29  
4. 18. 18. 18  
Ier. 27. 18

Esa. viii.

Esa. viii.

Ier. 29. 18  
Ier. 29. 18

Ab. liii.

plucked out, \* suche as labour to draw  
men vnto synne: and that disceigne him:  
which reproueth them in the gate, and  
suche as turne good performes to va-  
inte. And therfore the Lord seuen the  
defender of Abraham) sayeth thus vnto  
the house of Jacob: \* I will not  
Jacob be ashamed, nor his face confon-  
ded, when he seeth among his chyldren  
(whom my handes haue made) such as  
halowe my name amonge theym: that  
they maye sanctifie the holy one of Ja-  
cob, and feare the God of Israell: and  
that they whiche afore tyme were of an  
erroneous spere, haue now vnderstan-  
dyng, and that suche as before coulde  
not speake, are nowe learned in my  
law.

## The Notes.

a. Shall be the meadow: that is, shall be so many  
and as unable to be vnderd as meadow.  
b. And the number of spaires shall be, as who  
shall say: the most heauy and cruell cncypes  
that will be vpon you in a moment and suddenly,  
wythout and that quickly be overcome of y Lord,  
as the dust is scattered wylth the wynde: as it  
happened vnto Sennacherib: yet, that it not be so  
ther, but as I will nowe shewe the: thou shalt  
be byspered and paynted of the Lord, such as  
wherall thynges are made for feare of the Lord,  
whiche no man can eschue: and as when the earth  
quake maketh all that vnder it to tremble: and  
feartull founde: a storme and tempest shall  
blow vnto the, and with the flame of fyre shalt  
thou be deuoured.

c. That is, ye shall be drunken that ye shall not  
were what to do, ye shall be so cleane bespente of  
counsell, nor of wyse that ye shall dryncke, for ye  
shall suffer extreme thyng, and the wyne of ec-  
stasyan and myrth shall ye not tast of. Ye shall  
be, as fall as ye go, ye shall be remagates for the  
confusyon, feare, hate and persecution of al men:  
not for drunkennes or dronge dryncke, which ye  
shall want. Some cpyoude this sentence of the  
that be drunken in hypocrisie and dysymula-  
cyon: and of them that be full of the ryghtuous-  
nes of theyr owne workes.

d. As though he shoulde say: It is not longe to  
that goodly reces which are signified by Lyba-  
nus, shall be turned into playne felbes: And that  
the playne felbes (whiche are signified by Char-  
nell) shall become rough and full of bushes. The  
tyme that Christ shoulde come is the short tyme  
that he meaneth, whiche the scripiture doeth of-  
fer a short tyme. Then shall the vifruitful, rough  
and wobbey heathenness (which is vnderstande by  
Lybanus) be turned vnto the religion of Chris-  
tes congregacion or church, and vnto the trewe  
seruice of the trewe God (which is vnderstande  
by Charnell) that fructfull and wel spyled felbe.

e. That is, them whiche geue iudgement, and se  
that every man haue ryght. Ruth. liii. a

## The xxx. Chapter.

f. I will agayne them that forsake the counsell of  
God, and lyke vnto the counsell of men. We there-  
fore shew the reb of the people, which after the destruc-



# Israel.

# The Prophecie.

Col. ii. b

\* And your destruction shall be like as an earthen pot, which breaketh no man touchinge it, yea, and breaketh so sore, that a man shall not finde a sheuer of it to fetche fyre in, or to take water withal out of the pyt. for the Lorde God, euen the holy one of Israell hath promised thus: \* wyth syl spytting and rest shall ye be healed, in quietnes and hope shall your strength lye. Not wythstandynge ye regarde it not, but ye wyl saye: No, for thus are we constrained to lie vpon horses. And therfore shall ye lie, we muste ryde vpon swyfte beastes, and therfore your persecutours shall yet be swyfter. \* A thousande of you shall lie for one, or at the most for foure, which do but onely geue you euil wordes: but tyll ye be desolate, as a shippe mast vpon an hye mountayne, and as a beaken vpon an hyl.

Jer. 14. c.  
par. 31. c.

Jer. 16. a.  
Jer. 22. c.

Rom. 11. a.

\* Yet standeth the Lorde waytynge, that he may haue mercy vpon you, and lyfteth hym selfe vp, that he maye receaue you to grace. for the Lorde God is ryghtuous. Happye are al they that waite for hym. for thus (O thou people of Spon, and ye Cytyzens of Ierusalem) shall ye neuer be in heynesse, for doubtlesse he wyl haue mercy vpon thee. As soone as he heareth the voyce of thy crye, he wyl helpe thee. The Lorde geueth you the bread of aduersyte, and the water of trouble. But thyne instructer sayeth not farre frome thee, yf thyne eyes loke vnto thyne instructer, and thyne eares harken to hys worde, that cryeth after the, and sayth: \* this is the way, go thys, and turne hether to the ryght hande nor to the lefte.

Deut. 10. a.

Moreouer, yf ye destroye the syluer workes of your ydoles, and caste away the golden coapes that ye deckte them wythall (as sylthynes) and saye get you hence: Then wyl he geue rayne to the seede that ye shall sowe in the earth, and geue you breade of the encrease of the earth, so that all shall be plentuous and abundaunt. \* Thy catell also shall he fede in the brode meddowes, yea thyne oxen and Mules that tyll the grounde, shall eat good fodder, which purged with the sanne. Goodbye ryuers shall flowe oute of all hys mountaynes and hilles. \* In the day of the greate slaugh

Pla. 36. b.

1. pet. 3. b.

ter when the towres shall fall, the moun shall shyne as the sunne, and the folow shall shyne shalbee sevenfold, and haue as muche shyne, as in seven dayes he lyde.

In that daye shall the Lorde wynde by the brosed fores of hys people, and heale theyr woundes. Beholde the glorye of the Lorde shall come from farre, hys face shall burne, that no man shall be able to abyde it, hys lips shall wagge for verbe indignacion, and hys tonge shalbee as a consuming fyre. hys breathe lyke a behemonta fonde of water, which goeth vp to the throte. That he maye take awaye the people, which haue turned them selues into vanite, and the byble of erroure, that lyeth in other folkes chames.

But ye shall syng, as the ble is in the night of the holpe solemnitye. Ye shall reioyce from your hearte, as they that come with the pyre, when they go vnto the mount of the Lorde, vnto the rocke of Israell. The Lorde also shall set by power of his voyce, and declare his terrible arme, with his angry countenance, yea and the flame of the consuming fyre, with earthquake, tempest of wynde, and hyle stones. Then shall the \* Affirians feare also, because of the voyce of the Lorde, which shall smyte him with the rodde. And the same rodde which the Lorde wyl sende vpon him, shall moue the whole foundacyon: with trompet, with noyse of warre and batell to destroye. \* for he hath prepared the fyre of payne from the begynnyng, yea euen for kynge also. Thys hath he made depe and wyde, the noysshynge therof is fyre and wodde innumerable, which y breathe of the Lord kyndleth, as it were a matche of byrmestone.

## The notes.

a. The breade of aduersyte and y water of trouble, do signifye a lyfe full of aduersyte & trouble. Ezech. 11. b.

## The .xxxi. Chapter

The curseth them that forsake God, and seke for the helpe of men.



Ye be vnto the that go downe in to Egypte for helpe, & trust in horses, and comforte them selues in charettes, because they be manye, and in horse men because

canſe they bee luſtye and ſtrong. But they regarded not the holy one of Iſrael, and they aſke no queſtion at the Lorde. Where as he neuertheles plageth the wicked, and yet goeth not from his worde, when he ſteppeth forth, and taketh þ victoꝝ againſt the houſe hold of the ſtrawd, & agaynſt the helpe of euell doers. Nowe the Egyptians are men, and not God, and their hozes fleſh and not ſpīte. And as ſoone as the Lorde ſtretcheth oute his hande, then ſhall the helper fall, and he that ſhoulde haue bene helped, and ſhall altogether be deſtroyed. For thus hathe the Lorde ſpoken vnto me: \* Lyke as the lyon oz elyons whelp toaꝛeth vpon the praye that he hath gotten, and is not afrayed though the multitude of the ſhepardes cry oute vpon hym, neyther abaſhed for all the heape of them: So ſhall the Lorde of hoſtes come downe from the mount of Syon, and defende hys hyll. Lyke as byꝛdes ſotte aboute theyꝝ neſtes \* ſo ſhall the Lorde of hoſtes kepe, ſaue, defende and deliuer Ieruſalem. Therefoꝛe, O ye chyldꝛen of Iſrael, turne agayne, lyke as ye haue exceded in your goynge backe. \* For in that daye euery man ſhall caſte oute his Idols of ſiluer and golde, whiche ye haue made with pouerſynfull handes. \* Affur alſo ſhall bee ſlayne with the ſwerde, not with a mans ſwerd. A ſwerd ſhall deuoure him, but not a mans ſwerd. And he ſhall ſle to the ſlaughter, and his ſeruautes ſhall be taken pꝛſoners. He ſhall go for feare to his ſtrong holdes, and his pꝛinces ſhall ſle frome hys badg. This hathe the Lorde ſpoken, whoſe lyght burneth in Syon, and his ſpye in Ieruſalem.

## The notes.

a. Affur ſhall be ſlayne with the ſwerde. &c.  
The pꝛophete ſhoulde here ſeme to pꝛophete of the greare deſtꝛuccion that happened vnto Sennacherib. ii. ſaral. xxii. e. and Eſay. xxxvii. g. whiche was done by the ſwerde of the aungell, not by the ſwerde of manne, as ye may there ſe. Sennacherib was the kynge of Affiria, and therefoꝛe the deſtꝛuccion of the Affyrians, whiche happened vnder hym, ſygnified by thys worde Affur. Some ( becauſe the pꝛophete a lytle before in the ſame moneth the people to forſake Idoles) expounde it thus. Not by our Idoles, not by our ſtrength, not by mannes helpe (whiche all maye be called the ſwerde of man) ſhall ouerſpīte all enenye whiche is ſignified by Affur pꝛeſent by the power of god, and the myſtable ſtrength

that cannot be ſene: in which the Aungell ſawe, Eſay. xlv. thouſand in one nyght. Eſay. xxxvii. g.

## The. xxxii. Chapter.

The condicions of good rulers and Officers.

**H**olde, the kynge ſhall gouerne after the rule of rightuouſnes, and the pꝛinces ſhall rule accordyng to the balaunce of equite. He ſhall be vnto meinne, as a defence for the wynde, and as a refuge for the tempeſt, like as a riuier of water in a thurſty place, and the ſhadowe of a greate rocke in a drye lande. The eyes of the ſeing ſhall not be dꝛimne, and the eares of them that heare, ſhall take dilygent hede. The hearte of the kniſſe, ſhall attayne to knowledge, and the vnparfyt tynge ſhall ſpeake playnelye and diſtinctlye. Then ſhall the nygarde be no moꝛe called gentle, nor the churle lyberall. But the churle ſhall be churlelye mynded, & his hert ſhall worke euyl, and playe the ſpocryte, and imagyn abhominacyons agaynſt God, to make the hungry leane, and to wythholde dꝛynke from þ thurſtye. Theſe are the perelous weapons of the couetous, theſe be his ſhamefull counceils: that he maye begyle the poze with diſceatfull workes, yea euen there as he ſhoulde geue ſentence wyth the poze. \* But the lyberall perſon ymagineth honeſt thynges, and cometh vp wyth honeſty.

**U**p (ye ryche & ydle cyties,) harkē vnto my voyce. Ye careleſſe cyties, marke my wordes. After yeaꝛes and daies ſhall ye be brought in feare, O ye careleſſe cyties. For harueſt ſhall be out, & þ grape gatherynge ſhall not come. O ye richyde cyties, ye that feare no peryl, ye ſhall be abaſhed and remoued: when ye ſe the barrenneſſe, the nakedneſſe and prepaꝛynge to warre. Ye ſhall knocke vpon your bꝛeſtes, becauſe of the pleaſaunt felde, and becauſe of the frutefull bynyarde. My peoples felde ſhall bynge thornes and thꝛyſtels, for in euery houſe is volupꝛuouſneſſe: & in the cyties: wylfulneſſe. The palaces alſo ſhall be broke, and the greatye occupied cyties deſolate. The towꝛes and bulwarkes ſhall become dennes for euermoze, the pleaſure of Idoles ſhall be turned to paſture



for thepe: vnto the tyme that the sperte  
be powzed vpon vs from aboue.

Then shall the wyldernes be a frute-  
ful felde, and the plenteous felde shall be  
reckened for a wodde. Then shall equite  
dwell in the deserte, & ryghtuousnes in  
a frutefull lande. \* And the rewarde of  
ryghtuousnesse shall be peace, and hit  
frute rest and quietnesse for euer. \* And  
my people shall dwell in the ynnies of  
peace, in my tabernacle and pleasure  
where there is ynough in them all. And  
when the hable falleth, it shall fall in the  
wodde and in the cytie. O howe happye  
shal ye be, when ye shal safely sowe your  
seede besyde all waters and dryue thy-  
ther the fete of your oxe and asses.

The xxxiii. Chapter.

Thermyng agaynst the Assyrians. A description of  
them that shall see the Lorde.

Herfore wo be vnto the (Rob-  
ber) shalt not thou be robbed al-  
so: and vnto the that latest wait,  
as who saye there shoulde no wayte be  
laped for the: wo vnto the which doest  
hurte, \* euen so shalt thou be hurt also.  
And as thou layest wayte, so shalt waite  
be laped for the also.

Lorde be merciful vnto vs, we wait  
for the. Thyne armie is at a poynt to vi-  
set vs, \* but be thou our health in tyme  
of trouble. Graunt that the people may  
ste at the anger of thy voyce, and that at  
thyne vpslandyng the Gentyls may be  
scattered abroad, and that a theyr spoyle  
maye be gathered, as the greshoppers  
are comenlye gathered together in to  
the pyt. Stande vp Lorde, thou that  
dwellest on hye: Let Sion be filled with  
equite & ryghtuousnesse. Let truth and  
faithfulnes be i hit tyme: power, health,  
wydd, knowledge & feare of God are  
hit treasure. Behold, their aungels cry  
without, the messangers of peace wepe  
bitterlye. The strekes are waste, there  
walketh no man therein, the appoynte-  
ment is broken, the cities are despyed,  
they are not regarded, & desolate earth  
is in heynnes. Libanus taketh it but  
for a spoyle, that it is betwen downe: Sa-  
ron is lyke a wyldernes: Safair & Char-  
mel are turned vpsyde downe. And ther-  
fore sayeth the Lorde. I will vp, now  
wil I get vp, now wil I arise. \* Ye shal  
conquer stubble, & beare straw, & your

sperte shal be the fyre, & it may consume  
you: and the people shal be burnt lyke  
lyme, & as thornes burge that are hewen  
of, and caste in the fyre.

Howe hearken to, ye that are fatte of  
howe I do with them, and consydre my  
gloze, ye that be at hande. The syn-  
ners at Sion are afrayd a sodane fear-  
fulness is come vpon the pproctres.  
What is he amonge vs (saye they) that  
will dwell by that consumynge fyre,  
whiche of vs maye abyde that euery-  
synge heate \* He that leapech a godlye  
lyfe (saye I) and speaketh the trauerses  
He that abhorreth to do violence and  
dysceate: he that kepeth his hands that  
he touche no rewarde: whiche stoppeth  
his eares, that he heare no counsell a-  
gainste the innocente: whiche holdeth  
downe his eyes, that he se no euill. He  
it is, that shall dwell on hye whose sau-  
garde shal be in the true rocke, to hym  
shal be geuen the righte true meate and  
drinke. Hys eyes shall see the kinge in  
his gloze: and in the wyde world, and  
his herte shal delpt in the feare of God.  
\* What shall then become of the scribe  
of the Senatour: what of him that tea-  
cheth chylzen. There shalt thou not  
se a people of a straunge tynge: to haue  
so diffused a language, that it maye not  
be vnderstande: neyther so straunge a  
speache but it shal be preceaued.

There shal Sion be sene, the heade  
cittie of our solempne feastes. There shal  
thyne eyes se Ierusalem that glorious  
habitacon: the \* tabernacle that neuer  
shal remoue, whose nayles shall neuer  
be taken out wold without ende, whose  
coardes euerychone shall neuer cor-  
rupte: for the glorious dwelle of the  
Lorde shall there be presente amonge  
vs. In that place, where sayre broade  
ryuers and streames are, shall neyther  
Calcy row, nor great shyp cattle. For the  
Lorde shal be oure capteyne, the \* Lorde  
shal be oure lawe geuer. The Lord shal  
be oure kynge, and he hym selfe shal be  
oure Sauoure. There are the coardes  
so layde abroade, that they can not be  
better: The masse set vp of such a fa-  
shyon, that no hammet nor sawe hangeth  
thero: but there is dealed great spoyle,  
yea lame menne runne after the praye.  
There lyeth no man that sayeth: I am  
lyche

ma. v. a.

xxiii. c.

ent. 24. b.  
eo xxi. b.  
api. vii. f.  
Dat. vii. a

Cal. ix. b.

B

Jer. v. c.

C

Cal. xiii.  
and 34.

Cal. i.

B

Deut. 34.

Jer. iii.

pyche, but all euell is taken awaye from  
the people that dwell there.

**The notes.**

a. The breade of aduersitye and of the water of  
trouble, do signyfy a lyfe full of aduersitie and  
trouble Ezech. liii. d.

b. By the conceauynge is vnderstand the thought  
and ymagination, and by the bearynge or byn-  
gynge forthe the worke. The Amirians tho-  
ught to take the cytye of Ierusalem, but they  
thought was in vayne, and they worke of none  
effecte. Whereupon they are counted to conceaue  
suble and bynynge forth strawe.

c. Your spirit. &c. That is, your proude thought-  
es and Imaginations shalbe the very fyre that  
shall deuoure you: and the cause wherefore the  
Lorde shal sende out his aungell to destroy you.

**The xxxiii. Chapter.**

The laste destruction of the Synagoge, in which the  
kyngdome and pryncethode of that people was transla-  
ted to the churche and congregacion of Chyrche.

**C**ome ye Heathen and heare,  
take hede ye people. Harken y  
earthe and al that is therein:  
thou rounde compasse and all  
that groweth there vpon, for the Lorde  
is angrye with all people, and his dis-  
pleasure is kindled against all the mul-  
titude of them, to curse them, and to sle  
ye them. So that their flaine shalbe cast  
oute, and their bodyes stycke: that e-  
uen the very hilles shalbe wet with the  
bloude of them. \* Al the starres of hea-  
uen shalbe consumed, & the heauen shall  
folde together like a rol, and al the star-  
res thereof shal fall, lyke as the leaues  
fall from the bynes and sygetrees. For  
my swerde (saith he) shalbee bathed in  
heauen, & shal immediatly come downe  
vpon Idumea, & vpon y people which I  
haue cursed for my vengeance.

And the Lordes swerde shalbee full  
of bloude, and be rusty with the farnesse  
and bloude of lambes and gootes. with  
the farnesse of the kyndneys of wethers.  
For the Lorde shal kyll a greate offring  
in Boltra, and in the lande of Idumea.  
There shall the Anticoznes falle with  
the Bulles, (that is with the gyauntes)  
& their land shalbe washed with bloud,  
and their grounde corrupte with fat-  
nesse. \* Unto the also (O Syon) shall  
come the daye of the vengeance of  
God, and the peare when thynne owne  
Judgements shalbee recompensed.  
Thy cloudes shalbee turned to pytche,

and thynne earth to brimstone, and there  
with shall the lande be kyndled, so that  
it shall not be quenched daye nor night:  
But smoke euer more, and so forth to lie  
wast. And no mā shal go thorow thy land  
for euer: \* But Pellicanes, Storkes,  
great Oules, and Rauens shal haue it  
in possession, and dwell therein.

For God shall sprede oute the lyne  
of desolacyon vpon it, and wepe it with  
the stones of emptynes. When kinges  
are called vpon, there shalbe none, and  
all prynces shalbe awaye. Thornes shal  
growe in theyr palaces, nettelles and  
thystles in their strong holdes, that the  
dragons may haue theyr pleasure ther-  
in, and y they may be a court for Estrin-  
ches. Ther shal straunge visures & mo-  
struous beastes mete one another, & the  
wilde kepe company together. \* There  
shal y Lamial lye, & haue her lodginge.  
There shal the hedghoge builde, digge,  
be there at home, and bynynge forthe his  
young ones. There shal the kytes come  
together, ech one to his lyke.

\* Seke thorow the scripture of the  
Lorde and rede it. \* There shall none of  
these thynges be lefte oute, there shall  
not one (nor suche lyke) fayle. For what  
his mouthe commaundeth, that same  
dothe his spirit gather together (or ful-  
fylleth.) Upon whomsoever the lot fal-  
leth, or to whome he dealeth it with the  
lyne: those shal possesse the enheritaunce  
from generacyon to generacyon, and  
dwell therein.

**The xxxv. Chapter.**

Of the tyme and kyngdome of Chyrche.

**I**n the a deserte and wil-  
dernes shall reioyce, the  
wast ground shalbe glad,  
and flourish as the lyllye.  
She shall flourish plea-  
sauntlye and be ioyfull,  
and euer be geuyng of thanckes more &  
more. For the glozpe of Libanus, the  
bewtpe of Charmell and Saron shalbe  
geuen her. These shal know the honour  
of the Lorde, and the maiestie of oure  
God. \* And therfore strengthen the  
weake handes, and comforte the feble  
knees.

Saye vnto them that are of a fear-  
full heart: \* Be of good chere, & feare  
not.



# The Prophecye.

not. Beholde your God cometh, to take vengeance, and to rewarde, God cometh his owne selfe, and wyl deliuer you. \* Then shall the eyes of the blynde be lychtened, and the eares of the deafe opened. Then shall the lame man leape as an herte, \* and the domine mans tounge shall geue thanks.

\* In the wyldernes also there shall welles spring, and foudes of water in the deserte. The drye grounde shall turne to ryuers, and the thursty to springes of water. Where as dragons dwelt afore, there shall growe swete floures and grene rushes. There shall be fowles and comen stretes, thys shall be called the holpe waye. No uncleane person shall goo thorowe it, for the Lorde him selfe shall go with them that waye, and the ignoraunt shall not erre: There shall be no lpon, and no rauynge beaste shall come therein, nor be there, but men shall go there fre and safe. \* And the redeemed of the Lorde shall conuerte, and come to Syon with thankesgeyunge. \* Everlastinge ioye shall they haue, pleasure and gladnesse shall be among them. And as for all sorowe and heupnes, it shall banyshe a waye.

## The notes.

a. By the deserte and wyldernes is signified the countrey of the Heathen, whiche were without grace, and without the fruite of good and be-  
trouthe lpyunge. psalme. cxi. d. It is a borrowd speech taken of the roughnes and unfruitfulness of the wyldernes.

b. By this leape is vnderstande the reioysing, chearefulness: and quychnes of the spirit. Cant. ii. b. is there a lyke thing, of the spouse that cometh hoppinge vpon the mountaynes. Where he here sayeth, the blynde shall see, the deafe heare, &c. He prophesyeth a manifest signe of the coming of Christ & of the calling of Gentyles and Heathen, and of the kyngdome of God in the saythfull. A mannynde was deafe to heare the heauenly doctrine of God, come to prayse him, came to mynystre vnto his neyghbours, and to preach the gospel. &c. These thinges Christ hath heald with his comynge.

c. The way of the sayntes and saythfull is here called the holpe waye.

## The xxxvi. Chapter.

Jerusalem is assiged by Sennacherib, in the tyme of kynge Hezekiah.

**I**n the xlii. yere of kynge Hezekiah, came Sennacherib kynge of the Assyrians downe, to laye sege vnto al þe stronge cyties of Iuda. \* And the kynge of the Assyrians sent Rabshakeh, from Lachis

towarde Jerusalem, agaynst kynge Hezekiah, wth a greuous hoste, whiche set him by the condyte of the ouerpole, in the way that goeth thorow þe fullers land. And so there came forth vnto him Eliakim Hezekiahs sonne the chiefe, \* Sobna the scribe, and Ioah Asaphs sonne the secretary.

And Rabshakeh sayde vnto them: Tell Hezekiah, that the greates kynge of Assyria sayeth thus vnto hym: What presumption is this, that thou trustest vnto: Thou thynckest (peradventure) that thou hast counsell & power ynough to mayntene thys warre: or elles wher to trustest thou, that thou castest thy self of fro me, \* lo, thou puttest thy trust in a broken stafe of rede (I meane Egypte) whiche he that leaneth vpon, it goeth in to his hand and mutteth hym thorowe. Euen so is Pharaos the kynge of Egypte, vnto all them that truste in him. But yf thou wouldest saye to me: we truste in the Lord our God: A goodlye God in dede: whose hye places and altars Hezekiah toke downe, and commaunded Iuda and Jerusalem, to worshyppe onelye befoze the alter. Abode the, thou hast made a condicion w my lord the kynge of the Assyrians, that he shoulde geue the two thousand hoyses: art þe able to set men ther by? Seynge now that I canst not resist þe power of þe smallest prince, þe my Lord hath, howe darrest I truste in the charettes & horsemen of Egypt: Moreover, thinkest thou I am come downe hither, to destroye this land without the Lordes wil? The Lord sayd vnto me, goo downe into the land, that thou mayest destroy it.

Then sayde Eliakim, Sobna and Ioah vnto Rabshakeh: Speake to vs thy seruantes (we pray the) in the Assyrians language, for we vnderstande it wel: And speake not to vs in the Jewes tonge, lest the folcke heare, which lyeth vpon the wall. Then answered Rabshakeh: Thyncke ye, that the kynge sente me to speake this only vnto you: hath he not sente me to them also, that lye vpon the wall: that they be not compelled to eate theyr owne donge, and dryncke theiur owne stalle with you?

And Rabshakeh shode styffe, & cryed with a loude voyce in the Jewes tonge, and

Math. xli. a  
mb. xv. c.  
lac. vii. c.

Gal. vii. a.

ay. xli. c.  
mb. xlii. c.  
mb. xlii. a

1 Peter. i. c.

1 Pe. xli. a.

1. reg. x. c.

1. reg. x. c.  
ay. vii. a.  
ay. vii. b. a.  
ay. vii. c. a.

and sayde: Nowe take hede, howe the great king of the Assyrians geueth you warnyng. Thus sayeth the kinge: Let not Hezekiah disceaue you, for he shall not be able to delpuey you. Moreouer lette not Hezekiah comferte you in the Lorde, when he sayeth: The Lord with out doute shall defende vs, and shal not geue ouer this cytpe into the handes of the kynge of the Assyrians, beleue hym not. But thus sayeth the kynge of Assyria: opteyne my fauoure, enclyne to me: so maye euery man enioye his bynepardes and sygetrees, and drynke the water of his sesterne: vnto the tyme that I come my selfe, and byynge you into a lande that is lyke your owne: wherein is wheate and wyne, which is both sowne with seede, & planted w bynepardes.

Let not Hezekiah disceaue you, whē he sayeth vnto you: the Lorde shall delpuey vs.

\* Hight the Goddesses of the Gentiles kepe euery mannes lande, frome the power of the kynge of the Assyrians: where is the God of Beinath and Arphad: where is the God of Sepharuaim: And who was able to defend Samaria out of my hande: Or which of all the Goddesses of the landes, hath delpueyed their countre out of my power, so ſ the Lorde shoulde delpuey Ierusalem fro my hād: vnto thys Hezekiahs messengers helde theyr tonges, and answered not one worde: for the king had charged them, that they shoulde geue him none answer. So came Eliakim Hezekiahs sonne the presidente, Sobna the scribe, and Ioah Alaphs sonne the Secretary, vnto Hezekiah with rent clothes, & told him þ wordes of Rabshakeh.

**C** The. xxxvii. Chapter.

Hezekiah humbleth him selfe before the Lorde. The sermye of Beinnaherib is Rayne of the Angel of the Lorde: and he him selfe is kyllid of his owne sonnes.

**W**hen Hezekiah hearde that, he rent his clothes, & put on a sacke clothe, and wente into the temple of the Lorde. But he sent Eliakim the presidente, Sobna the scribe, with the eldest preestes clothed in sacke, vnto the Prophet Elay the sonne of Amoz, and they sayde vnto hym: Thus sayeth Hezekiah: Thys is the day of trouble, of plage & of wrathe:

lyke as when a chylde commeth to the byrthe, but the woman hathe no power to byynge it forth. The Lorde thy God (no doute) hathe well consydered the wordes of Rabshakeh, whome hys lorde the kynge of the Assyrians hath sente, to despye and blaspheme the lpyunge God: with such wordes as the Lord thy God hath hearde right well. And therefore lyfte vp thy prayer for the remenaunte that yet are lefte. So the seruantes of kinge Hezekiah came to Elay.

And Elay gaue them this aunswere: Saye thus vnto your lord: thus sayeth the Lorde: Be not afrayed of the wordes that thou haste hearde, wherewith the kinge of the Assyrians seruantes haue blasphemied me. Beholde, I wyll cause a wynde go ouer him, as soone as he heareth it he shal go agayne into his countre, there wyl I destroye him with the swerde. Now when Rabshakeh returned, he founde the kynge of Assyria layinge sege to Lobnah, for he had vnderstande, that he was departed frome Lachis. for there came a rumoure, that Tharhakab kynge of Ethiopia was come forth to watre agaynst him.

And when the kynge of Assyria heard that, he sente other messengers to king Hezekiah with this commaundement: Saye thus to Hezekiah kynge of Iuda: Let not thy God disceaue the, in whome thou hopest, and sayest: Ierusalem shall not be geuen into the handes of the kynge of Assyria. for thou knowest well how the kynges of Assyria haue handled all the landes that they haue subuerted, and hopest thou to escape? were the people of the Gentylls (whom my progenytours conquered) deliuered at anye time thorow the goddesses? As namelye, \* Cozan, Haran, Receph, and the chyldren of Eden, which dwell at Chailat. where is the kynge of Hemah, & the kynge of Arphad, and the kynge of the cytie Sepharuaim, Ena and Auar. Nowe when Hezekiah had receaued the letter of the messengers, and read it, he went vp into the house of the Lord, and opened the lettre before the Lorde. And Hezekiah prayed before the Lorde on this manner: O Lorde of hostes, thou God of Israell, whiche dwellest vpon

Cheru,



**Ezr. xlv. c.** \* Cherubim. Thou arte the God, that onely is God of all the kyngdomes of the worlde, for thou onely hast created heauen and earth. \* Enclyne thine eare **Gen. i. a.** **Lor. ii. c.** Lorde and consyde, open thine eyes, O Lorde, and se, and ponde all the wordes of Sennaherib, whiche hathe sente his embassage to blasphemie the liuing God. It is true, O Lorde, that the

**D** kynges of Assyria haue conquered all kyngdomes and landes, and caste theyr goddes in the fyre. Notwithstandinge those were no goddes, but the workes of mens handes, of wod or stone, therfore haue they destroyed them. Deliuert vs then, O Lorde oure God, from the handes of Sennaherib, that all kyngdomes of the earthe maye knowe, that thou onely arte the Lorde. Then saye the sonne of Amoz sente vnto Hezekiah, sayinge: Thus sayeth the Lorde God of Israel: where as thou haste made thy prayer vnto me, as touchynge Sennaherib, this is the aunswere, that the Lorde hathe geuen concernynge hym: Despyed arte thou, and mocked, a daughter of Syon, he hathe shaken his head at the, O daughter of Jerusalem.

**Isa. li. b.**  
**Isa. xlv. b.**  
**Isa. xlv. c.**

But thou Sennaherib, \* whome haste thou despyed & blasphemed? And against whome hast thou lysted by thy voyce, & exalted thy proude lokes: euen againste the holy one of Israel. Thou with thy seruauntes hast blasphemed the Lord, and thus holdest thou of thy selfe: I couer the hye mountaynes, and sydes of Libanus with my horsemen. And there will I cut downe the hye Cedre trees & the sayrest fyre trees. I will by into the height of it, and into the cheifest of his tymbre woddes. If there bee no water, I will graue and drinke. And as for waters of defence, I shall dye them by with the sete of myne host. Yea (saies thou) haste thou not hearde, what I haue taken in hande, and broughte to passe of olde tyme? That same will I do nowe also: waste, destroye, and bring stronge cyties vnto heapes of stones. For their inhabitours shalbe lyke lame men, brought in feare and confounded. They shalbee lyke the grasse and grene herbes in the felde, lyke the haye vpon house toppes, that withereth afore it be growen by.

I know thy wayes, thy going forth and thy comynge home, yea, and thy madnesse against me. Therefore thy furiousnesse agaynst me, and thy pyde is come before me. I will put a ringe in thy nose, and a byddle byt in the chaumes of the, and turne the aboute, euen the same waye thou camest. I will geue the also this token (O Hezekiah) this yere shalte thou eate that is kepte in store, and the next yere such as groweth of him selfe, and in the thyrde yere ye shall sowe & reape, yea, ye shall plante vineyardes, & enioye the frutes therof.

And such of the house of Iuda as are escaped, shall come together, and the remnaunte shall take roote beneth, and bringe forth the fruite aboue. For the escaped shall go out of Jerusalem, and the remnaunt from the mount Sion.

And this shall the gelousy of the Lord of hostes bynge to passe. Therefore thus sayeth the Lorde, concerninge the king of the Assyrians: he shall not come in to the cytie, and shall shote no arrowe into it, there shall no sylde hurte it, neyther shall they graue aboute it. The same waye that he came, shall he retourne, and not come at this citie, sayeth the Lorde. And I will kepe and saue the cytie (sayeth he) for myne owne, and for my seruaunte Dauides sake.

\* Thus the angell wente forth, and newe of the Assyrians hoste, an. c. lxxv. thousande. And when men arose by earlye (at Jerusalem:) Beholde, all laye ful of deade bodyes. So Sennaherib the kyng of the Assyrians brake by, and dwelt at Babilue. Afterwarde it chaunced, as he prayed in the temple of Belrah his god, that Adramalech and Sazerah his owne sonnes newe hym with the swearde, and fledde into the land of Ararat. And Asarhadon his sonne reigned after hym.

The notes.

- a. The daughter of Syon doth often signify the people of Iuda, which purthe geneth hence vnto goddes worde, that was firste geuen in the byll Syon xlv. c. Most men reader thus: O thou byrgyn, daughter of Syon. &c. &c. I haue also alowd bynge vnto this byrgynre called the church and congregacion of faithful a virgin, sayinge: I haue coupled you vnto one man, to make you a chaste byrgyn to Christ. ii. cor. xi. a.  
b. Of this ye haue in. lxxv. reg. xlv. c.

## The xxxviii. Chapter.

Hezekiah is spech vnto the death, but is yet resourued by the Lorde, and lyueth. xlv. yeares after: for whych he wryte he geueth thanks.

**N**ot longe afore thys, was Hezekiah sicke vnto death: and the Prophete Elay the sonne of Amoz came vnto hi, and sayd: Thus comaundeth the Lorde: Set thine house in ordre: for thou must dye, and shalt not escape. Then Hezekiah turned his face toward the wall, and prayed vnto the Lorde, and sayde: Remember (O Lorde) that I haue walcked before the in a treuth: a stedfast herte, and haue done the thyng that is pleasaunte to the. And Hezekiah wepte sore. Then sayde God vnto Elay: Go and speake vnto Hezekiah: the Lorde God of Dauid thy father sendeth thee thys worde: I haue herde thy prayer, and consydered thy teares: behold, I wyll put fyrene peaces mo vnto thy life, and deliuer the and the cytye also, from the hande of the kynge of Assiria, for I wyll defende the cytye. And take the thys token of the Lorde, that he wyll do it, as he hath spoken: Beholde, I wyll reserue the shadowe of Ahaz diall, that now is layed out with the Sunne and bring it ten degrees backward. So the Sunne turned ten degres backward, which he was descended afore.

At thankesgeuyng, which Hezekiah kynge of Iuda wrote, when he had bene speke, and was recovered:

I thought I shoulde haue gone to the gates of hell in my beste age, and haue wanted the resydue of my yeares. I spake within my selfe: I shall neuer viset the Lorde God in this lyfe: I shall neuer se man among the dwellers of the worlde.

Myne age is folden vp together, and taken awaye fro me, lyke a shepherdes cotage: my lyfe is helwen of, lyke as a weauer cutteth of his webbe.

Whyle I was yet taking my rest, he bewed me of, and made an ende of me in one daye.

I thought I would haue lyued vnto the morowe, but he bzosed my bones lyke a lyon, and made an ende of me in one daye.

Then chatred I lyke a swalowe and lyke a crane, and inourned as a doue.

I lyft vp mine eyes into the heighe: O Lorde (sayd I) byolence is done vnto me, be thou swettie for me.

What shall I speake or saye, that he maye thys do: that I may lyue out all my yeares, yea, in the bytternesse of my lyfe.

Werelye (Lorde) men muste lyue in bytternesse, and al my lyfe must I passe ouer therein: for thou raysest me vp, and wakest me. But lo, I wylbee well content with this bytternes.

Neuertheles my conuersacion hath so pleased thee, that thou wouldest not make an ende of my lyfe: so that thou haste caste all my synnes behynde thy backe.

For hell prapseth not the, death doth not magnifie the.

They that go downe into a graue, praple not thy treuth: but the liuyng, yea the lyuing acknowledge the, like as I do thys daye.

The father telleth his chyldren of thy saythfulnesse.

Deliver vs (O Lorde) and we wyll singe prayes in thy house, all the dayes of oure lyfe.

And Elaye sayde: take a playster of fygges, and laye it vpon the soze, so shall it be whole.

Then sayde Hezekiah: What a great thinge is this, that I shall go vp into the house of the Lorde.

### The notes.

a. Treuth for purenes, as in the 13. salm. li. b. But lo, thou haste a pleasure in the treuth. c. That is in purenes, in true and perfect rightuousnes.

b. That is, I thought I shoulde haue gone to my graue, and haue dyed in my beste age. c. The be hinc worde sygnifyeth borhe hell and a graue, pytte or dyche. That maye ye perceyue in Gene. xlii. g. where Iacob sayeth, that yf any myssfortune shulde happen vnto Ben Iamin in his Iourney in to Egypt with hys other bretheren, is gray head shoulde be brought with sorrow vnto hys graue: where the comen readeth hell, for graue. As for Hezekiah, he neither feared hell nor purgatory, as ye may wel se by that he a liuel before sayth: Remember O Lorde, that I haue walcked before the in treuth and a stedfast herte, and haue done the thinge that is pleasaunt to the: which thyng who so doeth, needeth not to feare any of those two places. Besydes that the duncen men & Sophisters them selues, whiche were (as moste leached inenue thynghe) the inuentours and fynders, yea and the verye makers of purgatorye, say that before the tyme of Christes commyng, there



# Hezekiah

# The Prophecie.

there was no such place: so that Hezekiah is by  
their sentence spyled quite of that place: and of  
hel dothe the sentence of the worde of God quite  
him which sayeth: There is no condemnacion to  
them that are in Christe Iesu. Rom. viii. a.  
c. I thought I would be. sc. But he broked my bo-  
nes like a lyon. sc. As who should say I thought  
to haue lyued longer: but the Lorde toke me as  
it hadde bene a lyon: and schled my bones and  
strengthe: and so trounced me with the greuous  
panges of my dyscase, as though he would in  
one daye haue made an ende of me. Such a gre-  
uous sycknes do leuened men thynke that Dauid  
also laboured with, when he sayd: O Lord heale  
me, for al my bones are vexed. ps. vi. a. c. xxxviii. a.  
d. For hel prayseth not the. sc. The meaneinge is.  
If I nowe dye, I can not prayse the in thy tem-  
ple. For the deade will bee feared with thys thy iud-  
gement: And the wycked will impute my deathe  
to the ouerthrowing of Idolatry, and to the put-  
tyng downe of the brasse serpent.

c. They that go downe into the graue prayse not  
thy trueth, that is, hope not for the trueth of thy  
worldly promyses, whiche thou haste promysed  
vnto suche as walche vnder thy fete in thy lawe.  
Deut. xxxiii. They cannot reioyce of thy health  
when all hope of recoueringe is past. But yf thou  
graunte a man bys lyfe, yf any man recouer bys  
sicknes and lyue: he shall acknowledge thy good-  
nes, euen as I nowe geue thanks vnto the, for þ  
benefyte of my health which þ hast restored me.

## The xxxix. Chapter.

Hezekiah is reproued of Elay, because he shewed his  
treasure vnto the Embassadors of babilon.



At the same tyme He-  
rodach, Baladach, Ba-  
ladams sonne kyng of  
Babylon, sent lettres &  
presentes to Hezekiah.  
For he vnderstode how  
that he had bene sicke, and was recou-  
red agayne. And \* Hezekiah was glad  
therof, & shewed them the commodities  
of his treasure, of siluer, of golde, of spi-  
ces and rootes, of precyous oyles, all  
that was in his cubbozdes and treasure  
houses. There was not one thinge in  
Hezekiahs house, and so thorow out all  
his kingdome, but he let them se it.

Then came Elay the Prophete to  
kyng Hezekiah, & said vnto hym: What  
haue the men sayde, from whence came  
they vnto the? Hezekiah answered: they  
came oute of a farrre countre vnto me,  
oute of Babylon. Elay sayde: what  
haue they loked vpon in thyne house?

Hezekiah answered: All that is in  
myne house haue they sene: and there  
is nothing in my treasure, but I shew-  
ed it them.

Then sayde Elay vnto Hezekiah:  
Understande the worde of the Lorde of  
hostes: \* Beholde, the tyme wyl come,  
that euerye thyng whiche is in thyne  
house, and al that thy progenytours  
haue layd vp in stoars vnto this daye,  
shalbe caried to Babylon, and nothinge  
lefte behynde. This sayeth the Lorde.  
Yea and parte of thy sonnes, that shall  
come of the, and whome thou shalt get,  
shalbe caried hence, and become gelded  
chamberlaynes in the kyngs of Baby-  
lons court: Then sayde Hezekiah to  
Elay: Nowe God prospere his owne  
councell, which thou haste told me. He  
sayd moze ouer: So that there be peace  
and faithfulness in my tyme.

## The xl. Chapter.

The coming of St. John Baptist. The prophe-  
cy of the Apokles. The callinge of the Gentiles.

**B**E of good chere my people,  
be of good chere (saith your  
God) comforte Jerusalem,  
and tell her: that a her tra-  
uaile is at an ende, that her  
offence is pardoned, that she hath recea-  
ued of the Lordes hande sufficient co-  
recpon for all her synnes. \* A voyce  
cryeth: Prepare the waye for the Lord  
in the wyldernesse, make strepghte the  
pathe for oure God in the deserte. Lette  
all valleyes be exalted, and euery mou-  
tayne and hyl be leued lowe. What so is  
croked, let it be made strepghte, and let  
the roughe places bee made playne fel-  
des. \* For the glozy of the Lorde shall  
apeare, and all flesh shall se it, for why,  
the mouthe of the Lorde hath spoken it.

The same voyce spake: Nowe crye.  
And I sayde: what shall I crye? Then  
spake it: \* that all flesh is grasse, and þ  
all the bewtye therof, is as the floure  
of the felde. When the grasse is wither-  
ed, the floure falleth awaye. Euen so is  
the people as grasse, when the breathe  
of the Lorde bloweth vpon them. Res-  
uerthelesse whether the grasse wyther,  
oz the floure fade away: \* Yet the word  
of oure God endureth for euer. Mozes  
ouer the voyce cried thus: \* Go vp vn-  
to the hyl (O Sion) thou that byngest  
good tydings, lyfte vp thy voyce with  
power, O thou preacher Jerusalem.  
Lyfte it vp without feare, and saye ha-  
to the cyties of Iuda: \* Beholde your  
God

**GOD**, beholde the Lorde, euen the almyghtye shall come with power, and beare rule with his arme. Beholde, he bringeth his treasure with him, and his woiches go before him. \* He shall fede his flocke lyke an herdman. He shall gather the lābes together with his arme, and carpe them in hys bosome, and shall kyndlye intreate those that beare ponge.

Who hath holden the waters in his fyst? Who hath measured heauen with his spanne, and hath comprehended all the earth of the worlde in thre fyggers? Who hath weped the mountaynes and hylles? Who hath reformed the mynde of the Lorde? \* Or who is of his counsel to teache hym? At whome hath he asked counsel, to make him vnderstande, and to lerne hym the waye of iudgement: to teache hym science: and to instructe him in the waye of vnderstādyng. Beholde, all people are in comparisō of hym, as a droppe to a boket full, and are counted as the lesse thyng that the balaūce wepeth. Beholde, the Isles are in comparisō of hym, as the shadowe of the sunne beame. Lybanus is not suffyciente to mynistre fyre for his offring, and all the beastes therof are not ynough to one sacrifice. All people in comparisō of hym are rekened as nothyng, \* yea, vayne vanyte and emptynesse.

To whome then wyll ye lyken God? or what symilitude wyll ye set vp vnto hym? Shall the caruer make hym a carued ymage, and shall the golde smyth couer hym with golde, or cast him in to a fourme of syluer plates? Howe ouer shall the ymage maker (that the pooze mā whiche is dysposed, may haue some thyng to set vp also) seke out and chose a tree, that is not rottē, and carue there oute an ymage, that moueth not. Knowe ye not this? Hearde ye neuer of it? Hathe it not bene preached vnto you sence I begynnyng? Haue ye not bene enfourmed of thys, sence the foundaciō of the earth was layde: That he spreketh vpon the circle of the worlde, and that all the inhabitours of I world are in comparisō of hym, but as grefe hoppers: \* That he spredeth out I heauen as a couerynge, that he stretcheth them oute, as a tente to dwell in: That

he bringeth I princes to nothyng, and the iudges of the earthe to dust: so that they be not planted nor sowne agayne, nether their stocke roted agayne in the earthe: for as soone as he bloweth vpon them, they wither and fade away, lyke the strawe in the whyle wynde.

To whome nowe wyll ye lyken me, and whome shall I be lyke, sayeth the holy one. Lyfte vp youre eyes on hye, and consydre. \* Who hath made those thynges, whiche come oute by so greute heapes: and he can call them all by theyr names. For there is nothyng hyd vnto the greatnesse of hys power, strength, and myghte. Howe maye then Iacob thynke, or howe maye I Israel saye: My wayes are hyd from the Lorde, and my God knoweth not of my iudgementes. Knowest thou not, or haste thou not hearde, that the euerlastyng God, the Lorde whiche made all the cornes of the earthe, is nether weery nor faynte: and that hys wyse dome can not be comprehended: but that he geueth strength vnto the weery and power vnto the faynte. Chyldren are weery and faynte, and the strongest men fall: \* But vnto them that haue the Lorde before their eyes, shall strength be encreased, theynges shall grow vpon them: when they runne, they shall not fall: and when they go, they shall not be weery.

## The notes

a. Her trauell is at an ende, that is, the tyme of her captiuyte, whiche dured. lxx. yeares is fynyshed.

b. The prophetes cal the gloire of the Lorde, the righteounes that shoulde be shewed by the gospel wherby we shoulde become righteous in the syghte of God the father, for his sonne Christes merites. This gloire shall al deserre, that is, al mē, as well the Jewes as the Gentiles, that beleue. A lyke sayinge haue ye after in the. lx. a. The gloire of the Lorde shall ryse vpon the. &c.

c. Al the betwixte therof is as the flour, &c. that is, al the good doyng, al the good lyuynge, al the holynes & vertue, al the righteounes therof. &c. It is of no valure: It dureth no longer then I flour of the felde. Onely Christ is our righteounes, and holynes. &c. i. Corint. i. d.

d. Zion and Ierusalem (by whiche vnderstande the churche of the faythful) do preache and bring good tydynges, that is, shewe the grace and healte that hathe bene longe wayted for, and that is nowe obtained and geue by Christ, Mat. xi. a. Luke. ii. b.



# Israel.

# The Prophecie

## The .xli. Chapter.

Of the goodnes & mercy of God towards his people.

**B**E still (ye Ilandes) and herken vnto me. Be stronge ye people, come hyther, and shewe your cause, we will go to the lawe together. Who raiseth vp the tulle from the risinge of the Sunne, and calleth hym to go forth: Who casteth downe the people, and subdueth the kyniges before hym: that he may throwe them al to the grounde in his swearde, and scatere them lyke stuble wth his bowe. He foloweth vpon them, and goeth safely him selfe, and commeth in no fote pathe in his fete. Who hath made, created, and called the generaciōs from the begynnyng: \* Euen I the Lorde, whiche am the fyrst, and with the laste.

Esa. 44. a  
and. 48. c  
Ipo. ii. b

**B**ehold ye Iles, that ye may feare, and ye endes of the earth, that ye maye be abashed, draw nye, and come hither. Every man hath exhorted his neyghbour, and brother, and bydden hym be stronge. The Smythe confortd the moulder, and the Ironsmyth the hammerman, sayinge: It shalbe good, that we fasten this caste worcke: and then they fastened it with nayles, that it shoulde not be moued. And thou Israel my seruauite: Jacob my electe sede of Abraham my beloued, whome I led from the endes of the earth by my hande: for I called the from farre, and sayde vnto the: Thou shalt be my seruauit: I haue chosen the, and will not caste the awaye: \* be not afrayde, for I will be with the. Lokenot behynde the, for I will be thy God, to strength the, helpe the, and to kepe the with this ryghte hande of myne. Beholde, all they that relyste the, shall come to confusyon and shame: and thynne aduersaries shalbe destroyed and broughte to nought. So that who so seeketh after them, shall not fynde them. Thy destroyers shall perishe, and so shall they that undertake to make batell agaynste the. for I thy Lorde and God, will strengthen thy ryghte hande. Euen I that save vnto the: feate not, I will helpe the. Be not a frayde thou lytle worme Jacob, and thou despyred Israel for I will helpe the, sayeth the Lorde, and the holy one of Israel thynne auenger. Beholde,

Esa. xlii. a

**B**ehold, ye goddes are of noughte, and your makinge is of noughte, but abhominacion hath chosen you. Reuertheles, \* I haue waked vp one from the North, and he shall come. And another from the East, whiche shall call vpon my name, and shall come to the princes, as the Potter to his claye, and as the Potter treadeth downe the myxe. Who tolde y afore. So will we confesse and say, he is righteous. But there is none that sheweth or declareth any thyng, there is none also that heareth your wordes. Beholde, I will fynde graunte them of Sion a Ierusalem to be Euangelistes. But wher I cōspyre there is

I will make the a treadinge catte and a newe flayle, that thou mayest thresh and grynde the mountaynes, and bring the hylles to poulder. Thou shalt tanne them, and the wynde shall carpe them awaye, and the whyrle wynde shall scatter them. But thou shalt reioyse in the Lorde, and shalt delyte in prayling the holpe one of Israel.

\* When the thyrstie and poore seke water, and fynde none, and when theyr tounge is drye of thyrst: I geue it them sayeth the Lorde. I the God of Israel forsake them not. \* I byynge forth floudes in the hylles, and welles in the playne feldeg. I turne the wyldernes to ryuers, and the drye lande to conyetes of water. I plante in y wast groude trees of Cedre, Bore, Myrre and Olyues. And in the drye I set fyre trees, Elmes, and Hawthornes together. All this do I, that they altogether maye se and marke, perceauie with their heretes and conspyre, that the hande of the Lorde maketh these thynges, and that the holpe one of Israel byyngeth them to passe. Stande at your cause (sayeth the Lorde) and byynge forth your strongest grounde, councelleth the kynge of Jacob. Let the goddes come forth them selues, and shewe vs the thynges that are paste, what they be: let them declare them vnto vs, that we maye take them to herte, and knowe them hereafter. Either, let them shewe vs thynges for to come, and tel vs what shalbe done hereafter: so shal we know, y they be goddes shew sothig, ether good or bad: so will we both knowledge y same, & tel it out.

Beholde, ye goddes are of noughte, and your makinge is of noughte, but abhominacion hath chosen you. Reuertheles, \* I haue waked vp one from the North, and he shall come. And another from the East, whiche shall call vpon my name, and shall come to the princes, as the Potter to his claye, and as the Potter treadeth downe the myxe. Who tolde y afore. So will we confesse and say, he is righteous. But there is none that sheweth or declareth any thyng, there is none also that heareth your wordes. Beholde, I will fynde graunte them of Sion a Ierusalem to be Euangelistes. But wher I cōspyre there is

is not one amonge them that prophesie, nether (when I aske him) that answereth one worde. No, wicked are they and bayne, with the thynges also that they take in hande: yea, wynde are they, and emptynesse, with their ymages together.

#### The Notes.

a. I bringe forth the fountaynes in the hylls. &c.

In hye places that be easie to se, wherunto the ryche maye soone come, wyl I prepare, not lytel welles, but great fountaynes of holy doctrine: and in playne felde and lowe places, spyrges and fountaynes: that the lame or mouthfull shall have no excuse, but that all the churche may come to the worde of lyfe.

b. I fume the wyldernes in to ryuers. &c. That is: I make the doctrine of truch to generall and for alye to all men, that wher as were before waste wyldernes (by whiche vnderstande the erreours of the Beatchen wherwith they haue made all vnfruitfull: and dyce) shal now be by the grace of the holy ghost, be ryuers of the water of verite. Wher all was ful of Idolatre, of abhominacion and of synckynge erreours: there shal the heres of the chosen be watered with godlye wysdome, thowge the gospel, and gladd tydynges: and shal be indued with fayth, wherby they maye bothe profyt them selues and other: and so shal they be fruitfull. Wyldernes is often thus taken, as before in the. xlv. a.

#### The. xlii. Chapter.

The conyng of Chast and his baptyme.

**B**ehold now therfore, \* this is my seruante whome I wil kepe to my selfe: myne electe, In whome my soule shal be pacified. I wyll geue him my spirite, that he maye shewe forth the iudgements and equyte amonge the Gentyles. He shall not be an outcrysper, nor an hye mynded person. His voyce shall not be harde in the stretes. A blessed rede shal he not breake, & the smokynge flaxe shal he not quenche: but faithfull ye and truly shal he geue iudgemente. He shal nether be ouersene nor haspye, that he maye restore righteousnes vnto þe earth: and the Gentiles also shall kepe his lawes. \* For thus sayeth God the Lorde vnto him (euen he þe made the heauens, and spred them abroad and set forth the earth with her increase: whiche geueth breath vnto the people that is in it, and to them that dwel therein.) I the Lorde haue called the by righteousnesse, and led the by the hande. \* Therfore wyll I also defende the, and geue the for a conyng of the people, and to be þe light of the Gentyles. That thou maist open the eyes of the blinde, \* let our the pry-

soners, and them that lyt in darckenesse, out of þe donges house. I my selfe, whose name is the Lorde, \* which geue my power to none other, nether myne honoure to the Goddes: shew you these newe tydynges, and tell you them or they come, for olde thynges also are come to passe.

\* Synge therfore vnto the Lorde, a newe songe of thanckes geuyng, blowe out his prayse vnto þe ende of þe worlde. They that be vpon the sea, and all that is therein, prayse him, the Isles and they that dwell in them. Let the wyldernes with her cityes lyfte vp her voyce, the townes that be also in Cedar. Let them be glad that lyt vpon rockes of stone, and let them crye downe from the hye mountaynes: ascribyng a l mightyness vnto the Lorde, and magnifyng hym amonge the Gentyles. The Lorde shall come forth as a gyaunte, and take a stomacke to hym lyke as a freshe man of warre. He shal roare and crye, and ouercome his enemyes.

I haue longe holden my peace (saith the Lorde) shoulde I therfore be stil, and kepe silence for euer? I wyll crye lyke a traueylng woman, and once, wil I destroye, and deuoure. I wyll make waste bothe mountayne and hyll, and dyce vp euery grene thyng that groweth thereon. I wyll dyce vp the fountaynes of water, and drynke vp the ryuers. I wil bring the blinde in to a strete, that they knowe noi: and lede them in to a fote path, that they are ignoraunte in. I shall make darckenesse lyghte before them, and the thyng that is croked to be streyghte. These thynges wil I do, and not forget them. \* And therfore let them conuerte, and be ashamed earnestlye, þe hope in Idoles, and saue to fashyoned ymages: ye are oure goddes.

Hearce, O ye deafe men, and sharpen your sightes to se (O ye blynde, \*) But who is blynde, then my seruante? O so deafe, as my messengers, whome I sente vnto them: for who is so blynde as my people, and they that haue þe rule of them? They are lyke, as yf thou vnderstodest muche, and keptest nothing: or yf one herde well, but were not obedyente. The Lorde be mercyfull vnto them for his righteousnesse sake, that his word might be magnified & praised.



Gen. 28. b

Gen. 28. b

Dan. ix. a  
Eob. iii. a  
Dan. i. d

But it is a myscheuous and wycked people. Theit younge men belonge all to the snare, and shalbe put into pylson houses. \* They shalbe carped awaye captiue, and no man shal losse them.

They shalbe trodden vnder fote, and no man shal labour to byng the againe.

\* But who is he amoge you, that poudreth this in hys mynde, that considreth it, and taketh it for a warnynge in time to come?

\* Who suffred Jacob to be trodden vnder fote, and Israel to be spoyled? Dyd not the Lorde? Now haue we synned againt him, and haue had no delite to walke in his wayes, nether bene obedyent vnto his lawe. Therefore hath he poured vpon vs hys wrathfull displeasure, and stronge batell, which maketh vs to haue to do on euery syde, yet wyl we not vnderstande: He burneth vs vp, yet syncketh it not in to ouerbertes.

## The Notes.

a. Messaungers. He meaneth the hye prieskes, and those had cure of the people. Those shoulde haue taughte the other, but they were blinded of all, as Christ declarcth in the gospel. Such there be at al tymes, and shalbe vnto the worldes ende.

## The. xliii. Chapter.

God promyseth to sende his Christ, whiche shal deliure his people, he forgoeth synnes for his owne sake.

**B**ut now, the Lorde that made the Jacob, and he that fashyoned the Israel, sayeth thus: \* Feare not, for I wyl defende the. \* I haue called the by name, thou arte myne owne.

\* When thou wentest in the water, I was by the, that the strouge floudes shoulde not plucke the awaye. \* When thou walkest in the fyre, it shall not burne the, and the flame shal not kinde vpon the. For I am the Lorde thy God, the holy one of Israel, thy Sauoure. I gaue Egypte for thy deliuerance, the Assyrians and the Sabees for the: because thou wast deare in my syght, and because I set by the, and loued the. I pyllid all men for the, and deliuered vp all people for thy sake, that thou shouldest not feare, for I was with the. \* I wyl bynge thy sede from the East, and gather the together from the West. I wyl saue to the North, let go. And to

the Southe, kepe not backe: \* but bring me my sonnes from farre, & my daughters from the endes of the worlde: Namely, all those that be called after my name: for them haue I created, fashyoned, and made for myne honoure.

\* Bynge forth that people, whether they haue eyes or be blynde, deafe or haue eares. \* All nations shall come in one, and be gathered in one people. But whiche amonge ponder goddes shal declare suche thynges, and tel vs what is to come? Let them bynge thei wytnesses, so shall they be fre: for then men shal heare it, and saye, it is trueth. But I bynge you wytnesses (sayeth the Lorde) euen those that are my seruantes, who I haue chosen: to the intente that ye myghte be certifyed and geue me faith, full credence: yea and to conspyde, that I am he, before whome there was neuer any God, and that there shalbe none after me. I am onely the Lorde, \* and without me is there no Sanyoure. I geue warnynge, I make whole, I teach you that there shoulde be no straunge God amonge you. And this recorde muste ye beare me your selues (sayeth the Lorde) that I am God. And euen he au I from the begynnyng, \* and there is none that can take any thyng out of my hande. And what I do can no man chaunge.

Thus sayeth the Lorde the holy one of Israel your redemer: \* For your sake I wyl sende to Babelon, & bynge all the strongest of them from thence: Namely, the Chaldees that doost them of their hyppes: Euen I the Lorde your holy one whiche haue made Israel: and am your kynge. Moreover, thus sayeth the Lorde, \* euen he that maketh a waye in the sea, and a footpath in the myghtye waters: whiche \* byngeth forth the charrettes and hoxles, the host and the pomen, that they maye sal a slop and neuer vyle, and be extincte, like as towne is quenched.

Ye remembre not thynges of olde, and regarde nothyng that is past: \* Therefore beholde, I shall make a new thyng, and whetseps shall it appeare: ye shall well knowe it, I tolde it you afore, but I wil tel it you againe. I wil make stretes in y desert, & cytyes of

4. re. xlii. d  
Ecap. xli. b  
Joan. vii. a  
and. xvi. d

Epo. xlii. c

Dan. iii. a

Ecap. xli. d  
mat. viii. d

**D** of water in the wyldernes. **The** wyld  
beastes shall worshyppe me: the dragō,  
and the Estyrche. **for** I shal geue wa-  
ter in the wyldernes, and streames in  
the deserte: that I maye geue dypnke  
to my people, whome I chose. This peo-  
ple haue I made for my selfe, and they  
shal shewe forth the my prayse. **for** thou  
(Jacob) wouldest not call vpon me, but  
thou haddest an vnluste towarde me, **O**  
Israel. **\* Thou** gauest me not thy  
younge beastes for burnt offerynges,  
nether diddest honoure me with thy sa-  
crifices. Thou boughtest me no deare  
spyce with thy money, nether pourest  
the fat of thy sacrifices vpon me. **How-**  
beit I haue not bene chargeable vnto  
the in offerynges, nether greuous in in-  
cense.

**\* But** thou hast laden me with thy  
synnes, and weetyed me with thyne vn-  
godlynes.

**\* Where** as I yet am euen he onely,  
that for myne owne selves sake do away  
thyne offences, and forget thy synnes: so  
that I wyl neuer thynke vpon them.

**\* Put** me nowe in remembraunce for  
we wyl reason together, and shew what  
thou hast for the, to make the quyte.

**\* Thy** first father offeded sore, and thy  
rulers haue synned agaynst me. Ther-  
fore I ether suspended, or due the che-  
rest dynces: I dyd curse Jacob, and  
gaue Israel into reproche.

#### The Notes.

a. Therefore beholde, I shall make a newe chynge  
et. I meaneth that he wyl forsake the Jewes  
whiche were his owne people, for their offences:  
and cal the Gentyles I were Idolaters, whome  
he vnderstandeth by the deserte and wyldernes:  
as before in the. xxxv. a. and. xli. e.

b. The wyld beastes shal worshyppe me the dra-  
gon. et. Under the name of these beastes signi-  
fyeth he also the Heathen, whiche were wyld,  
rude and beastly, concerning godly knowledge.  
These sayeth he that he wyl tame by the prea-  
ching of the gospel (whiche chynge he signi-  
fyeth by waters and streames) so that they shal not  
here after do hurte in the churche, but shal put  
theyr myndes vnder the poche of saythe, and be  
ruled with the lawe of charitie.

c. To shewe forth the prayse of the Lord, is, to  
preache the redemption of synnes, and the delue-  
rance from death and hell, and the geuynge of e-  
uerlastynge lyfe by the mercede of God, for Chris-  
tes sake. A lyke manner of speakynge vseth Da-  
uid in the psal. xlii. d. where he bearynge the per-  
gust of Christe, sayeth: In the myddes of con-  
gregation wyl I prayse the. et. Thus shold the  
Gentyles and Heathen prayse hym, whiche peo-  
ple be chose for hym selfe, as ye may see in p. xxi.

**For** the Jewes (whiche are signified by Jacob)  
woulde not do it, but put their confydence in kee-  
pinge of the lawe. This doeth the prophete by-  
breaue them with, in the person of God, sayinge:  
d. Thou gauest me not thy younge beastes. et. As  
who shoulde saye: Saye not that thou hast geuen  
me manye sacrifices, bothe because thou gauest  
them not vnto me onely, but vnto thy calves and  
Baalles and other Idoles: and also because I  
dyd neuer set great lyfe by them, nor great lyfe re-  
quyred them. They geued me alwayes, when  
the saythe and the deuotion of the geuers was a-  
waye. The hope of thy burnt offerynges brough-  
test thou not vnto me, nether dydest thou glorifie  
me with thy sacrifices, but dydest onely sacrifice  
thyne owne superstitions. I compelled the not  
to worshyp me with thyne offerynges, but because  
thou so redely offeddest suche thynges vnto Idoles  
after the maner of the Heathen, I commaun-  
ded I they shoulde not be offred vnto other gods:  
des, but vnto me, of whose gyfte thou receyuedest  
them. et. None of all these thynges profyced me:  
in as muche as thou ledest of the thynges which  
I chespe requyred, ryghteousnes, saythe, and iud-  
gement. agat. xlii. c. Thou haste muche more  
offended me with thy synnes, then that thou cast  
please me with all these ceremonies: whiche iu-  
stifye not them that do them, nor bypung them in-  
to my fauoure, in lesse then they first be my be-  
loued throughe saythe.

f. No maner of Idoles, nor the sacrifices of oxen,  
shepe, or goates, nor the merces of thy workes,  
how precious or goodly so euer they be, do put a-  
waye synne: But, I, I my selfe alone by my onely  
mercy & grace do pardon them, to all those that  
belue that I so do, and do not onely remember  
them, to thyntente to punyssh them: Yea, and I  
freely forgeue them. Rom. iii. d. I am not bounde  
vnto the, that hast so often fallen from thy faith,  
whiche I onely regarde.

g. Or elles bypunge me in remembraunce, reason  
the matter with me, and shewe me, whether thou  
haue alwayes more prouoked me vnto anger, or  
I haue bene ouer much fauourable vnto the: and  
whether I haue euer bene readyer to forgeue, the  
thou to amende. Thou canste surely neuer bypung  
any chynge for that, whereby thou mayest iustifie  
thy cause agaynst me.

d. Thou hast not choscu me, but I haue chosen  
the. I made thy father Adam. Gene. i. d. whiche  
crepghr waues transgressed the commaundment.  
Gene. iii. a. b. And Abraham could not be iustified  
by his workes, but by his saythe. Roma. iii. a.  
As no nother man can: whose whole lyfe is ful of  
synne euen from the beginning, p. ca, euen he  
that lyued but a daye. Jacob was preferred be-  
fore Esau, not for his merites or deservynges,  
but by electio. Gen. xxv. Rom. ix. d. Thy rulers,  
or (as some read) Interpretours, Moses, and  
Aaron, were not founde without offence before  
me, but synned agaynst me. Numer. xi. c. Ther-  
fore not without a cause kyled I thy synners  
and priestes of the Sanctuary, whiche shoulde  
offer dothe for them selues & for the people. Heb.  
xii. For no man lyupunge shal be iustified in my  
syghte. psalm. cxlii. And the Angells are not  
cleane before me. Job. iiii. d. Howe muche  
lesse then wyl I spare this wyse necked and  
sturdy people? But I wyl at tyme conueny-  
ente curse the sonnes of Jacob after they shewe,  
whiche be put of kynde concerninge the spiryte,  
so that they shal be a curse amonged I Heathen:

Al. lii.

where



where as on the other syde, the true and leafull  
sonnes of Jacob shalbe the blessing of all na-  
tions throughe Christ, in whome al the choscu shal-  
be blessed. Gene. xii. a. Gala. iii. c. Wouche safe,  
good reader, to reade the sette withall: so shalte  
thou perceyue to whiche parte of the sette, every  
parte of the note belongeth.

## The .xliiii. Chapter.

Christ promyseth to deliuer his church, whiche he  
hath redeemed. Idolatrye and knelyng before images,  
et. are confuted.

**S**heare now, O Jacob my  
seruaunte, and Israel whome  
I haue chosene. For thus say-  
eth the Lorde, that made the,  
fashyoned the, and helped the, euē from  
thy mothers wombe: Be not afraid, O  
Jacob my seruaunte, thou ryghteous,  
whom I haue chosene. \* For I shal powre  
water vpon the drye grounde and ry-  
uers vpon the thurstye. \* I shal powre  
my spirite vpon thy sede, and myne en-  
crease vpon thy stocke. They shal growe  
together, lyke as the grasse, and as the  
Willies by the waters syde. \* One wyl  
saye: I am the Lordes. Another wil cal  
vnder the name of Jacob. The thyrde  
shall describē with his hande vnto the  
Lorde, and geue hym selfe vnder þ name  
of Israel.

**B**oreouer, thus hath the Lord spo-  
ken: euen the Kyng of Israel, and hys  
auenger, the Lorde of Hostes: \* I am  
the fyrste and the laste, and without me  
is there no God. For what is he, that e-  
uer was lyke me, whiche am from euer,  
lastyng. Let him shewe his name, and  
do where thowme he maye be lykened  
vnto me. Let him tel you for the planely  
thynges, that are passe and for to come:  
yea, and þ without any feare or stoppe.  
For haue not I euer tolde you hyther,  
to, and warned you? Ye can beate me  
recorde youre selues. Is there any god  
excepte me, or any maker, that I should  
not knowe hym.

Wherefore all caruers of Idoles are  
but bayne, and their labour losse. They  
musse beate recorde them selues, that  
(sepyng they can nether se nor vnder-  
stande) they shalbe confounded. \* Who  
shoulde nowe make a God, or fashyon  
an Idole, that is profitable for nothyng.  
\* Beholde, all the felowshyppe of them  
must be brought to confusio. Let al the  
workemasters of them come and stande

together from amonge them: they muste  
be abashed & confounded one with ano-  
ther. The smythe taketh pyon, and tem-  
pereth it with hoate coales, and fashy-  
neth it with hammers, and maketh it  
with all the strength of his armes: yea,  
sometyme he is saynte for very hunger,  
and so thurstye, that he hath no more  
power. \* The carpenter (or ymage car-  
uer) taketh measure of þ tymbre: & spy-  
deth for the hys line: he marketh it with  
some colour: he playneth it, he ruleth  
it, and squareth it, and maketh it after  
the ymage of a man, and accordyng  
to the bewtpe of a man: that it maye  
stande in the temple.

Boreouer, he goeth oute to helme  
downe Cedre trees: he bynggeth home  
Elmes and Okes, and other tymbre of  
the wod. Or els the fyre trees whiche  
he planted hym selfe, and suche as the  
rayne hath swelled, whiche wod serueth  
for men to burne. Of this he taketh and  
warmeth him selfe withal: he maketh a  
fire of it to bake bread. And afterwarde  
maketh a God therof, to honour it: and  
an Idole to knele before it. One pece he  
burneth in the fyre, with another he ro-  
steth fleshe, that he maye eate coste hys  
belve full: with the thyrde he warmeth  
hym selfe, and sayeth: I ha, I am well  
warmed, I haue bene at the fyre. And  
of the resydue he maketh hym a God,  
and an Idole for hym selfe. He kneleth  
before it, he worshypeth it, he prayeth  
vnto it, and sayeth: deliuer me, for thou  
arte my God.

\* Yet men nether consydre nor vnder-  
stande, because their eyes are stop-  
ped, that they can not se: and their her-  
tes, that they can not perceaue. They  
poundre not in their myndes, for they  
haue nether knowledge nor vnderstan-  
dige, to thyncke thus: I haue bryte one  
pece in þ fyre: I haue baked bread with  
the coales therof, I haue roasted fleshe  
with all, and eaten it: Shall I nowe of  
the resydue make an abhomy nation,  
and fall downe before a rotten pece of  
wod? The keepyng of duste, and foly-  
nesse of herte hath turned them a syde:  
so that none of them can haue a fee con-  
science to thyncke: maye not I erre?

Consydre this (O Jacob and Israel) \*  
For I art my seruaunte. I haue made the  
that

Ez. 35. b  
41. 43. c

Ez. 16. b  
Joel. ii. f  
Isa. ii. b.

Ez. 41. a  
Isa. i. b  
Isa. 48. c  
Isa. xli. c  
Isa. xliii. b

Ez. xli. b

Isa. 11. 4. b  
Isa. xli. c

that thou mightest serue me. O Israel,  
forget me not. \* As for thyne offences,  
I ppye them awaye lyke the cloude,  
and thy synnes as the mist. Turne the  
agayne vnto me, and I will delyuer the.  
Be glad ye heauens, whome þ Lord  
hath made, let al that is here beneth vp  
on the earth, be ioyfull. Retoyse ye  
mountaynes and woddes, with al þ tre-  
es that are in you: for the Lorde shal re-  
deme Jacob, and shewe his gloire vpo  
Israel. For thus sayeth the Lorde thy  
redemer, euē he that fashioned the from  
thy mothers wombe: \* I am the Lorde,  
whiche do all thynges my selfe alone. I  
only haue spredde oute the heauens, and  
I only haue layde the foundaciō of the  
earth. I destroye the tokens of the wit-  
ches, & make the Soothsayers go wroꝝg.  
As for the wyse, I turne them backe:  
warde, and make theyr conynge fo-  
lyshnesse.

But I set vp the purpose of my ser-  
uautes, and fulfylld the counceyl of my  
messengers. I saye to Ierusalem: turne  
agayne: And to the ciities of Iuda, be  
ye buylded agayne: and I repayre their  
decayed places. I saye to the grounde:  
be drye. And I drye vp thy water foun-  
tes. I saye to Cypus: thou arte myne  
herdman: so that he shal fulfyll all thin-  
ges after my wyl. I saye to Ierusalem:  
be thou buylded, and to the temple: be  
thou faste grounded.

The Notes.

a. For I shal powre waters vpon the. &c. By the  
water and ryuers, vnderstande the grace of god:  
and by the drie grounde and the thyrste, the gen-  
tiles and heathen, whiche had not bene rylled  
and watered with the worde of God. Suche a  
lyhe sentenc is there before in the. lliii. c. I will  
make freates in the desert. &c.

b. One will saye. &c. As who shoulde saye: here  
and there, and all the worlde ouer are therof the  
Lordes people, yea, euē amongst the heathen.

c. Let the christen here note howe lyuelye þ mo-  
phete payureth oute the vanitie of ymages. For  
it is to be feared that oure supersticion, concei-  
nyng suche thynges, passeth and exceedeth þ su-  
persticion of the Jewes. Ones euident it is, that  
the Jewes in oure tyme can in no wyse be per-  
swaded to become Christen, so longe as we fall  
dolpne and kucle before ymages. Their answer  
is, that they and we bothe (yf we be of GOD)  
shoulde in no condicion do any thyng that is o-  
penly and in so many places forbydden of God.

The Turkes & Saracenes also moche vs ther-  
fore. The honour of God (saye they, and truely  
it is)ought we to seke, & to speke by his worde:  
and not to adde thereto, nor take awaye, neither  
to swaue to the ryght hande or to the lefte: but  
truely to stande by that whiche is commaun-

ded, and forsake that whiche is forbydden. God  
graunte vs Christen a better trade and conver-  
sation of lyfynge, then that we shoulde with oure  
example be an offence either to Jew or Saracen,  
and an occasyon to kepe them from the faythe of  
Christe: And geue the symple, eyes to se and per-  
ceyue the falsheed of the suttel, whiche for lurre  
augment their byndnes, and exhorde the to such  
supersticion. So be it.

d. That is their preachynge where with they  
counsell the people.

The. xlv. Chapter.

The delyneraunce of the people by Cyrus. The cō-  
myng of Christ and callynge of the Gentyles.

Thus sayeth the Lorde vnto I  
Cyrus his anoynted, whō he  
ledeth by the ryght hāde: that  
the people maye fall downe  
before hym: \* I will lowse the gyrdle of  
kynge: that they shal open the gates  
before thy face, and not to shut their dor-  
res. I will go before the, and make the  
croked streyght, I shal breake the bra-  
sen doores, and burste the yron barres. I  
shal geue thee the hyd treasure and the  
thyng whiche is secretlye kepte: that  
thou mayest knowe, that I the God of  
Israel haue called þ by thy name: \* and  
that for Jacob my seruautes sake, and  
for Israel my chōsen. For I called the  
by thy name, & ordened the or euer thou  
knewest me: \* Euen I the Lorde, before  
whō there is none other: for without me  
there is no god. \* I haue prepared þ or  
euer þ knewest me: þ it might be knowē  
from the ryllynge of the sunne to the go-  
ynge downe of the same, that all is no-  
thyng withoute me. For I am þ Lord,  
and there is els none. It is I þ crea-  
ted the light & darknes, I make peace  
and trouble: yea, euē I the Lorde do al  
these thynges. \* The heauens aboue  
shal droppe downe, and the cloude shal  
rayne ryghteousnes. The earth shal o-  
pen it selfe, and bynge for the healtie,  
and therby shal righteoulnes flopye.  
Euen I the Lorde shal byng it to passe.

\* Wo be vnto hym that chydeth  
with hys maker, the pottherde with the  
potter: Sayeth the claye to the potter:  
What makest thou? or thy worcke ser-  
ueth for nothinge? Wo be vnto him, that  
sayeth to his father: Why begetteth  
thou? And to his mother: why bearest  
thou? Thus sayeth the Lorde, euē the  
holy one and maker of Israel: Aske me  
of thynges for to come, concernynge my  
sonnes: and put me in remembraunce.

Al. lliii.

as

(Ezr. i. 1)

Gen. 39. 8

B  
Ezr. 4. 1. 8

Jer. 1. 8

Gen. 1. 8  
Jud. 13. 8

Ezr. 1. 8  
Jer. 1. 8  
Rom. 1. 8  
Eccl. 33. 8



## The deliuerance of the people.

## The Prophecie

as touchinge the worckes of my handes:  
I haue made the earth, and created mā  
vpon it. With myne handes haue I  
sprede foz the heauen, and geuen a com-  
maundement foz al the host therof. I  
shall wake him vp with ryghteou-  
nesse, and order al hys wayes. \* He shall  
buijde my cytie, and let oute my priso-  
ners: and that nether foz gyfte nor re-  
wardes, sayeth the Lorde of Hostes.

The Lorde hathe sayde mozeouer:  
The occupiers of Egypt, the marchaun-  
tes of the Moziars and Sabres, shall  
come vnto the with tribute, they shall be  
thyne, they shall folowe the, and go with  
cheynes vpon their sete. They shall fall  
downe before the, and make supplicati-  
on vnto the. foz God (without whom  
there is none other God) shall be w the.  
\* Howe profounde arte thou O God,  
thou God & Sauoure of Israel. Con-  
founded be ye, and put to dyshonoure:  
go hence together with shame, al ye that  
be workemasters of erreure: (that is  
worshyppers of Idols.) But Israell  
shall be saued in the Lorde, which is the  
euerlastyng saluacion: They shall not  
come to shame nor confusion, worlde  
without ende.

fz thus sayeth the Lorde: \* eue he  
that created heauen, the God that made  
the earthe, that fashioned it, and set it  
fozth: I haue not made it foz noughte,  
but I made it to be enhabited: Euen I  
the Lord, without whom there is none  
other. \* I haue not spoken secretlye, ne-  
ther in darcke places of the earthe. It  
is not foz noughte, that I said vnto the  
sede of Iacob: seke me. I am the Lord,  
whiche when I speake, declareth p this  
that is ryghteous and true. Let the be  
gathered and come together, let them  
drawe nye hyther, that are escaped of  
the people: \* Haue they any vnderstan-  
dyng, that set vp the stockes of their  
Idols, and praye vnto a God, that can  
not helpe them: Let men drawe nye, let  
them come hyther, and aske counsel one  
at another, and shewe fozthe: what is  
he, p tolde this before: or, who spake of  
it, euer sence the begynnyng. Haue not  
I the Lorde done it: \* Without whom  
there is none other God: the true God  
and Sauoure, and there is els none  
but I. \* And therfore turne you vnto

me (all ye endes of the earth) so shall ye  
be saued, foz I am God, and there is els  
none. I swaie by my selfe: oute of my  
mouthe cometh the worde of ryghte-  
ousnesse, and that maye no man turne  
\* but all knees shall bowe vnto me, and  
all tungen shall sweare by me, sayinge  
wterely in the Lorde is my ryghteou-  
nes and strengthe. To him shall men  
come: but all they that chyncke trogne  
of hym, shall be confounded. And p whole  
sede of Israel shall be iustified, & praised  
in the Lorde.

### The Notes.

a. Some read, yebauens, sende downe your  
dew from aboue, and let the cloudes raine. &c.  
The prophete sayeth that hyge Cyrus maye  
come, and helpe the people of Israel, vnder Cy-  
rus the kynge of Persia, and vnder Israel & Chri-  
ste. As though he shoulde saye: would God the  
heuenly powers would so geue their grace, as the  
earthly would not refuse to receyue it: so here  
after our heauen be not of brasse, for oure synnes  
sake. Deuter. xxxiii. b. but that by goddes grace,  
the raine of saluacion would fall on vs, & ryghte-  
ousnes droppe downe from heauen, to make our  
herdes fertile and fructifull: that Christ oure sa-  
uoure, whiche is the ryghteousnes of the chosen,  
wolde come forth of the earthe, and bring forth  
the blossomes of saluacion. This pericion dothe  
the Lorde promise to performe, sayinge: Eue I the  
Lorde shall byngne it to passe.

### The xlii. Chapter.

Isa. xlii. The heathen that cometh by  
Christ is prophesied.



Euertheles \* A bell shall fall,  
& a bawbe shall be broke: whose  
images are a burthen foz the  
beastes and catel, to ouerlade  
them, and to make them weete. They  
shall syncke downe, and fall together:  
fz they may not ease them of their bur-  
then, therfore muste they go in to cap-  
tyuite.

Herken vnto me, O house of Iacob,  
and all ye that remaine yet of the hou-  
sholde of Israel: whome I haue bozne  
from youre mothers wombe, & brought  
you vp from youre birthe, till ye were  
growen: I whych shall beate you vnto  
to youre laste age: I haue made you,  
I will also nozyshe you, beate you and  
saue you. \* Whome will ye make me  
lyke in fashion or ymage, that I may be  
lyke him? \* Ye fooles (no doute) will  
take out syluer and golde out of youre  
purses, and weye it, and hyre a golde  
smith to make a God of it, that me may  
knele downe & worshyp it. \* Yet must he  
be take on mens shouldeis & bozne, & set  
in

1. Esai. i. a

Roma. x. b

Gen. i. a

Isa. xli. c

Isa. 44. c  
Isa. vi. c

Isa. 46. b

Isa. 44. b

in his place, that he may stand and not moue. Alas that men shoulde crye vnto him, which geueth no answer: And deuyluereth not the man that calleth vpon him, from hys trouble.

Consider this wel, and be ashamed. Go into your owne felues (O ye rugges). Remembre the things which are passe, sence the beginning of the world: That I am God, and that there is els no God, yea, and that there is nothinge lyke vnto me. In the begynnyng of a thinge, I shewe the ende therof: And I tel before, thinges that are not yet come to passe. With one worde is my deuple accomplished, and fulfilleth al my pleasure. \* I call a byrde oute of the East, and all that I take in hande, oute of farre countreys, as soone as I commaunde, I byrge it hither: As soone as I thynke to deuple a thynge, I doe it.

Hearc me, O ye that are of an hye stomacke, but farre frome ryghteousnesse, I shall byrge forth the my ryghteousnesse. It is not farse, and my health shall not tarpe longe awaye. I wyll lape health in Ston, and geue Israell my gloype.

#### The Notes.

a. Bel and Babel were poples of the Babilonians. These sayeth the prophet shalbe ouerthrowen by the hoste of Cyrus.

b. To go in to them felues, is, to take good aduysment and cal to remembrance.

c. He meaneth byrge Cyrus, which shoulde come swiftlye as a byrde flyeth & destroye Babilon, & set the Israelites at libertye. He shoulde fulfyll that whiche the Lorde had deuyled and decreed. In him is figured Christ, which with the lpyghte of his word purgeth the whole world of errorres and pholacrye, and settyth the consciences at peace and libertye. He flyeth swiftlye of the east, that is, out of heauen: wherupon he is called the daye springe from on hye. Luke. i. g.

#### The. xlvii. Chapter.

The worde of the Lorde agaynst Babilon.

**B**Ut as for thee (O daughter thou Virgin Babilon.) Thou shalt lye in the duste, thou shalt lye vpon the grounde, and not in a trone (O thou mayden of Chaldea) thou shalt no more be called tender and pleasaunte. Thou shalt byrge forth the querne and grinde wele, put downe thy stomacher, make bare thy knees, and shalt wade through the water ryuers. \* Thy name

shall be discouered, and thy prynces shalbe seene. For I wyll auenge me of the, and no man shall lette me: Sayeth our redeemer, which is called the Lorde of hostes, the holy one of Israell.

Sitte still, holde thy tongue, and gette the in to some darcke corner, O daughter Chaldea, for thou shalt no more be called Lady of kyngdomes. I was so wrothe with my people, that I punished myne inheritance, and gaue them into thy power. \* Auer the lesse, thou sheweddest them no mercye, but euen the verye aged men of them, byddest & oppresse right soore with thy yock, and thou thoughtest thus. I shall be Ladye for euer. And beside all that, thou hast not regarded these thynges, neyther caste what shoulde come after. Heare nowe therfore, thou wyful, that sittest so carelesse, and speakest thus in thyne hearte: \* I am alone, and without me there is none: I shall neuer be wydowe, nor desolate agayne. And yet bothe these thynges shall come to thee vpon one daye in the twinklyng of an eye. \* Namelye wydowehead and desolacion. They shall myghtelye fall vpon thee, for the multitude of thy witches, and for the greates heape of thy conjurers. For thou hast comforted thy selfe in thy disceatfulness, and hast sayde: \* No man seeth me. Thyne owne wyfedom and conynge hath disceaued the. In that thou hast sayde: I am alone, and without me there is none, therfore shall trouble come vpon the, and thou shalt not knowe from whence it shall aryse. Mischefe shall fall vpon the, whiche thou shalt not be able to put of. A soden miserte shall come vpon the, or euer thou be aware.

Nowe goe to thy conjurers, and to the multitude of thy witches, (whome thou hast bene acquaynted withall frome thy yowthe) yf they maye helpe the, or strengthen thee: Thou hast hitherto had manie councelles of them, so let the heauygalers and beholders of the starres come on nowe and deliuer the: Yea, and let them shewe, when these newe thynges shall come vpon the. Beholde, they shall be lyke strawe, whiche yf it be kyndled wyth fyre, no man maye rydde it for the behemency of the

Al. b.

same

Jerem. l. b.

Elaye. x. b.

Dani. v. b.

Elaye. x. b.



flame: And yet it geueth no synders to warne a man by, nor cleare fyre to syt by. Euen so shal they be vnto thee who thou haste vsed and occupped from thy pouth. Euerie one shal thewe the hys eronious waye, yet shall none of them defende thee.

## The notes

a. To syt in the daskis, to be brought lowe, to be poorly arayde and desked, to sit without pompe, and to fall from her estate and degre, as it is said Iona. iii. r. The prophet here describeth the destruction of Babilon vnder the figure of a proude quene which was deliuouslye & verryly brought by, and after fell into extreme pouerte, miserie, and wretchednes.

b. Be vnderstande by the quene, or (as she read) empericruple, poore, and vile estate & condition.

## The xlviii. Chapter.

The prophesie of the Jewes is reuolued. The Lorde alone will be worshipped, whiche hath chosen vs, and whiche succoureth vs for hys owne sake.



**H**earke this, O thou house of Jacob: Ye that are called by the name of Israel, and are oute of one stocke with Iuda: whiche swere by the name of the Lorde, and beare witnesse by the God of Israel (but not with truely and ryghte) which are called \* free men of the holy citie, as they y loke for confor in the God of Israel, \* whose name is the Lorde of hostes.

The thinges that I shewed you euer sence the beginninge: haue I not broughte them to passe, immediatlye as they came oute of my mouthe, and declared them. And they are come. Howe be it I knewe that thou arte obstatinate, and that thyne necke hath an yron beyne, & that thy browe is of bras. Neuertheles I haue euer sence the beginninge shewed thee of thinges for to come, and declared them vnto the, or euer they came to passe: That thou shouldest not saye: Myne Idoll hath done it, my carued or caste ymage hath shewed it. Heare and consyder all these thynges whether it was ye that prophesied them: But as for me, I tolde the before at the beginninge, newe and secrete thinges, that thou knewest not of: \* And some done nowe not of olde tyme, whereof thou neuer heardest before they were brought to passe: That thou canste not saye: I knewe of them. Moreouer there be some whereof thou haste neither heard nor knowen, ney-

ther haue they bene opened vnto thyne eares as yet tyme. For I knew that thou wouldest malyciouslye offende, therefore haue I called the a trangressoure, euen from thy mothers wombe.

Neuertheles for my names sake, I haue withdrawen my wrathe, and for myne honoures sake I haue quensene the, so that I haue not rooted the oute.

Behold, I haue pouerged the, and not for inoneye. \* I haue chosen the in the fyre of pouerte, & that onely for myne owne sake, for I geue myne honoure to none other, that thou shouldest not despise me. Herken vnto me O Jacob, and Israel whom I haue called. I am euen he that is, I am the fyrste and the laste. My hande is the foundacion of the earthe, and my right hande spanneth ouer the heauens. As soone as I called them they were there. Gather you all together, and herken: whyche of ponder Goddes hath declared this, that the Lorde will doe by the kynge of Babilon, (whome he loueth, and fauoureth) & by y Chaldee his arme: I my self alone haue told you thys before. Yea, I shall call hym and bynge hym forth, and geue him a prosperous iourneye. Come nye and heare this: haue I spoken anye thyng darckelye sence the beginninge: when a thinge beginneth, I am there.

Wherefore the Lorde God with his spirite hath sente me, and thus sayeth the Lorde God thyne auenger, the holpe one of Israel: \* I am the Lorde thy God, whiche teacheth the profitable thynges, and leade thee the waye, that thou shouldest goe. Yf thou wylte nome regarde my commaundemente, thy welthines shalbe as the water streame: and thy righteousness as the waues flowig in the sea. Thy seede shalbe lyke as the sade in the sea, and y fruite of thy body, lyke the grauell stones thereof: Thy name shall not be rooted oute, nor be stroped before me. \* Yeshall goe awaye frome Babilon, and escape the Chaldee with a merie boyce. Thys shall be spoken of, declared abroad, and go forth vnto the ende of the worlde: so that it shall be sayde: The Lorde hath defended hys seruaunte Jacob, that they suffred no thurst, when they tra-

Eph. ii. b.

Cap. ii. c.  
and. liii. a.  
Ier. xxxi. f.

Cap. 38. c.

wept in the wyldernesse. \* He claue the  
rookes a sonder, and the water gushed  
out. As for the vngodlye, they haue no  
peace, sayeth the Lorde.

## The Notes.

a. By this he meaneth that the people of Israell  
were subbozne, feolwarde, rebellious, vntacta-  
ble, vnrulye and shamelesse.

b. Some reade: Beholde, I haue purified the: but  
not as silver: I haue chosen the out of the furnes  
of affliction. For myne owne sake. For myne owne  
sake haue I done this: For lyke whome woulde  
they polure me: Truly I wyll not geue my glo-  
rie to anye other: Hecken. &c. The same expound  
it thus. I woulde not suffer the wholy to perishe:  
for yf I had proued and purified the as gold and  
silver is proued and purified, from which al ma-  
ner of dross is cleanted, these woulde nothynge  
haue remained in the: but yf fewe, yea, none shuld  
haue bene saued. But I brought the vnder, & pro-  
ued the in the fourncelle of affliction, that is, I  
wapped the in captiuite and bondage in Egipt,  
from which I afterwarde deliuered the. And this  
haue I done for myne owne sake, that is, onely  
for myne owne name and gloire, of myne owne  
gentlenes and louing kindnes, not for any of thy  
merites and deseruings, which were none at al.  
for whome woulde the gentiles and heathen haue  
polyred, defiled, & blasphemied my name, yf I had  
rooted oute my people, & so haue made the truth  
of the promyses which I had determined to ful-  
fyl in Christe, bayne and vntue. For as wel this  
maye of my truerth, as the gloire of the blessinge  
promysed in the seede of Abraham and Dauid,  
wyll I not geue vnto another people or nacyon.  
The health of the worde shal come of the Jewes.  
John. iiii. & from none other. The glad tydings  
of health shal the wholy worlde receaue of none  
other then of Christe, by the preachynge of the  
Apostles. &c.

## The. xlii. Chapter.

Thyke shall gather together al nations be they ne  
uer so farre of.



\* Yhesu, hecken vnto  
me, and take hede ye  
people from satre: The  
Lorde hath called me  
fro my byrth, and made  
mention of my name fro

my mothers wombe: \* He hath made  
my mouthe: lyke a sharpe swerde, vn-  
der the shadowe of his hande hath he  
defended me, and hyd me in his quiete,  
as a good arrowe, and sayde vnto me:  
Thou arte my seruaunte Israell, \* I  
wyll be honoured in thee. Then answered  
I: I shall lese my labour, I shall  
spende my strengthe in bayne. Neuer-  
theless, I wyll commit my cause and  
my woorkes vnto the Lorde my God.  
And now sayeth the Lorde, euen he  
that fashioned me fro my mothers wombe  
to be his seruaunte, that I maye bring

Jacob agayne vnto hym: Howe be it,  
Israell wyll not be gathered vnto him  
agayne. In whole spghte I am great,  
whiche also is my Lorde, my God and  
my strengthe. Lette it be but a small  
thyng, that thou arte my seruaunte, to  
set vp the kindredes of Jacob, and to  
restore the destruction of Israell: \* yf  
I make the not also the lghte of the  
Gentiles, that thou mayst be my health  
vnto the ende of the worlde.

Howeouer thus sayeth the Lorde  
the auenger and holpe one of Isra-  
ell, bycause of the abhorryng and de-  
spisynge amonge the Gentiles, concer-  
ninge the seruaunte of all them that  
beate rule: kynges and prynces shal se,  
and arise and worshyp, bycause of the  
Lorde that he is saythful: and bycause  
of the holpe one of Israel, whiche hath  
chosen the.

And thus sayeth the Lorde: \* In the  
tyme apoynted wyll I be presente with  
the. \* And in the houre of healthe wyll  
I helpe the, & deliuer the. I wyll make  
the a pledge for the people, so that  
thou shalte helpe vp the earthe agayne,  
and chalenge agayne the scatered he-  
ritages: \* That thou mayest say to the  
prisoners: Go forth, and to them that  
are in darckenesse: come into the lght,  
that they maye fede in the hye wayes,  
and gette their lpyng in all places.  
\* There shal neither hungre nor thurst,  
heate nor Sunne hurte them. For he  
that sauoureth them, shal leade them,  
and geue them dryncke of the springe  
welles. I wyll make wayes vpon al my  
mountaynes, and my fote pathes shal  
be exalted. And beholde, they shall come  
frome satre: Lo, some frome the North  
and Weste, some frome the Southe.  
\* Reioyse ye heauens, and singe pray-  
ses thou earthe: Talke of lope ye hyl-  
les, for God wyll comforte his people,  
and haue mercye vpon hym, that be in  
trouble.

Then shall Syon saye. \* God hath for-  
saken me, and the Lorde hath forgot-  
ten me. \* Doeth a wife forget the childe  
of her wombe, and the sonne whom she  
hathe borne? And thoughe she doe for-  
get, yet wyll not I forget the. Behold, I  
haue written the vp vpon my handes,  
thy walles are euer in my sight. \* They

that

Esay. xlii. 1.  
Job. viii. 1.  
Act. xii. 1.

11 Cor. vi. 1.  
Jerem. xl. 1.  
Esay. xlii. 1.  
Esay. xlii. 1.

Isaiah. li. 1.  
Isaiah. lii. 1.

Isaiah. xlii. 1.

Esay. 37. 6

Rom. xi. 1.



# Israel. The Prophecie.

Gene. xv. a  
Ezay. lv. a

that haue broken thee downe, shall make haste to builde thee vp agayne: And they that made the waste dwell in the. \* Lyfte vp thyne eyes, and loke aboute the: All these shall gather them together, and come to thee. As truelpye as I liue (sayeth the Lorde) thou shalt put them all vpon thee, as an apparell, and gyde them to thee, as a vyde doeth her Jewelles. As for thy lande that lyeth desolate, wasted and destroyed: It shall be to narrowe for them, that shall dwell in it. And they that wolde deuour the, shall be farre awaye. <sup>c</sup> Then the chyldre whome the baren shall bynge forth vnto thee, shall saye in thyne eare: this place is to narrowe, lyfte nye together, that I maye haue room. Then shalt thou thinke by thy selfe: Who hath begotten me these? Seynge I am baren and alone, a captiue and an outcaste: And who hath nourished them by for me? I am desolate and alone, but frome whence come these?

And therfore thus sayeth the Lord God: Beholde, I wil stretche oute myne hande to the Gentyles, and sette by my token to the people. They shall bynge the thy sonnes in their lappes, and carrie thy daughters vnto the vpon their shoulders. For kinges shall be thy nouryng fathers, and Quenes shall be thy nouryng mothers. They shall fall before the wyth their faces flat vpon the earthe, and lycke by the duste of thy feete: That thou mayest knowe, howe that I am the Lord. \* And who so putteth hys truste in me, shall not be confounded. Who spoyleth the gyaunte of hys praye? Or who taketh the prysoner frome the myghtye? And therfore thus sayeth the Lorde: The prisoners shall be taken from the gyaunte, and the spoyle deliuered from the violent: For I will maynteyne thy cause agaynst thine aduersaries, and saue thy sonnes. And will fede thyne enemyes wyth their owne flesh, and make them drinke of their owne bloude, as of swete wine. And all fleshe shall knowe (O Iacob) that I am the Lorde thy Sauoure, and stronge auenger.

¶ The Notes.

- a. What Iles signifie, loke before in the. xli. b.
- b. He hath made my mouth lyke a sharpe sword,

that is. He hath geuen me the spirite, of sharpe and pythie speache, so that my wordes shall cut a sonder (as it were) the heartes of the chosen whiche heare me, and bring them to repentance, and declare the offences of the wicked to be without excuse. This doeth the spirite of prophete of true preachinge of the worde. Apoc. xix. c. c. Dothe a wife forget the childe of her wombe. & cetera. As who saye, naye: And no more will I doo thee.

d. That is to saye the Gentyles.  
e. Some read: yet shall the children of thy barennes say in thine eare. &c. The meaning is, when thou arte moste baren, and hast fewest of the saythful in thee (that is to saye, the. xli. Apostles, and a fewe of their disciples, Jewes borne) by and by shalt thou heare a noyse, that these are increased to such a nombre, that they shall not finde place sufficient to dwell in. At the first sermon of Peter were there increased thre thousande. Act. ii. g.

¶ The. l. Chapter.

¶ The Jews are reproved and also called.

Thus sayeth the Lorde: I \* Where is the byll of your \* mothers deuorcement, that I sent vnto her, or who is the surer, to whome I solde you? Beholde, \* for youre owne offences are ye solde: And because of youre transgression, is your mother forsaken. For why woulde no man receaue me, when I came? And when I called, no man gaue me answer. \* Was my hande cleane smitten of, that it myghte not helpe? Or had I not power to deliuer: Lo, \* at a worde I drinke by the sea, \* and of water floudes I make drye lande: So that for wante of water, the fishe corrupte and dye of thurst. \* As for heauen I cloth it with darckenes, & put a sacke vpon it.

\* The Lorde God hath geuen me a well learned tongue, so that I can conforte them which are troubled, yea, and that in due season. He waked mine eare by by tymes in the morninge, (as the scolemasters doe) that I myghte hearken. \* The Lorde God hath opened myne eare, therfore can I not say nay: nor withdraue my selfe, \* but I offer my back vnto the smiters, and my chekes to the nippers, \* I tourne not my face frome shame and spittinge, for the Lorde God helpeth me, therfore shall I not be confounded. I haue hardened my face lyke a flint stone, for I am sure, that I shall not come to confusion. Myne aduocate speaketh for me, who

¶ The Notes.

who wyl then go with me to lawe. Let vs stande one agaynste another: If there be anye that wyl reason with me, lette hym come here forth to me. \* Beholde, the Lorde God standeth by me, what is he that can condemne me. Lo, they shalbe all lyke as an olde clothe, which the mothes shal eate vp.

Therefore who so feareth the Lorde amonge you let him heare the voyce of his seruaunte. Who so walketh in darkness, and no light shineth vpon him, lette him hope in the Lorde, and holde hym by his God. But take hede, ye haue all kindled a fyre, & gyrded youre selues with the flame: Ye walcke in the glistyng of youre owne fyre, and in the flame that ye haue kindled. Thys commeth vnto you fro my hand, name: Ipe that ye shall slepe in sorowe.

The notes

a. God was not the cause why the congregacion of the Jewes (whiche is vnderstande by mother, and was ones his spouse) was deuorced and forsaken: but their owne offences deuorced them, & was the cause why they were solde to the vicer and geuen ouer into the handes of the Gentiles, or Heathen, and sparkled amongest the Medians, Persians, Babilonians, Grecians, and Romaynes.

b. As who say: ye your selues, haue kindled the fyre of my vengeance, with your offences: I was no causer thereof: ye must therefore suffer the punishment thereto belonging. For it commeth of your owne deservynge that I shal lape my hande vpon you and punishe you.

The li. Chapter.

Consolacion and comforte is promysed vnto the Iosophall.

**I** Erken vnto me, ye that holde of ryghteousnesse, ye that seke the Lorde. Take hede vnto the stone, wheroute ye are hewen, and to the graue where oute ye are dygged. Consyder \* Abraham your father, and Sara that bare you: howe that \* I called hym alone, prospered hym well, and increased hym: howe the Lorde comforted Sion, and repayred all her decaye: Wapynge her deserte as a Paradise, and her wyldernes as a garden of the Lorde. Whiche and ioye was there, thankesgeuyng & the voyce of prayse. Have respect vnto me the, o my people, vnto my lawe, & lay then eare to me: for a law & an ordinaunce shal go forth

from me, to lychten the Gentyles. It is harde by, that my healthe and my righteousnesse shal goe forth, and the people shall be ordered wth myne arme.

The Ilandes (that is the Gentyles) shall hope in me, and put their truste in myne arme. Lyfte vp youre eyes toward heauen, and loke vpon the earth beneth. \* For the heauens shall vanishe awaye lyke smoke, and the earthe shall teare lyke a clothe, and they that dwell therein shal perishe in lyke maner. But my healthe endureth for euer, and my righteousnesse shall not cease. Therefore herken vnto me, ye that haue pleasure in righteousnesse, thou people that \* bearest my lawe in thyne hearte, \* feare not the curse of men, be not a frayde of their blasphemies and reuylnges: \* For wormes and mothes shal eate them by lyke clothe and woll. But my righteousnesse shall endure for euer, and my sauynge healthe frome generation to generation. Wake vp, wake vp, and be stronge: O thou arme of the Lorde: wake vp, lyke as in times past, euer and sence the worlde beganne.

\* Arte not thou he, that haste wounded that proude Lucifer, and hewen the dragon in peces: \* Arte not thou euen he, whiche hast dyled by the depe of the sea, which hast made playne the sea grounde, that the delpyered myght goe thorow: \* That the redemed of the Lorde, whiche turned agayne, myghte come with ioye vnto Sion, there to endure for euer: \* That myght and gladnesse myghte be with them: That sorow and woe myghte flee from them: \* Yea I, I am euen he, that in al thynges geueth you consolacion. What arte thou then, that fearest a mortall man, the chyld of man, which goeth awaye as doeth the floure: And forgettest the Lorde that made the, that spred out the heauens, and leyde the foundation of the earthe. But thou arte euer astrayde for the syghte of thyne oppressour, whiche is readye to doe harme: Where is the wrathe of the oppressoure: It commeth on faste, it maketh hast to appeare: It shal not perishe, that it shoulde not be able to destroye, neither shall it fayle for

Isat. xli. b  
Isat. xlv. b  
Isat. xlii. b

C

Isat. xlii. b  
Isat. xlv. b  
Isat. xlii. b

Isat. xli. b

D

Isat. xlii. b

Isat. xlii. b

Isat. xli. b

Isat. xlii. b

Isat. xli. b

Isat. xli. b

E



# Jerusalem. The Prophecie.

mat. viii. a

Eccl. 48. a

Eccl. 49. a

for faulte of noythinge. \* I am  $\hat{\text{p}}$  Lorde thy God, that make the sea to be still, and to rage: \* Whose name is  $\hat{\text{p}}$  Lorde of Hostes. \* I shall put my worde also in thy mouthe, and defende the with the turninge of myne hande: That thou mayest plante the heauens, and lepe the foundations of the earth, and saye vnto Sion: Thou arte my people.

Jer. xxi. c

**I** Awake, awake, and stande by, O Jerusalem, thou that frome the hande of the Lorde, haste droncken oute the  $\hat{\text{b}}$  \* cuppe of hys wrath: Thou that hast supped of, and sucked oute the flombyng cuppe to the bottome. For amonge all the sonnes whome thou hast begotten, there is not one that maye holde thee by: And not one to leade the by the hande, of all the sonnes that thou haste noyshed. Bothe these thynges are happened vnto the, but who is sorie for it. Yea, destruction, wastynge, hunger and swerde: But who hath confor ted thee? Thy sonnes lye confortlesse at  $\hat{\text{p}}$  head of euery strete lyke a take be nison, and are full of the terrible wrath of the Lorde, and punishment of thy God. And therfore thou miserable and droncken (howe be it not with wyne) heare this: Thus sayeth thy Lorde: Thy Lorde and God, the defender of his people: Beholde, I will take the flombyng cuppe oute of thy hande, euen the cuppe with the dregges of my wrath: That frome hence forth thou shalt neuer dryncke it more, and will put it in their hande that trouble thee: Whyche haue spoken to thy soule: Stoupe downe, that we maye goe ouer thee: Make thy bodye euen with the grounde, and as the strete to goe vpon.

## The notes.

a. The arme of the Lorde here signifieth Christe, and the redemption of the worlde and the puttinge awaye of errorres, that cometh by hym. For thus prayeth the Prophecie that it maye come.

b. The cuppe of the Lordes wrath, signifieth the affliction that we suffer, because wee haue done agaynst the will of the Lorde & the vengeance that he taketh of his for theyr offences. psal. lxxv. b.

## The. lli. Chapter.

**I** consolation and comfort to the people of God.



**W**here Sion by, take thy strength vnto thee: put thou on thyne honest caprice. O Jerusalem, thou citye of the holie one, for frome thys tyme forth, there shall no vncircumcised nor vncleane person come in thee. Shake the from the duste, arise and stande by, O Jerusalem. Plucke out thy necke from the bonde, O thou captiue daughter Sion. For thus sayeth the Lorde: Ye are solde for noughte, therefore shall ye be redeemed also without any monye.

For thus hath the Lorde sayed. my people wente downe afore tyme in to Egypte, there to be straungers. \* Afterwarde byd the kynge of the Assyrians oppresse them, for noughte. And now what profite is it to me (sayeth the Lorde) that my people is frelye carryed awaye, and broughte into heuynesse by their cruelars, and my  $\hat{\text{a}}$  \* name euer still blasphemed? Sayeth the Lorde. But that my people maye knowe my name, I my selfe will speake in that day. Beholde, here am I. \* O how beautiful are the fete of the Embassidour, & bringeth the message fro the mountaine, and proclameth peace: That bringeth the good tidings, & preacheth healthe, and sayeth vnto Sion: Thy God is the kinge. Thy watchmen shall lyfte by their voyce, with loude voyce shal they preache of him: for they shall  $\hat{\text{a}}$  see him presente, when the Lorde shall come agayne to Sion.

\* Be glad, O thou desolate Jerusalem, & reioyce together: for the Lorde will conforte his people, he will deliuer Ierusalem. The Lorde will make  $\hat{\text{b}}$  bare his holy atime, and shewe it forth in the sight of al the Gentiles. \* & al the endes of the earthe shall se the sauinge health of our God. \* Awake, awake, get you out from thence, & touch no vncleane thing, Goe oute frome amonge such. And be cleane, ye that beate the vessell of the Lorde. But ye shal not goe out with sedition, nor make haste as they  $\hat{\text{a}}$  see a way: \* for the Lorde shal go before you, and the God of Israell shal be the watche.

Beholde, my seruaunte shall deale wiselye, therefore shall he be magnified, & exalted.

exalted and greatly honoured. Lyke  
as the multitude shall wonder vpon him,  
because his face shall be so deformed &  
not as a mans face, and his \* bewtye  
lyke no man: Euen so shall the multi-  
tude of the Gentyles looke vnto hym, &  
the kynges shall shut their mouthes be-  
fore him, \* for they that haue not bene  
tolde of him, shall see him, and they that  
heard nothing of him, shall behold him,

The Notes.

a. Of blaspheminge or dishonouringe his name,  
what it signifyeth shall find in. ezech. xxxvi. c  
b. His holpe arise (for the ayde and helpe that is  
done by his holpe worde. It wyl the Lorde make  
bare that is open and declare and geue the belefe  
therof to all the Gentyles and Heathen, not onely  
to the Jewes. Psal. xcvi. a. Some read: the  
Lorde hath made bare the arme of his holpe one  
of. they vnderstande thereby the strength, power  
and vertue of Christe.

c. That is to wete, after the Chalde. the vessel that  
was borne into Babilon and brought from thence  
agayne. Some reade Barnes. They vnderstande  
thereby the lawe, and the goodnes and mercye of  
God. Some and what Barnes the christen should  
beare (for vnto vs it is spoken as well as vnto the  
Jewes) dothe Saincte Paule teache vs in the Ep-  
istle to the Ephesians the. vi. Chapter.

d. His face shall be so deformed, & not as a mans  
face. That is, his visage shall be more defor-  
med then other meynes: and his beutie fouler the  
the bewtye of the sonnes of men. The whole sen-  
tence meaneth, that manye men shall be astoni-  
shed when they see Christe our sauour (which was  
creadinge bewtyful before all the sonnes of men  
psa. xlv. a) so wickedlye and violently entreated  
of the Jewes: spit vpon, skourged, crowned with  
thorne and all be bloudyed: Yea, and greatly dis-  
bled, contemned and despised, then euer was any  
mortall man.

The. liii. Chapter.

The propheticall expeditiue of the passion of our sa-  
uour Iesus Christe.

**A**D \* who geueth credence  
vnto our preachynge & to  
whom is the arme of the Lorde  
known. He shall growe be-  
fore the Lorde lyke as a braunche,  
and as a rote in a drye grounde, \* he shall  
haue neither bewty nor fauour. When  
we loke vpon him, there shall be no fayre-  
nes: we shall haue no lust vnto him. \* He  
shall be the most simple, and despised of  
all, whiche yet hath good experience of  
sorowes and infirmities. We shall re-  
ken him so simple and so vile, that we  
shall hyde oure faces from him. \* Howe  
be it (of a trueth) he onely taketh away  
our infirmities, and beareth our payne:  
Yet we shall iudge him, as though he  
were plagued and caste downe of God:

\* Where as he (not withstandinge, shall  
be wondred at for our offences, & limite  
ten for oure wickednes. For the payne  
of oure punishment shall be layde vpon  
him, and with his stripes shall we be  
healed.

\* As for vs, we goe all a straye (lyke  
shepe) euerye one a tourneth his owne  
waye. But thozow him the Lorde par-  
doneth all oure synnes. He shall be pay-  
ned & troubled, and shall not open hys  
mouth. \* He shall be led as a shepe to be  
slayne, yet shall he be as a lambe  
before the shearer, and not open hys  
mouth. He shall be had awaye, his cause  
not hearde, & without anye iudgement:  
whose generacion yet no man may no-  
we, when he shall be cut of fro the grou-  
nd of the lyuynge. Whiche punishmente  
shall goe vpon him for the transgressi-  
on of my people. \* Hys graue shall be  
geuen him with the condemned, and  
his crucifixion in the theues. \* Where  
as he dyd neuer violence nor vncyght,  
nether hathe there bene anye decept-  
fulnesse in his mouth.

\* Yet hathe it pleased the Lorde to  
limate him with infirmities, that when he  
had made his soule an offering for sin,  
he mighte see a longe lastyng seed. And  
this deuice of the Lorde shall prosper  
in his hande. With trauayle & labour  
of hys soule, shall he obtayne great ri-  
ches. \* My righteous seruaunte shall  
with his wisdomes iustifie and deliuer  
the multitude, for he shall beare awaye  
their synnes. Therefore wyl I geue  
hym the multitude for hys parte, and  
he shall deuide the stronge spoyle be-  
cause he shall geue ouer hys soule to  
death, \* and shall be rekened among the  
transgressours, which neuertheles shall  
take awaye the synnes of the multitude  
and make intercession for the misdoers.

The Notes.

a. To tourne oure owne waye, is to do our owne  
wylles, and to satisfie oure owne appetites, & to  
be geuen vp into oure owne hartes lust: As it is  
sayde. psalme. lxxxi. c. I geue them vp. &c.  
b. The grounde or lande of the lyuynge is no-  
ther thing then this presente life, and the grounde  
or lande, wherein we lyue. psal. cxlii. b

The. liii. Chapter.

Of the great dominyon of Christe. The indigni-  
tion of God endureth but a short space, but hys mercy  
is everlastinge.

Therefore



Gala. iii. b.



**I**herfore be glad now, & beare & bearest not. Reioyce, singe & be merve, thou & art not in child: for & desolate hath moode chyldezen, then & married wife, sayeth & Lord. Make thy tent wider, & spread out & hanging, of thine habitation: spare not, laye forth thy coards, & make fast thy stakes: for & shalt break out on & right side & on & left, & thy seed shall haue & Gētiles in possessiō, & dwell in & desolate cities. Feare not, for thou shalt not be confounded: be not ashamed, for thou shalt not come to confusion. Yea, thou shalt forget the shame of thy youth, & shalt not remembre the dishonour of thy widoweheade. for he that made the, shall be thy Lord: & a husband (whose name is & Lord of hostes) and thyne auēger shall be euen & holpe one of Israel, & Lord of the whole world. for the Lord shall cal the, being as a desolate sorowful womā, & as a yōge wife & hath broke her wedlock: sayth thy God.

Ezra. lvi. b.  
Ezra. xvi. b.  
Ezra. xl. a.  
Ezra. 4. a.

Ezra. xvi. b.

Gene. ix. b.

Isa. vii. a.

Ezra. vi. b.

1. Joh. ii. b.  
Joh. vi. c.

\* A little while haue I forsaken thee. but in greate mercifulnes shall I take the by vnto me. When I was angry, I hyd my face from the for a litle season, but thow euerlastyng goodnes shall I pardon the, sayeth the Lord thine auenger. \* And this must be vnto me as the water of Doe: for lyke as I haue swozne that I wyll not bypnye the water of Doe anye more vpon the worlde: \* so haue I swozne that I wyl neuer be angrye with the, nor reproue thee: The mountaynes shall remoue, and & hylls shall fall downe: but my louynge kynde-nesse shall not moue, & the bonde of my peace shall not fall downe from the, sayeth the Lord thy mercyfull louer. Behold, thou poore, vered and despised: \* I wyll make thy walles of precious stones, & thy foundacion of Saphires, thy windowes of chrystal, thy gates of syne cleare stone, & thy borders of pleasaunt stones. \* Thy chylde shall al be taught of God, and I wyll geue them plenteousnes of peace. In ryghteousnes shalt thou be grounde, and be farre fro oppression: for the whiche thou nebest not be afrapde, neither for hinderance, for it shall not comenye thee. Beholde, the alleaunte that was farre from the, shall

dwell in the: & he that was some tyme a straunger vnto the, shall be toyned to the: Beholde, I make the smythe that bloweth the coales in the fire & he maketh a weape after his hady worke. I make also the waster to destroy: but all the weapens that are made agaynste the, shall not prospeere. \* And as for all tongues, that shall resiste the in iudgement, thou shalt ouercome the and condemne the. Thys is the heritage of the Lordes seruauntes, and the righteousnes that they shall haue of me, sayeth the Lord.

## The .lv. Chapter.

I consolation and comfort to the people. The tenth and p̄phete of the word of God.



**C**ome to the & waters alpe, that be thursty, and ye & haue no monye. Come, bye, that ye maye haue to eate. Come bye & wyne and mylke, without any monye, or monye worthe. Wherefore doe you laye oute your monye, for the thyng that fedeth not, and spende your labour aboute the thyng that satisfieth you not. But hearken rather vnto me, and ye shall eate of the best, & your soule shall haue her pleasure in plenteousnes. Enclype your eares, & come vnto me, take hede, and your soule shall lyue. \* for I wyll make an euerlastyng couenaunt with you, euē the sure mercyes of Dauid.

Beholde, I shall geue him for a witness amonge the folke, for a p̄phete & Captayne vnto the people. Doe, thou shalt call an vnknown people: and a people that had no knowledge of thee, shall runne vnto thee: Because of the Lord thy God, the holy one of Israel, which glorifieth the. Seke the Lord, while he maye be founde, and call vpon him while he is nye. \* Let the vngodly man forsake his wayes & the vnrightheous his imaginaciōs, & tourne agayne vnto & Lord: so shall he be mercyfull vnto him: & to our God. \* for he is ready to forgeue. for thus sayeth & Lord: my thoughtes are not your thoughtes, & your wayes are not my wayes, but as farre as the heauens are hyper then the earthe, so farre doe my wayes exceede yours, and my thoughtes yours.

And

\* And like as the rayne, & snowe cometh  
downe fro heauen, & returneth not thyr-  
er agayne, but watereth þe earth, maketh  
it fruitful and grene, that it maye geue  
corne and bread vnto the sower:

So the worde also that cometh out of  
my mouth shall not turne agayne void  
vnto me, but shall accompyse my wyl  
and prospere in the thyng, whereto I  
sende it. \* And so shall ye go forth wyth  
ioye, and be led with peace. The moun-  
taynes and hylls shall synge with you  
for ioye, and al the trees of the felde shall  
clappe their handes. For thornes, there  
shall growe fyre trees, and þe myrre  
tree in the stead of byrtes. And this shall  
be done to the prayse of the Lorde, and  
for an euertlasting token, that shall not  
be taken awaye.

## The notes.

a. Of these waters ye haue in the psal. xlii. a  
b. The worde of God is called wyne and mylch:  
Wyne because it reioyseth the hert, in that it pa-  
cyfieth the conscience, & setteth it at rest, milche  
because it nurysheth & increaseth the lytelones &  
pongones in the fapth, as ye haue in .i. pet. ii. a  
And as new borne babes desyre & restablie milch  
se. c. To call here, is, by preacheinge to bringe to  
the fapth. By the unknowne people vnderstande  
the heathen.

## The. lvi. Chapter.

In exhortacion to iudgement & rightousnes, and  
to the spirituall keepinge of the Sabbath, agaynst  
shepherdes that deuour their flocke.

**T**hus saith the Lorde: \* Kepe  
equite, & do ryghte, for my  
saunge health shall come  
hoztly, and my ryghteous-  
nes shall be opened. Bles-  
sed is the man þe doth thys, and þe mans  
childe which kepeth the same. \* He that  
taketh heede, that he vnhalowe not the  
Sabboth (that is) he that kepeth hym  
selfe þe do no euil. Then shall not the  
straunger, which cleaueth to the Lorde,  
say: \* Alas the Lorde hath shut me cleane  
out from his people: Nether shall \* the  
gelbes man say: lo, I am a dyre tre. For  
thus saith the Lorde, fyrst vnto the gel-  
bes that kepeth my Sabbath: Namely,  
that holdeth greatly of the thyng that  
pleaseth me, and kepeth my couenaunt:  
vnto them wyl I geue in my household  
& wythin my walles, a better herpitage  
and name then ye they had bene called  
lounes and doughters. \* I wyl geue  
them an euertlastyng name, that shall  
not perpe. Agayne, he saith vnto the

straungers that are dysposed to stycke  
to the Lorde, to serue hym, and to loue  
hys name: \* That they shall be no bonde  
men. And all they, which kepe them sel-  
ues, that they vnhalowe not the Sab-  
both, namely, that they fulfyll my co-  
uenaunt: Them wyl I bringe to my  
holy mountayne, and make them ioy-  
full in my house of prayer. Their  
burnt offrynges and sacrificees shall be  
accepted vpon myne aulter, \* for my  
house shall be an house of prayer for all  
people.

Thus saith the Lorde God which  
gathereth together the scatted of Isra-  
ell: I wyl bringe yet another congrega-  
cion to him. All the beastes of the felde,  
& all the beastes of the wod, shall come to  
deuoute him. \* For his watchmen are  
all blynd, they haue all together no vn-  
derstandyng, they are all domme dog-  
ges, not beyng able to barcke, they are  
sleper: sloughly are they, & lye snoztynge:  
they are shameles dogges, that bene  
uer satysfied. The sheperdes also in  
lyke maner haue no vnderstandyng,  
\* but euery man turneth his owne way,  
euery one after his owne couetousnesse  
with all his power. \* Come (say they) I  
wyl fetch wyne, so shall we fyl our sel-  
ues, that we maye be drounken. And do  
to morowe, lyke as to daye, yea, and  
muche more.

## The Notes.

a. By these blynde watchmen, vnderstande the  
the chiefe priestes, the scribes, & pharisees, &c.  
which were the preterites and deplacers of the  
lawe of God. These forspylth iudges take abo-  
lyshed the true seruice of god: and were the chiefe  
causers of the forsakynge of Israel. They were  
sloughly, and sought not that whiche was for  
the edificacyon of the people, and for the glory of  
God: but that whiche was for theyr own priuate  
profyt & pleasure. They were slouthful to roote  
out vice and to plant vertue, and dyuyn in to þe  
profounde and depe slepe of ygnorance, of vnde-  
lyneste, of lecherousnesse, and of pryde. As oft as the  
prelars of the people, wylshoppes, Abbates, &c.  
they that auanture theym selues, for celygious be-  
such: there hangeth a great scourge ouer þe whole  
Rocke of Christ.

## The. lvi. Chapter.

The Jewes are rebuked for their inuertes done to  
Christ.

**I**n the meane season the  
\* righteous perissheth, & no  
manne regardeth it in hys  
hert. Good godlye people  
are taken awaye, and no  
man conspyrith it. \* Namely: that the  
righteous

John. 8. c

3. Reg. 2. f  
Mat. 23. b  
Mark 12. b  
Luke. 11. bIere. 17. b  
Eze. 34. b

Iere. 31. b

Eccl. 22. b  
1. Cor. 13. b  
Saph. 4. b

Ezek. 33. b



righteous is conueyed away thorow the wicked: that he himselte myghte be in rest, lye quietly vpon his bed, & lye after his owne pleasure. Come hyther therfore ye charmers children, \* ye sonnes of y<sup>e</sup> aduouter & the whoze: wher in take ye your pleasure: vpon whome gape ye with your mouth, & bleate oute your tonge: Are ye not children of aduoutre. And a sede of dissimulacion: Ye take your pleasure vnder the oakes, and vnder all grene trees, & chylde be- yng slayne in the valleys, and demes of stone. Thy part shalbe with stony rockes by the ryuer: Yea, euē these shall be thy parte. for there thou hast powred meat & drinkoffinges vnto the. Shuld I ouerle that: Thou hast made thy bed vpon hye mountaines, thou wentest by thither, & there hast thou slayne sacryfices. \* Behynde the dozes and postes, hast thou set by thy remembraunce.

When thou haddest dyscouered thy selfe to another then me, when thou wētest downe & made thy bed wyder (that is) when thou didest carue the certayne of ponder Idols, and louedest theyr couches, where thou sawest them. Thou wentest strenght to kynges with \* oyle and dyuers opyntmentes (that is) thou hast sente messangers farre of, and yet arte thou fallen into the pyt therby.

Thou hast had trouble for y<sup>e</sup> multitude of thine owne wayes, yet saydest thou neuer: I wyll leaue of. \* Thou thynkest to haue lyfe (or health) of thy selfe, and therfore thou beleuest not that thou art sycke, for when wilt thou be abashed or feare seying thou hast broken thy promise, and remembreth not me, nether haste me in thyne hert. Thinkest thou, that I also wyll holde my peace (as afore time) that thou fearest me not. Yea, verely I wyll declare thy goodnes & thy workes, but they shall not prosyte the whē thou cryest, let thy chosen heape delouer the. But the wynde shall take the all away, and carry them into the ayre. \* Neuertheles, they that put theyr truste in me, shall inherit the land, and haue my holy byll in possession.

And therfore thus he sayeth: \* Make redye, make redye, and clense the strete, take vp what ye can out of the way that leadech to my people. for thus sayeth

the hye and excellent, euen he that dwelleth in euerlastyngnesse, whose name is the holy one: \* I dwel hie aboue & in the sanctuary, & with him also, that is of a contryte & humble sprite: & I may heale a troubled mynde, & a contrite hert. \* for I chide not euer, & am not wrothe with out ende. But the blasfynge goeth frome, though I make the breath. I am wroth with him for his couetousnesse & luste, I smyte hym, I hyde me, and am angrie, when he turneth him selfe, & foloweth the by waye of hys owne herte, But if I may se his ryght way agayne, I make him whole. \* I leade him, and restore him vnto them whom he maketh to y<sup>e</sup> full, and that were soye for him. I make the frutes of thankesgeuyng. I geue peace \* vnto them that are fatte of, and to them that are nye, save I the Lorde, that make him whole. But the wycked are lyke the ragynge sea, & can not rest, whose water someth wyth the myze and grauel. Euen so the wycked haue no peace, saith my God.

The. lviij. Chapter.

The Lorde (by the mouth of the Prophete) cryeth vnto the people for theyr falsynges, which was ful of hypocryse.



And therfore \* crye now, as y<sup>e</sup> loude as thou canst. Leane not of, lyft vp thy voyce lyke a trompet, & shewe my people their offences, & the house of Jacob their synnes. for they seke me daylye and wil knowe my waies, euen as it were a people that dyd ryghte, and had not forsaken the statutes of their God. They argue w<sup>th</sup> h me concernyng right iudgement, and wyll pleate at the same wyth their god. \* wherfore fast we (say they) and thou seist it not: we put oure luyes to strytenesse, and thou regardest it not.

\* Beholde, when ye \* fast, your luste remaineth styll: for ye do no lesse byolence to your betters: lo, ye fast to strife and debate, and to smyte him with your fist that speaketh vnto you. Ye fast not (as some tyme) that your voyce myght be hearde aboue. \* Thyucke ye thus fast pleaseth me, that a man shoulde chasten him selfe for a daye, and to wythe his head about lyke an hoke in an deers ry cloth, and to lye vpon the earth.

Shulde

shulde that be called fasting, or a day  
that please the Lorde: But this fa-  
sting please not me, till the tyme be  
thou \* lowse hym out of bondage, that  
is in thy daunger: that thou breake the  
oath of wycked bargaynes, that thou  
let the oppressed go free, and take from  
them all maner of burthens. It plea-  
seth not me, till thou \* deale thy bryd to  
the hongry, and bryng the poze father-  
lesse home into thy house, when thou se-  
est the naked that thou couer hym, and  
hyde not thy face from thyne own fleshy.  
\* Then shall thy lyghte breake forth  
as the moonyng, and thy health flourish  
ryght shortly: thy ryghtuousnesse shall  
go before the, and the glory of the Lorde  
shall embrace the.

\* Then yf thou callest, the Lorde shall  
answere the: yf thou cryest, he shall say:  
here I am. Yea, yf thou layest away  
thy burthens, and holdest thy fyngers,  
and cease from blasphemous talking,  
\* yf thou hast compassyon vpon the hu-  
myle, and refresthest the troubled soule:  
Then shall thy lyght sprynge out in the  
darknesse, and thy darknesse shall be  
as the noone daye. The Lorde shall e-  
uer be thy gyde, and satisfye the desyre  
of thyne herte, and fyll thy bones with  
marry. Thou shalt be lyke a freshe wa-  
tered garden, \* and lyke the founteyne  
of water, that neuer leaueth runnyng.  
\* Then the places that haue euer bene  
walte, shall be buylded of y: there shalt  
thou laye a foundacyon for many kyn-  
redes. Thou shalt be called the maker  
of hedges, and the buylder agayne  
of the way of the Sabboth.

Yea, yf thou tourne thy fete from the  
\* sabboth, so that thou do not the thing  
whiche please thy selfe in my holpe  
daye: then shalt thou be called vnto the  
pleasur, holy, and glorious sabboth of  
y Lorde, where y shalt be in honoure: so  
that thou do not after thyne owne yma-  
gynacyon, nether seke thyne owne wyll,  
nor speake thyne owne wordes. Then  
shalt thou haue thy pleasure in y Lorde,  
whiche shall carpe the hye aboute the  
earth, and seide y with y heritage of Ja-  
cob thy father: for y LORDES owne  
mouth hath so promysed.

The Notes.

\* This fast remaineth yet among the Children

for true challyng of the bodye and absteynyng  
from vice will we get nether vnderstand nor heare  
of: but Gyltyncke with the Jewes both that we  
do God a great pleasure when we faste, and also  
y we then fast, when we absteyne from one thyng, &  
fylour helpe with another. And verely in this  
thyng doeth our supersticious excede the supersticious  
of the Jewes. For we neuer reade that they euer  
toke it for a fast to absteyne from fleshe, and eate  
ether fleshe or whitt meate (as they call it.)

### The. lix. Chapter.

The Lorde is myghty to saue, and ready to heare  
our requestes.



Behold, \* the Lordes  
hand is not so shortened  
that it can not helpe, ne-  
ther is his eare so stop-  
ped y it maye not heare.  
But \* youre mydedes  
haue separated you from your God,  
and youre \* synnes hyde his face from  
you, that he heareth you not. For youre  
handes are bespyled with blod, and your  
fyngers with vnrighthousnesse: Your  
lyppes speake lyes, and your tonge  
setteth oute wyckednesse. No man re-  
gardeth ryghtuousnesse, and no manne  
iudgeth truely. Every man hopeth in  
vayne thynges, and ymagyneth dys-  
create, \* conceaueh weepnes, and bryn-  
geth forth euell. They \* brede socke-  
atrice egges, and weue the spyders web.  
\* Who so eateth of theire egges, dyeth.  
\* But yf one treade vpon theym, there  
commeth vp a serpent. \* Their webbe  
maketh no clothe and they may not co-  
uer them with theire labours. \* They  
dedes are the dedes of wickednes, & the  
worke of robbery is in theire handes.  
\* Their fete rune to euill, & they make  
hast to shed innocent blod. Their coun-  
cels are wycked counceles, harme and  
\* destruction are in their wayes. But  
the way of peace they knowe not. In  
theire goynges is no equite, their way-  
es are so crooked, that whosoener goeth  
therin, knoweth nothyng of peace.

And this is the cause that equite is  
so farre from vs, and that ryghtuous-  
nes commeth not nye vs. \* We loke for  
lyghte, lo, it is darknesse: for the mo-  
onyng thyne, se, we walcke in the darck.  
\* We grope lyke the bynd vpon y wal,  
we grope euen as one that hath none  
eyes. We stumbe at the none daye,  
as though it were towarde nyghte: in  
the fallonge places, lyke men that are  
halfe deade. \* We roare all lyke

Am. ii.

Beetes



Beeres, and mourne still lyke doves.  
We loke for equyte, but there is none:  
for health, but it is farre from vs. for  
our offences are many before the, & oure  
sinnes testifie against vs. Yea, we must  
confesse that we offend, and knowledge  
that we do amysse: Namely transgresse  
and dissemble agaynst the Lorde, and  
fal away fro our God: blyng presump-  
tuous & traitorous ymaginations, and  
castyng false matters in our hertes.  
And therfore is equyte gone asyde, and  
ryghtuousnes standeth farre of: \* truth  
is fallen down in the strete, and þ thing  
that is platine and open, may not be the-  
wed. Yea, the trueth is layde in pyson,  
and he that refrayneth hym selfe fro eu-  
ell, must be spoyled.

When the Lorde saw this, it dyspleas-  
ed him soze, that there was no where a-  
ny equyte. He saw also, that there was  
no man, which had pitie thereof, or was  
grieved at it. And he helde him by hys  
owne power, & cleued to his owne righ-  
tuousnes. \* He put ryghtuousnes vpon  
him for a brest plate, and set the helmet  
of health vpon his heade. He put on  
wraethe in steade of clothyng, and toke  
gelousy about him for a cloake: (like as  
when a man goeth forth wroufullpe to  
recompence hys enemyes, and to be a-  
uenged of his aduersaries.) Namely,  
that he myght recompence and reward  
the Ylandes wherthowhe the name of  
the Lorde myght be feared, from the ri-  
syng of the Sunne: and his magestye,  
vnto the goynge downe of the same.

for he shall come as a violent wa-  
terstreame, whiche the wynde of þ Lorde  
hathe moued. \* But vnto Syon there  
shall come a redemer, and vnto them in  
Jacob that tourne from wyckednesse,  
sayth the Lorde. I will make thys co-  
uenant with them (saith þ Lorde): My  
spete that is come vpon the, & the wo-  
des whiche I haue put in thy mouth,  
shall neuer go out of thy mouth, nor out  
of the mouth of thy childers chyldre, fro  
this tyme forth for euer moze.

### The Notes.

a. To byde cockatrice egges, is, to go about that  
which is myscheuous and wycked. And to woe  
the spyders webbe, is, to go about bayne & trye-  
lyng chynge, whiche are of no nature: although  
they seme neuer so excellent vnto the deare.  
b. As he that eareth of a cockatrice egge dyeth, so

they that delpte in euyl workes, or that consente  
vnto them, shall perishe.

c. And if a man at uniuerses tread on thers eyes  
and so presse out the cockatrice and be touched, he  
shal be kyled of her: euen so shall thoughtes of  
euyl bryng them to death.

d. As no manne maketh clothes of the spyders  
web, so shall wycked workes enriche no man, nor  
profyte him on the daye of iudgement, when he  
must go in vnto the feast in the wedding garnde  
Mat. xxii. b

e. By the deades of wyckednesse vnderstande gyle-  
full and crafty deades. And by the deades of rob-  
bery, by violent, and tyraunious deades. The re-  
saryeth that their deades are the deades of robbe-  
rye, because they helpe no man with their handes.  
But do rather robbe and begyle the poore: so are  
they without charitie, yea forsaue they not what  
charite requyret on them.

### The .lx. Chapter.

A consolacion and comfort to Ierusalem.

**A**nd therfore get the vp by ti-  
mes, for thy \* lyght cometh, &  
the gloire of the Lorde shall  
rise vp vpon the. for lo, while  
the darknesse and cloude couereth the  
earth & the people, þ Lorde shall shewe  
lyght, and his gloire shall be sene in the.  
\* The Gentyls shall come to thy lyght,  
and kynges to the bryghtnes þ shyn-  
geth forth vpon the. \* Lift vp thine eyes,  
a lobe rounde about the: Al these ga-  
ther them selues, and come to the. Son-  
nes shall come vnto the from farre, and  
doughters shall gather them selues to  
the on euery syde. when thou seest this,  
thou shalt maruell exceedingly, & thine  
bert shall be opened: when the power of  
the sea shall be couerted vnto thee (that is  
is) when the strengthe of the Gentyles  
shall come vnto the. The multitude of  
Camels shall couer the, the dromedaries  
of Madia & Epha. \* All they of Saba  
shall come, bryngyng gold & incense, and  
shewing þ prayse of the Lorde. Al the ca-  
tell of Cedar shall be gathered vnto the,  
the rames of Babaioth shall serue the, to  
be offred vnto myne aulter, \* whiche I  
haue chofen, & in the house of my glory  
whiche I haue garnished. \* But what  
are these þ be here lyke the cloudes, and  
as the doves flyng to their windowes.

The Yles also shall gather them vnto  
me, and specially the shippes of the sea:  
that they may bryng the sonnes farrs,  
and theyr syluer and theyr golde with  
them, vnto the name of the Lorde  
thy GOD, vnto the holpe one of Isra-  
ell, that hath glorified the: \* Straine  
get

gers shall builde by thy walles, and thy kynges shall do the seruice. For when I am angry, I smyte the: and when it pleaseth me, I pardon the. \* Thy gates shall stande open styl both day and nyght, and neuer be shut: that the hooke of the Gentyles maye come, and that they kynges maye be brought vnto the. For every people and kingdom that serueth not the, shall perishe, and be destroyed with the sword. The glory of Libanus shall come vnto the: The fyre trees, Boxes and Cedres together, to garnyshe the place of my Sanctuarie, for I will glorifie the place of my fete.

Moreover those shall come knelynge vnto the, that haue bered the: and all they that despyled the, shall fall downe at thy fote. Thou shalt be called the cytie of the Lord, the holy Syon of Israel. Because thou hast bene forsaken and hated, so that no man went thorow the: I will make the glorious for euer and euer, and ioyfull thorow out all posterities. Thou shalt sucke the mylke of the Gentyles, and kynges bresses shall fede the. And thou shalt knowe that I the Lord am thy Sauour and defender, I myghtie one of Jacob. For brasse, will I geue the golde, and for yron syluer: for wod brasse, and for stones yron. I will make peace thy ruler, and ryghtuousnes thyne offycer. Violence and robbery shall neuer be herd of in thy lād, neyther harme and destruction whin thy borders. Thy walles shall be called health, and thy gates the prayse God. \* The Sunne shall neuer be thy day lyght, and the lyght of the Moone shall neuer shine vnto the: but the Lord him selfe shall be thyne euerlastyng lyght, and thy God shall be thy glory.

\* Thy Sunne shall neuer go downe, and thy Moone shall not be taken away, for the Lord hymselfe shall be thy euerlastyng lyght, and thy sorowful dayes shall be rewarded the. Thy people shall be all godly, and possesse the lande for euer: the flour of my planting, the worke of my handes, whereof I will reioyce. The pongest and leest shall growe in to a thousand, and the symplest into a strong people. I the Lord shall shortly bringe this thyng to passe in his tyme.

The Notes.

a. In these wordes is the readynes and promptnes of them that obey the worde of God declared. As though he shoulde saye: Euen as faste as the cloudes come and go, and as swyftly as doves flye to their nest so roundly will the faythful leaue all, and couple them selues to the church, at the voyce of Christ and of his teachers.

b. By the fyre trees and suchelike are signyfied princes and rulers that gouerne the people, as before in the. ii. c. As who shoulde saye: euen I most excellent men shall be adioyned vnto church and helpe muche to the furtheraunce thereof.

The. lxi. Chapter.

The propheth that Christ shall be annointed, and sent to preache.



I the spirite of the Lord God is with me, for the Lord hath anointed me, and sent me, to preache good tydings vnto the poore, that I myghte bynde by the wounded hertes, \* that I myghte preache deliuerance to the captiue, and open the pylow to them that are bounde: that I myghte declare the acceptable yere of the Lord, and the day of the vengeance of our God: that I myghte comfort all them that are in heuynesse, that I myghte geue vnto them I mourne in Syon, betwixt in the steade of ashes, ioyful oymmet for sighyng, pleasaunt raymente for an heuie mynde: That they myghte be called excellent in ryghtuousnesse, a planting of the Lord for him to reioyce in.

They shall buylde the longe rougher wyldernesse, and set by the olde deserte. They shall repayre the wast places, and suche as haue bene voyde thorow oute many generacions. Straungers shall stande and fede your catel, and the Aleauntes shall be youre plowmen and reapers. \* But ye shall be named I priestes of the Lord, and men shall cal you the seruauntes of our God. Ye shall entore the goodes of the Gentyles and triumphe in their substance. For your great reprofe and shame, shall they haue ioy that ye may haue part with them. For they shall haue double possession in theyr lande, and euerlastyng ioye shall be with them. For I the Lord, which loue right and hate robbery (thoughe it were offered me) shall make their workes ful of faithfulness, and make an euerlastyng conuenance with them.

They shall also and their generacion shall be known among the Gentiles, Am. iii, and

I Luke. ii. and vii. Esay. li.

Isa. lvi. and xli.

Isa. lvi. and xli.

B

Isa. lvi. and xli.

C



and amonge the people. All they that se them, shall knowe that they are the hye blessed seede of the Lorde. And therfore  
**I** am ioyfull in the Lorde, and my soule reioyseth in my God. \* for he shall put vpon me the a garment of health, & couer me with the mantle of ryghtuousnes. \* He shall decke me lyke a bydegrome, and as a byde that hath hir apparel vpon her. for lyke as the ground bringeth forth frute, and as the garden shuteth forth seede: So shall the Lorde God cause rightuousnes, & the feare of God to flourish forth before al the hethē.

The notes

a. The garment of health is faith that worketh charitie: which is called the wedding garment. Math. xxii. b. This garment (saith the prophere) shall Christ put vpon the church. For al that beleue in God, shall be saued thorow Christ, and be hys beloued children by electyon, and iustified by his bloude. Ephe. i. b

## The lxii. Chapter.

Of the prophecies of the coming of Christ.

**I** will not hold my tōge, for Ierusalem sake I wil not cease: until their ryghtuousnesse breake forth as the hyssynge lyght, & their health as a burning lampe. Then shall the Gentyles se thy ryghtuousnes & all kynges thy glory. Thou shalt be named in \* a new name, whiche the mouth of the Lorde shall shew. Thou shalt be a crowne in the hand of Lord, and a glorious garlande in the hand of thy God. fro this time forth thou shalt neuer be called the forsaken, & thy land shall no more be called the wyldernes. But thou shalt be called a Bephrabah, & thy lande Beula: for the Lorde loueth the, and thy lande shall be inhabited. \* And like as a ponge man taketh a doughter to maryage, so shall God mary him selfe vnto thy sonnes. And as a bydegrome is glad of his byde, so shall God reioyce ouer the.

**I** will set watchmen vpon thy walles (O Ierusalem) which shall nether cease daye nor nyght to preach the Lord. And ye also shall not kepe him close, nor leaue to speake of hym, vntill Ierusalem be set by & made the prayse of the world. The Lorde hath sworn by hys ryght hande and by his stronge arme, that fro hence forth he will not geue thy rogne

to be meate for thyme enemyes, nor thy hyne (wherin thou hast laboured) to be drinke for the \* straungers.

But they that haue gathered in the corne, shall eat it, and geue thankes to the Lorde: and they that haue borne in the hyne, shall dryncke it in the court of my Sanctuary.

Stand backe, and depart a lunde, ye & stand vnder & gate: make rowme people, repayre the strete, and take away the stones, & set out a token for the people. Beholde, the Lorde proclameeth in the endes of the worlde: \* tel the doughter Sion: see, thy saluacion cometh, behold, he bringeth his treasure with him, and his workes go before him. For they whom the Lorde deliuereth, shall be called & \* holy people: and as for the, thou shalt be named & greatly occupied, and not the forsaken.

The notes.

a. That is, my pleasure in her.

b. That is, the married. For the church is spouse of the Lorde.

## The lxiii. Chapter.

Of the redemption promysed to the people

**W**hat is he this, & cometh from Edō, with stayned read clothes of Bofra: (whiche is so costly cloth) and cometh in softly in al his strength: I am he that teacheth ryghtuousnes, & am of power to helpe. wherfore then is thy clothing read, & thy rayment lyke his that treadeth in the wyne presse. I haue trodden the presse my selfe alone, and of all people, there was not one with me. Thus haue I troden downe myne enemyes in my wrath, and set my fete vpon them in my indignacion: And their bloude sprang vpon my cloothes, and so haue I stayned all my rayment. \* For the day of vengeance & I haue taken in hand, & the peate of my deliuerance is come. I looked aboute me, & there was no mā to shew me any helpe, I fel downe, & no man helde me vp. Then I helde me by myne own arme, and my seruantes susteyned me. And thus haue I troden downe the people in my wrath, and dashed the in my displeasure: In so much that I haue shed their bloude vpon the earth.

\* I will declare the goodnesse of the Lorde, yea, & the prayse of the Lorde for

all that he hath geueh vs, for the greate  
good that he hath done for Israell:  
which he hath giuen them for his owne  
fauoure, and accoꝝdyng to the multy-  
tude of his lounge kyndnesse. for he  
sayde: These no doubte wyl be my peo-  
ple, and no thynckynge chyldren, and  
to he was their sauour. In their trou-  
bles \* he forsoke them not, but the aun-  
gell that went forth from hys presence  
C deliuered them: Of very loue and kind-  
nes that he had vnto them, redemed he  
them. He hath borne the, and caried the  
by euer, sence the world began. But af-  
ter they prouoked hym to wrathe & vex-  
ed his holy mynde, he was their enemy,  
and fought agaynst them him selfe. Yet  
remembred he the olde tyme of Moles  
and his people: \* Howe he brought the  
from the water of the sea, as a shepherd  
\* doeth with his shepe: howe he had ge-  
uen his holpe sprete amonge them: how  
he had led Moles by the ryghte hande  
with his glorious arme: how he had de-  
uyded the water before them (whereby  
he gatte hym self an euerlasting name)  
howe he ledde the in the depe, as an  
horse is ledde in the playne, that they  
shoulde not stoumble. The sprete of the  
Lorde led them, as a tame beast goeth  
in the fælde.

D Thus (O God) hast thou led thy peo-  
ple, to make thy selfe a glorious name  
with all. \* Loke downe then from heuē,  
and beholde the dwellynge place of thy  
sanctuary and thy gloꝝy. How is it, that  
thy gelousye, thy strength, the multitud  
of thy mercyes and thy lounge kynde-  
nesse, wyl not be entreated of vs. Yet  
arte thou \* oure father: for Abraham  
knoweth not vs, neyther is Israell ac-  
quaynted wth vs. But thou Lorde  
art oure father and redemer, & thy name  
is euerlastyng. O Lord, \* wherfore hast  
thou led vs oute of thy waye: wherfore  
hast thou hardened our hertes, that we  
feare the not: \* Se at one wth vs again,  
for thy seruauntes sake that are of the  
generacion of thyne heretage. Thy peo-  
ple hath had but litle of thy Sanctua-  
ry in possession, for oure enemyes haue  
taken it in: And we are become euen as  
we were from the begynnyng: but thou  
art not they: Lorde, for they haue not  
called vpon thy name.

The prophete (vnder the person of the Jewes) bes  
wyleth the they: cryl: and banishment. Whanne  
they say they are as a cloth fylled with the honours  
of a woman.



That þ wouldest cleaue A  
the heuen in sonder, and  
come downe: that þ mōst  
carnes myghte melte as  
way at thy presence, like  
as at an hote fyre: and  
that the malicious inight boyle, as the  
water doeth vpon the fyre: wherby thy  
name myght be knowen amonge thyne  
enemyes, & that the gentiles might tre-  
ble before thee. That þ mightest come  
downe wth thy wonderous straunge  
woꝝkes, then shoulde the hylles melt at  
thy presence. \* for sence the begynning  
of the worlde there was none (excepte  
thou O God) that hearde or perceaued,  
\* nether hath anye eye sene what thou  
doest for the, that put theyꝝ trust in thee.

Thou helpest him that doeth ryghte B  
wth cherefulnesse, & them that thyncke  
vpon thy wayes. But lo, thou art an-  
grye, for we offend, and haue bene euer  
in synne, \* and there is not one whole. Rom. iii. 12  
We are all as an vncleane thyng, & all  
our ryghtuousnesse are as the clothes  
stapned wth the floures of a woman:  
we fall euerychone as the leafe, for oure  
synnes carpe vs awaye lyke the wynd.  
There is no man that calleth vpon thy  
name, that standeth vp to take holde by  
the. Therfore hydest thou thy face from  
vs, and consumest vs, because of oure  
synnes.

But nowe O Lorde, thou father of  
oures: \* we are the claye, and thou arte  
our potter, & we all are the woꝝke of thy  
handes. \* Be not to sore dyspleased (O  
Lorde) & kepe not our offences to longe  
in thy remembraunce, but consydeꝝ that  
we all are thy people. The ctytes of thy  
Sanctuary lye waste. \* Syon is a wil-  
dernesse, and Ierusalem a deserte. Our  
holy house whiche is our bewtye, where  
our fathers praysed the, is bꝛēt vp: yea  
all our commodities and pleasures are  
wasted awaye. Wilt thou not be intrea-  
ted (Lorde) for all this: wilt thou hold  
thy peace, and scourge vs so sore?



The city of Jerusalem, and the calling of the  
Heathen.



\* They shall seeke me, that  
hitherto haue not asked for  
me, they shall fynd me, that  
hitherto haue not soughte  
me. The which I say vnto  
diuinely to the people I neuer called vpon  
my name: I am here, I am here. For  
thus long haue I euer holden oute my  
handes to an vnfaithfull people, that  
go not the ryghte waye, but after their  
owne imaginacions: To a people is e-  
uer despyng me to my face. \* They make  
their oblacions in gardens, and their  
smoke vnto aulter of bricke, they lurk  
amonge the graues, & lye in the dennes  
all nyght. \* They eate swynnes fleche, and  
vncleane brothe is in their vessels. If  
thou comest nye them, they say: touche  
me not, for I am holier then thou.

All these menne when I am angrie,  
shall be turned to smoke and \* fyre, that  
shall burne for euer. Behold, it is wryt-  
ten before my face, & shall not be forgot-  
ten, but recompensed. \* I shall rewarde  
it them into their bosome: I meane your  
mysdedes, & the mysdedes of your fa-  
thers together (sayeth the Lorde) which  
haue made their smokes vpon the mou-  
ntaynes, and blasphemed me vpon the  
hilles: therefore will I measure their  
olde dedes into their bosome agayne.

Moreouer thus sayth the Lorde: \* like  
as when one wold gather holy grapes,  
men say vnto him: breake it not of, for it  
is holy: \* Euen so will I do also for my  
seruauntes sakes, that I will not de-  
stroye them all. But I will take a sede  
out of Jacob, and oute of Iuda one, to  
take possession of my hylle. My chosen  
shall possesse these thynges, and my ser-  
uauntes shall dwell there. Saron shall  
be a shepfold, and \* a valley of Achor

shall geue the stalling for the cattell of  
my people, that feare me. \* But as for  
you, ye are they, that haue forsaken the  
Lorde, and forgotten my holy hylle. Ye  
haue set vp an aulter vnto fortune, and  
geuen ryche dryncke offerynges vnto  
treasure. Therefore will I numbreye you  
with the swearde, that ye shall be de-  
stroyed all together. For when I called,  
no man gaue me answer: when I spake,  
ye hearkened not vnto me, but vnto wy-  
kednes before myne eyes, and chose the  
thyng that pleased me not.

kednes before myne eyes, and chose the  
thyng that pleased me not.

Therefore thus sayth the Lorde God:  
Beholde, my seruauntes shall eate, but  
ye shall haue hunger. Beholde, my  
seruauntes shall dryncke, but ye shall suf-  
fer thirst. Beholde, my seruauntes shall  
be merie, but ye shall be confounded.  
Beholde, my seruauntes shall reioyce  
for very quietnesse of herte: But ye shall  
crye for sorowe of herte, and complayne  
for vexacion of mynde. Your name  
shall not be sworne by amonge my cho-  
sen, for God the Lorde shall save you,  
and call his seruauntes by another na-  
me. \* Who so reioyleth vpon earth, shall  
reioyse in the trewe God: And who  
so sweareth vpon earth, shall sweare in  
the trewe God. For the olde enmitie  
shall be forgotten, and taken away oute  
of my syght. \* For lo, I shall make a  
newe heauen, and a newe earth. And as  
for the olde, they shall neuer be thought  
vpon, nor kepte in mynde: but men shall  
be gladde and euermore reioyse, for the  
thynges that I shall do.

For why: Beholde, I shall make a  
topfull Jerusalem, yea I my selfe will  
a reioyse with Jerusalem, and be glad  
with my people: \* And the voyce of we-  
pyng and waylyng shall not be hearde  
in her from thence forth. \* There shall  
neuer be childe nor olde man, that haue  
not their ful dapes. But when the child  
cometh to an hundred yere old, it shall  
dye. \* And yf he that is an hundred yere  
of age do wronge, he shall be cursed.

\* They shall buylde houses, and dwell in  
them: they shall plant bynepardes, and  
eate the frute of theym. They shall  
not buylde, and another possesse: they  
shall not plante, and another eate: \* But  
the lyfe of my people shall be lyke a tre,  
and so shall the worcke of theyr han-  
des.

My chosen shall lyue longe, they shall  
not labour in vayne, nor begette with  
trouble: for they are the hie blessed seed  
of the Lorde, and their frutes with the.  
And it shall be that o euer they call, I  
shall aunswere theym. While they  
are yet but chynnyng home to speake,  
I shall heare them. \* The wolfe and  
the lambe shall fede together, and the  
Lyon shall eate haye lyke the bullock.

But

But earth shall be the serpent's meat.  
There shall no man hurt nor slay a  
nother, in all my holpe byll, sayeth the  
Lorde.

The notes.

a. God is counted to reioyce, when the people re-  
loweth his mynde and wyll, and that he therefore  
doeth them good, and geueth them hys benefyts.  
A lyke sayinge haue ye in Ieremye. xxxii. g. I  
wyll haue a luste and pleasure to do them good  
et.

b. There shall neither be chyld nor olde man. et.  
The meanynge is: There shall no man be delited  
in the vayne hope of this mortall lyfe. They that  
be but euen younge of age, that haue profyted in  
faythe and holpe worches, and that loue nor this  
present lyfe, shall thynke them selues olde y-  
nough. And that for the contemplacion, and desyre  
of the lyfe to come, which they knowe right wel  
shall be much better.

c. Some read: He shall be counted younge.

d. And yf he that is an hundred yere of age,  
et. The prophet meaneth hereby that although he  
the wicked come to an exceedinge greate age, yet  
thynke they that they haue not liued ynough, so  
that their damnacion be the greater.

e. The wolfe and the lambe shall fede togerher,  
et. The meanynge is, that the moste wicked and  
euell men shall at the comynge of Christ agree  
with the good and peacable: And that the Gen-  
tyles (which for their beastlye lyfynge, are of-  
ten signified vnder the name of beastes) shall be  
at vnyte with the faythefull, and the one lyue  
louynge with the other withoute dyspse. The  
psepe same sayinge haue ye before in the xi. a. b.  
f. But earth shall be the serpent's meate, that is,  
with earth shall the serpente be content, and  
neither dyspse manne, nor hurt hym with her  
beuome.

The. lxi. Chapter.

God dwelleth not in temples made by mans handes.  
He despyeth sacrifices done without mercy and saythe,  
God comforteth them that are troubled for his sake. In  
among the Capittes, the Sabboth is continually.

Thus sayeth the Lorde: \* Hea-  
uen is my seat, and the earth  
is my fote stole. \* Where shall  
now the house stande that ye  
will buyde vnto me. And where shall  
be the place, that I will dwel in? As for  
these thynges, my hande hath made  
them all, and they are all created, sayeth  
the Lorde. \* Which of them shall I the  
regarde. Euen hym that is of a lowlye  
troubled spirite, and standeth in awe of  
my wordes. For who so slayeth an ore  
for me, doth me so greate dishonour, as  
he that killeth a man. He that killeth a  
shepe for me, choketh a dogge. He that  
byngeth me meate offerynge, offereth  
swynes bloude: who so maketh me a  
memorial of incense, prayseth the thing  
that is vnrighte. Yet take tehy suche

wayes in hand, and theyr soule delytreth  
in these abominacyons.

\* Therefore wil I also haue pleasure  
in laughig them to scozne, and the thing  
that they feare, will I bringe vpon the.  
\* For when I called, no man gaue aun-  
swere: when I spake they woulde not  
heare: But dyd wickednesse before mine  
eyes, & chose the thynges that displease  
me. Heare the worde of God all ye, that  
feare the thyng which he speaketh.  
Youre brethren that hate you, and cast  
you out for my names sake, saye: Lette  
the Lorde magnifye himselfe, that we  
may se your gladnesse: and yet they shall  
be confounded.

\* For as touchyng the cpyte and the  
temple, I heare the voyce of the Lorde,  
that will rewarde, and recompence hys  
eneymes: lyke as when a wyfe bringeth  
forth a man childe, or euer she suffre the  
payne of the byrthe and anguysh of the  
trauayle. Whoeuer hearde or sawe  
suche thynges: dothe the ground beare  
in one daye: or are the people bozne all  
at once, as Syon beareth her sonnes.  
For thus sayeth the Lorde: Am I he  
that maketh other to beare, and beare not  
my selfe? \* Am not I he that beareth,  
and maketh baren: sayeth thy God. Re-  
ioyce with Ierusalem, and be glad with  
her, all ye that loue her. \* Be ioyfull  
with her, all ye that mourned for her.  
For ye shall sucke comforte oute of her  
brestes, and be satisfied. Ye shall taste,  
and haue delyte in the plenteousnesse of  
her power. For thus sayeth the Lorde:  
beholde, I will let peace in to her, lyke  
a water floude, and the myghte of the  
Hebthen lyke a flowyng streame. Then  
shall ye sucke, ye shall bee bozne vpon  
her sides, and be ioyfull vpon her knees  
for lyke as a chyld is comforted of  
his mother, so shall I comforte you, &  
ye shall be comforted in Ierusalem. And  
when ye se thys, your hearte shall re-  
ioyce, \* and your bones shall flozyshe  
lyke an herbe.

Thus shall the hande of the Lorde  
be knowen among hys seruauntes, and  
his indignacion amonge hys eneymes.  
For beholde, the Lorde shall come with  
fyr, and his charret shall be like a whyle  
wynde, that he maye recompence his  
vengeance in his wraathe and his indig-  
nation

Iob. vi. a.

Esa. lvi. b.  
Prou. i. b.

C  
Ias. i. x. d.

Gen. xvi. b.  
and ix. f.  
and xxx. a.

D  
mar. v. b.

prou. xvi. b.  
eze. xxxvi. a.

E



## The renewyng of the worlde.

nacion with the flame of fyre. For the LORD shall iudge all fleshe with the fyre and wyth his sword, and there shall be a greate nombze slayne of the Lorde. Suche as haue made them selues holpe and cleane in the gardens, and those þ haue eaten swine fleshe, myce, and other abhomynacions, shall be taken awaye together, sayeth the Lorde. For I wyll come to gather all people and tonges with their workes and imaginacions: these shall come, and se my glozpe. Unto them shall I geue a token, and sende certayne of them (that be deliuered) amonge the Gentylles: in to Celycia, Africa and Libya (where menne can handle bowes) in to Italye also and Greke lande.

\* The fles farre of, that haue not herde speake of me, and haue not sene my glozpe, shall preache my prayse amonge the Gentyles and shall byynge all youre brethren for an offerynge vnto the Lorde, oute of all people, vpon horses, charrettes and horse litters, vpon Mules and cartes to Ierusalem my holpe hyll (sayeth the Lorde) lyke as the chyldren of Israell byynge the offerynge in cleane vessels, to the house of the Lorde.

\* And I shall take oute certayne of them for to be preeftes and leupres, sayeth the Lorde. For lyke as the new heauen and the newe earthe whiche I wyll make, shall be faste stablyshed by me: (sayeth the Lorde.) So shall youre sede and youre name contynue and there shall be a new Moone for the other, & a new Sabbath for the other, and al flesch shall come to worship before me (sayeth the Lorde.) And they shall go forth and loke vpon the carjons of them þ haue transgressed agaynst me. \* For theyr wormes shall not dye, nether shall their fyre be quenched, and al fleshe shall abhorre them.

The ende of the booke of the  
Prophete Esay.

The notes.

a. Where shall now the house stande, &c. As who shoulde saye: Wherto make ye me a temple of mans hand? whiche rule the whole worlde? Whereto haue I suffered the temple, to kepe you Jewes in a certayne maner of instructyon, and o-

## The Prophecye.

bedicker: and chose you one place for your temple, to saynten it that ye shoulde not fall to the foolles of the Gentylles. But now wyll I haue all Idoles banished, and for I wyll I charge vnto me the whole worlde, for one people all the dwellers vpon the earthe, whiche shall be my worshippers in spirite and in tructh. Amen. I wyll not be superstitious ye worshipped with sacrifices and ceremonies in the temple, but with rightuousnes, with faythe, and with the spirite. The same songe that the prophete here syngeth in the latter ende of his Prophecye, sang he before in the begynnyng, each in the fyfte Chapter. Let the christen note these two Chapters (I meane the fyfte, and laste) well, and then shall they perceyue, how greatye God abhorreth suche hypocrytish workes done without fayth, although they seeme & apere outwardly to be most godlye.

b. That is, there shall be a perpetuall feaste and a perpetuall rest. They shall not then kepe the Sabbath after the maner of the Jewes, nor make difference betwene daye and day, but they shall kepe a contynual Sabbath, and neuer do seculer workes, that is synnes. Then shall they alwayes bee in the temple, that is, alwayes shall they prayse God, in spirite and tructh, as well in aduersitie as in prosperitie. They shall neyther cunne vnto Idoles nor anye creatures, but shall worshippe the Lorde onelye.

## The booke of the Prophet Ieremye.

The fyfte Chapter.

The stocke of Ieremy, and in what tyme he prophesied. We cense him selfe and woulde reasse the office of a prophete, because he is young and vncircumcised. He is taught of the Lorde, and becometh hold, God opyneth vnto him, that the destruction of the Jewes, by the Babylonians, is at hande. Ieremy is commaunded to speake the worde of God vnto the Jewes, without feare.



These are the Sermons of Ieremy the sonne of helkiah the preeft, one of the that dwelt at Anathoth in the lande of Benjamin: when the Lord had first spoken wyth him, in the tyme of Josiah the sonne of Amou kinge of Iuda, in the .xiii. yeare of his kingdome: and so durynge vnto the tyme of Jehoakim the sonne of Josiah kinge of Iuda, \* and vntyll the .xi. yeares of zedekiah the sonne of Josiah kyng of Iuda wer ended: when Ierusalem was taken, euen in the fift Moneth. The worde of the Lord spake thus vnto me: \* Before I fashioned the

in thy mothers wombe, I did know the.  
 And oꝛ euer thou wast borne, I sanc-  
 tified the, and ordeyned the, to be a pro-  
 phete vnto the people. Then sayde I:

\* Oh Lorde God, I am vnmete, for I  
 am yet but younge. And the Lorde an-  
 swered me thus: Saye not so, I am to  
 younge. \* For thou shalt goo to all that  
 I shall sende the vnto, \* and whatsoeuer  
 I commaunde the, þ shalt thou speake.  
 Be not afraid of theyr faces, for I will  
 be to the, to deliuer the, sayth the Lorde.

\* And with that, the Lorde stretch-  
 ed out his hand, & touched my mouth,  
 and sayd moꝛeouer vnto me. Behold, I  
 put my wordes in thy mouth, and this  
 daye do I sette the ouer the people and  
 kingdomes: that thou maiest roote out,  
 breake of, destroy, & make waste: That  
 þ mayst build vp a plant. After this, þ  
 Lorde spake vnto me, saying: Jerempe,  
 what seest thou? And I sayd: I se a wa-  
 kyng rod. Then sayd þ Lorde: thou hast  
 sene right, for I wyl watch diligentlpe  
 vpon my worde, to perfoꝛme it.

It happened afterwarde, that the  
 Lorde spake to me againe, and sayde:  
 What seest thou? And I sayde: I do  
 se a seethinge \* pot, lokyng from oute  
 of the noꝛthe hytherwarde.

Then sayde the Lorde vnto me: Out  
 of the noꝛthe shall come a plage vpon  
 all the dwellers of the lande. For lo, I  
 wyl cal al the officers of the kingdomes  
 of the noꝛth (sayeth the Lorde.) And they  
 shall come, and euery one shall sette hys  
 seate in the gates of Ierusalem, and in  
 all theyr walles round aboute, and tho-  
 rowe all the cyties of Iuda. And tho-  
 row them shall I declare my iudgement  
 vpon all the wyckednesse of those men,  
 that haue forsaken me: that haue offred  
 vnto straunge goddes and worshipped  
 the workes of theyr owne handes.

\* And therefore gyꝛde vp thy loꝛ-  
 nes, arpe, and tell them all, that I geue  
 the in commaundement. Feare them not,  
 I wyl not haue the to be afraid of the.  
 \* For beholde, this daye do I make the  
 a stronge fenced towne, an yron ppyler,  
 and a wall of stele agaynst the whole  
 lande, agaynst the kynges and myghtie  
 men of Iuda, agaynst the pꝛeestes and  
 people of the lande. They shall fyght a-  
 gaynst the, but they shall not be able to

ouercome the: for I am with the, to de-  
 lyuer thee, sayeth the Lorde.

The Notes.

a. It is a necessary thinge to the vnderstandynge  
 of the prophetes, to know the booke of the times,  
 wherein they prophesied. The booke of Ieremy  
 impꝛesynge ye haue in the fouthe of the hynges,  
 from the xxi. Chapter to the ende of the booke: &  
 in the seconde of the Chronicles, from the xxi.  
 chapter to the ende also. He prophesied aboute,  
 xli. yeres.

b. I sacrificed the. sc. That is, I dedicated, chose,  
 appoynted, and prepared, and set the asyde, to be  
 a prophete vnto the people. So in Iohn. p. g. Say  
 ye then vnto him, whome the father hath sancti-  
 fied. sc. That is, hath chosen. sc.

c. For a prophet or teacher to gyde by hys loꝛ-  
 nes, is boldelye and constantly, to resyst the false  
 opinion, and doctrine of the wycked, and euen to  
 empynte in them the worde of trouth (which en-  
 gendꝛeth hate) whether they wyl or no: and that  
 not ouer oꝛ wyse, but vntyll suche tyme as they  
 cyther amende, oꝛ elles wasc angꝛe and furpous  
 with it. Yea, and then to sette more by the com-  
 maundemente of the Lorde, then by the power  
 and tyrannye of this worlde: and not to let by  
 the thyrmynges of rulers, which can do nothyng  
 but that whiche God pꝛeempterly and suffereth  
 them: therefore are they not to be feared of an obe-  
 dient & faithful seruaunt of the Lorde.

The. ii. Chapter.

God reherceth hys benefites done vnto the Jewes.  
 Agaynst pꝛeestes and prophetes, oꝛ pꝛachers that  
 contemne and despyse God. The Jewes are destroyed,  
 because they forsake God, and because they ran a whor  
 huntynge after Idoles.

**M**oreouer, the word of þ Lorde  
 commaunded me thus: Go thy  
 waye, erpe in the eares of Je-  
 rusalem, and saye: Thus say-  
 eth the Lorde: I remembre the for the  
 kyndnesse of thy youthe, and because of  
 thy stedfastte loue: in that thou folow-  
 est me thorowe the wyldernesse, in an  
 vntylled lande. Thou Israel wast ha-  
 lowed vnto the Lorde, and so was his  
 tyzte scutes. \* All they that deuoured  
 Israel, offended: my fortune fell vpon  
 them, sayeth the LORDE. Heare  
 therfore the worde of the LORDE, O  
 thou house of Iacob, and al þ generacio  
 of the house of Israel. Thus sayeth the  
 Lorde vnto you.

What vnfaithfullnesse founde your  
 fathers in me, that they wente so farre  
 awaye from me, falling to lyghtnesse, and  
 beynge so bayne? They thoughte  
 not in their hertes: Where haue we left  
 the LORDE, that broughte vs oute  
 of the lande of Egypte, \* that ledde vs  
 thorowe the wyldernesse, thorowe a de-  
 sette and roughe lande, thorowe a byꝛe  
 and

Here. x. v.  
 Iach. ii. 9.

Exod. xiii. 5



# Israell.

# The Prophecy.

and a deaulye lande, yea, a lande that no manne had gone thowowe. and whet in no man had dwelte. \* And when I had brought you into a pleasaunt well buylded lande, that ye myght enioye f frutes and al p commodities of p same: ye wente forth and defyled my lande, and broughte myne herptage to abhominacion.

The preestes them selues sayde not once: where is the Lorde? \* They that haue the lawe in their handes, knowe me not. The shepherdes offende against me. The Prophetes do serupce vnto Baal, and folowe suche thinges as shal bypnyng them no profyte.

Wherefore, I am constrayned (sayth the Lorde) to make my complaynte bp on you, and vpon youre chyldren. Go in to the fles of Cethim, and loke well: sende vnto Cedar, take diligent hede: & se, whether suche thinges be done there, whether the Gentyls them selues deale so falslye & vnturlye with their Gods, \*(whiche yet are no goddes in dede.) But my people hathe geuen ouer their hie honour, for a thinge that maye not helpe them

Be astonished (O ye heauens) be as frayde, and abashed at suche a thinge, sayeth the Lorde. For my people hathe done two euels. They haue forsaken me the \* well of the water of lyfe, and digged them pyttes, yea, byle and broken pyttes, that holde no water. \* Is Israell a bonde seruaunt, or one of the housholder? Why is he then so spoyled? Why do they roare and crye then vpon hym, as a lyon? They haue made his lande wast, his \* cyties are so bzent bp, that there is no manne dwellinge in them. Yea, the chyldren of a Roph and Taphnes haue defyled thy necke.

\* Commeth not thys vnto the, because thou hast forsaken the Lord thy God euer sence he led the by the waye. And what hast thou now to do in the strete of Egypte? to dyncke soule water of Nilus? Ether, what makest thou the waye to Assiria? To dyncke water of the floude? \* Thyne owne wickednesse shall reprove the, and thy turnynge a way shal condemne the: that thou mayest knowe and vnderstande, howe euell and hurtfull a thyng it is, that thou

hast forsaken the Lorde thy God, and not feared him, sayeth the Lorde God of hostes.

\* I haue euer broken thy poche of olde, and burste thy bondes: yet sayest thou, \* I wyl no more offende, but (like an harlot) thou runnest aboute vpon all hye hylls, and amonge all grene trees: where as I planted the oute of noble grapes and good rotes. \* Howe art thou turned then into a bytter, vnfruteful & straunge graper? Yea, and that so sore: that thoughe thou walsh the with \* Altrus, and make thy self to sauoure with that swete smellynge herbe of Bzith: yet in my sight thou arte stayned with thy wickednesse, sayeth the LORD thy God.

Saye not now: I am not vnclene; and I haue not folowed the Goddes. \* Loke vpon thyne owne wayes in the wooddes, balleyes and denues: so shalt thou know, what thou hast done. Thou arte lyke a swyfte Dromedarye, that goeth easelye his waye: and thy wayes is lyke a wyld Ass, that blyeth the wyldernes, and that snoffeth and bloweth at his wyl. Who can tame the all they that seke the, shall not saye, but fynd the i thine owne vnclennes. Thou kepest thy fote from nakednesse, and thy throte frome thyrst, and thy necke thus in thy selfe: tusthe I wyl take no sorow, I wyl loue the straunge goddes, and hange vpon them.

Lyke as a thefe that is taken with the dede cometh to shame, euen so is the house of Israel come to confusion: the comen people, their kinges and rulers, their preestes and prophetes. \* For they sape to a stocke, thou art my father, and to a stone: thou hast begotte me: yea, they haue turned their backe vpon me, and not their face. \* But in p tyme of their trouble, when they sape: stands bp, and helps vs, I shall answer them: where are now thy goddes, that thou hast made the? byd them stande bp, and helpe thee in the tyme of neede. \* For loke howe many cities thou hast (O Iuda) so many goddes hast p alle.

Wherefore then wyl ye goo to lawe with me, saynge ye all are synners as gaynst me, sayeth the Lord. It is but lost labour, that I smyte your chyldren

for they receaue not my correccion.

\* Pource owne swerde destroyeth pource prophetes, lyke a deuouringe lyon, If ye be the people of the Lorde, then hearken vnto hys wordes: Am I then become a wilde nelle vnto the people of Israell: or a lande that hath no lyghte? Whenfore sayeth my people then: we are fallen of, and we wyll come no more vnto the: Both a maiden forget her raiment, or a brude her stomacher: And both my people forgette me so longe: Why bookest thou thy wayes so hyllie (to vntayne fauoure therthorow) when thou hast pettyned them with blasphemies.

Upon thy wynges is founde \* the bloud of pooze and innocent people, and that not in corners and holes only, but openlye in al these places. Yet darrest thou saye: I am gyltlesse: Tylle, his wrath can not come vpon me. Behold, I wyll reason with thee because thou darrest saye: I haue not offended. O howe euell will it be for the, to abyde it: when it shal bee knowen, how ofte thou hast gone backward: for thou shalt be confounded, as well of Egypte, as of the Assyrians: yea, thou shalt geue thy waye frome them, and smyte thyne handes together vpon thy heade. Because the Lorde shall bring that confydence and hope of thine to nought, and thou shalt not prosper with all.

The notes.

- a. Soph and Laphnes, were two of the chereytrics of Egypte, wherein the Hebrewes put their trust, but in vayne.
- b. Citrus is a kynd of salte good to wash clothes in, and the bodye also.

The .iii. Chapter.

God beinge mercifull calleth vnto repentance hys people which he had forsaken for their whoredome with Abolis. He reprocheth Israell vnto repentance prouyng in the wordes that should haue the true knowledge of God. The returne of Israell vnto God, consistinge in repentance.

**O**menlye \* when a man putteth awaye his wyfe, and he goeth from him, and marieth with another, then the question is: shoulde he resorte vnto her anye more after that? Is not hys selde then defyled and vncleane? \* But as for the, thou hast played the harlot with manye louers, yet turne agayne to me, sayeth the Lorde. Lyst vp thyne eyes on euery hyde, and loke, yf thou bee not defyled.

Thou hast wanted for them in the streetes, and as a murderer in the wilde: nesse. Thowow thy whoredome and shameful blasphemies, is the lande defiled. \* This is the cause, that the rayne and euenynge dew hath ceased. Thou hast gotten the an whores forehead, and cast not be ashamed. Els woldest thou saye vnto me: O my father, thou art he that hast brought me vp, and led me from my youthe: wyle thou then put me awaye, and caste me of for euer? Or wyle thou withdrawe thy selfe cleane from me? Nevertheless, thou speakest such wordes, but thou arte euer doinge worse and worse.

\* The Lorde sayde also vnto me: in the tyme of Josiah the kyng: Hast thou sene what that shrinkinge Israell hath done: howe he hath ruine by vpon al the hylls, and amouge al thycke trees, and there played the harlot: hast thou sene also (when he had done all thys) howe I sayde vnto her: that she shoulde turne agayne vnto me, & yet she is not returned? \* Juda that vnfaithfull sister of hers also sawe thys: Namelye, that after I had well sene the aduourte of that synnocking harlotte Israell, I put her awaye, and gaue her a byll of detourment.

For all this, her vnfaithfull cyster Juda was not ashamed, but went back and played the whore also. Yea, and the noyle of her whoredome hath defiled the whole lande. For she hath commytted her aduourte with stones and stockes.

Nevertheless, her vnfaithfull cyster Juda is not \* turned vnto me agayne with her whole herte, but saynedlye, sayeth the Lorde. And the Lorde sayde vnto me: \* The backslider Israell is more righteous, then the vnfaithfull Juda: & therefore goo preache these wordes towarde the northe, and say: Thou shrinkinge Israell, turne agayne (sayeth the Lorde) and I wyll not turne my face from you, for I am mercifull, sayeth the Lorde, and I wyl not alwaye beare displeasure against the: but on this condicion, that thou know thy great blasphemie: Namelye, that thou hast vnfaithfully forsaken the Lorde thy God, and haste made thy selfe partaker

B

3. re. xvii.

C

Jer. l. a. Jerem. 16. 4. re. 17.

Jer. 2. b.

4. re. xviii.

Jer. 2. b.

Jer. 16. a.

psal. xli. a.

her



# Israell.

# The Prophecye.

ker of straunge Goddes\* vnder al gre-  
ne trees, but hast had no wpll to heare  
my voyce, sayeth the Lorde.

**E** \* O ye shrinkynge chyldren, turne  
agayne, sayeth the Lorde: and I wyl be  
marped with you. for I wyl take one  
oute of the cytie, and two out of one ge-  
neracyon frome amonge you, and bzing  
you oute of Spon: and wyl geue you  
herdme after myne owne mynde, which  
shall fede you wth lernynge and wyl-  
dome. Moreouer, when ye be increased  
and multiplied in the lande, then (sayth  
the Lorde) there shall no more boost be  
made of the arcke of the Lordes Testa-  
mente: No manne shall thinke vpon it,  
neither shall any manne make mencion  
of it: for from thence forth it shall nei-  
ther bee vsyted, nor honoured wth  
gyftes.

\* Then shall Ierusalem be called  
the Lordes seate, and al heathen shall  
bee gathered vnto it, for y name of the  
Lordes sake, which shall be set vp at Je-  
rusale. And from y tyme forth, they shall  
folow no more the imaginacion of their  
owne frowarde herte.

**F** Then those that bee of the house of  
Juda, shall go vnto the house of Isra-  
ell: \* and they shall come together oute  
of the North, into the same lande that  
I haue geue your fathers. I haue shew-  
ed also, howe I toke the vp beinge but  
a childe, and gaue the a pleasaunt land  
for thine heretage, pea and a godly host  
of the heathen: and howe I commaun-  
ded the, that thou shouldest \* call me sa-  
ther onelye, and not to syncke frome.

But lyke as a woman sayeth her  
louer, so are ye vnfaithfull vnto me (O  
ye house of Israell) sayeth the Lorde.  
\* And therfore the voyce of the chyldre  
of Israell was herde on euery side, we-  
pinge and waylynge: for they haue de-  
fyled theyr waye, and forgatfen God  
theyr Lorde.

**G** O ye shrinkynge chyldren, turne a-  
gayne (sayng: lo, we are thyne, for thou  
arte the Lorde oure God: ) And so shall  
I heale your backturnynges. The hyl-  
les fall, and all the hie pyrde of the mou-  
taynes, \* but the health of Israel stand-  
eth onelye vpon God oure Lorde.

\* Consulyon hath deuoured our sa-  
thers labour from our poythe vp: pea,

their shepe and bullockes, their sonnes  
and daughters. So do we also slepe in  
oure confusyon, and shame couereth vs  
\* for we and our fathers fro our poythe  
vp vnto this dage haue synned against  
the LORDE oure GOD, and haue  
not obeyed the voyce of the Lorde oure  
GOD,

## The Notes.

a. That is thou hast loued, worshipped, and ser-  
ued manye Idolles of the Gentylles, in hylles,  
wodes, valeies, felde, and in manye other places  
as we often reade in the Byble: and hast forsaken  
me thy husband, contrary to the maner of house-  
maried women, wherefore thou arte warrant to  
bee deuorced: yet turne and repent and forsynke  
the earnest lye, and I wyl not styche to receyue  
the agayne.

## The. iiii. Chapter.

The true rep: nance of returnynge to God. He re-  
borteth to the circumcysion of the herte. The destruc-  
tion of Ieruz is prophesied, for the malice of their hertes



Israell, if thou wylte  
turne the, then turne  
vnto me, saith y lord  
And if thou wilt put  
away thyne abhomi-  
nacions oute of my  
syght, thou shalt not  
be moued: \* And shalt swear: The Lorde  
lyueth: in truth, in equitie & rightuous-  
nesse: and all people shall bee fortuna-  
ble and ioyfull in him. for thus saith  
the Lorde, to all Iuda and Ierusalem:  
plowe your lande, and sowe not among  
the thornes.

\* Be circumcysed in the Lorde, and  
cut awaye the foreskyne of your her-  
tes, al ye of Iuda, and al the indwellers  
of Ierusalem: \* that my indignacion  
bryake not oute like fyre and kyndle, so  
y no man may quench it, because of the  
wickednes of your ymaginacions.

\* Preache in Iuda and Ierusalem,  
crie oute and speake: blowe the trumpet  
tes in the land, cry that euery man may  
heare, and saye: Gather you together, &  
we wyl go in to strong cyties. Set vp  
the token in Sion, speede you & make no  
tarryng: \* for I wyl bzing a great plage  
& a greate destruction from the north.  
for the spoyler of the Gentylles is bro-  
ken vp from his place, as a lyon out of  
his denne, that he maye make the lande  
waste, and destroye the cities, so that no  
man may dwel therein. wherefore gyde  
your selues aboute with sacke clothe,  
mourne

a mourne and wepe, for þe fearful wzath of the Lorde shall not bee withdrawen from you.

At the same tyme (sayeth the Lord) the hert of the kynge and of the princes shall be gone, the prestes shall be astonied, and the prophetes shall be sore affected. Then sayde I: O Lorde God, haste thou then disceaued this people and Jerusalem, sayenge: \* ye shall haue peace, and now the swearde goethe thorow their luyes. Then shall it bee sayde to the people and to Jerusalem: <sup>b</sup> there cometh a warme wind from the north thorow the waye of my people, but neither to saue, nor to cleanse.

After that shall there come vnto me a strong winde, and the wil I also geue sentence vpon them. For lo, he cometh downe lyke as a cloude, and his charrettes are lyke a storme wynde: his horsemen are swifter then the Eagle. Wo vnto vs, for we are destroyed. O Jerusalem, \* washe thyne herte frome wyckednesse, that thou mayest be helped. How longe shall thy noisom thoughtes remaine with thee?

For a voice from Dan and from the hill of Ephraim speaketh out, and telleth of a destruction. Beholde, the Hea: then geue Jerusalem warnynge, and preache vnto her, that her destroyers are commynge frome farre countrees. They tell the cyties of Iuda the same also, they shall geue them warnynge in euery place, lyke as the watche men in the felde. For they haue prouoked me to wzath, sayeth the Lorde.

\* Thy waies and thy thoughtes, haue broughte the vnto this, this is thyne owne wyckednesse and dysobedience, that hath possessed thyne herte: Ah my belye, ah my belye, (shalt thou cry) how is my hearte so sore: my hearte panteth within me, I can not be styl. for I haue herde the cryng of the trompettes and peales of warre.

They crye murther vpon murther, the whole lande shall perysh. Immediatly my tentes were destroyed, and my hangynges, in the tyncklynge of an epe. Howe longe shall I see the tokens of warre, and heare the noyse of the trompettes.

Nevertheless this shall come vpon

them \* because my people is become foolyshe, and hath vterlye no vnderstandinge. \* They are the chylde of folyshnes, and wythout any discrecion. To do euell, they haue wytte ynoughe: but to do wel, they haue no wysdome. I haue looked vpon the earthe, and se, it is waste and voyde. I looked towarde heauen, and it had no myne.

I behelde the mountaynes, and they trembled, and all the hylles were in a feare. I looked aboute me, and there was no bode, and all the byrdes of the ayre were awaye. I marked wel, and the plowed felde was become waste: yea, all theyr citiees were broken downe at the ptesence of the Lorde, and indignacion of his wzathe.

For thus hath the Lord sayde: The whole lande shall be desolate, yet wyll I not then haue done. And therfore let the earthe mourne, and let the heauen be sorrye aboue: for the thyng that I haue purposed and taken vpon me to do, shall not repente me, and I wyll not go from it. The whole lande shall fle: for the noyse of the horsemenne and bowmen: they shall runne in to denues, in to woddes, and clymme vp the stonye rockes. All the cyties shall be voyde, and no man dwellynge therein.

What wyllt thou nowe do, thou beinge destroyed? \* for thoughe thou clothest thy selfe with scarlet, and deckest the with golde: \* though thou paintest thy face with colours, yet shalt thou tryue thy selfe in bayne.

For those that hitherto haue bene thy greate fauourers, shall abhorre thee, & go about to slay the. For (me thincke) I heare a noyse, lyke as it were of a woman trauelyng, or one labourynge of her fyrste chylde: euen the voyce of the doughter Syon, that casteth oute her armes, and soweth, sayng: Ah wo is me, howe sore vexed and faine is my herte, for them that are slayne.

The notes.

a. To mourne in the Scripture signifieth some tyme to make an vnmesurable and greuous lamentacyon, as when a man for impacience and greue, smiteth his owne body, renteth his clothes, reareth his heere. &c. So in Math. xxiii. c. And then shall all the kindes of the earth mourne, b. Some reade the drye wynde cometh out of the hygh places of the wyldernesse, by the waye of the

Cap. v. v.  
Bar. iii. b.  
Jer. lvi. b.

6

Jer. li. c.

4. Reg. ix. 5.



# Israell.

# The Prophecy.

the daughter of my people. &c. They vnderstande by the wynde, the kinge of Egypte. And by the waye of his people, the waye which he ledde his people when they came forth of Egypte, whiche was throughe the wilderness. Exod. xiii. d. c. After that shall there come vnto me a stronge wynde. &c. By this wynde is vnderstande the king of Babylon and his army.

## The. v. Chapter.

In Jewrye is there no ryghtwysse or faythfull man found, ether amongst the people or the rulers, for whiche sake the Lord shoulde spare the cytye wherfore Jewrye is destroyed of the Assyrians.

**L**oke thou now Jerusalem, be holde and see: Seke thou where her stretes also wythyn, yf ye can fynde one man, that doth equal and ryght, or that laboureth to be faythfull: and I shall spare him (sayeth the Lord) \* for thoughe they can save: the Lord lyueth, yet do they sweare to dysceau: Where as thou (O Lord) \* lokest onlye vpon faythe and trueth.

Thou haste scourged them, but they toke no repentaunce: thou hast corrected them for amendement, but they refused thy correccion. They made their faces harder then any stone, and wolde not amende.

\* Therefore I thought in my selfe: per aduenture they are so simple and folish, that they vnderstande nothyng of the Lordes waye, and iudgementes of our God. Therefore wil I go vnto their hea des and rulers, and talke with them: yf they knowe the waye of the Lord, and the iudgementes of our God. But these (in lyke maner) haue broken the yock, & hurste the bandes in sonder.

\* Wherefore a lyon out of the wodde shall hurte them, and a wolfe in the eueryngge shall destroye them. The cat of y mountayne shall lye lurking by their cyties, to teate in peces all them, that come therout. for their offences are manye, and their departing away is great. Should I then for this haue mercye vpon the? Thy chyldren haue forsaken me \* and swozne by them that are no goddes. And albeit they were bounde to me in maryage, yet they fell to aduoutrye, and haunted harlottes houses.

In the desyre of vncleynesse luste they are become lyke the stoned horse: every

man neyeth at his neyghbours wife: \* Should I not correcte thys, sayeth the Lord.

Should I not be auenged of euery people, that is lyke vnto thys? Clime by vpon their walles beat them downe, but destroye the not vterly: cut of their braunches, because they are not the Lordes. for vnfaythfullye hathe the house of Israel and Iuda forsaken me, sayeth the Lord. \* They haue denyed the Lord, and sayd: it is not he. \* Cush, there shall no misfortune come vpon vs, we shall se neyther swearde nor hunger. \* As for the warnynge of the Prophetes, they take it but for wynde, yea, there is none of these, whiche will tell them, that suche thynges shall happen vnto them.

Wherefore thus sayeth the Lord God of Hostes: because ye speake suche wordes, beholde. \* The wordes that are in thy mouthe will I turne to fyre, and make the people to be wod, that if maye consume them.

\* Lo, I will brynge a people vpon you from farre, O house of Israel (sayeth the Lord) a myghtye people, an olde people, a people whose speache thou knowest not, nether vnderstandest what they saye. Their arrowes are so dayne deathe, yea they them selues bee berpe giauntes. Thys people shall eat by thy frute and thy meate, yea they shall deuoure thy sonnes and thy doughters, thy shepe and thy bullockes.

They shall eat by thy grapes and pygges. As for thy stronge and wel fenced cyties, wherein thou dydest truste, they shall destroye them with the sword.

\* Neuertheles I will not then haue done with you, sayeth the Lord. But if they saye: wherefore dothe the Lord our God al this vnto vs.

Then aunswer them: \* because, that lyke as ye haue forsaken me, and serued straunge goddes in youre owne lande, euen so shall ye serue other Goddes also in a straunge lande. Preache this vnto the house of Jacob, and crye it out in Iuda, and saye thus: Heare this (thou foolyshe and vndiscrete people) \* ye haue eyes, but ye se not: eares haue ye, but ye heare not.

feare ye not me, sayeth the Lorde: feare not ashamed, to loke me in the face: whiche bynde the sea to the lade, so that it can not passe his boundes: for though he it rage, yet can it do no thyng, and though he the waues therof do swell, yet maye they not go ouer.

But this people hath a false and an obstinate heart, they are departed and gone awaye fro me. They thyncke not in their heartes: O let vs feare y Lorde oure God, that geueth vs raynedearly and late, when nede is: whiche kepeth euer still the hartest for vs pearly.

\* Neuertheles your mysdedes haue turned these from you, and your synnes haue robbed you herof. For among my people are founde wycked personnes, that pruely laye snares & wayte for men, to take the and destroye them. And lyke as a net is full of byrdes, so are their houses ful of that which they haue gotten with falschod and dysceate. Herof cometh their greate substaunce and ryches, herof are they fat & welthy, and are runne awaye fro me with shamefull blasphemies. \* They minyster not the lawe, they make no ende of the fatherles cause, they iudge not the poore accordyng to equite.

\* Should I not punishe these thynges, sayeth the Lorde: should I not be auenged of all such people, as these be: horrible and greuous thynges are done in the lande.

The Prophetes teache falselye, and the priestes folow them, and my people hath pleasure therein. What wyl come therof at the laste.

#### The Notes.

a. The lokyng of God is his approung and allowng, as it is sayde in Genes. iiii. a

b. Wherefore a lyon. &c. Under the name of these beastes is signified the kynge of Babilon.

c. That is, make awaye the wycked people of the ctye.

d. Of the earlye and later rayne. Loke in the Epistle of James. v. Chapter. b.

#### The. vi. Chapter.

The synnes for which Ierusalem is afflicted. Vncircumcised eares. Couetousnes. Discepte. The Lorde reioys in the sacrifice of the Jewes. The commynge of the Babylonians is prophesied agayne.

**S**ome oute of Ierusalem, ye stronge chyldren of Ben Jamin: blowe vp the trompettes ye Tecuytes, set vp a tobe unto Bethcaraim, for a plage and

a greate myserye pepeth oute from the Northe.

I wyl lpyken the doughter Syon to a fayre and tendre woman, and to her shall come the shepherdes with their flockes. Their tentes shall they pitche rounde aboute her, and euery one shall fede them that are vnder his hande.

Make battel agaisht her (shal they saye) Aryse, let vs go by, while it is yet daye.

Alas, the daye goeth awaye, and the night shadowes fal downe: Arise, let vs go by by nyghte, & destroye her stronge holdes, for thus hathe the Lorde of hostes commaunded.

Hew downe her trees, and set by bulworkes agaynst Ierusalem. This is the ctye that must be punished, for in her is all malyciousnes. Lyke as a condyte aboundeth in water, euen so this ctye aboundeth in wickednes. Robberie and vncyghteousnes is hearde in her, sorowe and woundes are euer there in my syghte. Amende the (O Ierusalem) lest I withdrawe my hearte from the, and make the desolate: & thy lande also, that no man dwel in it. For thus sayeth the Lorde of hostes: The residue of Israel shalbe gathered, as the remnaunte of grapes.

And therfore turne thyne hande agayne in to the basket, lyke the grape gatherer. But vnto whome shall I speake, whome shall I warne that he may take hede: \* Their eares are so vncircumcised, that they may not heare.

Beholde, \* they take the worde of God but for a scozne, and haue no luste therto. And therfore I am so full of thyne indygnacion (O Lorde) y I may suffre no longer. Shede out thy wrath vpon the chyldren that are withoute, and vpon al yonge men. Yea, the man must be taken prisoner with y wyfe, and the aged with the crepel. Their houses with their landes and wyues shall be turned vnto straungers, whē I stretch out myne hande vpon the inhabitours of this lande, sayeth the Lorde. \* For fro the leest vnto y most, they hange al by on couetousnes: & fro y prophet vnto y priest, they go al about in falschod & lies.

\* And belyde that, they heale the hurte of my people with swete wordes, sayinge: peace, peace, when there is

An. i.

no

Some  
reade: in  
his place  
or. bys  
part.

Iere. lxx.  
and. ix. d.

Iere. v. d.  
and. ix. d.

Ely. lvi. d.  
Iere. viii. d.

Ely. lxx.  
Iere. viii. d.  
Eyer. xiii. d.



no peace at all. Therfore they muste be ashamed, for they haue commytted abominacion. But howe shoulde they be ashamed, when they knowe nothyng, nether of shame nor good nurtoure.

\*And therfore they shal fall amonge the dayne, and in the houre when I shal byset them, they shal be broughte downe, sayeth the Lorde.

Thus sayeth the Lorde: go in to the streetes, conspyde and make inquisicio for the olde waye: and yf it be the good and right waye, then go therin, that ye maye fynde rest for youre soules. But

they saye: we wyll not walcke therin, and I wyll set watchemen ouer you, and therfore take hede vnto the voyce of the trompet. But they saye: we wyll not take hede. Heare therfore ye Gentyles, and thou congregacion shalte knowe, what I haue deuyled for them. Heare thou earthe also: beholde, I wyll cause a \*plage to come vpon this people, euen the frute of theyr owne ymaginacions.

For they haue not bene obedient vnto my wordes and to my lawe, but abhorred them. Wherefore, \* bringe ye me incense from Saba, and swete smellyng Calamus from farre countrees: Your burnt offerynges dysplease me, and I receiue not in youre sacrifices.

And therfore thus sayeth the Lorde: beholde, I wyl make this people fall, & there shal fall from amonge the the father with the childe, one neyghboure shal perseye with another.

Moreover thus sayeth the Lorde: \* Beholde, there shal come a people from the North, and a great people shal aryse from the endes of the earthe, with bowes and dartes shal they be weaponed: It is a rough and scarce people, an vnmercifull people: their voyce roareth lyke the sea, they ryde vpon horses wel appointed to the battel against the, O daughter Sion. Then shal this crye be herde: Our armes are feble, heuyenes and sorowe is come vpon vs, as vpon a woman trauelynge with childe. No man go forth in to the felde, no mā come vpon the hie strete: for the swearde and feare of the enemye shal be on euery syde.

Wherefore, gyste a sacke cloth about

the (O thou doughter of my people) spynke thy selfe with ashes, \* mourne and wepe bytterly, as vpon thy onely beloued sonne: for the destroyer shal suddenly fall vpon vs. The haue I set for a prouer of my harde people, to seke out and to trye their wayes. \* For they are all vnfaithfull and fallen awaye, they hange vpon fylthye lucre, they are cleane brasse and yron, for they hurte and destroye euery man. The bellous are bryt in the fyre, the leade is consumed, the melter melteth in bayne, for the euell is not taken awaye from them. Therfore shal they be called naughtye spluer, because the Lord hathe caste them oute,

## The Notes.

- a. By the preachinge of the word shal the chosen be gathered vnto Christe, although the nombre of them be but very fewe.
- b. That is, I cannot but powre oute the heauye sentence of thy worde agaynst them.

## The. vii. Chapter.

Jeremye is commaunded to shewe vnto the people the worde of God, which trusteth in the outwardes for wyce of the temple, that healeth nothyng. The reason that shal happē to the Jewes for the despylyng of these Prophetes. Sacrifices both not of Lord chiefly requyre of Jewes, but of they should obey his word. Copeth.



These are the wordes that god spake vnto Jeremye: \* Stande vnder the gates of the Lordes house, & crye oute these wordes there, w a loude voyce, & saye: Heare the word of the Lord al ye of Iuda, & go in at this doore, to honour the Lord. Thus sayeth the Lord of hostes the God of Israel. \* Amende your wayes & your counceils, and I wyll let you dwell in this place. Trust not in false lyngne wordes, sayinge: here is the temple of the Lord, here is the temple of the Lord, here is the temple of the Lord.

\* For yf ye wyl amende your wayes, and counceils, yf ye wyll iudge ryghte betwyxte a man and his neyghboure: yf ye wyll not oppresse the straunger, the fatherles and the wyddowe: yf ye wyll not thede innocēte bloude in this place: yf ye wyll not cleue to straunge goddes to youre owne destruccio: then wyll I let you dwell in this place, yea, in the lande that I gaue afore tyme vnto your fathers for euer. But take hede,

yea, truste in counceils, that begyle you  
and do you no good. For when ye haue  
stollen, murthered, commytted aduou-  
trie, and perjurye: when ye haue offred  
vnto Baal, folowinge straunge and vn-  
knowne goddes: Then come ye, & stāde  
before me in this house, (\* whiche hath  
my name geuen vnto it, & saye: Tushē,  
we are absolved quite, though we haue  
done all these abhominacions.

\* What thynke you this house that  
beareth my name, is a denne of theues:

\* And these thinges are not done priue-  
ly, but before myne eyes, sayeth **ȝ** Lord.  
Go to my place in \* Siloh, wherunto  
I gaue my name afore tyme, and loke  
wel: what I dyd to the same place for  
the wyckednes of my people of Israel.

And now, though ye haue done al these  
dedes (sayeth the Lorde) and I my selfe  
rose vp euer by times to warne you and  
to commen with you, yet woulde ye not  
heare me: \* I called, ye woulde not an-  
swere. \* And therfore euen as I haue  
done vnto Siloh, so wyll I do this  
house, that my name is geue vnto (and  
that ye put youre trust in) yea, vnto the  
place that I haue geuen to you & youre  
fathers. And I shal truste you oute of  
my syght, as \* I haue caste out all your  
brythren the whole sēde of \* Ephraim.

\* Therfore thou shalt not praye for  
this people, **ȝ** shalt nether geue thākes,  
nor byd prayer for thē: thou shalt make  
no intercession to me for them, for in no  
wyse wyll I heare the. Seyst thou not  
what they do in the cytyes of Iuda, and  
without Jerusalem: \* The chyldre ga-  
ther stīckes, the fathers kyndle the fyre,  
the mothers kneade **ȝ** dowghe, to bake  
cakes for the quene of heauen.

They powze oute drynke offringes  
vnto straunge goddes, to prouoke me  
vnto wrath: Howe be it they hurte not  
me (sayeth the Lorde) but rather con-  
foude, and shame them selues.

And therfore thus sayeth the Lorde  
God: beholde, my wrath and my indig-  
nacion shalbe poured oute vpon this  
place, vpon men & cattel, vpon **ȝ** trees  
in thefelde and all frute of the lande,  
and it shall burne so, that no man maye  
quenche it.

Thus sayeth the Lorde of Hostes,  
the God of Israel: \* Ye heape vp youre

burnte offringes with youre sacrifices,  
and eate **ȝ** fleshe. \* But whē I brought  
your fathers out of Egypte, I spake no  
worde vnto thē of burnte offringes and  
sacrifices: but this I comaunded them,  
sayng: \* herken and obey my voice, and  
I shall be youre God, and ye shal be my  
people: so that ye walcke in al **ȝ** wayes,  
whiche I haue commaunded you, that  
ye maye prospere.

\* But they were not obedyent, they in-  
clyned not theyr eares there vnto, but  
wente after their owne imaginacions  
and after the mocions of their owne wil-  
ked herte, and so turned them selues a-  
wayne, and conuerted not vnto me. And  
this haue they done, from the time that  
your fathers came out of Egypte, vnto  
this daye.

\* Neuertheles, I sent vnto them my  
seruauntes al the prophetes: I rose vp  
early and sente them worde, yet woulde  
they not herke, nor offre me theyr eares,  
but were obstynate and worse then their  
fathers. And thou shalt nowe speake all  
these wordes vnto them, but they shall  
not heare thee: thou shalt crye vpo thē,  
but they shal not answere the. Therfore  
shalt thou saye vnto them: this is the  
people, that nether heareth the voyce of  
the Lorde theyr God, nor receaueth his  
correction. \* Faythfulnes and trueth is  
cleane roted oute of their mouth.

Wherfore cut of thyne heere, & caste  
it awaye, take vp a complaynte in the  
whole lande for the Lorde shall caste a-  
wayne, and scatre the people, **ȝ** he is dys-  
pleased withal. For the chyldren of Ju-  
da haue done euil in my syghte, sayeth  
the Lorde. \* They haue set vp their ab-  
hominacions, in the house that hath my  
name, and haue despyled it. They haue  
also buylded an auter at \* Topheth,  
which is in the balley of the chyldren of  
Hennō: **ȝ** they might burne their sonnes  
& daughters, which I neuer comaunded  
thē, nether came it euer in my thought.  
And therfore beholde, **ȝ** dayes shal come  
(sayeth **ȝ** Lord) **ȝ** it shal no more be cal-  
led Topheth, or the balley of **ȝ** chyldre of  
Hennō, but **ȝ** balley of **ȝ** slayne, \* for in  
Topheth, they shall be buryed, because  
they shal els haue no rowme. \* Yea, the  
dead bodie of this people shal be eaten  
vp of **ȝ** foules of **ȝ** ayre & wilde beastes

Deut. 2. 8  
Cal. 4. 3.

Ero. 32. 8

Isa. 66. 17

Jer. 17. 8

Jer. 5. 8

Jer. 32. 8

4. Reg. 23. 8  
Jer. 106. 6  
Jer. 44. 8

Jer. 19. 8

Jerem. 8. 8  
and 17. 8



Jer. 26. b  
Jer. xvi. b  
and xxv. b

of þ earth, & no mā ſhal fraye thē away.  
\* And as for the voyce of myrth & glad-  
neſſe of the cyties of Iuda, and Ieruſa-  
lem: the voyce of the bydegrome and of  
the byde: I wyll make them ceaſſe, for  
the lande ſhal be deſolate.

## The Notes.

a. De vnderſtāderth the .x. typpes of Iſrael whoſe  
kyngedome was deuyded, and fell to Ieroboam,  
the Ephraite. iii. Reg. xi. c. f. g.

b. Topbeth is a valleie wherunto al þ deade bo-  
dyes & filthines of Ieruſalē were caried & where  
Idolaters offered their childre to Moloch.

c. That is, pyppinge and all the paſtyme, that is  
uſed before bydes and bydegromes, at their ma-  
ryages.

## The. viii. Chapter.

The deſtruction of the Iewes. The Lorde moueth  
the people to amendement, rechevynge vp their ſpynes.  
He reproveth: nether the ſpyng doctrine of the Prophetes  
and prieſtes, and they countourſers alſo.



The ſame tyme ſayeth the  
Lorde the bones of the kyn-  
ges of Iuda, the bones of his  
princes, the bones of the prie-  
ſtes and prophetes, yea, & the bones of  
the ciſſens of Ieruſalē, ſhal be brought  
out of their graues and layed agaynſte  
the \* Sunne, the Moone and al the hea-  
uently \* hooſte: whome they loued, whō  
they ſerued, whome they ranne after,  
whome they ſought and worſhypped.  
They ſhall nether be gathered together  
noz buryed, but ſhal lye vpon the earth,  
to theyr ſhame and deſpyllynge.

Deut. xlii. c

Isa. xlii. a

Isa. xlii. c

B

And all they that remayne of this  
wpycked generacion, \* ſhal deſpyze rather  
to dye then to lyue: wherſoeuer they re-  
mayne, and where as I ſcatte thē, ſay-  
eth the Lorde of hooſtes. This ſhalte  
thou ſaye vnto them alſo: Thus ſayeth  
the Lorde: Do men fall ſo, that they  
aryle not vp agayne? And turne they ſo  
farre awaye, that they neuer conuerter?  
Wherfore thē is this people and Ieruſ-  
alē gone ſo farre backe, that they turne  
not againe. They are euer the longer the  
more obſtynate, and wyl not be conuer-  
ted.

Exod. xi. c

For I haue looked, and conſydered:  
\* but there is no man that ſpeaketh a  
good word: there is no man þ taketh re-  
pentaunce for his ſynne, & wyl ſo much  
as ſaye: wherfore haue I done thys?

But every man (as ſoone as he is tur-  
ned backe) runneth forth the ſtyll, lyke a  
wyld horſe in a battayle. The Storke

knoweth hys apoynted tyme, the Tur-  
tle doue, the Swalowe and the Crane  
conſpyre the tyme of their trauayle: but  
\* my people wyl not knowe the tyme of  
the punyſhmente of the Lorde. Howe  
darre ye ſaye thē: we are wyſe, we haue  
the lawe of the Lorde amonge vs.

Beholde, the vyſceatful penne of the  
ſcrybes, ſetteth forth lyes: therfore ſhall  
the wyſe be confounded, they ſhal be a-  
frayed and takē: for lo, \* they haue caſt  
oute the worde of the Lorde: what wyſe  
dome can then be amonge them? Wher-  
fore, I wyll geue theyr wyues vnto a-  
leauentes, and theyr ſeldes to deſtroy-  
ers.

\* For from the loweſt vnto the hyeſt,  
they ſolowe all fylthye lucte: and from  
the prophete vnto the prieſt, they deale  
all with lyes. \* Neuertheles, they heale  
the hurte of my people with ſwete wo-  
des, ſayinge: peace, peace, where there is  
no peace at all.

I ſwe for ſhame, howe abhominable  
thynges do they: and yet they be not a-  
ſhamed, yea, they knowe of no ſhame.

\* Wherfore in the tyme of their viſi-  
tacion, they ſhall fall amonge the deade  
bodies, ſayeth the Lorde.

\* Moreouer I wyll gather them in  
(ſayeth the Lorde) ſo that there ſhal not  
be one grape vpon the vyne, nether one  
fygge vpon the fygge tre, and the leaues  
ſhal be plucke of.

Then wil I cauſe them to departe,  
and ſaye: why prolonge we the tyme?  
Let vs gather our ſelues together, and  
go in to the ſtronge cytie, there ſhall we  
be in reſt: for the Lord oure God hath  
put vs to ſylence, and geuen vs water  
mixte with gal, to dryncke: becauſe we  
haue ſynned agaynſt him.

\* We looked for peace, and we ſare  
not the better, we wayted for the tyme  
of health, and lo, here is nothyng but  
trouble.

Then ſhal the noyſe of his hoſes be  
hearde from Dan, the whole lande ſhal  
be afrayed at the neyenge of his ſtroge  
hoſes: for they ſhall go in, and deuoure  
the lande, withall that is in it: the city-  
es, and thoſe that dwel therein. More-  
ouer, I wyll ſende Cockatryces & ſer-  
pentes amonge you (whiche wyll  
not be charmed) and they ſhall byte  
you.

you, sayeth the Lorde.

Sorrowe is come vpon me, and heynnes bereth my hert: for lo, the voyce of the cryinge of my people is herde fro a farre countre: Is not the Lorde in Silon? Is not the kynge in her? Wherfore then haue they greued me (halp Lorde saye) with their ymages and foolyshe straunge fashyons? The haruest is gone, the Sommer hath an ende, and we are not helped. I am sore vexed, because of the hurte of my people: I am heuy and abashed, for there is no more cryacle at Gilead, & there is no Phisicion, that can heale the hurte of my people.

**The notes.**

a. For outcote I wyl gather them in. &c. The meaning is: I wyl gather the Jewes from all partes of Jewrye vnto Ierusalem. There shall no fygge, grape, or other fruite remaine in the byllages or feldes: and so shall they haue no luste to abyde there, but shall be fayne to flye to the cite. Wherby caused be them to flye, and there also sampted them and delpycted them into theyr enemyes handes. Suche punishment had theyr synnes deserued.

b. Bath geue vs water myrte with gal to dryncke, that is, bath wrapped vs in misery and wretched thraldome.

c. I wyl sende Cockatrices and serpentes. &c. That is, I wyl bynge amonge you a ferece companye of scouldyars, with whose deadlye arrowes and dartes, and erpe halbe slayne euē as though ye should perishe with the strokes of vnenomous byrnnges of Cockatrices and serpentes.

**The .ix. Chapter.**

The complaine and bewaylynge of the Prophete, for the malice of the people. In the knowledge of God ought we onely to reioyce. The vncircumcised of herte.



Who wil geue my head water inough, & a wel of teares for myne eyes: that I maye wepe night and daye, for the slaughter of my people? Would

God that I had a cotage some where farre from folcke, that I myghte leaue my people, and goe from them: for they be all aduourtrers and a chynckynge sorte. They bende their tungen lyke bowes, to shote out lyes: As for the truth, they maye nothyng a waye withal in the worlde. for they go fro one wyckednes to another, and holde nothyng of me, sayeth the Lorde.

\* Yea, one muste kepe him selfe from another, no man maye safely truste hys owne brother: \* for one brother vndermpneth another, and one neyghboure begyleth another. Yea, one dyssembleth

with another, and they deale w<sup>th</sup> no truth. \* They haue practised theyr tuges to lye, and take great paynes to do mischief. They haue set their stole in the myddest of disceate, and for very dissimblynge falshe they wyl not know me, sayeth the Lorde.

Therfore thus sayeth the Lorde of Hostes: beholde, I wil melte them, and trye them, for what shoulde I els do to my people: \* Their tungen are lyke sharpe arrowes, to speake dysceat. With their mouthe they speake peaceably to their neyghboure, but pruely they laye wayte for him. \* Should I not punishe them for these thynges, sayeth the Lorde? Should I not be auēged of any such people as this? Upon the mountaynes wyl I take vp a lamentacion and sorrowfull crye, and a mournynge vpon the fayre playnes of the wildernes: Namely, howe they are so bzente vp, that no mā goeth there any more: Yea, a man shall not heare one beast crye there.

Byrdes and cattel are all gone from thence: \* I wyl make Ierusalem also an heape of stones, & a denne of venymous wormes. And I wyl make the cityes of Iuda so waste, that no man shall dwell therein. What man is so wyse, as to vnderstande this? Or to whome hathe the Lorde spoken by mouthe, that he maye shewe this, and saye: \* O thou lande, why perishest thou so? Wherfore arte thou so bzente vp, and lyke a wilderness, that no man goeth thorow? Yea, the Lorde him selfe tolde the same vnto the, that forsoke his lawe, and kepthe not the thinge that he gaue them in commaundement, nether lyued thereafter: \* but forlowed the wyckednes of their owne hertes, & serued straunge goddes, as theyr fathers taughte them.

Therfore, thus sayeth the Lorde of Hostes, the God of Israel: Beholde, I wyl fede this people with wormewood, and geue them gall to dryncke. \* I wil scatter them also amonge the Heathen, whome nether they nor their fathers haue knowne: \* I wil sende a swearde amonge them, to persecute them, vntyll I bynge them to noughte. Moreouer, thus sayeth the Lord of Hostes: loke that ye call for mournynge wyues, and sende for wyse women: that they

Isa. 28.

Isa. 18. a  
Isa. xviii. a

Isa. v. b

Isa. lxxix. a  
Isa. lxxix. c

Isa. 14. b

Deut. xxx. b  
Isa. 24. c

Deut. 32. c  
Isa. xxxiii. c

Deut. 28. a



# Israel.

# The Prophecie

they come hostly, & synge a mournynge songe of you: that the teares maye fall out of oure eyes, and that oure eye lydes maye gush out of water.

**F** For there is a lamettable noyle hearde of Sion: O howe are we so soze destroyed: O howe are we so pyteouslye con-founded: We muste forsake oure owne natural countre, and we are shut out of oure owne lodgynges. Yet heare the worde of the Lorde (O ye women) and let poure eares regarde the wordes of hys mouth: that ye maye lerne your doughters to mourne, and that euery one maye teache her neyghboure, to make lamentacion. Namely thus: Deathe is clymynge bp in at oure wyndowes, he is come in to our houses, to destroie the chylde before the doze, and the yong man in the strete.

**G** But tel thou playnely, thus sayeth the Lorde: \* The deade bodys of men shall lye vpon the grounde, as þ donge vpon the felde, and as the heye after the mow, and there shalbe no man to take them bp. Moreouer, thus sayeth þ lord: Let not the wyse man reioyse in hys wysedome, nor the stronge man in hys strengthe, nether the ryche man in hys ryches: \* But who so wyll reioyse, let him reioyse in this, that he vnderstandeth, and knoweth me: for I am þ Lord, whiche do mercede, equyte and ryghteousnes vpon the earth. \* Therfore haue I pleasure in suche thynges, sayeth the Lorde. Beholde, the time commeth (sayeth the Lorde) that I wyll byset a all them, whose foreskynne is vncircumcised. The Egipcians, the Jewes, þ Edomites, the Ammonites, the Moabites, \* and the shauen Madianites, þ dwell in the wyldernes. For all the Gentyles are vncircumcised in the fleshe, but all the house of Israel are vncircumcised in the herte.

## The notes

a. All (that is) as well the Jewes as the Gentyles: for the one is as free as the other. The Jewes are cyples as well as the Heathen, as touchynge the herte, although they be circumcised, as touchynge the fleshe. Therefore are they here reckened amonge the vncircumcised.

## The .x. Chapter.

The constellacions of þ starres are not to be feared. Of the weaknes of Idoles, and of the power of God. Of euill curates.



**H**eare the worde of the Lorde, that he speaketh vnto the, O thou house of Israel: Thus saith the Lorde: \* Ye shall not learne after the maner of the Heathen, and ye shall not be afrayed for þ tokens of heauen: for the Heathen are afrayed of suche: yea, all the customes & lawes of the Gentyles are nothyng, but vanityte. \* They hewe downe a tree in the wod with the hādes of the worcke man, and fasten it with the axe: they couer it ouer with golde or syluer, they fasten it in nayles and hammers, þ it moue not. It standeth as styfe as the palme tree, it can nether speake nor go, but must be borne. \* Be not ye afrayde of suche, for they can do nether good nor euell. But there is none lyke vnto the, O Lorde, and greate is the name of thy power. Who woulde not feare the? O what kynge of the Gentyles woulde not obeye the?

For amonge all the wyse men of the Gentyles, and in all their kyngdomes, there is none that maye be lyckened vnto the. They are all together vnlearned and vnwyse. All their conynge is but vanityte: namely, wod, syluer, whiche is brought out of Charis, and beaten to plates: and golde fro Ophir, \* a worcke that is made with the hande of þ craftsman and the caster, clothed in yelow sylcke and scarlet: euen so is þ worcke of theit wyse men all together. But the Lorde is a true God, a liuynge god, and an euerlastynge kyng. \* If he be wroth, the earth shaketh: all the Gentiles maye not abyde his indignacion.

\* As for their goddes, it maye wel be sayde of them: they are goddes, that made nether heauen nor earth: therfore shal they perishe from the earthe, and from all thynges vnder heauen. But (as for oure God) he made the earthe with hys power, and with hys wysedome hathe he synned the whole com- passe of the worlde, with hys dyscrecyon on hathe he sprede oute the heauens. At hys voyce the waters gather toge- ther in the ayre, \* he draweth bp the cloudes from the vttemoste partes of the earthe: he turneth lyghtenynge to rayne, and byngeth forth þ wyndes out of their treasures: his wysedome

maketh

Jere. vii. b  
and. viii. h

Ezay. 56. c  
i. Cor. i. b.  
i. Cor. xi. a

Mat ix. b  
and. xii. a  
Dier. vi. b

Jere. xiii. a  
Jere. 25. b  
and. xvi. c  
Roma. ii. c

maketh all men fooles. And confounded  
be all casters of ymages, for þ they cast,  
is but a bayne thyng, and hath no lyfe.  
\*The bayne craftesmen in their wor-  
kes, that they in their banpte haue  
made, shall peryshe one with another in  
the tyme of visytacion. Neuertheles,  
Jacobs porcion is not suche: but it is  
he, that hath made all thynges, and Is-  
rael is the rodde of hys inheritaunce:  
The Lorde of hostes is his name. Put  
awaye thyne vnclemesse out of þ lande,  
thou that arte in the stronge cityes. For  
thus sayeth the Lorde: Beholde, I wil  
nowe thruste oute the inhabitours of  
this lande a great waye of, and trouble  
them of suche a fashion, that they shall  
no more be founde.

Alas, howe ain I hurter. Alas, howe  
paynefull are my scourges vnto me:  
for I consydre this sorowe by my selfe,  
and I must suffer it. My tabernacle is  
destroyed, and all my coardes are bro-  
ken. My chyldren are gone fro me, and  
can no where be founde. Nowe haue I  
none to sprede out my tente, or to set vp  
my hangynges. For the herdmen haue  
done folyshe, þ they haue not soughte  
the Lorde. Therfore haue they dealte  
vnwysely with their cattel, and all are  
scattered abrode. Beholde, the noyse is  
harde at hande, and greate sedycio out  
of the north: to make the cityes of Iuda  
a wyldernes, and a dwellinge place for  
Dragons. \* Nowe I knowe (O Lord)  
that it is not in mas power to order his  
owne wayes, or to rule hys owne steppes  
and goynges. Therfore chasten thou  
vs, O lord, but with fauoure \* and not  
in thy wrathe, byynge vs not vtterly  
to noughte. \* Poure oute thyne indig-  
nation rather vpon the Gentyles, that  
knowe the not, and vpon the people  
that cal not on thy name: \* And that be-  
cause they haue consumed, deuoured  
and destroyed Jacob, and haue rote out  
hys gloire.

### The .xi. Chapter.

*I curse of them that obey not the word of Goddes  
promyse. The people of Iuda folowynge the steppes of  
they fathers, worshipped straunge Goddes. The lord  
sayeth that he wyl not heare the Jewes, and forbyds  
both also Jeremie to praye for them.*

**T**his is another Sermon, a  
whiche the Lorde commaun-  
ded Jeremie for to preache:  
sayinge: Heare the wordes of  
the couenaunt, and speake vnto all Iu-  
da, and to all them that dwell at Ieru-  
salem. And saye thou vnto them: Thus  
sayeth the Lorde God of Israel: \* Cur-  
sed be euery one that is not obedynt vnto  
the wordes of this couenaunt: which  
I comaunded vnto your fathers, what  
tyme as I brought them out of Egypt,  
from the \* yro forname, sayinge: Be obe-  
dyente vnto my voice, and do accordyng  
to al that I comaunde you: so shal ye be  
my people, and I wyl be your God, and  
wyl kepe my promyse, \* that I haue  
sworne vnto your fathers: Namelye,  
that I would geue them a lande which  
floweth with mylke and hony, as ye se,  
it is come to passe vnto this daye. Then  
answered I, and sayde. Amen. It is es-  
uen so Lorde, as thou sayest.

Then the Lorde sayde vnto me as  
gayne: preache this in the cittes of Iu-  
da and rounde aboute Ierusalem, and  
saye: Heare the wordes of this coue-  
naunt, that ye maye kepe them. For I  
haue diligently exhorted your fathers,  
euer sence the tyme that I broughte  
them out of the lande of Egypte, vnto  
this daye. I gaue them warnynge  
by tymes, sayinge: herken vnto my  
voyce: \* Neuertheles, they woulde not  
obey me, nor enclpne their eares vnto  
me, but folowed the wycked ymagina-  
cions of their owne hertes. And ther-  
fore haue I accused them as transgres-  
sours of all the wordes of this coue-  
naunt, that I gaue them to kepe, which  
they (not with vnderstandynge) haue  
not kepte.

And the Lorde sayde vnto me: It is  
founde out, þ whole Israel and al these  
citezens of Ierusalem are gone backe.  
They haue turned the selues to þ blas-  
phemies of their forefathers, which had  
no lust to heare my word. Eue lyke wise  
haue these also folowed straunge god-  
des, & worshipped the. The house of Is-  
rael & Iuda haue broke my couenaunte,  
whiche I made with their fathers.

Therfore thus sayeth the Lorde: Be-  
holde, I wyl sende a plage among you,  
whiche ye shall not be able to escape:

An. iiii.

and



acha.bif.b

acha.bif.b

Deu, 35,c

crim. 11.10

Err. vii. 6

SECRET, R.D. 8

Page 11.6

Her. 1011. 10

Pat. vif, b

Бон.л. с,

May 11. b

Here. 18, b

**FILED-EX-8**

and, xxi, b

SEC. 552, b

3mos.7.b

me I will

so that none shall remayne: for vpon  
the citezens of Anathoth wil I bring a  
plage, euē the yeare of their visitacion.

### The Rates.

a. Egypte was vnto them an yron fornaçe, for the  
great anguyſhe, greſe, ſorowe, and carefulnes of  
herte, which they there ſuffred. iiii. Reg. iiii. c.

b. He speaketh vnto the Iewes, whiche in theyr  
Synagoge worshipped many and diuers Ido-  
les, & therby blasphemed God: And yet thought  
they to haue redeemed their wyckednesse with  
the offpynnes of their bullockes and sheepe sa-  
crifices, whiche are here called holy Iewes.

c. Mod, understāde: venomed an poisoned. Some  
expounde herby the wodde of the crosse and of  
affliccion whiche the wicked deuyed to wrape  
the prophete in, for his tellynge of the trueth.

D. What the lande of the Ipyunge signifieth is  
shewed in Chap. liii. c.

**The. xii. Chapter.**

¶ The Prophete marvelleth greatly at the prosper-  
tye of the wicked, although he confesse GOD to be  
righteous. The Jewes are forsaken of the Lorde. He  
speaketh against Carates and preachers that seduce the  
people. The Lorde thynketh destruction unto the nation  
s he bordered upon Jewrye, which troubled & vexed it.



Lord, thou art more  
ryghteous, then that  
I shoulde dispute w  
the: Neuertheles, let  
me talke with the in  
thynges reasonable.

**\* How** happeneth it, that the waye of the vngodly is so perilous: and that it goeth so well with them, which (without any shame) offende and lyue in wyckednesse: (Thou platest them, they take rote, they growe, and brynge forth frute. They booste muche of the, yet doest thou not punyſhe them. But thou Lorde (to whome I am well knowne) thou that hast sene, and proued my herte, \* take them a waye, lyke as a flocke is caried to the slaughter house, and appoynte them for the daye of slaughter.

Howe longe shal the lande mourne, 3e  
\*and al the herbes of the selde perishe,  
for the wyckednes of them that dwell  
therin.

The cattel and the byrdes are gone, &  
yet saue they: \* tū the, God wyl not des-  
troye vs utterly.

**S**eynge thou arte weery in run-  
nyng with the fote men, how wilt thou  
then runne with hoxles: In a peaceable  
sure lande thou mayest be safe, but how  
wylte thou do in the furious pryde of  
Jordan: for thy brethē & thy kynred  
haue all together despyed thee, & cryed  
out

# The derth in Of Jeremye. Jewrye Fol. c.

out vpon the in thine absence. \* Seleue them not, thoughe they speake sayre wordes to the. As for me (say I) I haue forsaken myne owne dwellinge place, and lette myne heritage. My lyfe also that I loue so well, haue I geuen into the handes of myne enemies. \* Myne heritage is become vnto me, as a Lyon in the wod. It cryed oute vpon me, therfore haue I forsaken it. Myne heritage is vnto me, as a speckled hyrde, a hyrde of diuerse coloures is vpon it. Goe hence, and gather all the beastes of the felde together, that they maye cate it vp.

\* Diuerse herdmen haue broken downe my vineyarde, and troden vpon my porcion. Of my pleasaunte porcion, they haue made a wyldernes and deserte. They haue layde it waste: And now that it is waste, it sigheth vnto me. Yea, the whole lande lyeth waste, and no man regardeth it. The destroyers come out the heeth euerye waye, for the swerde of the Lorde shall consume frome the one ende of the lande to the other, and no fleshe shall haue reste. They shall sow wheate, and reepe thornes. They shall take heritage in possession, but it shall doe the no good. And ye shall be confounded of youre owne winnynges, because of the greate wrath of the Lorde.

Thus sayeth the Lorde vpon all myne euell neyghbours, that laye hade on myne heritage, whiche I haue geuen my people of Israell: Beholde, I wyll plucke them (namelye Israell) out of their lande, and put out the house of Iuda frome amonge them. \* And when I haue rooted them oute, I wyll be at one with them agayne, and wyll haue mercye vpon them: And bringe them agayne, euerye man to hys owne heritage, and into his lande. And yf they (namelye that trouble my people) wyll learne the wayes of them, to sweare by my name: The Lorde lyueth (lyke as they learned my people to sweare by Baal) then shall they be rekened among my people. \* But yf they wyll not obey, then wyll I rote out the same folke, and destroye them, sayeth the Lorde.

The notes.

\* Thus spake the wicked of the prophete by the

map of rebuke. As thoughe they had sayde by a parable. When thou wast but in a litle towne thou couldest not beare the persecution of thyn owne citetins, and housholde folkes: how wyllst thou then beare the princes and chiefe ruelars of Iuda, and the nobles of Ierusalem? And after, by the peasable sure lande is vnderstande Anathoth, and by the pride of Iorda Ierusalem. The litle riuer of Anathoth is not to be compared to the greate flowinge streames of Iordan. If he were despised of hys owne auditoures howe shoulde he be hearde of other, and those greater and excellenter.

## The. xiii. Chapter.

The destruction of the Jewes is pychegured, and their sparkynge abode. Why Israel was receaued to be the people of God, and why they were forsaken.



Moreouer, thus sayd the Lorde vnto me: Goe thy waye, and get the a linnen breeche, and gyrd it aboute thy loynes, and let it not be wete. Then I got me a breeche, accordynge to the commaundemente of the Lorde, and put it aboute my loynes. After this, the Lorde spake vnto me agayne: Take the breech that thou hast prepared and put it aboute the, and get thee vp, and goe vnto Euphrates, and hyde it in a hole of the rocke. So wente I, and hydde it, as the Lorde commaunded me. And it happened longe after this, that the Lorde spake vnto me. Up, and get thee to Euphrates, and fet the breeche frome thence, whiche I commaunded thee to hyde there. Then wente I to Euphrates, and dygged vp, and toke the breeche from the place where I had hyd it: and beholde, the breeche was corrupt, so that it was profitable for nothyng.

Then sayde the Lorde vnto me: Thus sayeth the Lorde: Euen so wyll I corrupte the pryde of Iuda, and the hye mynde of Ierusalem. This people is a wicked people, they wyl not heare my worde, they folow the wycked imaginations of their owne heart, and hange vpon straunge Goddes, them haue they serued and wurchypped: and therfore they shall be as this breeche, that serueth for nothyng. For as straitlye as a breeche lyeth vpon a mans loynes, so straitlye dyd I bynde the whole house of Israell, and the whole house of Iuda vnto me, sayeth the Lorde: That they myghte be my people: That they might haue a glorious name: that they myght be in honoure: But they woulde

A n. b.

not

Jer. vii. c.  
xi. b. xlii. a  
xix. c.

Deut. 4. c.  
v. xxviii. b.



not obeye me. Therfore laye thys rydle  
before them, and saye: Thus sayeth the  
Lorde God of Israel: Every pot shall  
be fylled with wine. And they shal saye:  
Thynckest thou we knowe not, that e-  
very pot shalbe filled with wine. Then  
shalt thou saye vnto them: Thus say-  
eth the Lorde: Beholde, I shall fylle all  
the inhabitoures of thys lande with  
dronckenes, the kynges that sytte vpon  
Dauids stole, the Priestes and Pro-  
phetes, with all that dwell at Jerusa-  
lem. And I wyll shute them one agaynst  
another, yea, the fathers agaynste the  
sonnes, sayeth the Lorde.

I wyll not pardon them, I wyll not  
spare them, nor haue pitye vpon them:  
but destroye them. Be obedyente, geue  
eare, take no disdayne at it, for it is the  
Lorde hym selfe that speaketh. Honour  
the Lorde youre God herein, or he take  
hys lyghte frome you, and or euer your  
fete stamble in darkenesse at the hylle:  
leste when ye loke for hys lyght, he tourne  
it into the shadowe and darkenesse of  
deathe. But yf he wyll not heare me,  
that geue you secrete warnynge, I wyll  
mourne fro my whole hearte for youre  
stubburnesse. \* Witte you wyll I wepe,  
and the teares shall gush out of myne  
eyes. For the Lordes flocke shalbe car-  
ryed awaye captiue. Tell the kyng  
and the ruelars: Humble youre selues,  
sette you downe lowe, for the crowne  
of youre glorie shal fall frome youre  
heade. The cryes toward the South  
shalbe shut vp, and no man shal open  
them. All Iuda shalbe carryed awaye  
captiue, so that none shal remayne.

Lyfte vp youre eyes, and beholde  
them, that come from the North: Lyke  
a fatte flocke shal they fall vpon thee.  
\* To whome wyllte thou make thy  
moone, when they come vpon thee? for  
thou hast taught them thy selfe, and  
made them maysters ouer thee. Shall  
not sorowe come vpon thee, as on a wo-  
man trauaplynge with childe? And yf  
thou wouldest saye then in thine heart:  
Wherfore come these thynges vpon  
me? \* Euen for the multitude of thy  
blasphemies, shall thy hynder partes  
and thy fete be discovered. For lyke as  
the man of Iude maye chaunge hys  
skynne, and the catte of the mountayne

her spottes: So maye ye that be exerce-  
sed in euell, doe good. Therfore wyll I  
scatter you, lyke as the stubble that is  
taken awaye with the Southe wynde.  
Thys shal be youre porcion, and the  
porcion of youre measure, wherewith  
ye shall be rewarded of me, sayeth the  
Lorde: Because ye haue forgotten me,  
and put youre truste in deceitfull thin-  
ges. \* Therfore shall I tourne thy clo-  
thes ouer thy heade, and discover thy  
thyghes, that thy pryncples maye be  
sene, thy aduoutye, thy deadly malice,  
thy beastlinesse and thy shameful whor-  
dome. for vpon the felde and hylles  
I haue sene thy abominacions. Woe  
be vnto the (O Jerusalem) when wyllte  
thou euer be clesed anye more?

The. xliii. Chapter.

Of the darthe that shoulde come in Jewrye. The  
prayer of the people askynge: merce of the Lorde. The  
unfaythfull people are not heard. Of prayer, sayynge  
and of false prophetes that seduce the people.

**I**n the woordes of the Lorde  
shewed vnto Jeremye, I  
concernynge the darthe  
of the frutes. Iuda shal  
mourne, men shal not  
goe muche more thorow  
hys gates: The lande shalbe no moore  
had in reputacion, and the crye of Je-  
rusalem shal breake oute. The lordes  
shall sende their seruauntes to fetch  
water, and when they come to the wel-  
les, they shal fynde no water, but shal  
carie their vesselles home empty. They  
shall be ashamed and confounded, and  
shall couer theyre heades. \* For the  
grounde shalbe dryed vp, because there  
commeth no rayne vpon it. The plowe-  
men also shalbe ashamed, and shal couer  
their heades. The wynde shal forsake  
the ponge sawne, that he bringeth forth  
in the felde because there shal be no  
grasse. The wyld Asses shal stande in  
the Masse, and drawe in their wynde  
like y<sup>e</sup> Dragons, their eyes shal faile for  
wante of grasse.

Doutles oure owne wickednesse re-  
warde vs: But Lorde doe thou accor-  
dunge to thy name, though oure trans-  
gressions and synnes be manye. \* For  
thou arte the conforzte and helpe of Is-  
raell in the tyme of trouble. Why  
wyllte thou be as a straunger in the  
lande, and as one that goeth ouer the  
felde

Jer. xxi. i.  
Cren. i. a.

Jer. xxi. a.  
Ezay. xlii. b.  
Ezay. xxi. a.

Jer. xv. b.

# The derth in Of Jeremye. Jewrye Fo. ciij

felde, and cometh in onely to remayne for a nyghte: why wylt thou make thy selfe a coward, and as it were a Gyaunte that yet maye not helpe: for thou arte ours (O Lorde) and we beate thy name, therfore forsake vs not.

Then spake the Lorde, concerning thys people that haue pleasure to goe so nygblly with their fete, and leaue not of, and therfore displease the Lorde: in so muche, that he wyl nowe byngge agayne to remembraunce all their misdedes, and punyssh all their synnes. Yea, euen thus sayd the Lorde vnto me: \*Thou shalt not praye to doe this people good. \* for though they faste, I wyl not heare their prayers. And though they offer burnt offerynges and sacrifices, yet wyl I not accepte them. for I wyl destroy them with the swerde, hunger and pestilence. Then answered I: O Lorde God, the \*prophetes saye vnto them: Tyshe, ye shal see no swerde, and no hunger shal come vpon you, but the Lorde shal geue you continual rest in this place.

And the Lorde sayde vnto me. The Prophetes preache lyes vnto them in my name. I haue not spoken with the, neither gaue I them anye charge, neither dyd I send the: yet they preach vnto you false visions, charmyng vanitie, and disceatfulnesse of their owne heart. Therfore thus sayeth the Lorde: As for those prophetes that preache in my name (whome I neuertheless haue not sent) and that saye: fytte, there shal neither battell nor hunger be in thys lande: \* With swerde and with hunger shal those prophetes perishe, and the people to whome they haue preached shal be caste oute of Ierusalem, dye of hunger, and be slayne with the swerde (\*and there shal be no man to burye them) bothe they and their wyues, their sonnes and their daughters. for thus wyl I powze their wickednesse vpon them. This shalte thou saye also vnto them: \* Myne eyes shal wepe without ceasinge daye and nyghte. for my people shal be destroyed wth great harme, and shal perishe wth a great plage. for yf I goe into the felde, lo, it lyeth all full of slayne men: If I come into the citie, lo, they be all famished of

honger.

Yea, theyre prophetes also and priestes shal be ledde into an vnknewen lande.

Haste thou then bitterlye forsaken Iuda: (sayde I) doest thou so abhorre Ston: Or haste thou so plagued vs; that we can be healed no moore: \* Wee looked for peace, and there cometh no good: for the tyme of healthe, and loe, here is nothyng but trouble. Wee knowledg (O Lorde) all oure misdedes, and the synnes of oure fathers, that we haue offended the. Be not displeased (O Lorde) for thy names sake, \* forget not thy lounge kyndenes: remembre the trone of thyne honoure, breake not þ couenaunte, that thou haste made with vs. \* Are there any amonge the Goddes of the Gentyles, that sende rayne or geue the Showers of heauen: Doest not thou it (O Lorde oure God) in whome we truste: Yea, Lorde, thou doest al these thynges.

## The Notes.

a. Why wylt thou be as a straunger. &c. As whos saye. Thou behauest thy selfe vnto vs as a straunger, or as a wayfaringe man: for thou settest not by vs, nor disposeth thy strengthes to helpe vs.  
b. Some read, but thou, O Lord, art in þ middell of vs: and thy name is called on, of vs.

## The .xv. Chapter.

The Lorde wyl not heare Moyses or Aarons, if they pray for þ people, but wyl wrappe them in manye miseries. The cause of suche great mysteries.



Then spake the Lorde vnto me, & said: \* though Moyses and Samuell stode befoze me, yet haue I no hearte to thys people. Dwyue them awaye, that they may go out of my syght. And yf they saye vnto the: whyther shal we goe: Then tell them: The Lorde geueth you thys answer: \* Some vnto deathe, some to the swerde, some to hunger, some into captiuite. for I wyl byngge foure plagis vpon them sayeth the Lorde. The swerde shal strangle them, the dogges shal deuoure them, \* the foules of the ayre, and beastes of the earthe shal eat them vp, and destroye them. I wyl scatter them about also in all kyngedomes and landes to be plagued, bycause of \* they haue despised the conynge

Jer. viii.

Esa. xlii.

Jerem. v.

Jer. vii. 21. c. xlii. b  
Esa. xl. 14. a

Esa. xlii.

Jer. xvi.

Jer. xvi.



sonne of Hezekiah kynge of Iuda, for the thynges that he dyd in Ierusalem

**W**ho shal then haue ptye vpon the, **I**erusalem: **W**ot I shal be sope for the: **O** who shal make intercession, to optayne peace for thee: **S**eynge thou goest fro me, and tournest backwarde, sayeth the **L**orde: **T**herefore **I** wyll stretche oute myne hande agaynst the, to destroye the, and **I** wyll not be intreated. **I** wyll scatter thee abroad with the sanne on euerye syde of the lande: **I** waste my people and destroy them, for they haue had no lust to turne from their owne wayes. **I** wyll make theyze widowes moo in nombze, then the sandes of the sea. **U**pon the mothers of their children, **I** shal bringe a destroyer in the noone daye. **S**odenlye and vnwares, shal **I** sende a feare vpon their cities. **S**he that hath borne seuen children, shal haue none, her heart shal be ful of sorowe.

**T**he **S**unne shal fayle her in the cleare daye, when she shal be confounded and saynte for verpe heuynesse. **A**s for those that remayne, **I** wyll delouer them vnto the swerde of their enemies, sayeth the **L**orde. **O** mother alas that euer thou dydest beate me, an enemye and hated of the whole lande:

**T**hough I neuer leute nor receaued vpon blurpe, yet all men speake euell vpon me. **A**nd the **L**orde answered me: **L**eade not **I** the then vnto good: **C**ome not **I** to the when thou arte in trouble: and helpe thee, when thyne enemye oppresseth the: **D**oeth one prouurte another, or one metall that commeth from the North, another: **A**s for your ryches and treasure, **I** wyll geue them oute into a praye, not for anye monye, but because of all youre synnes, that ye haue done in all youre coastes. **A**nd **I** wyll bringe you wyth youre enemyes in to a lande, that ye knowe not: for the fyze that is kindled in my indignacion, shal burne you vp.

**L**orde (sayde **I** then) thou knowest all thynges, therefore remembre me, and viset me, delouer me from my persecuters: **R**ecauue not my cause in thy longe wyath yet thou knowest, that for thy sake **I** suffre rebuke. **W**hen

**I** had so vnde thy woordes, **I** ate them

vp gredelye: they haue made my heart ioyfull and glad. **F**or **I** call vpon thy name, **O** **L**orde **G**od of Hostes. **I** dwel not amonge scozners, neither is my dwelling therein: **B**ut **I** dwell onely in the feare of thy hande, for thou haste fylled me with bitternesse. **S**hall my heuynesse endure for euer: **A**re my plagges then so greates, that they maye neuer be healed: **W**ylt thou be as a water, & falleth, and can not continue: **U**pon these wordes, thus sayde the **L**orde vnto me: **I**f thou wylte tourne agayne, **I** shal sette the in my seruyce: **A**nd yf thou wylte take oute the thyng that is precious frome the byle, thou shalte be euen as myne owne mouthe. **T**hey shal conuerter vnto thee, but turne not thou vnto them: and so shal **I** make the a strong walle of stele agaynst thys people. **T**hey shal fyghte agaynst thee, but they shal not preuaile. **F**or **I** my selfe wyll be with the, to helpe the, and delouer thee, sayeth the **L**orde. **A**nd **I** wyll rydde the oute of the handes of the wicked, and deliuer the out of the hande of Trauntes.

## ¶ The .xvi. Chapter.

**T**he propheth the miserie of the Jewes. He sheweth, that the wretchednesse of ydolles & the contempte of Goddes lawe, is the cause of their myserys. He propheth the captiuite of Babylon, & their deliuerance from thence agayne. The calling of the Gentyles.

**M**oreouer, thus sayd the **L**orde vnto me: **T**hou shalte take the no wyfe, nor beget childre in this place. **F**or of the children that are borne in thys place, of their mothers that haue borne them, and of their fathers that haue begottē them in this lande, thus sayeth the **L**orde: **T**hey shal dye an horrible deathe, no man shal mourne for them, nor burye them, but they shal lye as donge vpon the earth. **T**hey shal perishe thowowe the swearde and hunger, and their bodyes shal be meate for the foules of the ayze, & beastes of the earthe. **A**gayne, thus sayeth the **L**orde: **G**oe not vnto them, that come together, for to mourne and wepe: for **I** haue taken my peace frome this people (sayeth the **L**orde) yea, my fauour & my mercy. **A**nd in this lande shal they dye, olde and yonge, and shal not be buried: no man shal

Ier. vii. c.

I. Chet. v. a.

Winos. 8. d.

Ier. x. d.

Ier. xvi. a. and, x. b.

Ier. xvi. c.

Ier. xvi. d. and, x. e.

shall beweepe them, no man shall clyppe  
or haue hym selfe for them.

There shall not one viset another, to  
mourne with them for the dead, or to  
comforte them. One shall not offer an-  
other the cuppe of consolacion, to for-  
get their heynesse for father and mo-  
ther. \* Thou shalt not goe into theyr  
feast house, to sytte downe, muche lesse  
to eate or dryncke with them. For thus  
sayeth the Lorde of Hostes the God of  
Israel: \* Beholde, I shal take awaye  
out of thys place, the voyce of myrthe  
and gladnesse, the voyce of the byrde:  
grome and of the byrde: Yea, and that  
in youre dayes, that ye maye se it.

Howe when thou shewest this peo-  
ple all these wordes, and they saye vn-  
to thee: \* Wherefore hath the Lorde  
deuyled all thys greate plage for vs?  
What is the offence and synne, that  
we haue done agaynste the Lorde oure  
God? Then make thou them thys an-  
swere: \* because your fathers haue for-  
saken me (sayeth the Lorde) and haue  
cleued vnto straunge Gods, whom they  
haue honored and worshipped: But me  
hauesthey forsaken, & haue not kepte my  
lawe. \* And ye with youre shamefull  
blasphemies, haue exceded & wicked-  
nesse of youre fathers. For euery one of  
you foloweth the frowarde & euell ima-  
ginacion of his owne hearte, and is not  
obedient vnto me.

\* Therefore wyll I caste you oute of  
thys lande, into a lande that ye and  
youre fathers know not: And there shal  
ye serue straunge Goddes daye and  
nyghte, there wyll I shewe you no fa-  
uoure. \* Beholde, therfore (sayeth the  
Lorde) the dayes are come, that it shall  
no moore be sayde: The Lorde lyueth,  
whiche brought the children of Israel  
oute of the lande of Egypte: But (it  
shall be sayde) the Lorde lyueth, that  
broughte the children of Israel frome  
the North, and from all landes where  
I had scatted them. For I wyll bringe  
them agayne in to the lande, & I gaue  
vnto their fathers.

Beholde (sayeth the Lorde) I wyll  
sende out manye & synners to take the,  
and after that wyll I sende oute manye  
hunters to hunte them oute, frome all  
mountaynes and hylles and out of the

caues of stones. For myne eyes beholde  
all their wayes, and they can not be hyd  
fro my face, neither can their wicked  
dedes be kepte close oute of my syghte.  
But first wyll I sufficientely rewarde  
their shamefull blasphemies and syn-  
nes, wherewith they haue despyled my  
lande: Namelye, with their stynckynge  
Idols and abominacions, wherewith  
they haue fylled myne heritage. \* O  
Lorde, my strength, my power, and  
refuge in tyme of trouble. The Genty-  
les shall come vnto thee frome the en-  
des of the worlde, and saye: Verelye  
oure fathers haue cleued vnto lyes,  
their Idolles are but bayne and vn-  
profitable. Howe can a man make those  
hys Goddes, whiche are not able to be  
Goddes. And therfore I wyll once teach  
them (sayeth the Lorde) I wyll shewe  
them my hande and power, that they  
maye knowe, that my name is the  
Lorde.

The Notes.

a. The maner of the Prophetes commen-  
ce, is, first vnto to condemne, and after to releace and  
conforte the faythfull, as Jeremie doeth here in  
this chapter, and as it is vnto the whole scriptu-  
re thorowe.

b. By these sisters are vnderstand the hostes, by  
whom the Lorde scourged the Jewes, and fished  
awaye their euyls. At foure sondre draughtes  
were foure of their kynnes taken, and at euery  
tyme some of the cheaf people withal. But at the  
last in the tyme of zedekiah was al the rest of the  
people hunted out, of those cruel hunters & Chal-  
dees. iiii. Reg. xlv. a. b. Read the note in the xlvii.  
chapter, folowynge, at the letter. c.

The xlii. Chapter.

The frowardnesse of the Jewes. Cursed be those  
that put theyr confydence in man, and those blessed that  
trust to God. Manne heart is wycked, God is the  
searcher of the heart. The yuyng waters are forsaken. The  
holowynge of the Saboth is commaunded.



Yure synne (O ye tribe  
of Iuda) is written in  
the table of youre hear-  
tes, and grauen so vp  
on the edges of youre  
aulters with a penne of  
yron, and with an adamant clawe: that  
youre chyldren also maye thynke vpon  
youre aulters, woddes, thycke trees,  
hye hylles, mountaynes, and felde.

\* Wherefore, I wyll make all your sub-  
staunce and treasure be spoyled, for the  
great sinne that ye haue done vpon your  
hye places thorowe out all the coastes  
of youre lande. Ye shalbe caste out also  
from

Jer. xlii. c.  
and. xlii. c.

Jer. xlv. a  
and. xlv. b.



frome the heritage, that I gaue you. And I will subdue you vnder the he-  
 uye bondage of your enemyes in a  
 lande that ye knowe not. For ye haue  
 mynystred lyke to my indignacyon,  
 whiche shall burne euermore. Thus  
 sayeth the Lorde: \* Cursed be the man  
 that putteth hys truste in man, and  
 that taketh fleshe for hys arme: And  
 he whose hearte departeth frome the  
 Lorde. He shall be lyke the heeth, that  
 groweth in the wyldernes. As for the  
 good thinge that is for to come, he shall  
 not see it: But dwell in a drye place of  
 the wyldernes, in a salte and vnoccupi-  
 ed lande. \* Blessed is the man that,  
 putteth hys truste in the Lorde, and  
 whose hope is the Lord him selfe. \* for  
 he shall be as a tree, that is planted by  
 the water syde: whiche spreadeth oute  
 the rote vnto moystnesse, whō the heate  
 can not harme, when it commeth, but  
 his leaues are grene. And though there  
 grow but lytle frute because of drouth,  
 yet is he not carefull, but he neuer lea-  
 ueth of to bynge forth fruite. Amonge  
 all thynges- lyuynge, man hath the  
 the mooste disceatfull and vnserchea-  
 ble hearte.

Who shall then knowe it? \* Euen I  
 the Lorde searche oute the grounde of  
 the hearte, and trye the reynes, and re-  
 warde euerye man accordynge to hys  
 wayes, and accordynge to the fruite of  
 his councelles.

\* The disceatfull maketh a nest, but  
 byngeth forthe no yonge: He com-  
 meth by ryches, but not ryghteouslye.  
 In the myddest of his life must he leaue  
 them behynde hym, and at the laste be  
 founde a verie foole. But thou (O  
 Lorde) whose trone is mooste glorious,  
 excellent and of mooste antiquite, wher-  
 che dwellest in the place of oure holpe  
 rest: Thou arte the comforte of Israel.  
 All they that forsake thee, shall be con-  
 founded: All they that departe frome  
 thee, shall be written in earth. \* for they  
 haue forsaken the Lorde the very con-  
 dite of the waters of lyfe.

Heale me (O Lorde) and I shall be  
 whole: saue thou me, and I shall be sa-  
 ued, for thou arte my prayse. Beholde,  
 these men sape vnto me: Where is the  
 worde of the Lorde? Let it come, where

as I neuerthelesse ledynge the flocke  
 in thy wayes, haue compelled none by  
 violence. For I neuer desired any mans  
 death, thys knowest thou well. My  
 wordes also were ryght before thee. Be  
 not nowe terryble vnto me, O Lorde,  
 \* for thou arte he in whome I hope,  
 whē I am in perel. Let my persecuters  
 be confounded, but not me: let them be  
 astrayde, and not me. Thou shalt bynge  
 vpon them the tyme of their plage, and  
 shalt destroye them right soze.

Agayne, thus hath the Lorde  
 sayde vnto me: \* Goe and stande vn-  
 der the gate, where thozowe the peo-  
 ple and the kynges of Iuda goe oute  
 and in, yea, vnder al the gates of Jeru-  
 sale, and say vnto the: heare y worde of  
 the Lorde, ye kynges of Iuda, & al thou  
 people of Iuda, & all ye citezins of Je-  
 rusalem that goe thozowe thys gate:  
 Thus the Lorde commaundeth: \* take  
 hede of your lyues, y pe carpe no bur-  
 then vpon you in the Sabboth, to byn-  
 ge it thozowe the gates of Ierusalem: Ye  
 shall beare no burthen also out of your  
 houses in the Sabboth. \* Ye shall doe  
 no labour therein, but halowe the  
 Sabboth, \* as I commaunded your  
 fathers. How be it they obeyed me not,  
 neither hekened they vnto me: But  
 were obstinate and stubburne, and nei-  
 ther obeyed me, nor receaued my cor-  
 reccion. Neuertheles, yf ye will heare  
 me (sayeth the Lorde) and beate no bur-  
 then in to the citie thozowe thys gate  
 vpon y Sabboth. If ye wyl halow the  
 Sabboth, so that ye doe no woorkes  
 therein: Then shall there goe thozow the  
 gates of this citie, kynges and princes,  
 that shall syt vpon the stole of Dauid:  
 They shall be carped vpon charettes,  
 and ryde vpon horses, bothe they and  
 their wynces. Yea, whole Iuda, and  
 al the citezins of Ierusalem shall goe here  
 thozowe, and thys cytye shall euer be  
 the more and more inhabited. There  
 shall come men also frome the cities of  
 Iuda, frome aboute Ierusalem, and  
 from the lande of Ben Iamin, from the  
 playnefeldes, frome the mountaynes  
 and from the wyldernes: whiche shall  
 bynge burnt offerynges, sacrifices,  
 oblacyns, and incense, and offer by  
 chancelgeyunge in the house of the  
 Lorde

ysal. xlii. c.  
 ysaie. xlii. c.  
 ysaie. xlii. c.  
 and. 4. 8. a  
 ysaie. xlii. a.

ysal. li. b  
 and. xxi. c  
 ysaie. xlii. a

ysal. i. a.  
 ysaie. xli. b

ysaie. xli. b  
 ysaie. xlii. a

ysal. vii. b.  
 ysaie. ii. a

ysaie. xlii. a  
 ysaie. xlii. b  
 ysaie. xlii. b

ysaie. xli. b  
 ysaie. 36. b.  
 ysaie. xlii. b.

Loide. But yf ye wyl not be obedient vnto me, to halowe the Sabbath, so yf ye wyl beare your burthenes thorow the gates of Ierusalem vpon y Sabbath: then shal I sette fyre vpon the gates of Ierusalem, & it shal burne vpon y houses of Ierusalem, and no man shal be able to quence it.

The notes

a. Thattaket hys for his arme, that is, that putteth his trust in anye thinge but in the Lord. b. Ye shall do no labour therein, but halowe the Sabbath, as I commaunded your fathers. c. The foundation of the saythe, is, to beleue Goddes promyses, and that made the whole worlde, and doeth also gouerne it: And further that he knoweth and wyl iudge all thynges. ecc. These thynges byd the lawe require in keppinge of the Sabbath, to confesse bothe with worde & signe: and to geue diligence heade to the hearynge and interpretinge of the lawe, to thincke of the glory of God, and to relieue the faythful soule with the fodder of the word, to minister occasion also vnto the simple that they lykewyse might attempte suche thynges in their houses amongst their household folkes, to be pitifull ouer the werynes of suche neyghbours as laboured sore al y weeke longe, and relace them, to attende and geue hede to the exerceyses of the spirite and to the consolation and comfortinge of their neyghbours: That onelpe to abstayne from outwarde woorkes, and fulfill their appetites & lustes, for that byd the Loide forbyd. The Sabbath shoulde be applyed to y leafull seruinge of God, not to synfullnes and wantones. It is commaunded to be sanctified, not to be pelured and defiled with noughtynesse. To God alone muste we also kepe it, and call on his name: other goddes or goddes felowes oughte we not to enquire of, nor fall downe vnto them. But when such occasions come as turne our rest into occupation and labour, then oughte we to remember that the Sabbath was ordeyned for man, not man for the Sabbath. Mat. ii. d. so that in the meane season, the feare of God and y chaite toward our neyghbour whiche are the cheefe and principall thynges in the obseruation of the Sabbath, be not lightly regarded.

The. xliii. Chapter.

God sheweth by the example of a potter, that it is in his power to destroye the despyers of his word, and to helpe them agayne when they amende. The conspiracye of the Jewes agaynst Jeremie, hys prayer agaynst his abusers.

**T**hys is another communicacyon, y God had with Jeremie, sayinge: Arise, and goe downe into y potters house, and there shal I tell thee moore of my mynde. Nowe when I came to the potters house, I founde hym making his woerke vpon a whele. The vessell that the potter made of claye, brake amonge hys handes: So he beganne a newe, and made another vessell, accordyng

to hys mynde. Then sayde the Lord thus vnto me: \* May I not do w you, as thys potter doeth, O ye house of Israel, sayeth the Loide: Beholde, ye house of Israel: ye are in my hande, euen as the claye is in the potters hande.

\* When I take in hande to rote out, to destroye, or to waste away any people or kyngedome, & yf that people (agaynst whome I haue thus deuyled) conuert from their wickednes: I immediately, I repent of y plage that I deuyled to bringe vpon them. \* Agayne: When I take in hande, to buylde, or to plante a people or a kyngedome: yf the same people doe euell before me, and heare not my voyce: I immediately, I repente of the good, that I deuyled to doe for them.

Speake nowe therefore vnto whole Iuda, and to them that dwell at Ierusalem: Thus saith the Loide: beholde, I am deuylyng a plage for you, and am takynge a thyng in hande agaynst you.

\* Therefore let euerye man turne fro his euell waye, take vpon you y thyng that is good, and doe ryghte. But they saie: No moze of thys. \* We wyl folowe oure owne ymaginacions, and do euerye man accordyng to the wylfulnesse of his owne mynde.

Therefore thus sayeth y Loide: aske amonge the heathen, yf any man hath hearde suche horrible thynges, as the daughter of Sio hath done. Shall not the snowe (that melteth vpon the stony rockes of Libanus) moisten the feldes? Or make the sprynges of waters be so grauen awaye, that they runne no moze, geue moystnes, nor make fruitefull? But my people hath so forgotten me, that they haue made sacrifice vnto bayne Goddes. And while they solowed their owne wayes they are come oute of the hye strete, and gone into a fote waye not bled to be troden. Where thorow they haue broughte their land into an euerlastynge wyldernesse and scozne: \* So that who so euer trauayleth therby, shal be abashed, and wagge their heades. With an east wynde wyl I scatter the, before their enemyes. And when their destruction cometh, I wyl turne

Esa. xlv. b  
Iere. xlv. c.  
Roma. ix. a

B  
Ezech. ix. a  
and. xlv. b  
I Luk. xv. a  
Ione. iii. b

I. Reg. xv. b

Iere. xv. a  
and. xlv. b  
Ione. iii. b

Iere. xliii. a

C

Iere. xlv. b  
and. xlv. c



Jer. xl. d.

turne my backe vpon the, but not my face. Then sayde they: \*come, let vs imagine some thyng agaynst this Jeremie. Yea, this dyd euen the priestes, to whom the lawe was committed: the Senatours, that were the wisest: And Prophetes, whiche wanted not the worde of God. Come (sayd they) let vs cut out hys tongue, and let vs not regarde hys wordes. Conspyre me, O Lorde, and heare the voyce of myn enemies. \* Do they not recompence euell for good, when they dygge a pyt for my soule: \* Remembre, howe I stood before the, to speake for the, and to turne away thy wrath from them.

Psal. cix. a.  
Psal. lxxv. b.

Jerem. i. d.

Psal. cix. b.  
Jerem. lii. c.

\* Therefore let their children dye of hunger, and let them be oppressed with the swerde. Let their wyues be robbed of their children, and become widowes: let their husbandes be slayne, let their yonge men be kyllled with the swerde in the felde. Lette the noyse be hearde out of their houses, when the murdret commeth sodenlye vpon them: for they haue digged a pyt to take me, and layed snares for my fete. Yet Lorde, thou knowest all their counsell & they haue deuised, to \* slaye me. And therefore forgeue them not their wyckednes, and let not their synnes be put out of thy syghte: But let them be iudged before thee as the gyltye: Thys shalte thou doe vnto them in the tyme of thy indignacion.

Jer. xl. d.

## The Notes.

a. The repentance of God, the chaungynge of his deade, as ye haue. i. reg. xv. c.

## The. xix. Chapter.

The prophesy: of the destruction of Ierusalem, for the contempe and despyse of the worde of God.

**M**oreouer, thus said the Lord vnto Jeremie: Goe thy way, and bye the an earthen pytcher, and brynge forth the Senatours, and chiefe priestes into the valley of the children of Hennom, which lieth before the poozte that is made of bricke, & shewe them there the wordes, that I shal tell the, and saye thus vnto them: Heare the worde of the Lorde, ye kynges of Iuda, and ye citezys of Ierusalem: \* Thus sayeth the Lorde of Hostes the God of Israel: Beholde, I wyll brynge suche a plage vpon thys place, that the eares of al that heare it,

iii. reg. xi. c.  
Jerem. xl. c.

shal glow. And I because they haue forsaken me, and vnhalowed thys place, and haue offred in it vnto straunge goddes: whom neither they, their fathers, nor the kynges of Iuda haue knownen. They haue fylled thys place also with the bloude of innocetes. \* for they haue sette vp an aulter vnto Baal, to burne their children for a burnt offering vnto Baal, which I neither commaunded, nor charged the, neither thought ones ther vpon.

Beholde therefore, the tyme cometh (sayeth the Lorde) that thys place shal no moore be called. \* Topheth, nor the valley of I children of Hennom, but the valley of slaughter. For in thys place wyll I slaye the Senatours of Iuda & Ierusalem, & kyll them downe with the swerde in I sight of their enemies, and of the I seke their lyues. And their deede carcases wil I geue to be meate for the foules of the ayre, and bestes of the felde. And I wyll make thys cite to desolate, and despyled: \* That who so goeth therby, shal be abashed and ieast vpon her, because of al her plages.

\* I wyll fede the also wyth the fleshe of their sonnes & their doughters. \* Yea, euerye one shal eat by another in the besegynge and straynes, wherewith their enemyes (I seke their lyues) shal kepe them in. And the pytcher shalte thou breake in the syghte of the men, I shal be with thee, and saye vnto them: Thus sayeth the Lorde of Hostes: \* I uen so wyll I destroye thys people and cite: As a pottter breaketh a vessell, I can not be made whole agayne.

\* In Topheth shal they be buryed, for they shal not haue none other place. Thus wyll I doe vnto thys place also, sayeth I Lorde, and to them that dwell therein: Yea, I wyll doe to this cite, as vnto Topheth (for the houses of Ierusalem & the houses of I kynges of Iuda are defyled, lyke as Topheth) because of al I houses, in whose parlors they did sacrifice vnto all the hoste of heauen, and poured out bryncke offerynges vnto straunge Goddes. And so Jeremie came fro Topheth, where the Lord had sent him to prophesy, and stood in the courte of the house of the Lorde, and spake to al the people: Thus sayeth the Lorde

Loorde of hostes the God of Israell:  
Beholde, I will brynge vpon this cy-  
tie and vpon euery towne aboute it, all  
the plagis & I haue deuyled agaynste  
the: for they haue bene obstinate, and  
wold not obey my warnynges.

**Chapter.**

Jeremy is smitten and cast into pylson, for vnto  
shynge of the word of God. He propheseth & cap-  
tivity of Babyl. He complayneth & he is a mot-  
ting stocke, for the word of God. He is rebulld by  
the sperte to preache & woide, well he will he not.



When **W**haſhur p̄ priest,  
ſonne of Emmer, chief  
in the houſe of p̄ Lord,  
heard Jeremy preache  
ſo ſtedfaſtly: he ſinote  
Jeremy, & put him in p̄  
ſtockes, that are by the hye gate of Be-  
ſamin, in the houſe of the Loorde. The  
nexte day folowynge Whaſhur brought  
Jeremy out of the ſtockes againe. The  
ſayde Jeremy vnto hym: The Loorde  
ſhall call the no moze Whaſhur (that is  
excellent and increaſynge) but Bagoz,  
(that is, fearful & afrayed) euery where.  
For thus ſayeth the Loorde: beholde, I  
wyl make the afrayed, euē thy ſelfe, and  
all that fauour the: which ſhall perſe the  
with the ſwerde of their enemyes, euē  
before thy face.

And I will geue whole Iuda vnder  
the power of the kynge of Babylon,  
whiche ſhall carpe ſome vnto Babylon  
p̄ſoners, and ſlate ſome with ſweard.

Moreover, all the ſubſtaunce of this  
lande, all they p̄cious and gorge-  
ous wykes, all coſtlyneſſe, and all the  
treasure of the kyngeſ of Iuda: wyl I  
geue into the handes of they enemyes,  
whych ſhall ſpoyle them, and carpe the  
vnto Babilou. But as for the (Wha-  
ſhur) thou ſhalte be caried vnto Babi-  
lou with all thyne houſholde, & to Ba-  
bilou ſhalte thou come, where thou ſhalt  
dye, and be buryed: thou and all thy fa-  
uourers, to whom thou haſte preached  
lyes. O Loorde, thou makeſt me weake,  
but thou reſtreſſeſt me, and makeſt me  
ſtronge agayne. All the daye long am  
I deſpyed, and laughed to ſcorne of  
euery man: becauſe I haue nowe prea-  
ched longe agaynſt malp̄cious tyran-  
nye, and ſhewed theym of deſtruction.

For the which cauſe they caſt p̄ word  
of the Loorde in my teeth, and take me

euery to the word.

Wherefore, I thoughte from hence  
forth, not to ſpeake of hi, nor to preache  
any moze in hys name. But the worde  
of the Loorde was a very butynge ſyre  
in my hearte, and in my bones, whiche  
when I would haue ſtopped, I myght  
not. For why, I heard ſo many ber-  
ſons and blaſphemys, yea, euē of  
myne owne compaynys, and of ſuche  
as were conuerſaunt with me: whych  
went about, to make me afrayed, ſay-  
inge: vpon him, let vs go vpon him, to  
feare hym, & make him hold hys tonge:  
that we maye ouercome him, and be a-  
uenged of him.

But the Loorde ſtoode by me, lyke a  
myghtye gyant: therfore my perſecu-  
ters fell, and coulde do nothyng. They  
ſhall be ſore confounded, for they haue  
done vnto wiſſely, they ſhal haue an euer-  
laſtyng ſhame. And nowe, O Loorde  
of hoſtes, thou ryghtuous ſearcher,  
(which knoweſt the reynes & the verpe  
hertes:) let me ſe them puniſhed, for vnto  
the I commyt my cauſe.

Spynge vnto the Loorde, and prayſe  
hym, for he hath deliuered the ſoule of  
the oppreſſed, from the hande of the vi-  
olent. Cursed be the daye, wherein  
I was borne: vnhappye be the daye,  
wherin my mother brought me forth.  
Cursed be the man, that brought my  
father the tydings, to make him glad,  
ſayinge: thou haſte gotten a ſonne. Let  
it happen vnto that man, as to the cy-  
ties: which the Loorde turned vnto de-  
uyls (when he had heard long the wic-  
ked rumoure of the) becauſe he ſlew me  
not, as ſoone as I came out of my mo-  
thers wombe, and becauſe my mother  
was not my graue herſelfe, & the byrth  
myght not haue come oute, but remay-  
ned ſtyll in her. Wherefore came I  
forth of my mothers wombe? To haue  
experyence of labour and ſorrowe, and  
to leade my lyfe wyth ſhame.

**The Notes.**

a. Thys Whaſhur was the hye byſhop of the  
ple, the ryngleader of falſe prophetes, the chief  
heretike ſaker, that is, the ouerthrower of true  
godlines. The bygnys of purſhode geuen vnto  
him he abuſed. For he taughte not and reproued  
by the worde, but feared the godly wyth cruelty.  
He is not the greater man than ſtryker, but he  
is the ſtronger that is ſtryken. He not onely  
ſpoke but alſo p̄ſoned him & withſtoode hi not.

Do. i.

but



but patiently looked for the helpe of God. It is no new thing (ye may see) for Wythoppes to persecute the prophetes of the Lorde, for they preachyng of the trouth and constancie.

b. What is signified by cursyng of the day is shewed in Job. iii. a. Thys sentence and other lyke are not to be taken as examples of impacience in holy men, but as the confession of frailtye of man, complaynyng thus vnto hym & onely can helpe and comforte them.

### The .xxi. Chapter.

The propheceth that zedekiah shall be taken, and the cite burned.



These are the wordes that the Lorde spake vnto Jeremy, \* what time as king zedekiah sente vnto hym pasur the sonne of Melchiah, and Sophoniah & sonne of Basaias priest, saying: \* Take counsell at the Lorde (we pray the) of our behalfe, for Nabuchodonosor the kynge of Babylon besegeth vs, of the Lorde (peradventure) will deale with vs, according to his maruelous power, and take him from vs.

Then spake Jeremy. Geue zedekiah this answer. Thus sayeth & Lorde God of Israell: beholde, I will turne backe & weapons, that ye haue in your handes, wherewith ye syghte agaynst the kynge of Babylon and the Caldees, whiche besege you rounde aboute the walles, and I will bringe them together into the middelt of thys cite, and I my selfe wyl syght agaynst you, with an outstretched hande, and wyth a myghtye arme, in greate displeasure and terryble wrath: & wyl synpte them, that dwell in this cite: yea, both men & catell shall dye of the pestilence.

\* And after this (sayeth the Lorde) I shall deliuer zedekiah the kynge of Juda, and hys seruantes, hys people (and suche as are escaped in the cite, from the pestilence, swearde, and hunger) in to the power of Nabuchodonosor kynge of Babilon: yea, into the handes of theyr enemyes, into the handes of those that solow vpon theyr lyues, whych shall synpte them wyth & swerd: they shall not ppyte them, they shall not spare them, they shall haue no mercye vpon them.

And vnto thys people thou shalt say: Thus sayeth the Lorde: \* beholde, I laye before you the way of lyfe & death. \* Who so abyrdeth in thys cite, shall

peryshe: eyther wyth the swearde, with hunger, or with pestilence. But who to goeth out to hold on & Chaldees parte, that besege it, he shall saue his lyfe, and shall wyne his soule for a pray. \* For I haue sette my face agaynst thys cite (sayeth the Lorde) to plage it, and to do it no good. It must be geuen into the hande of the kynge of Babylon, and be spent with fyre.

And vnto the house of the kynge of Juda, say thus: Heare the word of the Lorde (O & house of David) for thus sayeth the Lorde. \* Whylste rightuousnes, and that soone, deliuer the oppressed from vyolent power: \* or euer my terryble wrath breake oute lyke a fyre, and burne so, that no man maye quenche it, because of the wyckednesse of your ymaginacions. \* Beholde (sayeth the Lorde) I wyl come vpon you, that dwell in the balleyes, rockes and felde, and saye: \* Tylde: who wyl make vs astrayed: or who wyl come in to oure houses: for I wyl byset you (sayeth the Lorde) because of the wyckednes of your inuencionis, & wyl kindle suche a fyre in your wod, as shall consume al, that is about you.

### The Notes.

a. Shall wyne hys soule for a praye, & is, shall escape danger: It is all one wyth that wyche goth before, he shall saue his lyfe. His soule, that is, his lyfe, shall be vnto him as a praye: because he shoulde vterly haue losse it, if he had bydden in Ierusalem: and by flyng vnto the Chaldees he shoulde wyne it, euen as a manne winneth a praye in battell.

### The .xxii. Chapter.

The exhorteth the kynge of Juda to iudgement and rightuousnesse. Why Ierusalem is brought into captiuite. The death of Belshazzar the sonne of Nebuchadnezzar is prophesied.

Thus sayde the LORDE also: I Go downe into the house of the kynge of Juda, and speake there these wordes, and saye: Heare the word of the LORDE, thou kynge of Juda that syttest in the kyngly seate of David: thou and thy seruantes and thy people, that go in and out at thys gate. Thus the LORDE commandeth: \* kepe equite and rightuousnesse, deliuer the oppressed from the power of the vyolente: do not geue nor oppresse the straunger, the fatherlesse nor the wyddow, and mede no innocent bloude in this place.

Jer. 37. a.

2. Reg. 23. b.  
2. Par. 18. a.  
Jer. 38. a.

Jer. 39. a.

Deut. 30. e.

Jer. 38. a.  
Jer. 37. a.

**B** And yf ye kepe these thinges fapth-  
fully, then shall there come in at þe doze  
of this house knyges, to syt vpon Da-  
uids seate: they shall be caried in Char-  
rettes, and ryde vpon hoxses, bothe  
they and theyr seruauntes, & theyr peo-  
ple. But yf ye wyll not be obedyent vnto  
these commaundementes, \* I sweare  
by myne owne selfe (sayeth the Lorde)  
this house shalbe wast. For thus hathe  
the Lorde spoken vnto the kinges house  
of Iuda: Thou art the head, as Gile-  
ad is in Libanus: What wylt thou lay  
of it, if I make the not so wast (and thy  
citties also) þe no man shall dwell ther-  
in: I wyll prepare a destroyer wyth  
his weapons for the, to hewe down thy  
specyall Cedre trees, and to caste them  
in the fyre.

**C** And all the people that go by thys  
cytte, shall speake one to another:  
wherefore hath the Lorde done thus  
vnto this noble cytte? Then shall it be  
answered: \* because they haue broken  
the couenaunt of the Lorde their God,  
and haue worshypped & serued straunge  
goddess. \* Mourne not ouer the deade,  
& be not wo for the, but be soze for him  
that departeth awaye: for he commeth  
not agayne, and seeth his natyue coun-  
tre no more. For thus sayeth the Lorde,  
as touching \* Selum þe sonne of Jo-  
siah kynge of Iuda, whiche raygned  
after hys father, and is caried oute of  
thys place: He shall neuer come hy-  
ther agayne, for he shall dye in þe place,  
wherunto he is led captiue, and shall se  
thys lande no more. \* Wo worth hym,  
that buyldeth his house w<sup>th</sup> vntyghe-  
ousnesse, & his parlers w<sup>th</sup> the good þe  
hath gottē by violence: which neuer re-  
compenseth his neyghbours labour, nor  
payeth him his hyre. He thynketh in  
hym selfe: I wyll buylde me a wyde  
house, and gorgeous parlers: He cau-  
seth windowes to be hewen therein, and  
the syllynges and geastes maketh he of  
Cedre, and paynteth theim with zeno-  
ber. Thinkest thou to raygne nowe,  
that thou prouokest me to wyath wyth  
the Cedre trees?

Wyd not thy father eate and drinke,  
and prospere well, as long as he dealt  
wyth equitye and ryghtuousnesse:

Yea, when he helped the oppressed and

pooze to theyr ryght then prospered he  
well.

from whence came this, but onely  
because he had me before his eyes, say-  
eth the Lorde. Neuertheles, as for thine  
eyes and thynne hert, they loke vpon co-  
uetousnesse, to shede innocent bloude,  
to do wyronge and violence. \* And ther-  
fore, thus sayeth the Lorde agaynst Jee-  
hoakim, the sonne of Josiah kynge of  
Iuda: They shal not mourne for him,  
(as they ble to do) alas brother, alas  
syter: Neither shal they saye vnto him:  
Alas syr, alas for that noble prynce.  
But as an Ass shall he be buried, cor-  
rupte and be cast without the gates of  
Jerusalem.

Clymme vnto the hyll of Libanus (O  
thou doughter Zion) lyft vp thy voyce  
vpon Baian, crye from all partes: for  
all thy louers are destroyed. I gaue the  
warnyng, whyle thou wast yet in pros-  
peryte. But thou saydest: I wyll not  
heare. And thys maner hast thou vs-  
sed from thy youth, that thou wouldest  
neuer heare my voyce. All thy herdmē  
shall be dryuen wyth the wynde, and  
thy darlynges shall be caried away in  
to captiuitie: Then shalte thou be  
broughte to shame and confusyon, be-  
cause of all thy wyckednesse: thou that  
dwellest vnto Libanus, and makest thy  
nest in the Cedre trees. \* O how greate  
shal thy mourning be, whē thy sorowes  
come vpon the, as a woman trauelyng  
with child.

\* As truly as I lyue (sayeth the  
Lorde) though Conaniah the sonne  
of Jehoakim kynge of Iuda were the  
sygnet of my ryghte hande, yet wyll I  
plucke him of: And I wyll geue the in  
to the power of them that seke to slaye  
thee, and into the power of theim that  
thou fearest: in to the power of Nabu-  
chodonosor the kynge of Babilon, and  
into the power of the Caldees. \* More-  
ouer, I wyll sende the, and thy mother  
that bare the, into a straunge lande,  
where ye were not borne, & there shall  
ye dye. But as for the lande that ye  
wyll desyre to retorne vnto, ye shall ne-  
uer come at it agayne. This manne  
Conaniah shall be lyke an ymage rob-  
bed and torne in peces, which pleaseth  
no man, for all his apparell.



Wherefore both he & his seide shall be sent away, and caste out into a lande, that they knowe not.

O thou earth, earth, earthe: heare þe worde of the Lord: wyte this man amonge the outlawes, for no prosperite shall this man haue all hys lyfe longe. Neither shall any of his seide be so happye, as to sit vpon the seate of Dauid, and to beate rule in Iuda.

The Notes.

a. Some vnderstande here by Selum all the sonnes of Iosiah. And verely they were all taken prisoners with great shame, and dyed out of Ierusalem, yea, out of the lande of Israel, & were buried without honour due vnto kyniges. First Jehoahaz (who many thinke to be properly signified by Selum) was brought into Egypt, and there he dyed. iiii. Reg. xxi. g. And his brother Eliakim, which came in his stead, was taken of Nabuchodonosor, & fettered & brought to Babylon. ii. Para. xxi. a. Whose successor Jehoachin was also brought to Babylon, & his murder to. iiii. Reg. xxiii. c. At the laste his vncle Zedekiah through his falshe both to God & man, betrayed the whole kyngdome, and was also brought to Babylon, and there had his own childes name before his face, and his owne eyes put out. iiii. Reg. xxx. b. All this whole lamentable busynesse shoulde Ieremye seme to note here in fewe wordes. If any man thinke this prophecye to belonge only to Jehoahaz, with him say I not stryue. b. Otherwise, Jehoachin. iiii. Reg. xxiii. b. and also Jeroniah. Math. i. b.

Ch. xxiii. Chapter.

He speaketh against euil covetes that make haue of the flocks of the Lord. Of the uersacion of the remnant of the Jewes to the faith. The coming of the new shepherde. Christ is prophesied. Against false prophetes. Whil a prophete preacheth the worde of God. God conuertyth the heresies of the hearers. Against prophetes that preache lyes vnder the name of God. The myracles of false prophetes.



Whe \* vnto the shepherdes, that destroye, & scatte my focke, sayeth the Lord. Wherefore, this is the commaundment of the Lord God of Israel, vnto the shepherdes þe seide my people: Ye scatte & thruste out my focke, & loke not vpon them. Therefore now wyll I byset þe wickednes of your imaginacions, sayth the Lord. And wil gather together the remnant of my focke, from all landes that I had dyuen them vnto, & wil byng the agayne to theyr pastures, that they may grow and increafe. I wyll set shepherdes also ouer the, which shall fede the. They

shall no more feare & dreye, for there shall none of the be lost, sayth the Lord. & behold, the time cometh, sayeth the Lord, þe I wyll tapte by the ryghteous brache of Dauid, & whiche shall beate rule, and discusse matters with wisdom, and shall set vp equite and ryghteousnesse agayne in the earth.

In his tyme shall Iuda be saued, and Israel shall dwell wythout feare. And this is the name that they shall call him: \* euen the Lord oure ryghteous maker. \* And therefore behold, the tyme cometh, sayeth the Lord, that it shall no more be sayd: the Lord hath lyueth, which brought the chyldren of Israel out of the lande of Egypt: But the Lord lieth, which brought forth, and led the seide of the house of Israel, oute of the North lande, and from all countrees where I had scattered them, and they shall dwell in their owne land agayne.

Wherette breaketh in my hode because of þe false prophetes, al my bones shake: I am become lyke a bronchen man (that by the reason of wyne can take no rest) for I see feare of the Lord, and of hys holpe wordes: Because the lande is ful of aduouterers, where therto we it is destroyed and mourneth, & the pleasaunte pastures of the deserte are dyed vp. Yea, the waye that men take, is wicked, and their gouernance is nothing lyke the holpe worde of the Lord. For the prophetes and the priestes them selues are polluted with iniquities, and theyr wickednesse haue I founde in my house, sayth the Lord. Wherefore, theyr way shall be slippery in the darcknes, wherein they maye staker and fall. For I wyll bynge a plage vpon them, euen the yeare of theyr dyspaccon, sayeth the Lord. I haue sene folp amonge the prophetes of Samaria, that they preached for Baal, and dyceaued my people of Israel.

I haue sene also amonge the prophetes of Ierusalem foule aduoutery, and presumptuous lies. They take the most shamefull men by the hande, & tynge them, so that they can not retourne from theyr wickednesse. Wherewith their ceterfins are vnto me, as Sodas, and as the inhabitants of Gomorrah.

Wherof

Therefore thus sayeth the Lorde of Hostes concerning the prophetes: \* Beholde, I will fede them with worme: wood, and make them dryncke the water of gall. for from the prophetes of Ierusalem is the spycknes of ypocrisie come into all the lande.

**D** And therefore the Lorde of Hostes geueth you this warnyng: \* Heare not the wordes of þe prophetes, that preach vnto you, and dysceau you: for they speake the meanyng of their owne hert, and not out of the mouth of the Lorde.

\* They saye vnto them, that despyse me: The **L O R D** hath spoken it: Tylke, ye shall prospere ryghte well.

And vnto all them, that walcke after þe lust of theyr owne hert, they say: Tylke, there shall no myffortune happen you. for who hath sytten in the counsell of the **L O R D**, that he hath hearde and vnderstande, what he is aboute to do?

Who hath marked hys deuyce, and hearde it? \* Beholde, the storme wher of the Lorde (that is, his indignacion) shall go forth, and shall fall downe vpon the head of þe vngodly. And the wrath of the Lorde shall not tounne agayne, butt he perfourme and fulfyll the thought of his herte. \* And in þe latter daies ye shall knowe his meanyng.

I haue not sente these Prophetes (sayeth the Lorde) and yet they ranne.

\* I haue not spoken to them, yet they preached: But yf they had contynued in my counsell and hearde my wordes: they had turned my people from their euill wayes and wycked ymagynacyons. \* Am I then God that seyth but the thyng, whiche is nye at hande, and not that is farte of? sayeth the Lorde.

May any man hyde him selfe so, that I shall not see hym? sayeth the Lorde.

Do not I fulfyll heauen and earth? sayeth the **L O R D**.

I haue heard wel ynough: what the prophetes say, that preache lyes in my name, saying: I haue dreamed, I haue dreamed. Howe longe will this contynue in the prophetes hertes, to tel lies, and to preache þe craftye sotilte of theyr owne herte? whose purpose is (with the dreames þe euery one tell) to make my people forget my name, as they forsaithes did, wher Baal came vp. The pro-

phete þe hath a dreame, let him tel it: \* he that vnderstandeth my worde, lette hym shewe it saythfully.

for what hath chaffe and wheate to do together? sayeth the Lorde. Is not my worde lyke a fyre, sayeth the Lorde, and lyke an hammer, that breaketh the harde stone? Therefore thus sayeth the Lorde: beholde, I will vpon the prophetes, þat steale my worde pryuely from euery man. Beholde, here am I (sayeth the Lorde) agaynste the prophetes, that take vpon theyr tungen to speake: The Lorde hath the sayde it. Beholde, here am I (sayeth the Lorde) agaynste those prophetes, that dare prophesye lyes, and dysceau my people wth theyr vanyties, and myracles, whome I neuer sent, nor commaunded them. They shall do this people great harme, sayeth the Lorde.

If this people, eyther any prophete or priest aske the, and saye: what is the burthen of the Lorde? Thou shalt saye vnto them: What burthen? Therefore will I cast you fro me (sayeth the Lorde) because ye poure selues are a burthen. And the prophet, priest or people that bleseth this terme (the burthen of the Lorde) hym will I vyset, and his house also.

But thus shall ye saye, euery one to another: What answere hath the Lorde geuen? Or, what is the Lordes commaundemente? And as for the burthen of the **L O R D**, ye shall speake no more of it: for euery mans owne worde is hys burthen, because ye haue altered the wordes of the sayynge God, the Lorde of Hostes our God.

Thus shall euery man saye to the prophetes: what answere hath the Lorde geuen the? Or, what sayeth the Lorde. And not once to name þe burthen of þe Lorde. Therefore thus saith þe Lorde: for so muche as ye haue bled this terme (the burthen of the Lorde) where as I notwithstanding sent vnto you, and forbade you to speake of the Lordes burthen.

Beholde therefore, I will repute you as a burthen, & will cast you out of my presence: yea, & the cytye also, & I gaue you & your fathers: & wil bring you to an euerlasting confusion, and into such a

Do.iii. Hamy



# Jehoakim. The Prophecie.

hame, as shall neuer be forgotten.

## The Notes.

a The fayrfull people are called remnautes, because they are but fewe in nombre: as it appeareth. Esay. f. c. f. Math. xx. b.

b. That scale my name, that is, that shew in my name, another thing which I haue not commaunded.

c. That is, the prophesie and heere worde of the Lord. Esay. xlii. a. Abac. i. a

## The. xliii. Chapter.

The vpon of the. ii. panpers of fygges. The first vpon signifieth that part of y people shuld be brought againe from captiuitie. The second, that zedekiah and the rest of the people shoulde be destroyed.

**T**he Lord shewed me a vision: Beholde, there stode two maundes of fygges before the Temple of y Lord, after that \* Nabuchodonosor kinge of Babilon had led awaye captiue Iechoniah the sonne of Jehoakim kynge of Iuda, the myghtye men also of Iuda, with the workmasters, and conynge men of Ierusalem, vnto Babilon. In the one maunde were very good fygges, euen like as those that be first ripe. In the other maund were very naughtie fygges, whiche myghte not be eaten, they were so euill. Then sayde the Lord vnto me: what seyst y Jeremy? I sayd; \* fygges, wherof some be very good, and some so euill, that no man may eate them.

**B** Then came the worde of the Lord vnto me, after this maner: Thus sayth the Lord God of Irael: lyke as thou knowest the good fygges, so shall I knowe the men ledde awaye, whome I haue sente ouer of thys place into the lande of the Caldees, for theyr profite: and I wyl set myne eyes vpon them for the best, for I wyl bypunge them as gayne into thys lande: I wyl buylde them vp, and not breake them downe: I wyl plant them, & not rote them out.

**C** \* And I wyl geue the an hert, to knowe, howe that I am the Lord. They shall be my people, and I wyl be their God, for they shall retourne vnto me with theyr whole herte.

\* And lyke as thou knowest the naughtie fygges, whiche maye not be eaten, they are so euell: Euen so wyl I (sayeth the Lord) let zedekiah the king

of Iuda, (yea and all his prynces, and the residue of Ierusalem that remaine ouer in this lande, and theym also that dwell in Egypte) to be vexed and plagued in all kyngdomes and landes. And wyl make them to be a \* reprofe, a commen by worde, a laughyng stocke and hame, in al y places, where I shall scatter them. I wyl sende the swerde, hunger, and pestilence amonge them, vntill I haue cleane consumed the out of the lande, that I gaue vnto the and theyr fathers.

## The. xli. Chapter.

Jeremy propheseth that they shalbe in captiuitie lxx. yeres, because they contemned & dyspised the word of God. He sheweth y after. lxx. yeres y Babilonians shuld be destroyed. The destruction of al nacids is prophesied. He moueth y priestes of y nacids to weailing.



**A** Sermon y was geuen vnto Jeremy, vpon all the people of Iuda: In the fourth yere of Jehoakim, the sonne of Josiah kynge of Iuda, that was in the fyrste yere of Nabuchodonosor kyng of Babilon. Whycher sermon, Jeremy the prophet made vnto al y people of Iuda, and to all the inhabitours of Ierusalem, on this maner.

From the. xlii. yere of Josiah the sonne of Amon kynge of Iuda, vnto thys presente daye (that is euen, xlii. yere) the word of the Lord hath bene comytted vnto me. \* And so I haue spoken to you, I haue rylen vp earlye, I haue geuen you warnyng in season, but ye woulde not heare me. \* Though the Lord hath sent his seruautes, al the prophetes vnto you in season: Yet woulde ye not obeie, ye woulde not enclyne your eares to heare.

He sayde: \* turne agayne euery man frome his euell waye, and frome youre wycked ymaginacions, and so shall ye dwell for euer in the lande, that y Lord promysed you and youre forefathers: And go not after straunge gods, serue them not, worshyp them not, and angre me not with the workes of youre handes: then wyl not I punyche you. Nevertheless, ye woulde not heare me (sayeth the Lord) but haue dyspised me with the workes of your handes,

4. Reg. 24. b

Jer. li. b.

Deut. 29. a  
Jer. 31. f  
Jer. 32. f

Jer. xli. f

to your owne great harme.

Wherefore thus sayeth the Lorde of hostes: \* Because, ye haue not hearkened vnto my word, lo, I wyl sende out, and call for all the people, that dwell in the North, sayeth the Lorde, and wyl prepare Nabuchodonosor the kynge of \* Babylon my seruante, and wyl byng them vpon this lande, & vpon al that dwel therein, & vpon al the people that are about the, & wyl vterly rote them out. I wyl make of the a wyldernes, a mor-  
C hage, and a continually deserte.

\* Wherefore, I wyl take from them the voyce of gladnesse and solace, the voyce of the byrdgrome and the byrde, the voyce of the anoynted, with the cressettes: and this whole lande shall become a wyldernes, and they shal serue the sayde people and the kynge of Babylon, threescore yeres and ten. \* When the threescore and ten yeres are expired, I wyl byset also that wyckednes of the kynge of Babylon and hys people sayeth the Lorde: yea, and the lande of the Caldees; and wyl make it a perpetual wyldernes, and wyl fulfyll al my wordes vpon that lande, which I haue deuyled agaynst it: yea, all that is wytted in this booke, whiche Jeremie hath prophesied of all the people: so that they also shall be subdued vnto dyuerse nationes and greate kynges, \* for I wyl recompense them, accordyng to theyr dedes and workes of their own handes.

for thus hath the Lorde God of Israel spoken vnto me: Take thys \* wyne cuppe of indignacyon fro my hande, that thou mayest cause all the people, to whome I sende thee, for to drynke of it: that when they haue drunken thereof, they may be madde, and out of theyr wittes, when the swearde cometh, that I wyl sende amonge them. Then take I the cuppe from the Lordes hande, and made all the people drynke thereof, vnto whom the Lorde had sent me.

But first the ctyte of Jerusalem, & all the ctytes of Iuda, theyr kynges and prynces: to make them desolate, waste, despyed and cursed accordyng as it is come to passe thys daye. Yea, a pharao the kynge of Egypt, his seruantes, his prynces, and his people altogeth

with another, and al kynges of that lande of hus; all kynges of the philistines lande, Ascalon, Azah, Accaron and the remnant of Alood, the Edomites, the Moabites and the Ammonites: all the kynges of Tirus and Sidon: the kynges of the Isles, that are beyonde the sea: Dedan, Thema, Buz and \* the Hauen Ismaelites: all the kynges of Assyria, and (generally) all the kynges that dwell in the deserte: all the kynges of Hamir, all the kynges of Elam, all the kynges of the Medes, all kynges toward the North, whether they be farre or nye, euery one with hys neyghbours: Yea, and all the kingdom that are vpon the whole earth. The kyng of Sezach, sayde he, shall dryncke with them also.

And saye thou vnto them: Thus is the commaundement of the LORD of hostes the God of Israel: Dryncke and be drunken, spewe and fall, that ye neuer ryl: and that thorowe the swearde, whiche I wyl sende amonge you. But if they wyl not receaue the cup of thy hand, and dryncke it, then tel the: thus doeth the LORD of hostes threaten you: drynke it ye shall, and that shortly. For lo, \* I begynne to plage the ctyte, that my name is geuen vnto: thynke ye the, that I wyl leaue you unpunished? Ye shall not go quite. For why, I call for a swearde vpon al the inhabytours of the earth, sayeth the LORD of hostes.

Wherefore tell them all these wordes, and saye vnto them: \* The Lorde shall crye from aboue, and let hys voyce be hearde from his holy habitacion. With a great noyse shall he crye fro his court regall. He shal geue a great voyce (like the grape gatherers) and the sounde thereof shall be hearde vnto the endes of the worlde. For the Lorde hath a iudgemente to geue vpon all people, and wyl holde his courte of iustice with all fleshe and punishe the vngodlye, sayeth the Lorde.

For thus sayeth the Lorde of hostes: \* Beholde, a myserable plage shall goe from one people to another, and a great stormy water shall aryls from all the endes of the earth. And the same daye shall the LORD him selfe slay  
Do. ill. them,

Jer. 49.

Jer. 49. b  
Ezech. 12. b  
1. Pet. 1. 11. bJer. 49. b  
Ezech. 12. b  
1. Pet. 1. 11. b

Jer. 49. b



them, from one ende of the earth to another. There shall no more be made for any of them, none gathered by, none buried: but shall lye as dunge vpon the grounds.

Mourne (O ye shepherdes) and crye: sprinkle your selues with ashes. O ye rammes of the flocke: for the tyme of your slaughter is fulfilled, and ye shall fall lyke bestelles connynglye made for pleasure.

\* The shepherdes shall haue no waye to fle, and the rammes of the flocke shall not escape. Then shall the shepherdes crye horrible, and the rammes of the flocke shall mourne: for the Lorde shall consume their pasture, and their best felde shall lye deade because of the horrible wrath of the Lord. They shall forsake theyr foldes lyke as a Lyon: for theyr laues shall be wast, because of the wrath of the destroyer, and because of his fearfull indignacyon.

The Notes.

1. By these thynges are vnderstande the pastime, the prosperitie, and the aboundance of worldly thynges. All these woulde the Lorde take awaye from the Iewes. Jerem. vii. g. and. xvi. b.

The xxvi. Chapter.

Jeremye mooued the people to amendment. He is taken of the Ieremyes and priests, and brought to iudgement. He beynge accused before the Ieremyes and priests, that he had preached onely the wordes of God. The rulers of the people deliuered Jerem. agaynst the willes of the priests & Ieremyes: after the example of Ieremye, whiche hadde deliuered Michah, that had preached the same thynges that Jerem. had preached. Michah the Ieremye is killed of Iehoiakim, contrarie to the will of God.



In the begynnynge of the reygne of Iehoiakim sonne of Josiah kynge of Iuda, came this word fro the Lord, sayynge: Thus sayeth the Lorde: \* Stande in the courte of the Lordes house, and speake vnto al them which (out of the cyties of Iuda) come to do worshyppe in the Lordes house, al the wordes that I commaunde thee to say. \* Loke that thou kepe not one word backe, yf (peraduenture) they will hearken, and turne every man fro his wycked waye: \* that I maye also repente of the plage, whiche I haue determed to brynge vpon them, because of theyr wycked inuencionys.

Jer. vii. a and xvi. b.

Deute. 4. a and 12. b.

Jer. 18. a and 3. b.

And after this maner shall I speake vnto them: Thus sayeth the Lorde: yf ye will not obeye me, to walke in my lawes, which I haue geuen you, and to heare the wordes of my seruantes the prophetes, whome I sent vnto you, to synge by tyme, and still sendynge: I ye will not folow them (I say) then will I do to this house, \* as I dyd vnto Siloh, and will make this cytie to be abhorred of al the people of the earth. And the priests, the prophetes and all the people hearde Jerem. preache these wordes, in the house of the Lorde.

Now when he had spoken out al the wordes, that the Lorde commaunded him to preache vnto all the people, then the priests, prophetes and al the people toke holde vpon hym, and sayde: thou shalt dye. Howe darrest thou be so bolde, as to saye in the name of the Lorde: it shall happen to this house as it dyd vnto Siloh: and this cytie shall be so waste, that no manne shall dwell therein.

And when all the people were gathered aboute Jerem. in the house of the Lorde, the princes of Iuda heard of this rumoure, and they came soone out of the kynges palace into the house of the Lorde, and sette them downe before the \* newe doore of the Lorde. Then spake the priests and the prophetes vnto the rulers and to all the people, these wordes: \* This manne is worthy to dye, for he hath preached agaynst this cytie, as ye your selues haue hearde with your eares.

Then sayde Jerem. vnto the rulers and to all the people: The Lorde hath sent me to preache agaynst this house and agaynst this cytie all the wordes that ye haue hearde. Therefore amende your wayes, and your abusermentes, and be obedyent vnto the voyce of the Lorde your God: so shall the Lorde repent of the plage, that he had deuyld agaynst you. Howe as for me: I am in youre handes, do with me, as yethynke expediente and good. But this shall ye knowe: yf ye put me to deathe, \* ye shall make your selues, this cytie and all the inhabytours thereof, gyltye of innocent bloude. For this is of a truth: yf the Lorde hath sent me vnto

Jer. vii. a

Jer. vii. b

Jer. vii. c

Jer. vii. d

unto you, to speake all these wordes in your eares.

Then sayde the rulers and the people unto the pzeestres and prophetes: This man maye not bee condemned to deathe, for he hath preached unto vs in the name of the Lorde our God. The Elders also of the lande stode vp, and sayd thus unto all the people: \* Whiche as the Mozaithite, whiche was a prophete vnder Hezekiah kynge of Iuda, spake to all the people of Iuda: Thus sayeth the Lorde of Hostes: \* Ston Mal be plowed lyke a feld, Ierusalem Mal be an heape of stones, and the hyll of the Lordes house Mal be turned to an hye wod. Wyd Hezekiah the kynge of Iuda and the people of Iuda put hi to deathe for this: No betelye, but rather feared the Lorde, and made their prayer vnto him. for the whiche cause also y Lorde repented of the plage, that he had deuysed agaynst them. Shoulde we then do such a shamefull dede agaynst our soules? Ther was a prophete also, that preached stylye in the name of the Lorde, called Aziah the sonne of Bemeiah of Cariathiarim: this man preached also agaynst this cytie and agaynst this lande, accordynge to al as Jerempe sayeth. Nowe when \* Jehoakim the kynge with all the estate and princes had herd his wordes, the kynge wente aboute to slay him. \* Achē Aziah perceaued that, he was afrayed, and fled, and departed into Egypte.

Then Jehoakim the kynge sent seruantes into the lande of Egypte, Namely: Elnathan the sonne of Achaboz, and certayne meyne wyth hym into Egypte, whiche fetchyd Aziah out of Egypte, and brought him vnto kynge Jehoakim that slew him with the swerde, and caste his deade bodye into the comen peoples graue. But Ahikam the sonne of Saphan helped Jerempe, that he came not into the handes of the people to be slayne.

The Notes.

a. The Lorde repented hym of the plage that he woulde sende when he auengeth it not, but forbearth and forgueth it: and when synners amende, and forgyueth their offences. Genes. vi. b. i. Reg. xv. c.

The xxvii. Chapter

Jerempe, at the commaundment of the Lord, sturth bondes to the kynge of Iuda, and to the other kynges that were nye, to wether they art myghed to become subiectes vnto Nabuchodonosor. He warneth the people and the kinges and rulers, that they shoulde not falslye prophetes.

**I**n the begynning of y reigne of Jehoakim the sonne of Josiah kynge of Iuda, came this worde vnto Jerempe from the Lord, which spake thus vnto me: Make the bondes and chaynes, and put them about thy necke, sende them to the kynge of Edom, the kynge of Moab, the kynge of Ammon, the kynge of Tyrus, and to the kynge of Sydon: and that by the messaungers, which shal come to Ierusalem vnto Zedekiah the kynge of Iuda, and byd them saye vnto their masters: Thus sayeth the Lorde of Hostes the God of Israell, speake thus vnto your masters: \* I am he that made the earth, the menne, and the cattell that are vpon the grounde, with my greate power and outstretched arme, and haue geue it vnto whome it pleased me. \* And now wyll I deliuer al these landes into the power of Nabuchodonosor the kynge of Babylon, \* my seruante. The beastes also of the feld shal I geue him to do him seruyce. \* And all people shal serue him, and his sonne, and his chylde chylde, vntyl the time of the same land be come also: yea, many people and greate kinges shal serue him.

Moreouer, that people and kynge doine whiche wyll not serue Nabuchodonosor, and that wyll not put their neckes vnder the yoke of the kynge of Babylon: the same people wyll I byset with the swerde, with hunger, with pestilence, vntyll I haue consumed them in his handes, saith the Lorde. \* And theye forsolewe not your prophetes, sothe sayers, expounders of dreames, charmers and wyches, whiche saye vnto you: ye shall not serue the kynge of Babylon, for they preach you lies: to bring you farre from your lande, and that I myghte caste you out, and destruy you. But the people that put their neckes vnder the yoke of the kynge of Babylon, and serue him, those I wyll let remaine styll in their owne lande (sayeth the Lorde) and they shal occupy it, and dwell.

3

Deut. x.

B

Eccle. x. a

Jud. xi. b

Jer. xxxi. c

Dant. xiii.

Jer. xv. d

Jer. xxi. e

3. Reg. xvi. f

Jer. xlii. g

3. Reg. xvi. h



Dwell therein.

**C** All these thynges tolde Izedekiah the king of Iuda, and sayd: \* But your neckes vnder the yoke of the kynge of Babilon, and serue him and his people, that ye maye lyue. Why wilt thou and thy people perishe with swerde, with hunger, with pestilence: lyke as the Lorde hath deuyded for all people, that will not serue the kynge of Babilon.

\* Therefore geue no eare vnto those prophetes (that tell you: Ye shall not serue the kynge of Babilon) for they preach you lyes, neyther haue I sente them, sayeth the Lorde: howe bee it they are bolde, falselye to prophesy in my name: that I myghte the sooner dreyne you oute, and that ye myghte perishe with your preachers. I spake to the pree-

stes also, and to all the people: Thus sayeth the Lorde: Heare not the wordes of those prophetes, that preach vnto you, and saye: Beholde, the vessels of the lordes house shall shortly be brought hyther agayne from Babilon: for they prophesy lyes vnto you. Heare them not, but serue the kynge of Babilon, that ye maye lyue. Wherefore will ye make this cite to be destroyed? But if they be true prophetes in very dede and if the worde of the Lorde be comitted vnto them, then lette them praye the Lorde of hostes, that the remnaunt of the ornaments (which are in the house of the Lorde, & remaine yet in the house of the kynge of Iuda and at Ierusalem) be not carped to Babilon also. For thus hath the Lorde of hostes spoken concernynge the pylles, the lauer, the seate and the resydue of the ornaments that yet remaine in this cite, whiche Nabuchodonosor the kinge of Babilon toke not. \* when he carped away Iehoniah the sonne of Iehoakim kynge of Iuda, with all the power of Iuda and Ierusalem, from Ierusalem vnto Babilon, captiue.

Yea, thus hath the Lorde of hostes the God of Israell spoken, as touching the resydue of the ornaments of the lordes house, and of Ierusalem: \* They shall be carped vnto Babilon, and there they shall remaine, vntyl I byset them say-

eth the Lorde. \* Then will I bringe the

hyther agayne. And this was done in the same yere: euen in the begynnyng of the reigne of Izedekiah king of Iuda.

The Notes.

a. That is, to wete, those vessels that were caried awaye with Iehoniah.

b. But if they be true prophetes. &c. Marke. The true prophetes and suche as leane to the worde maye with praye mytigate the vengeance that God threatned: But the false prophetes and preachers as they leane to lyes, and preach nothinge, so is their praye vayne and fruitlesse.

The xxviii. Chapter.

The false prophecye of Hananiah the prophete. Ieremy sheweth that the prophecye of Hananiah is false, by the example of the other prophetes. He beinge inspired of the Lord reproceth Hananiah, prophesyng his death.

**I**n the fourth yere of the raygne of Izedekiah kynge of Iuda, in the fyfthe Moneth, It happened, that Hananiah the sonne of Assur the prophete of Gaboon, spake to me in his house of the Lorde, in the presence of the pree-

stes and of all the people, and sayde. Thus sayeth the Lorde of hostes the God of Israell: I haue broken the yoke of the kynge of Babilon, \* and after two yere will I bringe agayne into this place, all the ornaments of the lordes house, that Nabuchodonosor kynge of Babilon carped awaye frome this place vnto Babilon. Yea, I will bringe agayne Iehoniah the sonne of Iehoakim the kynge of Iuda hym selfe, with all his prisoners of Iuda (that are carped vnto Babilon) euen into this place, sayeth the Lorde, for I wil breake the yoke of the kynge of Babilon.

Then the prophete Ieremy gaue answer vnto the prophete Hananiah, before his priestes & before all his people that were present in his house of the Lord. \* And the prophete Ieremy sayde: Amen, the Lord do that, and graunt the thyng, which thou hast propheted: that he maye bringe agayne all the ornaments of the lordes house, and restore all the prisoners from Babilon into this place. Neuertheles, hearken thou also, what I will saye, that thou and all the people maye heare: The prophetes that were before vs in tymes past, which propheted of warre, or trouble, or pestilence eyther of peace, vpon many nations and greafe kinges:

doms:

# The capti. of Israel. Of Jeremy, Fol. 12

domes, were proued by this (yf God had sende the in very dede) \* when the thing came to passe, whiche that prophet told before.

**C** And Hananiah the prophete toke the chayne frome the Prophete Jeremys necke, and brake it and with that sayde Hananiah, that all the people myghte heare: Thus hath the Lorde spoken: Cuen so wyl I breake the yoke of Nabuchodonosor kynge of Babilon, frome the necke of all nations, yea, and that within this two yeaere. And so the prophete Jeremy went his way. Now after that Hananiah the prophete had taken the chayne from the prophet Jeremys necke, and broken it: The worde of the Lorde came vnto the prophet Jeremy, sayinge: God, and tell Hananiah these wordes: Thus sayeth the Lorde: Thou hast broken the chayne of wood, but in steade of wood thou shalt make chaines of yron. For thus sayeth the Lorde of hostes the God of Israell: I wyl put a yoke of yron vpon the necke of all this people, that they may serue Nabuchodonosor the kynge of Babilon, yea, and so shall they do. And I wil geue him the beastes in the felde. Then sayde the prophet Jeremy vnto the prophet Hananiah: \* Heare me (I praye the) Hananiah: The Lord hath not sent the, but thou bringest this people into a false belefe. And therfore thus sayeth the Lorde: be holde, I wil sende the oute of the lande and within a yeaere thou shalt dye because thou hast falsely spoken against the Lord. So Hananiah the prophete died the same yeaere in the seuenth moneth.

## The xxix. Chapter.

The pyle of Jeremie, sente vnto them that were in captiuitie in Babilon. He propheseth they shal returne from captiuitie after .lxx. yeaeres. He propheseth the destruction of the kynge and of the people that remayned in Ierusalem. He threatneth ii. prophetes that seduced the people. The deathe of Semeiah the Rebelaunt is prophesed.

**T**his is the Copie of the lettre, that Jeremie the prophete sente frome Ierusalem vnto the prissoners: the Senatours, preestes, prophetes, and all the people, whome Nabuchodonosor had led vnto Babilon: after the tyme that kyng Iechoniah, a yong Queene,

his chābrelaines, & princes of Iuda, & Ierusalem, the workmaisters of Ierusalem, were departed thither. Whiche lettre Elasah the sonne of Saphan and Samaria the sonne of Iseltah dyd beare, whome zedekiah the kynge of Iuda sente vnto Babilon to Nabuchodonosor the kynge of Babilon: these were the wordes of Jeremys lettre.

Thus hath the Lord of hostes the God of Israell spoken vnto all the prisoners, that were led from Ierusalem, vnto Babilon: \* buyde you houses to dwell therein: plante you gardens, that ye maye enioye the frutes therof: \* take you wiues, to beare you sones, & doughters: proude wiues for youre sonnes, and husbandes for youre doughters, that they may get sonnes & doughters, and that ye maye multiplye there. Labour not to be few, but seke after peace and prosperitie of the cytie, wherein ye be prisoners, \* and praye vnto God for it. For in the peace thereof, shall your peace be. For thus sayeth the Lorde of hostes, the God of Israell: \* Lette not those prophetes and sothsayers that be amonge you dysceau you: and beleue not your owne dreames. For why, \* they preache you lyes in my name, and I haue not sente them, sayeth the Lorde.

But thus sayeth the Lorde: \* When ye haue fulfilled .lxx. yeaeres at Babilon, I wyl bynge you home, and of myne owne goodnes I wyl carpe you hither agayne vnto this place. For I know what I haue deuised for you sayeth the Lorde. My thoughtes are to geue you peace, and not trouble (which I geue you al redie) and that ye myght haue hope agayne. \* Ye shall crye vnto me, ye shal goo and call vpon me, and I shall heare you. \* Ye shall seke me and fynde me. Yea, if so be that ye seke me with your whole herte, I wyl be found of you (sayeth the Lorde) and wyl deliuer you oute of prision, and gather you together agayne out of all places wherein I haue scatted you sayeth the Lorde: and wil bringe you agayne to the same place, from whence I caused you to be cattied away captiue.

But where as ye saye, that a God hath raised you by prophetes at Babilon

B

Jer. xxxij. 7

Genet. i. 2. and. ix. 9

C Baruc i. 2. i. iij. 4. 5

Jer. xxxiii. 5 and. xxxiv. 8

Jer. xlii. 9

i. Bar. 26. 2 Jer. xlii. 6 i. Esdr. 1. 2

Dent. 4. 2. and. xxx. 2.

John. vi. 2. 3



Ull. xx. 24. d

Ion: Thus hath the Lorde spoken concerninge the kynge that sitteth in the stole of Dauid, and all the people that dwell in this cytie, your brethren\* that are not gone wyth you into captiuitie.) Thus (I saye) speaketh the Lorde of hostes, beholde, I wil sende a sword, hunger and pestilence vpon them, and will make them lyke vntimely bygges, that may not be eatē for bitterness. And I wil persecute them with the swearde, with hunger and death.

I will deliuer them vp to be vexed of all kyngdomes, to be cursed, abhorred, laughed to scozne, and put to confusion of all the people, amonge whome I haue scattered them: and that becaue they haue not bene obediente vnto my commaundementes (sayeth the Lorde) whiche I sente vnto them by my seruantes the prophetes.\* I rode vp earlye, and sent vnto them, but they would not heare, sayeth the Lorde. Heare therefore the worde of the Lorde, all ye prysoners, whome I sente from Ierusalem vnto Babylon: Thus hath the Lord of hostes the God of Israell spoken, of Ahab the sonne of Colaiab, and of Zedekiah the sonne of Maasiah, which prophecye lyeth vnto you in my name: Beholde, I will deliuer them into the hand of Nabuchodonosor the kynge of Babylon, that he maye slaye them before your eyes. And all the prysoners of Iuda that are in Babylon, shall take vpon them this terme of cursynge, and saye: Howe God do vnto thee, as he dyd vnto Zedekiah and Ahab, whome the kynge of Babylon rosted in the fyre, because they synned shamefully in Israell.

For they haue not only despyled their neyghbours wyues, but also preached lyinge wordes in my name, whiche I haue not commaunded them. This I testifie, and assure, saith the Lord. But as for Semeiah the Nehelamite thou shalt speake vnto him: Thus sayeth the Lorde of hostes the God of Israell: Because thou hast sealed letters vnder thy name, vnto al the people that is at Ierusalem, and to Sophoniah the sonne of Maasiah the preeste, yea, and sent them to al the priestes: wherein thou wyrttest thus vnto him: The Lord hath

ordained the to bee preeste in steade of \* Jehoiada the preeste, that thou shouldest be the chel in the house of the Lord aboute all prophetes, and preachers, and that thou mightest put them in prison, or in the stocks. Howe happeneth it then, that thou hast not repproued Jeremie of Anathoth, whiche neuer leaueh of hys prophecying. And besyde al this, he hath sente vs worde vnto Babylon, and tolde vs playne, that our captiuite shall longe endure: that we shoulde buyde vs houses to dwel there in, and plante vs gardens, that wee myght enioye the frutes therof. Which lette Sophoniah the preeste dyd rede, and let Jeremie the prophete heare it.

Then came the worde of the Lorde vnto Jeremie, sayinge: Send word to al the that be in captiuite, on this maner: Thus hath the Lorde spoken concerninge Semeiah the Nehelamite: \* Because that Semeiah hath prophesied vnto you without my commission, and brought you in to a false hope, therefore thus the Lorde dothe certify you: Beholde, I will viset Semeiah the Nehelamite, and his sede: so that none of his shall remayne amonge thys people, and none of them shall see the good, that I will do for thys people, sayeth the Lorde. For he hath preached falselye of the Lorde.

The Poete.

a. Suche prophetes as preached vnto them the thynges whiche they were despyous of, dyd they greatlye allowe: yea, euen after they came to Babylon. In them they reioyced, as though they had benefite of the Lorde, and yet were they in dede false prophetes. But Ezechiel the true prophet of the Lorde, whiche preached the contrarye, dyd they persecute. By the false prophetes they sayd: God hath sente vs prophetes, and the doctrine dyd they heare and folow. But the true prophete dyd they mocke and laugh to scozne: and would neuer beleue his doctryne, nor geue eare vnto it.

The xxx. Chapter

The returne of the people from Babylon. God by hys chaunge sheweth that the people is synfull. The destruction of the remaynes of Israell.

**THESE** are the wordes, that the Lorde shewed vnto Jeremie, sayinge: Thus sayeth the God of Israell: \* wyrttest thou vnto al the people, that I haue spoken vnto thee, in a booke. For lo, the tyme cometh (sayeth the Lorde) that

# The capti. of Israel. Of Jeremy, Fol. 11

that I wyl bring agayne the prisoners of my people of Israel and Juda, sayeth the Lorde: for I wyl restore them vnto the lande, that I gaue to theyr fathers, and they shall haue it in possession.

Agayne, these wordes spake the Lorde, concernynge Israel and Juda: Thus sayeth the Lorde: We heate a terrible crye, feare and disquietnesse, for what elles dothe this signifie, that I se. Namelye, that all stronge men smyte, euery manne his hande vpon his loynes, as a womā in p paine of her trauaile. Who euer sawe a manne trauaile with childe. Enquyre thereafter, and se. Yea all their faces are maruelous pale.

Alas for this daye, which is so dreedfull, that none maye be lyckened vnto it: and alas for the tyme of Jacobs trouble, frome the which he shall yet be deliuered. For in that daye, sayeth the Lorde, I wyl take hys pocke frome of thy necke, and breake thy boundes. They shall nomore serue straunge Goddes vnder hym, but they shall do seruyce vnto God their Lorde, and to \* Dauid their kyng, whome I will raise vp vnto the. \* And as for the, O my seruaunt Jacob, feare not (sayeth the Lorde) and be not afrayed, O Israel. For so, I will helpe the also frome farre, and thy scde from the lande of theyr captiuite.

And Jacob shall turne agayne, he shall be in rest, and haue a prosperous lyfe, & no man shall make hym afrayed. For I am with the, to helpe thee, sayeth the Lorde. \* And though I shall destroy al the people among whom I haue scattered the, yet wyl I not destroy thee, but correct the, \* and that with dysceccion. for I knowe, that thou arte in no wyse without faute. Therefore thus sayeth the Lorde: I am sorry for thy hurte and woundes. There is no man to medle w thy cause: or to bynde by thy woundes: there may no man helpe the.

All thy louers haue forgotten the, and care nothinge for thee. For I haue geuen thee a cruell stroke, and chaunced the rough lyfe: and that for the multitude of thy mysdoes, for thy synnes haue had the ouerhande. Why makest thou more for thy harme? I my selfe haue pytie of thy sorowe, \* but for the

multitude of thy mysdoes and synnes, I haue done thus vnto thee.

\* And therefore all they that detourne the, shall be deuoured, and all thine enemies shall be led into captiuitie. All they that make the waste, shall be wasted the selues: and all those that robbe the, wyl I make also to be robbed. For I wyl geue the thy healthe agayne & make thy woundes whole, sayeth the Lorde: because they reuyled the, as one cast away and dyspised, O Syon.

For thus sayeth the Lorde: Beholde I wil sette vp Jacobs tentes agayne, and defende hys dwellinge place. The crye shall be buydded in her olde estate, and the houses shall haue their righte foundation. And oute of them shall go thankesgeuyng, and the voyce of lope.

I wyl multiply them, and they shall not inuynthe: I shall endue them with honoure, and no manne shall subdue them. Their chyldren shall be as a foretyme, and their congregacyon shall continue in my sight. And al those that bere them, wyl I bisee.

\* A captayne also shall come of them, and a prince shall sprynge out from the myddest of them: him wyl I chalenge to my selfe, and he shall come vnto me.

\* For what is he, that geueth ouer hys herte to come vnto me, sayeth the Lorde. \* Ye shall be my people also, and I wyl be your God. \* Beholde, on the other syde shall the wrathe of the Lorde breake oute as a stormy water, as a mighty whyrle winde, and shall fall vpon the heades of the vngodly.

The terrible dyspleasure of the Lorde shall not leaue of, vntyll he haue done, and perfourmed the intent of hys hert, \* which in the later dayes ye shall vnderstaude. At the same tyme (sayeth the Lorde) shall I be the God of al the generacions of Israel, and they shall be my people.

## The Notes.

a. Of the latter dayes and what they signifie ye haue in Chap. ii. a.

## The xxxi. Chapter.

He propheseth that the people of Israel shall be restored agayne vnto their prosperitie. To be returned from synne is the gyfte of God. The byrthe of Christe is prophesied. All the wicked shall dye in theyr wickednes. The newe testamēt and couenante is prophesied. The Christen are taught and instructed of the Lorde. Dure synnes shall



shall so be tempted, that they shall not ones be  
thought on. God promyseth that he will cast of  
his ierues. He buylding againe of Ierusalem.

Am. xlii. a.

Ex. xlii. b.

Isa. xlii. a.

Isa. xlii. a.

Isa. xlii. b.

**T**hus sayeth the Lorde: \* The  
people of Israell whiche esca-  
ped in the wilderness from the  
Iwerde, found grace to come  
in to their reste. Euen so shall the Lorde  
nowe also appeare vnto me from farre,  
and saye: \* I loue the wth an euerla-  
stynge loue, therefore do I sprede my  
mercy before the. I will repayre thee  
agayne (O thou daughter of Israell)  
that thou mayest be fast and sure. Thou  
shalte take thy tabyettes agayne, and  
goe forth with them, that leade the  
daunce.

Thou shalte plante bynes agayne  
vpon the hylls of Samaria, and the  
grape gatherers shall plante, and  
slynge.

And when it is tyme, the watch men  
vpon the mount of Ephraim shall crye:  
\* Arise, let vs go vp vnto Sion to oure  
Lorde God, for thus sayeth the Lorde:  
Reioyce with gladnes because of Ja-  
cob, crye vnto the head of the Gentiles:  
speake oute, synge, and saye: The Lord  
shall deliuer his people, the remnaunte  
of Israell, and make them whole. Be-  
holde, I will bringe them agayne from  
out of the north lande, and gather them  
frome the endes of the worlde, with the  
blonde and lame that are among them,  
with the women that bee greete with  
chylde, and suche as be also deliuered:  
and the companie of them that come a-  
gayne, shall be greete.

They departed from hence in heu-  
nes, but with ioye will I bringe them  
hyther agayne. I will leade them by the  
riuers of water in a straight way, wher  
they shall not stumbe: \* For I will be  
Israells father, and Ephraim shalbes  
my fyrste borne.

Hear the worde of the Lorde, O ye  
Gentylles, preache in the Iles, that I ye  
farre of, and saye: he that hath scatted  
Israell, shal gather hi together agayne  
and shall kepe hym as a shepherde doth  
his flocke. For the Lorde shal re-  
deme Jacob, and rid him from the hand  
of the vyolente. And they shall come,  
and reioyce vpon the hyll of Syon,  
and shal haue plenteousnes of goodes,

whiche the Lorde shal geue them:  
Ramelpe, wheate, wyne, oyle, pynge  
shepe and calues. And their conseruance  
shalbe as a wel watted garden, for they  
shal nomore be hongrye.

Then shall the mayde reioyce in the  
daunce, yea, bothe yonge and olde fol-  
kes. For I will turne their sorowe into  
gladnesse, and will comforte them and  
make them ioyfull, euen from theyr her-  
tes. I will powre plenteousnes vpon  
the herdes of the preestes, and my peo-  
ple shalbe satysfied with good thynges  
sayeth the Lorde.

Thus sayth the Lorde: \* The voyce  
of heupnes, weppynge and lamentacon  
came bp into heauen: euen of Rachell  
mourninge for her chyldren, and would  
not bee comforted because they were a-  
waye.

But nowe sayeth the Lorde: leaue of  
frome weppynge and crynge, withholde  
thynne eyes from teares, for thy labours  
shalbe rewarded, sayeth the Lorde. And  
they shall come agayne oute of the land  
of their enemyes: yea, euen thy posterity  
shal haue consolacion in thys (sayeth  
the Lorde) that thy chyldren shall  
come agayne into theyr owne lande.

Moreover I herde Ephraim, that  
was led awaye captiue, complayne on  
thys maner: O Lorde thou hast correct-  
ed me, and thy chastenynge haue I recea-  
ued, as an vntamed calfe. \* Conuerte  
thou me, and I shalbes conuerted, for  
thou arte my Lorde God: yea, as  
soone as thou turnest me, I shal reioyce  
in my selfe: and when I vnderstand, I  
shal asmyte vpon my thygh. For betes  
I haue comyncted shamefull thyn-  
ges: O let my youth beate this reproche  
and confusyon.

Vpon this complaynte, I thought  
thus by my selfe: \* Is not Ephraim my  
deare sonne? Is he not the chylde, wth  
whome I haue had all my tyme and pa-  
tymer? For sence the tyme that I fyrste  
commened with hym, I haue him euen  
in remembraunce: therefore my very heart,  
dwyeth me vnto hym, gladlye and lo-  
uynglye will I haue mercy vpon him,  
sayeth the Lorde. Get the watchmen,  
prouyde teachers for the, set thine herts  
vpon y right waye, that thou shouldest  
walke, & turne agayne (O y daughter)

of Israel) turne agayne to these cyties of thyne. Howe longe wilt thou go astray, O thou strykinge daughter: for the Lorde will worke a newe thing vpon earth: <sup>b</sup> A woman shall compasse a manne.

For thus sayeth the Lorde of hostes the God of Israel: It will come there to, that whā I haue brought Iuda out of captiuitie, these wordes shalbe herde in the land and in his cyties: The Lorde which is the sayre\* bydegrome of righteousness, make the frutefull O thou holpe byll: And there shall dwell Iuda, and all her cyties, the shepherdes and husbāde men: For \* I shall fede the hongry soule, and resteth al faynt heret. When I herde thys I came agayne to my selfe, and mused, lyke as I had bene waked out of a swete slepe.

Beholde (sayeth the Lorde) the dayes come, that I will solue the house of Israel and the house of Iuda, with men and with cattell. \* Yea, it shal come therto, that lyke as I haue gone about in tymes past to rote them out, to scatce them, to breake them downe, to destroye them and chasten them: Euen so will I also go diligently about, to buyld them by agayne and to plante them, sayeth the Lorde.

\* Then shall it no more be sayde: the fathers haue eaten a sower grape, and the chyldrens teeth are set on edge: for euery one shall dye for his owne misdeede, so that who so eateth a sower grape, his teeth shalbe set on edge.

\* Beholde, the dayes come (sayth the Lorde) that I will make a newe couenaunte with the house of Israel & with the house of Iuda: not after the couenaunt that I made with their fathers, when I toke them by the hande, and led them out of the lande of Egypt: whiche couenaunte they brake, wherfore I put vnder them soze, sayth the Lorde: \* But thys shall be the couenaunt that I will make with the house of Israel after those dayes, sayeth the Lorde: \* I will plante my lawe in the inward partes of them, and wyte it in their hertes, \* and wylbe their God, and they shalbe my people.

And from thence forth shall no man teach his neighbour or his brother, and

saye: knowe the Lorde: But they shal al knowe me, from the lowest into the highest, sayth the Lorde. For I will forgue their mysdoes, and will neuer remembre their synnes anye more. Thus sayeth the Lorde \* whiche gaue the sunne to be a lyght for the day, and the moone and starrs to shyne in the nyght: which moueth the sea, so that the floudes ther of waxe scarce: his name is the Lorde of hostes. Lyke as thys ordynance shall neuer bee taken oute of my sight, sayeth the LORDE: So shal the seide of Israel neuer cease, but alwaye be a people before me.

Moreouer, thus sayeth the Lorde: like as the heauen aboue can not bee mesured, and as the foundations of the earth beneth maye not be soughte out: \* So wyl I also not caste oute the whole seide of Israel, for that they haue committed, sayeth the LORDE. Beholde, the dayes come sayeth the Lorde, that the cytie of the Lorde shalbe enlarged from the towre of Hananeell, vnto the gate of the corner wall. From thence shall the ryghte measure bee taken before her vnto the hyll toppe of Gareb, and shall come aboute Gaath, \* and the whole valley of the dead karcaises, and of the ashes, and all Ceremoth vnto the brooke of Cedron: and from thence vnto the corner of the horsagate towarde the Caste, where as the Sanctuarie of the Lorde also shal be sette. And when it is now buylded, and sette by of thys fashion it shall neuer be broken, nor cast downe anye more.

#### The Notes.

a. To smyte vpon the thighe is a token of greefe. He meaneth that when the Lorde geueth him vnderstanding, he shal come to repentance and fortheincke his euyl conuersacion.

b. This do they commensle expounde of the redemption of Israel, by the similitud of a woman searchyng her husbande. As though the prophet had sayde: The people of Israel, after they haue of longe tyme forsaken their spouse God, shal yet at the laste retorne and embrace him with the armes of fayth, charitie and obedience, &c. Some expounde it of the byrgin Mary. And some of the church the spouse of Christe.

#### The xxxii. Chapter

Jeremy is cast into myson, because he prophesied that the cytie should be taken of the kyng of Babylon. By the selfe that Jeremy bought at the commaundement of the Lorde, is signified that the people should come agayne to their owne possession. The people of God are his seruantes, and he is their

Genes. 1. b.

Rom. 11. a.

it. 2. 2. 2. a. yach. xiii. b.

Jer. xiv. b.



# Zedekiah.

# The Prophecye.

their Lorde. To feare God is Goddes gift, to  
thyntence that synnes may be eschued.

**T**hese wordes spake the Lorde  
vnto Ieremye, in the tenth  
yeare of zedekiah kyng of Ju  
da, whych was the xviij.  
yeare of Nabuchodonosor, what tyme  
as the kyng of Babylons hoste layd  
seige vnto Ierusalem. But Ieremye the  
prophete laye bounde in the court of  
the prison, whiche was in the kyng of  
Judaes house: where zedekiah the king  
of Iuda caused him to be laied, because  
he had prophesied of this maner: Thus  
sayeth the Lorde: \* Beholde, I will de  
lyner this cite into the handes of the  
kyng of Babilon, whiche shall take  
it. As for zedekiah the kyng of Iuda,  
he shall not bee able to escape the Cal  
dees, but surely he shall come into the  
handes of the kyng of Babilon: which  
shall speake with him mouthe to mouth  
and one of them shall loke another in  
the face. And zedekiah shall be caried  
vnto Babilon, and there shall he be,  
vntyll the tyme that I byset hym, say  
eth the Lorde. But yf thou takest in  
hand to fight against the Caldees, thou  
shalt not prosper.

**A**nd Ieremye sayde: Thus hath the  
Lorde spoken vnto me: Beholde, Ha  
naneell the sonne of Selum thyne un  
cles sonne shall come vnto thee, and re  
quyre the to redeme the land, that lyeth  
in Anathoth vnto thy selfe: \* for by rea  
son of kynred it is thy parte to redeme  
it, and to bye it oute.

And so Hananeel myne vncles sonne  
came to me in the court of the prison  
(according to the worde of the Lorde)  
and sayd vnto me: Bye my land (I pray  
the) y lieth in Anathoth in the countre of  
Beniamin: for by heritage thou hast  
right to lowse it out for thy selfe, ther  
fore redeme it. Then I perceaued, that  
this was the commaundemente of the  
Lorde, and so I lowsed the lande from  
Hananeel of Anathoth, myne vncles  
sonne, and weyed hym there the money:  
euen seven syckles, and ten spinner  
pens.

I caused him also to make me a wri  
tynge, and to seale it, and called re  
corde therby, and weyed him there the

moneye vpon the waightes. So I toke  
the euidence with the cople (when it was  
orderly sealed and red ouer) and I gaue  
the euidence vnto Baruch the sonne of  
Neria the sonne of Maasiah in the  
syghte of Hananeel my colen, and in the  
presence of the witneses, that be named  
in the euidence, and before all the Jew  
es that were therby in the court of the  
prison.

I charged Baruch also before them,  
saying: The Lorde of hostes the  
God of Israel commaundeth the, to take  
this sealed euidence with the cople, and  
to laye it in an erthen vessel, that it may  
longe contynue.

For the Lorde of hostes the God of  
Israel hath determined, that houses,  
feldes and bynepardes shall be possessed  
again in this lande.

Nowe when I had deliuered the  
euidence vnto Baruch the sonne of Ne  
ria, I besought the Lorde, saying: O  
Lorde God. \* It is thou that hast made  
heauen and earth with thy great power  
and hye arme, and there is nothyng to  
harde for the. \* Thou shewest mercy vpon  
thousandes, thou recompencest the  
wickednes of the fathers, into the bo  
some of the chyldren that come after  
them.

Thou arte the greates and myghtye  
God, whose name is the Lord of hostes:  
greates in counsell, and insynpte in  
thought: Thyne eyes loke vpon all the  
wayes of mens chyldren, \* to rewarde  
euerye one after hys waye, and accord  
yng to the frutes of his inuencions:  
\* Thou hast done greates tokens and  
wonders in the lande of Egypte (as we  
se this daye) vpon the people of Israel  
and vpon those men: to make thy name  
greates, as it is come to passe this daye:  
Thou hast broughte thy people of Is  
raell oute of the lande of Egypte, with  
tokens, with woundes, with a mygh  
tye hand, with a stretched out arme, and  
with greates terryblenes: and hast ge  
uen the this land, lyke as thou haddest  
promysed vnto theyr fathers: Namely,  
that thou wouldest geue them a lande,  
that floweth with mylke and honny.

\* Nowe when they came therein, and  
possessed it, they folowed not thy voyce,  
\* walcked not in thy lawe: \* but al that  
thou

Here 34. a  
Exod. 23. 8.

Gen. 22. 13  
Exod. 23. 8  
Leuit. 25. 23

Gen. 22. 13

Exod. 23. 8

Leuit. 25. 23

Gen. 22. 13  
Exod. 23. 8

Leuit. 25. 23

Exod. 23. 8

thou commaundest them to do, that haue they not done; & therefore come al these plagues vpon them.

Beholde, there are bulleworckes made now agaynst the cite; to take it: and is shalbe worne of the Caldees that beseege it, with twearde, with hono- ger, and deathe; and take what thou haste spoken, that same shall come vpon them.

For lo, all thynges are present vnto the: Yet saiest thou vnto me (O Lord God) and commaundest me, that I shal loose a peece of lande bryd wyf, and take wyfenes thereto: & yet in a meane season, the cite is deliuered into the power of the Caldees.

Then came the worde of the Lord vnto me, sayinge: Beholde, I am the Lord God of all flesh, is there any thyng then to haue for me? Therefore thus sayde the Lord: Beholde, I shall deliuer this cite into the power of the Caldees, and in to the power of Nabu chodonosor the kynge of Babilon, that shal take it in: For the Caldees shall come, and wyfne this cite, and set fyre vpon it, and burne it with the goy- gous houses, in whose paters they haue made sacrifice vnto Baal, and poured dryncke offeringes vnto strange Goddesses, to prouoke me vnto wrath.

For seyinge the childen of Ierusalem, and the children of Iuda haue wrought wyckednes before me euer from theyr yowth vp; what haue they els done, but prouoked me with the workes of theyr owne handes? sayeth the Lord.

O, what hath this cite bene els; but a prouokynge of my wrath, euen since the daye that I brylde it, vnto this houre: wherein I caste it out of my syght, because of the great blasphemies of the chyldren of Israel and Iuda, whiche they haue done to prouoke me: yea they, their kynges, their priuies, theyr prestes, their prophetes, whole Iuda, and all the cytyens of Ierusalem.

\* When I stode vpon the wall, & taughte them and instructed them, they turned their backs to me, and not theyr faces.

\* They woulde not heare to be refo- rmed and correcte. They haue seene the Goddesses in the house, that is halowed

vnto my name, to deyle. They haue brylde hye places for Baal in the bal- ley of the children of Beniamin, to bowe theyr sonnes and daughter vnto Moloch: whiche I neuer commaunded them, nether came it euer in my thoughte, to make Iuda synne with suche abhomi- nation.

Wherefor thus hath the Lord God of Israel spoken, concernynge this cite, which (as ye pouer scheres con- fesse) shalbe deliuered in to the hande of the kynge of Babilon, when it is worne with the twearde, with hunger, & with pestilence. Beholde, I wyll gather them togethar from all bandes, wherein I haue scatered them in my wrath, in my fearful and greates displeasure: and wyll brynge them agayne vnto thys place, where they shall dwel safely. And they shall be my people, and I wyll be theyr God.

\* And I wyll geue them one herte and one waye, that they maye feare me all the dayes of theyr lyfe, that they and theyr chyldre after them maye prospere. \* And I wyll set vpon euery lastynge co- nenaunte with them, namelye: that I wyll neuer cease to do them good, and that I wyll put my feate in their her- tes, so that they shall not runne awaye from me.

\* Yea, I wyll haue a luste and plea- sure to do them good, and saythfullye to plante them in this lande with my whole herte, and with all my soule.

So sayeth the Lord: I like as I haue broughte all this greate plage vpon this people, so wyll I also brynge vpon the all the good, that I haue pro- mysed them. And men shall haue theyr possessions in this lande, wherof ye saie now, that it shall nether be inhabited of people nor of catel, but be deliuered in to the handes of the Caldees: Yea, lande shall be bought for money, and eu- idences made there vpon and sealed before witneses in the countre of Ben- Jamin, and rounde aboute Ierusalem: in the cities of Iuda, in the cyties that are vpon the mountaynes, and in them that lye beneth, yea, and in cities that are in the deserte. For I wyll brynge theyr pyloners hyther agayne, sayeth the Lord.



And the voice of gladness shall be heard again:  
the voice of the harp, the voice of the organ,  
the voice of the lute, the voice of the psalter,  
the voice of the organ, the voice of the harp,  
the voice of the lute, the voice of the psalter,  
the voice of the organ, the voice of the harp,  
the voice of the lute, the voice of the psalter,  
the voice of the organ, the voice of the harp,  
the voice of the lute, the voice of the psalter,

**M**oder the word of the  
Lorde came vnto Jeremie  
in this manner: \* whe  
he was yet boyde in the  
courte of the p[ri]nce: Thus  
sayeth the Lorde, whiche  
fulfilled the thinge that he speaketh:  
the Lorde whiche perfourmeth thinge  
that he taketh in hande: euen he, whose  
name is the Lorde: thou haste \* cryed  
vnto me, and I haue hearde thee: I haue  
shewed great and hye thinges, whiche  
were vnknewen vnto a p[ri]nce.

Thus (I saye) spake the Lorde God  
of Israel, concerning the houses of this  
citty, and the houses of the kinges of  
Juda: that they shalbe broken thorowe  
the ordynauce and weapons: when the  
Caldees come to besiege them: and they  
shalbe fylled with the deade carcasses of  
men, to whom I will saye in my wrath,  
and wyl pleasure: when I turne my face  
from this cite, because of all her wyes  
kednes. Beholde, (sayeth the Lorde) I  
wil heale their woundes and make them  
whole: I will open them the treasure of  
peace and truth.

And I will returne the captiuitie of  
Juda and Israel: and wyl see them agayne,  
as they were afore: \* from all  
myrdes (wherin they haue offended  
agaynst me) I will cleanse them: And  
at their blasphemies whiche they haue  
done agaynst me, when they regarded  
me not, I wil forgewe them.

And this shall get me a name, a  
praise and honoure, amonge all people  
of the earthe, whiche shall heare all the  
good that I wyl shewe vnto them: yea,  
they shall be afraied and a stomped at  
all the good deedes and benefytes that I  
wyl do for them.

Whereouer, thus  
sayeth the Lorde: In this place, wher  
of ye saye that it shall be a wyldernes:  
wherin neither people nor cattell shall  
dwel: in lyke manner in the ctytes of Ju  
da and withoute Jerusalem, whiche also  
shall be so boyde, that neither peo  
ple nor cattell shall dwell there: I shall

the voice of gladness be heard again:  
the voice of the harp, the voice of the organ,  
the voice of the lute, the voice of the psalter,  
the voice of the organ, the voice of the harp,  
the voice of the lute, the voice of the psalter,  
the voice of the organ, the voice of the harp,  
the voice of the lute, the voice of the psalter,  
the voice of the organ, the voice of the harp,  
the voice of the lute, the voice of the psalter,

In the lande of Benjamin, in the  
feldes of Jerusalem, and in the ctytes  
of Juda shall the shepe be nombred ag  
ayne, vnder the hande of him, that tel  
leth them, sayeth the Lorde: \* Beholde,  
the tyme cometh, sayeth the Lorde,  
that I wyl perfourme that good thing,  
whiche I haue promysed vnto the house  
of Israel and to the house of Juda. In  
thos dayes, and at the same tyme, I  
wyl bringe forth vnto Dauid, the  
braunche of righteousnes, and he shal  
do equyte and righteousnes in his lande.  
In thos dayes shall Juda be helped,  
\* and Jerusalem shall dwell safe, and he  
that shall call her is euen: \* And to pure  
righteous maker. For thus the Lorde  
promyseth: \* Dauid shall neuer wante  
one, to sit vpon the stole of the house of  
Israel: \* neither shall the priestes, and  
Leuites waite one to offer alway before  
me burnt offerings, to kydle, & meate  
offerings, & to prepare the sacrifices:

And the word of the Lorde came vnto  
to Jeremie after this manner: Thus saye  
the Lorde: I haue made the covenante which  
I haue made with daye and nyghte be  
broken, that there shoulde not be daye  
and nyght in due season: Then maye my  
covenante also be broken: whiche I  
made with Dauid my seruante, and  
so he not to haue a sonne to regne in  
his Troye: \* So shall also the priestes  
and Leuites neuer faile, but serue me:  
\* for lyke as the starres of heauen  
maye not be nombred, neither the  
lande of the sea measured: so wyl I  
multiplye the seede of Dauid my ser  
uaunte

name, and of the Leuites my ministers.  
Moreover, the worde of the Lorde  
came to Jeremie, sayinge: Considrest  
thou not what this people speaketh?  
Two hundredes (saye they) had I Lord  
chosen, and those same two hath he cast  
awaye. For so farre is my people come,  
that they haue no hope to come toge-  
ther any more, and to be one people as  
gaine. Therefore thus sayeth the Lorde:  
If I haue made no couenaunte with  
daye and nyghte, and geuen no statute  
vnto heauen and earth: then wil I al-  
so caste awaye the sede of Dauid my  
seruaunte: so that I wyll take no prince  
oute of his side, to rule the posterite of  
Abraham, Isaac and Jacob. But yet  
I wyll turne agayne their captiuite,  
and be merciful vnto them.

The xxxiii. Chapter.

The treateneth that the cytie, and kynge zedekiah  
also, shal be gyven in to the handes of the kynge of Ba-  
bylon. He rebuketh them that broughte such of the cy-  
tye in to captiuite, as were pardoned to go at their  
lyberte.

**T**Hese are the wordes  
whiche the Lorde spake  
vnto Jeremie, \* what  
time as Nabuchodonosor  
for the kyng of Babylō,  
and all his hostes (oute  
of all the kyngdomes that were vnder  
his power) and all his people, foughte  
agaynst Ierusalem and all the cyties  
therof. Thus sayeth the Lorde God of  
Israel: Go, and speake to zedekiah the  
kyng of Iuda, and tell him: The Lord  
sendeth the this worde: \* Beholde, I  
wyll deliuer this cytie in to the hande  
of the kyng of Babylon, he shal burne  
it, and thou shalte not escape his han-  
des, but shalte be lead awaye prisoner,  
and deliuered in to his power. Thou  
shalte loke the kyng of Babylon in the  
face, & he shal speake with thee mounthe  
to mounthe, and then shalte thou goe to  
Babilon. Yet heare the worde of the  
Lorde, O zedekiah thou kyng of Iuda:  
Thus sayeth the Lord vnto the: Thou  
shalt not be slayne with the swearde, but  
shalte dye in peace. \* Lyke as thy fore-  
fathers the kynges, thy progenytours,  
were bzente: so shalt thou be bzente also,  
and in the mornynge they shal saye: oh  
Lorde. For thus haue I determyned,  
sayeth the Lorde.

Then spake Jeremie the prophet all

these wordes vnto zedekiah kyng of  
Iuda in Ierusalem: what tyme as the  
kyng of Babylons hoste beseged Ier-  
usalem, and the remnaunte of the cyty-  
es: Namely, Lachis & Azekah, whiche  
yet remayned of the \* stronge defended  
cyties of Iuda.

2 Par. xi.

These are the wordes that the Lord  
spake vnto Jeremie the prophet, when  
zedekiah was agreed with all the peo-  
ple at Ierusalem, that there shoulde be  
proclaimed \* a lyberte: so that euery  
man shoulde let his seruaunte & hande:  
mayde go fre, Hebrue and Hebruelle,  
and no Jewe to holde his brother as a  
bonde man. Nowe as they had consen-  
ted, euen so they were obedyente, and  
let them go fre. But afterwarde they  
repented, and toke agayne the seruaun-  
tes and handemaydens, whome they  
had let go fre, and so made them bonde  
agayne.

Exo. xxi. a  
Leui. xxi. b  
Deu. xv. a

For the whiche cause the worde of  
the Lorde came vnto Jeremie from the  
Lorde him selfe, sayinge: Thus sayeth  
the Lorde God of Israel: \* I made a  
couenaunte with your fathers, when I  
brought them out of Egypte, (that they  
shoulde no more be bondmen) sayinge:  
\* When seuen yeares are oute, euery  
man shall let his boughte seruaunte an  
Hebrue go fre, yf he haue serued hym  
syxe yeares. But your fathers obeyed  
me not and herkened not vnto me. As  
for you, ye were nowe turned, and dyd  
ryghte before me, in that ye proclaimed,  
euery man to let his neyghboure go fre,  
and in that ye made a couenaunte before  
me, in the temple yf beareth my name:  
But yet ye haue turned your selues a-  
gayne, and blasphemed my name: In  
this, that euery man hath requyred his  
seruaunt and handmayde againe, who  
ye had let go quyte and fre, and compels-  
led them to serue you agayne, and to be  
your bonde men. And therefore thus  
sayeth yf Lorde: ye haue not obeyed me,  
euery man to proclaime fredome vnto  
his brother & neyghboure: wherfore, I  
wil cal you vnto a fredoe, sayeth yf lord:  
euen vnto the swearde, to the pestilence,  
and to honger, & wil make you to be pla-  
ged in al yf kyngdomes of yf earth. Yea,  
those men yf haue broke my couenaunte, &  
not kept yf wordes of the appoyntment,

Deut. xv. b

Exo. xxi. a

pp. ii. which



zedekiah.

The Rechabites.

# The Prophecie

**Gene. xv. b** whiche they made before me: \* whē they hewed the calfe in two, and when there wente thorow þe two halfes therof: The Princes of Iuda, the Princes of Ierusalem, the gelded mē, the priestes and all the people of the lande, which wente thorowe the two sydes of the calfe. Those men wyl I geue in to the power of their enemyes, and in to the handes of them that folowe vpon their lyues.

**Isai. 78. a**  
**Ierr. vii. a**

**Ierr. 37. a**

\* And their deade bodies shalbe meate for the foules of the ayre, & beasts of the felde. As for zedekiah the kynge of Iuda and his Princes, I wil deliuer them into the power of theyr enemyes, and of them that desyre to slaye them, and in to the hande of the kynge of Babylons hoste, \* which now is departed from you: But thorow my commaundement (sayeth the Lorde) they shall come agayne before thys cytye, they shall fyght againste it, wyne it, and burne it. Moreover I wyl laye the cytyes of Iuda so waste, that no man shal dwel therein.

## The notes

a. The Babylonians were departed from them to go agaynst the Egyptians, whom when they had vanquished, they returned to fight agaynst Ierusalem.

## The. xxxv. Chapter.

The propoundeth the obedyence of the Rechabites, and thereby confoundeth the pryde of the Jewes. The commaundement of Ionadab, the father of the Rechabites, he threatneth punishment vnto the rebellious Jewes, he prayseth prosperite vnto the Rechabites, for theyr obedyence vnto their father,

**4. Reg. 5. c**

**a** The wordes, which the lord spake vnto Ieremy, in the raigne of Jehoakim the sonne of Josiah kyng of Iuda, are these: Go vnto the house of \* the Rechabites, and cal them oute, and brynge them to the house of the Lorde in to some comodious place, and geue them wyne to dryncke. Then toke I Iazaniah the sonne of Ieremy the sonne of Habaziniyah, and his brethren and al his sonnes, and the whole household of the Rechabites: and brought them to the house of the Lord, in to the closet of the chyldren of Hanan the sonne of Jegedaliah the mā of God: whyche was by the closet of the Princes, that is aboue the closet of Maasiyah the sonne of Selum, whiche is the

cheafe of the treasure. And before the sonnes of the kynred of the Rechabites, I set pottes full of wyne, and cuppes, and sayde vnto them: Dryncke wyne. But they sayde: we dryncke no wyne, for Ionadab the sonne of Rechaboure father commaunded vs, sayinge: \* ye and youre sonnes shall neuer dryncke wyne, buylde no houses, sowe no seede, plante no bynes, yea, ye shall haue no bynepardes: but for all youre tyme ye shal dwel in tentes, that ye may lyue longe in the lande wherin ye be strangers.

Thus haue we obeyed the commaundement of Ionadab the sonne of Rechaboure father, in all that he hath charged vs, and so we dryncke no wyne all oure lyfe longe: we, nor oure wyues, oure sonnes and oure daughters. Neither buylde we any house to dwell therein, we haue also amonge vs nether bynepardes, nor cozne lande to sowe: but we dwell in tentes, we obeye, and do accordynge vnto all, that Ionadab oure father commaunded vs.

But nowe that Nabuchodonosor the kynge of Babylons came by in to the lande, we sayde: come, let vs go to Ierusalem, that we maye escape the host to the Caldees and the Assirians: and so we dwell nowe at Ierusalem. Then came the worde of the Lorde vnto Ieremy, sayinge: Thus sayeth the Lorde of hostes the God of Israel: Go and tell whole Iuda and all the inhabitants of Ierusalem: wyl ye not be resourmed, to obey my wordes: sayeth the Lorde. The wordes whiche Ionadab the sonne of Rechab commaunded his sonnes, that they shoulde dryncke no wyne, are faste and surelye kepte: for vnto this day they dryncke no wyne but obeye their fathers commaundement. But as for me, \* I haue stande by earlye, I haue spoken vnto you, and geuen you earnest warnynge: and yet haue ye not bene obedyente vnto me. Yea, I haue sente my seruauntes, all the prophetes vnto you, I rose by earlye, and sente you worde, sayinge: Turne you, euery man from his wycked waye: amende youre lyues, and go not after straunge goddes, to worshyppe them: that ye maye continue in the lande,

lande, whiche I haue geuen vnto you and your fathers, but ye woulde nether heare me, nor folowe me.

The children of Ionadab Rachabs sonne haue stedfastly kept their fathers commaundement, that he gaue the, but this people is not obedyente vnto me.

And therfore thus sayeth the Lorde of hostes the God of Israel: Beholde, I will brynge vpon Iuda and vpon euery one that dwelleth in Ierusalem, all the trouble that I haue deuysed agaynste them.\* For I haue spoken vnto the, but they woulde not folowe: I haue called vnto the, neuertheles they woulde geue me no answere.

Jeremy also spake vnto the houtholde of the Rechabites: Thus sayeth the Lorde of hostes the God of Israel: For so muche as ye haue obeyed the commaundemente of Ionadab your father, and kepte al his preceptes, and done accordynge vnto all y he hath bydden you:\*

Therfore thus sayeth the Lorde of hostes, the God of Israel: Ionadab the sonne of Rechab shall not fayle, but haue one out of his stocke, to stande alwaye before me.

### ¶ The xxxvi. Chapter.

Baruch wyrteth (as Jeremy endyrteth) the boke of the curse agaynste Iuda and Israel. He is sente with the boke vnto the people, and readeth it before them all. He is called before the rulers, and readeth it before the also. The rulers shewe vnto the kynge the wordes of the boke. Jehudi taketh the boke, and readeth a litle of it, and after caldeth it in the tyme. There is another wyrtten at the commaundement of the Lorde.

**I**n the fourthe yere of Jehoakim the sonne of Josiah kynge of Iuda, came the word of y lord vnto Jeremy, sayinge:

\* Take a boke, & wyrteth therein all the wordes, that I haue spoken to the, to Israel, to Iuda, and to all the people, from the tyme y I beganne for to speake vnto the (in the raygne of Josiah) vnto this daye. That when the house of Iuda heareth of the plage, whiche I haue deuysed for them, they maye peraduenture\* turne, euery man from his wycked waye, that I may for geue their offences and synnes.

Then dyd Jeremy call Baruch the sonne of Neriah,\* and Baruch wrote in the boke at the mouth of Jeremy, al the

wordes of the Lorde, whiche he had spoken vnto him. And Jeremy commaunded Baruch, sayinge: I am in pryson, so that I maye not come in to the house of the Lorde: therfore go thou thyther, and reade the boke, that thou hast wyrtte at my mouth: Namely, the wordes of the Lorde, and rede the in the Lordes house vpon the fastinge daye: that the people, whole Iuda, and all they that come out the cyties, maye heare. Peraduenture they will praye mekelpe before the face of the Lorde, and turne euery one from his wycked waye. For greate is the wrathe and dyspleasure, y the Lorde hath taken agaynste this people.

So Baruch the sonne of Neriah dyd, accordynge vnto all that Jeremy the prophete commaunded hym, readdyng the wordes of the Lorde oute of the boke in the Lordes house. And this was done in the fyfthe yere of Jehoakim the sonne of Josiah kynge of Iuda, in the. ix. moneth\* when it was commaunded, that all the people of Ierusalem shoulde faste before the Lorde, and they also that were come from the cities of Iuda vnto Ierusalem.

Then red Baruch the wordes of Jeremy oute of the boke within the house of the Lorde, oute of the treasury of Gamariah the sonne of Saphan the Scrybe, whiche is besyde the hyer losse of the\* newe doze of the Lordes house: that al the people might heare. Nowe when Micheah the sonne of Gamariah the sonne of Sepha had hearde all the wordes of the Lorde oute of the boke, he wente downe to the kynges palace in to the Scrybes chambze, for there all the prynces were set: Elisama the Scrybe, Dalaiash the sonne of Seimei, Elnathan the sonne of Achboz, Gamariah the sonne of Saphan, zedekiah the sonne of Hananiah, with al the prynces. And Micheah tolde them all the wordes, that he hearde Baruch reade oute of the boke before the people.

Then all the prynces sente Jehudi the sonne of Nathaniah, the sonne of Selamiah, the sonne of Chusi, vnto Baruch, sayinge: Take in thyne hande the boke, wherout thou hast red before al the people, and come. So Baruch the sonne of Neriah toke the boke in hys



hande, and came vnto them. And they sayde vnto him: Syt downe, & rede the boke that we may heare also. So Baruch red, that they myghte heare. Now when they had hearde all the wordes, they were abashed one vpon another, and said vnto Baruch: We wyl certyfy the kynge of all these wordes. And they examined Baruch, saying: tel vs, howe dydest thou wypte all these wordes out of hys mouth? Then Baruch answered them: he spake all these wordes vnto me with his mouth, & I alone was with him, & wrote them in the boke.

Then said the Princes vnto Baruch: Go thy waye, and hyde the w<sup>ch</sup> Jeremey, so that no man knowe where ye be. And they wente in to the kynge to the courte. But they kept the boke in the chambze of Elisama the Scribe, & tolde p<sup>r</sup> kyng al the wordes p<sup>r</sup> he might heare. So the kyng sent Jehudy to fetch him p<sup>r</sup> boke, whiche he brought out of Elisama the Scribes chambze. And Jehudi red it, that the kyng & al the Princes, whiche were about him, might heare. Now the kynge sat in p<sup>r</sup> wynter house, for it was in p<sup>r</sup>. ix. Moneth, and there was a good fyze before him. And when Jehudi had red thze oz foure leaues therof, he cut the boke in peces with a penne knyfe, & cast it into p<sup>r</sup> fyre vpo the hearth, vntyll the boke was all bzente in the fyze vpon the hearth.

Yet no man was abashed therof, oz rente his clothes: nether the kyng him selfe, nor his seruautes, though they hearde all these wordes. Neuerthelesse Elnathan, Dalaiah, and Samariah besoughte the kynge, that he woulde not burne the boke: not withstandynge the kynge would not heare them, but commaunded Jerahmeel the sonne of Amalech, Saraiah the sonne of Cysel and Selamiah the sonne of Abdiel, to laye handes vpon Baruch the Scribe, and vpon Jeremey the prophet: but p<sup>r</sup> Lorde kepte them out of sight. After now that the kynge had bzente the boke, and the sermons whiche Baruch wrote at the mouth of Jeremey: The word of p<sup>r</sup> Lorde came vnto Jeremey, sayinge: Take another boke, and wypte in it al the forsaide sermons: that were writen in the fyrste boke, whiche Jehoakim the kynge of

Juda hath bzente.

And tel Jehoakim the kynge of Juda: thus sayeth the Lord: p<sup>r</sup> hast bzente the boke, and thoughtest win the selfe: why hast thou wypten therin, that the kynge of Babilon shall come, and make this lande waste, so that he shall make bothe people and cattel to be out of it. Therefore thus the Lord sayeth of Jehoakim the kyng of Juda: \* There shall none of hys generation syt vpon the thzone of David. \* His dead corse shall be caste out, that the heate of the daye, and the frost of the night may come vpon him. And I wil byset the wyckednes of him, of hys seide, and of his seruautes. Moreouer all the euil that I haue promysed the (though they hearde me not) wyl I byynge vpon them, vpo the inhabytoures of Ierusalem, and vpon all Juda. Then toke Jeremey another boke, and gaue it Baruch the Scribe the sonne of Neriah, whiche wrote therein out of the mouth of Jeremey: all the sermons that were in the fyrste boke, whiche Jehoakim the kynge of Juda dyd burne. And there were added vnto them manye mo sermons, then before.

The xxxvii. Chapter.

Jeredekiah succedeth Cononiah. He sendeth vnto Jeremey to praye for hym. Jeremey goinge in to the lande of Ben Iamin, is taken, he is beaten, and put in prison. He is deliuered by kynge zedekiah.



Zedekiah p<sup>r</sup> sonne of Josiah, \* whiche was made kyng thorow Nabuchodonosor king of Babilon, reigned in the lande of Juda, in p<sup>r</sup> steade of Cononiah the sonne of Jehoakim. But nether he, nor his seruautes, nor the people in the lande woulde obey p<sup>r</sup> wordes of the Lord, whiche he spake by p<sup>r</sup> prophet Jeremey. \* Neuerthelesse zedekiah the kyng sent Jehucal the sonne of Shelemiah and Sophontiah the sonne of Maasiah the priest to the prophet Jeremey, saying: O praye p<sup>r</sup> vnto the Lord our God for vs. Now Jeremey walked fre amonge the people at that tyme, and was not put in prison as yet. \* Pharaohs hooft also was come out of Egypte: whiche when the Caldees that beleaged Ierusalem perceaued, they departed from thence.

Then came the worde of the Lorde vnto

unto Jeremye þe Prophet, saying: Thus sayeth the Lord God of Israel, this answer shall ye geue to the kyng of Iuda, that sente you vnto me for counsel: \* Beholde, Pharaos hoste whiche is come forth to helpe you, shall returne to Egypt in to his owne lande: but the Caldees shall come agayne, & fyght againste this cite, wyne it, and set fyre vpon it. For thus sayeth the Lord: \* A dysease not your owne myndes, thynkyng on this maner: thus, the Caldees go nowe their waye from vs: No, they shall not go their waye. For though ye had slaine the whole hoste of the Caldees, that bessege you, and euery one of the slayne lay in his tente, yet shoulde they stande by, and set fyre vpon this cite. Now when the hoste of the Caldees was broken by from Ierusalem, for feare of the Egyptians armye, Jeremye wente out of Ierusalem towarde the lande of Beniamin, to do certayne busynes there amonge the people. And when he came vnder Beniamins porte, there was a porter, called Ieriah, the sonne of Selemlah the sonne of Hananiah, which fel vpon him, and toke him, sayinge: thy mynde is to runne to the Caldees. The sayde Jeremye: It is not so, I go not to þe Caldees. Neuertheles Ieriah would not beleue hym, but broughte Jeremye bounde before the prynces. Wherefore the prynces were angry with Jeremye, causynge hym to be beaten, and to be layed in pryson in þe house of Ionathas the scribe. For he was the ruler of the pryson. Thus was Jeremye put in to the dongeon and pryson, and so laye there a longe tyme. \* Then zedekiah the kyng sente for him, and called him, and asked him quietly in hys owne house, saying: thinkest thou this busynes (that nowe is in hande) cometh of the Lord? Jeremye answered: yea, that it doth: & thou (sayde he) shalt be deliuered in to the kyng of Babylons power.

Moreouer, Jeremye said vnto kyng zedekiah: What haue I offended againste the, againste thy seruantes, or againste thys people, that ye haue caused me to be put in pryson? \* Where are your prophetes whiche haue prophesied vnto you, and sayde, that the kyng of Babilon shoulde not come agaynst you and

this lande. And therfore heare nowe, O my Lord the kyng: let my prayer be accepte before the, and sende me nomore into the house of Ionathas þe Scribe, that I dye not there. Then zedekiah the kyng commaunded to put Jeremye in the fore entree of the pryson, and dayly to be geuen him a cake of bread, and els no dighte meate, vntyl all the bread in the cite was eaten by. Thus Jeremye remayned in the fore entree of the pryson.

The notes

- a. Some reader: lyfte not vp your afflictions, sayinge: The Caldees, &c.
- b. Some reader: to deuyde the possession in þe myddest of the people. They vnderstande here by the deuyssion of certayne lades, with his kynfolkes at Anathoth. Other reader: to separate (vnderstand, hym selfe) because he was in the myddest of the people: that is, to thynke to departe forth of the myddest of his people. They thicke that he would haue fled, for feare of persecucion.
- c. Of this wante and scarcenes, whiche was in the eleuenth yere of zedekiah vnto the. ii. daye of the fourth month ye reade after in the. xlii. and liii. Reg. xxi. a.

The. xxxviii. Chapter.

By the mocyon of the rulers Jeremye is put in to a dongeon. At the request of Achimelech the Chauncellor layne the kyng commaundeth Jeremye to be broughte forth of the Dongeon. Jeremye sheweth the kyngs howe he myghte escape death.



Aphatiah the sonne of Nathan, Godoliah the sonne of Shashur, Iushal þe sonne of Selemiah, and Shashur þe sonne of Melchiah perceaued the wordes, that Jeremye had spokē vnto al the people, namely on this maner: Thus sayeth the Lord: \* Who so remayneth in this cite, shall perishe ether with the swearde, with hunger, or with the pestilence: But who so falleth vnto the Caldees, shall escape, & wyngynge his soule for a praye, and shall lyue. \* For thus sayeth the Lord. This cite (no doute) must be deliuered in to þe power of the kyng of Babilon, and he also shall wyne it. Then sayde the prynces vnto the kyng: Syr, we beseech you let this man be put to death. For thus he dyscourage the handes of the soudyers that be in thys cite, and the handes of all the people, when he speaketh suche wordes vnto them. This man verely labourereth not for peace of the people, but myschefe. zedekiah the kyng answered and sayde: lo, he is in your

Jer. xxxviii. a.

Jer. xxxviii. a.

Wyngynge his soule for a praye: this is expressed before in þe xxi. chapter. c.

pp. llii. your



your hands, for the kynge may denye you nothyng. Then toke they Jeremey, and cast him in to the dongeon of Melchiah the sonne of Hamlech, & dwelt in the fore entrey of the pylson. And they let downe Jeremey with coardes in to a dongeon, where there was no water, but myze. So Jeremey stakke fast in the myze. Now when Abedmelech the Moztian beyng a chamberlayne in the kynges court, vnderstode, that they had cast Jeremey in to the dongeon: he wente out of the kynges house, and spake to the kynge, (whiche then sat vnder the poorte of Beniamin) these wordes: My lord the kynge, where as these men medle with Jeremey the prophet, they do him wronge: Namely, in that they haue put him in pylson, there to dye of hunger, for there is no moze breade in the cytpe. Then the kynge commaunded Abedmelech the Moztian and sayde: Take from hence xxx. men whome thou wylte, and drawe by Jeremey the prophet oute of the dongeon, before he die. So Abedmelech toke the men with him, and went to the house of Amlech, and there vnder an almyr he gate olde ragges & worne cloutes, and let them downe by a coarde, in to the dongeon to Jeremey.

And Abedmelech the Moztian sayde vnto the prophet Jeremey: I put these ragges and cloutes vnder thyne arme holes, betwyxte them and the coardes: And Jeremey dyd so. So they drew by Jeremey with coardes and toke him out of the dongeon, and he remayned in the fore entrey of the pylson. Then \* zedekiah the kynge sente and caused Jeremey the prophet be called vnto hym, in to the thyrde entrey, & was by the house of the Lorde. And the kynge sayde vnto Jeremey: I wil aske the some what but hyde nothyng from me. Then Jeremey answered zedekiah: Yf I be playne vnto the, thou wylte cause me suffre death: yf I geue the counsell, thou wylte not folowe me. So the kynge swore an ooth secretly vnto Jeremey, sayinge: As truly as the Lorde lyueth, that made vs these soules, I wyl not slaye the, nor geue the in to the handes of them that seke after thy lyfe.

Then sayde Jeremey vnto zedekiah: Thus sayeth the Lorde of hostes

the God of Israel: \* If case be, & thou wylte go forth vnto the kynge of Babilons princes, thou shalt saue thy lyfe, and this cytpe shall not be brente, yea, both thou and thy household shall escape with youre lyues. But yf thou wylt not go forth to the kynge of Babilons princes, then shall this cytpe be deliuered in to the handes of the Caldees which shall set fyre vpon it, and thou shalt not be able to escape them. And zedekiah said vnto Jeremey: I am afrayde for the Iewes, that are fled vnto the Caldees, lest I come in their handes, and so they to haue me in derision.

But Jeremey answered: No, they shall not betraye the: O herken vnto the voyce of the Lorde (I beseeche the) whiche I speake vnto the, so shalt thou be well, and saue thy lyfe. But yf thou wylt not go forth, the Lorde hath tolde me thus planely: Beholde, al the wemen that are leste in the kynge of Iudaes house, shall go out to the kynge of Babilons princes. For they thynke, that thou arte diseased: and that the men in whose thou dydest put thy trust, haue gotten the vnder, and set thy fete faste in the myze, and gone theyr waye from the. Therefore all thy wyues with their chyldren shall fle vnto the Caldees, and thou shalt not escape their handes, but shalt be the kynge of Babilons prisoner, and thus cytpe shall be brente. Then sayde zedekiah vnto Jeremey: loke that no bodye knowe of these wordes, and thou shalt not dye. But yf the princes perceaue, that I haue talked with the, and come vnto the, sayinge: O speake, what sayde the kynge to the: hyde it not from vs, & we wil not put the to death. Tel vs (we praye the) what sayde the kynge to the: Se thou geue the this answer: I haue humbly besought the kynge, & he wyl let me lie no moze in Jehonathas house, that I dye not there: Then came al the princes vnto Jeremey, and asked hym. And he tolde them, after the maner as the kynge bad hym. Then they helde their peace, for they perceaued nothing. \* So Jeremey abode styl in the fore entrey of the pylson, vntyll the daye that Jerusalem was wonne.

The xxxix. Chapter.

Abuchodonosor belegeth Jerusalem. zedekiah speaketh

And he is taken of the Chaldees. His sonnes are  
slayne. His eyes are shutt oute. Jeremye is prouided  
w<sup>th</sup> Abedmelech is deliuered from captiuitie, because of  
the confidence that he hath in God.



**N**owe when the citie  
of Ierusalem was  
taken (for in the .ix.  
yeare of zedekyah  
kyng of Iuda in the  
tenth Moneth, came  
Nabuchodonozor k  
kyng of Babilon and all his host, and  
beseged Ierusalem. And in the .xi. yere  
of zedekiah in the fourthe Moneth the  
.ix. daye of the Moneth, he brake into  
the citie). Then all the Princes of the  
kyng of Babilon, came in, and sate  
them downe vnder the porte: Neregel,  
Sarezer, Samegarnabo, Sarlachim,  
Rabsaris, Neregel, Sarezer, Rab-  
mag, with all the other Princes of the  
kyng of Babilon. And when zedeky-  
ah the kyng of Iuda with his souldi-  
ers sawe them, they fledde, and depar-  
ted oute of the ctyte by nyghte thorow  
the kynges garden, and thorowe the  
porte that is betwene the two walles,  
and so they wente toward the wylder-  
nesse.

But the Chaldee hooste folowed  
faste after them, and tooke zedekiah in  
the felde of Jericho, and broughte him  
prisoner to Nabuchodonozor the kyng  
of Babilon vnto Reblath, that lyeth in  
the lande of Hemath where he gaue  
iudgement vpon hym. So the kyng of  
Babilon caused the chyldren of zedeki-  
ah & al the nobles of Iuda to be slayne,  
before his face at Reblath. And made  
zedekiahs eyes to be putte oute, and  
boude hym w<sup>th</sup> chaynes, and sent him  
to Babilon.

**C** Moreover, the Chaldee brente vp  
the kynges palace, with the other hou-  
ses of the people, and brake downe the  
walles of Ierusalem. As for the rem-  
nant of the people that were in the citie,  
and suche as were come to helpe them  
(what so euer was left of the commen  
sorte) Nabuzaradan the chiefe captayne  
carped them to Babilon. But Nabuza-  
tadan the chiefe captayne let the raseall  
people (those that had nothyng dwell  
in the lande of Iuda, and gaue them  
vineyardes and corne felde at the  
same tyme. Nabuchodonozor also the

kyng of Babilon gaue Nabuzaradan  
the chiefe captayne a charge, concer-  
ninge Jeremye, sayinge: Take and che-  
ryshe hym, and make muche of hym: see  
thou do him no harme, but intreat him  
after his owne desyre.

So Nabuzaradan the chiefe cap-  
taine, Nabusalban the chiefe cham-  
berlayne, Nergalsareser the treasurer  
and all the kyng of Babilons lordes,  
sent for Jeremye, and caused hym to  
be set oute of the fore entyre of the pry-  
son, and committed hym vnto Sodoli-  
ah the sonne of Shikam the sonne of  
Saphan: That he shoulde carye hym  
home, and so he dwelt amonge the peo-  
ple. Nowe whyle Jeremye laye yet  
bounde in the fore entyre of the pryson,  
the worde of the Lorde came vnto him,  
sayinge: Goe, and tell Abedmelech the  
Morian: Thus sayeth the Lorde of  
hostes the God of Israell: Beholde,  
the cruell and sharpe plage that I  
haue deuised for this citie, wyl I bring  
vpon them, that thou shalt see it: but I  
wyl deliuer thee (sayeth the Lorde) and  
thou shalt not come in to the handes of  
those men, whome thou fearest. For  
doutles I wyl saue thee, so that thou  
shalt not perishe with the swearde: but  
thy lyfe shalt be saued, and that because  
thou hast put thy truste in me, sayeth  
the Lorde.

**C** The .xl. Chapter.

Jeremye hath licence to goe whether he wyl. He  
dwelleth w<sup>th</sup> the people that remayneth at Ierusa-  
lem, ouer whom Godoliah ruleth, Iohanan prophete  
eth death vnto Godoliah.



**T**his is the maner howe  
the Lorde intreated Je-  
remye, when Nabuza-  
tadan the chiefe captayne  
had let hym goe from  
Ramah, whither he  
had led hym boude amonge all the pri-  
soners, that were carped from Ierusa-  
lem and Iuda vnto Babilon. The chiefe  
Captayne called for Jeremye, and said  
vnto hym: The Lorde thy God spake  
myghtelie befoze of the miserie vpon  
this place: Nowe the Lorde hath sente  
it, and perfourmed it as he had promy-  
sed: for ye haue synned agaynst the  
Lorde, and haue not bene obedient vnto  
his voyce, therefore commeth this  
plage

Jer. 38. v.

Jer. xl. v.

Jer. xliii. v.  
Jo. cxviii. v.



plage vpon you. Beholde, I loose the bondes frome thy handes this daye: yf thou wilt now go w me vnto Babilon, bp then: for I will se to thee, and prouide for thee: But yf thou wilt not goe with me to Babilon, the remayne here.

Gen. xlii. b  
Cobi. i. b

\* Beholde, all the lande is at thy will, loke where thou thynckest conuenient and good for thee to abyde, ther dwell.

4. re. xxv. c

If thou canst not be content to dwell alone, then remayne with Godoliah the sonne of Ahicam, the sonne of Saphan:

\* Whome the kyng of Babilon hath made gouernoure ouer þ cities of Iuda, and dwell with hym amonge the people, or remayne where so euer it pleaseth thee. So the chiefe Captayne gaue hym his expences with a reward,

Jer. xxxix. c

and let hym go. \* Then went Ieremye vnto Godoliah the sonne of Ahicam to Hazpah, and dwelte there with him amonge the people that were left in the lande.

Nowe when the Captaynes of the hooſte of Iuda (whiche with their felowes were scatred abroad on euery syde in the lande) vnderſtoode that the kyng of Babilon had made Godoliah, the sonne of Ahicam gouernoure in þ land, and that man, wyfe and chylde, yea, & the poore me in the land (that were not led captiue to Babilo) shulde be vnder his iurisdiction: they came to Godoliah vnto Hazpah: namely, Iſmael þ ſone of Nathaniah, Iohana and Ionathah the ſonnes of Careah, Sareah the ſone of Thanhometh, the ſonnes of Ophai the Netophathite, Iſaniah the ſonne of Maachati, with their companions. And Godoliah the ſonne of Ahicam, the ſonne of Saphan, ſwoze vnto them & their felowes on thys maner: \* Be not afrayde to ſerue the Chaldees, dwel in the lande, ſo do the kyng of Babilon ſeruyce, and ſhall ye proſpere. Beholde, I dwell at Hazpah to be an officer in the Chaldees behalfe, and to ſatiſſye ſuche as come to vs. Therefore gather you wyne, corne and oyle, and kepe the in your ware houſes, and dwel in your cities that ye haue in keepynge.

4. re. xxv. c

Yea, all the Jewes alſo that dwelte in Moab vnder the Ammonites, in Idumea and in al the countreyes, when they hearde, that the kyng of Babilon

had made Godoliah the ſonne of Ahicam the ſonne of Saphan, gouernoure vpon them that were leſte in Iuda: All the Jewes (I ſaye) returned oute of all places where they were fled vnto: And came into the lande of Iuda to Godoliah vnto Hazpah, and gathered wyne and other ſcutes, and that very muche.

Moreouer, Iohanan the ſonne of Careah and all the captaynes of the hooſte, that were ſcatred on euery ſyde in the land, came to Godoliah in Hazpah, and ſayd vnto him: knoweſt thou not that Baalis kyng of the Ammonites hath ſente Iſmael the ſonne of Nathaniah, to ſlaye thee? But Godoliah the ſonne of Ahicam beleued them not. Then ſayde Iohanan the ſonne of Careah vnto Godoliah in Hazpah theſe wordes ſecretlye: Lette me goe, I pray thee, and I will ſlaye Iſmael the ſonne of Nathaniah, ſo þ no body ſhal knowe it. Wherefore will he kyll thee, that all the Jewes whiche reſorte vnto thee, myghte be ſcatred, and the remnaunte in Iuda perith? Then ſayde Godoliah the ſonne of Ahicam to Iohanan the ſonne of Careah: Thou ſhalte not doe it, for they are but lyes, that men ſay of Iſmael.

### ¶ The. xli. Chapter.

Iſmael killeth Godoliah ſecretlye, and manye other with hym. Iohanan foloweth after Iſmael.



It in the ſeuēth moneth it happened, \* þ Iſmael the ſonne of Nathaniah the ſonne of Eliaſima (one of the kynges bloude) came with them that were greateſt aboute the kyng, & ten men that were ſwozne with him: vnto Godoliah the ſonne of Ahicam to Hazpah, and ate there together. And Iſmael the ſonne of Nathaniah with thoſe ten men that were ſwozne to him, ſtarte vp, and ſmote Godoliah the ſonne of Ahicam the ſonne Saphan with the ſwearde, and ſlewe hym, whom þ kyng of Babilon had made gouernour of the lande. Iſmael alſo ſlewe all the Jewes that were with Godoliah at Hazpah, and all þ Chaldees that he ſoude there waytynge vpon hym.

The nexte daye after that he had ſlayed

flayne Godoliah (the matter was yet  
unknownen) there came certayne men  
frome Sichem, frome Siloh and Samariah,  
to the nombre of lxxx. whiche  
had haueu there beards, rente their  
clothes, and were all heye, bringyng  
meate offerynges, and incense in their  
handes, to offer it in the house of the  
Lorde. And Ismaell the sonne of Ra-  
thaniah went forth to Hazpah, we-  
pyng, to mete them. Nowe when he  
met them, he sayde: Goe youre waye to  
Godoliah the sonne of Ahicam. And  
when they came in the myddest of the  
cite, Ismaell the sonne of Rathaniah  
(with the that were sworne vnto hym)  
slew them, euen at the myddest of the  
pyt. Amonge these lxxx. me were there  
ten, that sayde vnto Ismaell: Oh flaye  
vs not, for we haue yet a great treasu-  
re in the felde, of wheate, barleye, oyle  
and honye. So he spared them, and slue  
them not with their brethren. Nowe  
the pyt, wherein Ismaell dyd cast the  
dead bodies of the men (whom he slewe  
because of Godoliah) had kynge Asa  
caused to be made, for feare of Baasa  
the kynge of Israel, and the same pyt  
dyd Ismaell fyll wyth flayne men. As  
for the remnaunt of the people, the kin-  
ges daughters and all the people that  
were yet left at Hazpah, vpon whom  
\* Nabulardan the chiefe captayne had  
made Godoliah the sonne of Ahicam  
gouernoure: Ismaell the sonne of Ra-  
thaniah carped them a waye prisoners  
towards the Ammonites. But when  
Johanan the sonne of Careah and all  
they whiche had bene captaynes ouer  
the kynges hoste with hym, heard of al  
the wyckednesse that Ismael the sonne  
of Rathaniah had done: \* They tooke  
their copanions, & went out for to fight  
wyth Ismael the sonne of Rathaniah,  
and founde hym by the waters of Ra-  
bim in Gibeon. Nowe when al the peo-  
ple, whome Ismael led captiue, sawe  
Johanan the sonne of Careah and all  
the other captaynes of the hoste, they  
were glad. So all the people that Is-  
mael had carped a waye fro Hazpah,  
were brought agayne.

And when they returned, they came  
to Johanan the sonne of Careah. But  
Ismaell the sonne of Rathaniah fledde

frome Johanan wyth eyghte of hys  
sworne compayons, and wente to the  
Ammonites. Then Johanan the sonne  
of Careah and all the captaynes of the  
hoste that were wyth hym, tooke the  
remnaunte of the people, whom Isma-  
el the sonne of Rathaniah had led a-  
way (when he had flayne Godoliah the  
sonne of Ahicam) whome they also had  
rescued from hym: fightyng men, we-  
men and childzen, and gelded men, who  
they broughte agayne frome Gibeon:  
And wente from thence, and sette them  
downe at Geruth Camaam, whiche ly-  
eth belyde Bethlehẽ, that they myght  
goe into Egypte for feare of the Chal-  
dees: Of whome they were afrayde, be-  
cause that Ismael the sonne of Ratha-  
niah had flayne Godoliah Ahicams  
sonne, \* whome the kynge of Babilon  
had made gouernoure in the lande.

The .xlii. Chapter.

The Captaynes aske counsell of Jeremye what  
they ought to doe. Jeremye admonyssheth the remnaunte  
of the people not to goe into Egypte.



All the ruelars, and  
Johanan the sonne of  
Careah, Iesaniah the  
sonne of Osatah came  
wyth al the people from  
the leste vnto the moſte,  
and sayde vnto Jeremye the prophete:  
\* We heare our peticio, that thou mayſt  
praye for vs vnto the Lorde thy God,  
and for the remnaunte, wherof there be  
verye fewe leste of manye, as thou seist  
vs: That the Lorde, thy God maye  
shewe vs a waye to goe in, and tell vs,  
what we shoulde doe. Then Jeremye  
the prophete sayde vnto them: I haue  
hearde you. Beholde, I wyll praye vnto  
God youre Lorde, as ye haue requi-  
red me: And loke what answer the Lord  
geueth you, I shall certyfyce you there-  
of, and kepe nothyng backe from you.  
And they sayde vnto Jeremye: \* The  
Lorde of trueth and faythfulnesse be  
out recorde, that we wyl doe al, that the  
Lorde thy God commaundeth vs, whe-  
ther it be good or euell. We wyl hearken  
vnto the voyce of oure Lorde God to  
whom we sende thee this: we may pro-  
spere, when we haue folowed the voyce  
of the Lorde our God.

And after ten dayes came the worde  
of

Jer. xlii. 1

Jer. xlii. 1

Jer. xlii. 1  
Jer. 37. 40

Jer. xlii. 1  
Jer. xlii. 1  
Jer. xlii. 1



# Israell. The Prophecye.

of the Lorde vnto Jerempe. Then called he Iohanan the sonne of Careah, and al the captaynes of the people that were wyth hym: Yea, and all the people from the leste to the moſte, and layd vnto them: Thus ſayeth the Lorde God of Israell vnto whome ye ſent me, to laye forth your prayers before hym: \* If ye wyll dwell in thys lande, I ſhal buyd you vp, & not breake you downe: I ſhal plant you, and not rote you out: For I am pacified, as concernynge the trouble that I haue done to you. Feare not the kynge of Babilon, of whome ye ſtand in awe: He be not aſcayde of hym, ſayeth the Lorde: For I wyll be wyth you, to helpe you, and deliuer you fro thys hande. I wyll pardon you, I wyll haue mercy vpon you, and bynge you agayne into youre owne lande.

Jer. xxi. b.

**C** Neuertheles, yf ye purpoſe not to dwell in thys lande, nor to ſolowe the voyce of the Lorde your God: but wyll ſaye thus, we wyll not dwell here, but goe into Egypte: where we ſhall neyther ſee warre, heare the noyſe of batell, nor ſuffre hongre, there wyll we dwell. Wherefore heare nowe the worde of the Lorde, O ye remnaunte of Iuda. \* Thus ſayeth the Lorde of hoſtes the God of Israell: If ye be wholly purpoſed to goe into Egypte, and to be there as ſtraungers; \* the ſwearde that ye feare, ſhall ouertake you in Egypte: & the hunger whereof ye be here aſcayde ſhall hange vpon you into Egypte, and there ye ſhall dye. For all they, that of ſet purpoſe vndertake to goe into Egypte, there to eaſe them ſelues of their miſerpe, ſhall perſhe wyth the ſwearde, wyth hunger and peſtilence: Not one of them ſhall remayne, there ſhall none eſcape the plage, that I wyll bynge vpon them.

Jer. xxvii. a.

Jer. xli. c.

For thus ſayeth the Lorde of hoſtes the God of Israell: Lyke as in my wrathe and indygnacyon is come vpon the inhabitours of Ieruſalem, ſo ſhall my diſpleaſure goe forth vpon you alſo, yf ye goe into Egypte: For there ye ſhall be reuyled, abhorred, broughte to ſhame and confuſion: And as for thys place, ye ſhall neuer ſee it moore. The Lorde ſorbyddeth you (O ye remnaunte of Iuda) that ye ſhal not goe in

to Egypte.

And forget not that I haue warned you earnestly thys day, els ſhal ye begyle your ſelues. \* For ye ſent me vnto the Lorde your God, and ſayde: O praye thou the Lorde our God for vs: And loke what anſwere the Lorde our God geueth thee, that bynge vs agayne, and we ſhal doe there after. Nowe haue I ſhewed, and declared vnto you the voyce of the Lorde your God, for the whiche cauſe he hath ſent me vnto you. \* If ye wyll not ſolowe it, be ſure, that ye ſhall perſhe wyth the ſwearde, with hunger and peſtilence: Euen in the ſame place, where your luſt was to goe and dwell.

## The. xliii. Chapter.

Iohanan carpeſh the remnaunte of the people into Egypte, contrarie to the mynde of Jerempe. Jerempe prophecyeſh the deſtruction of Egypte.



**N**owe when Jerempe had ended al the wordes of the Lord God vnto the people (for their ſakes to whom God had ſente hym)

Azariah the ſonne of Oſiah, and Iohanan the ſonne of Careah wyth all the proude perſones, ſayd vnto Jerempe: \* thou lyeſt, O Lord our God hath not ſent thee to ſpeake vnto vs, that we ſhoulde not goe into Egypte, and dwell there. But Baruch the ſonne of Neriah prouoketh thee agaynſt vs, that he myghte bynge vs in to the captiuite of the Caldees: that they myght ſlaue vs, and cary vs away pryſoners vnto Babilon.

So Iohanan the ſonne of Careah, and al the captaynes of the hoſte, and all the people ſolowed not the commaundemente of the Lorde: Namelye, to dwell in the lande of Iuda: But Iohanan the ſonne of Careah, and all the captaynes of the hoſte, carped awaye all the remnaunte in Iuda, \* that were come together agayne from al the heyes then (amonge whom they had bene ſcattered) to dwell in the land of Iuda: men, women, chyldren, the kynges daughters: All thoſe that Nabuzaradan the chefe captaine had lefte with Godoliah the ſonne of Ahicam. They carped awaye alſo the Prophet Jerempe, Baruch

such the sonne of Aetiah, and so came into Egypte: for they were not obedient vnto the commaundement of God. Thus came they to Chaphnis.

And in Chaphnis the worde of the Lorde happened vnto Jeremy, saying: Take great stones in thynne hande, and hyde them in the hycke wall, vnder the doze of Pharaos house in Chaphnis, that all the men of Iuda may see, and saye vnto them: Thus sayeth the Lorde of Hostes the God of Israel: Beholde, I wyl sende a cal for Nabuchodonozor the king of Babilon my seruante, and wyl sette hys seate vpon these stones that I haue hyd, & he shall sprede hys tent ouer them.

And when he commeth, he shall smyte the lande of Egypt with slaughter, wyth pysonmente, and wyth the swearde. He shall sette fyre vpon the temples of the Egyptians Gods, and burne them by, and take them selues pysoners. Moreouer, he shall araye hym selfe wyth the lande of Egypt, like as a shepheard putteth on hys cote, and shall departe hys waye frome thence in peace. The pylers also of the temple of the Sunne that is in Egypt: Shall he breake in peces, and burne the temples of the Egyptians goddes.

The. xliiii. Chapter.

We reponeth the people for theyr ydolatre. They that settyng by the theatynge of the Lorde, are charged. The destruction of Egypt and the Jewes therein is prophesied.

**T**his is the worde that I was shewed to Jeremye concerninge all the Jewes which dwelte in Egypt: At Magdal, at Chaphnis, at Mephis, & in the lade of patures. Thus sayeth the Lorde of Hostes the God of Israel: Ye haue sene all the misery, that I haue brought vpon Ierusalem, and vpon all the ciyties of Iuda: So that thys daye they are desolate, and no man dwelling therein: And that because of the great blasphemes, whiche they committed, to prouoke me vnto anger: In that they wente backe to doe sacrifice, and wythpyppe vnto straunge Goddes: whom neither they, nor ye, nor youre fathers haue knowen. Howe be it, I sente vnto the my seruantes al the prophetes: \* I

rose by earlye, I sente vnto them, and gaue them warnynge: O doe no suche abhomyable thynges, and thynges that I hate. But they woulde not folowe nor herken, to tourne frome theyr wyckednes, and to do no moze sacrifice vnto straunge goddes.

Wherfore myne indignacion and wrath was kyndled, and it burnt by the cytyes of Iuda, thefeldes with the stretes of Ierusalem so that they were made waste and desolate, as it is come to passe thys daye. Howe therefore thus sayeth the Lorde of Hostes the God of Israel: Howe happeneth it, that ye doe so greute euell vnto youre owne soules, thus to destroye the men and women, chyldren and babes of Iuda: So that none of you is lefte, because ye prouoke me vnto wrath, wyth the wyckes of youre owne handes: When ye offre vnto straunge Goddes in the lande of Egypte where as ye begonns to dwell: That ye myghte utterlye perishe, and that ye myghte be reupled and shamefullye entreated of all nacyns.

O haue ye nowe forgotten the wyckednesse of youre forefathers, the wyckednes of the kynges of Iuda, and their wyues, the wyckednes that ye your selues and youre wyues haue done in the lande of Iuda, in the citie and in the land of Ierusalem.

Yet are ye not sorre thys daye, ye feare not, neyther walcke ye in my lawe and in my commaundementes, that I haue geuen vnto you and youre forefathers.

Therefore thus sayeth the Lorde of Hostes the God of Israel: I amstedfastlye aduysed and determined, to punishe you, and to roote oute all Iuda. \* As for the remnaunte of Iuda that purposelye wente into Egypte, there to save them of their myserye: I wyl take them\* and they shall all be destroyed. In the lande of Egypte shall they perishe, bringe consumed with the swearde and wyth hunger. For from the least vnto the mooste, they shall perishe wyth the swearde and wyth hunger. Moreouer they shall be reupled, abhored, shamed, and confounded. For I wyl biset them that dwell in Egypte, \* as I haue be-

Amos. ix. 2

Jer. xlii. 5 and xliii. 9

Jer. xlii. 5

lyred



# Israell. Egypte The Prophecie.

syted Jerusalem: wyth the swearde, with hunger and with pestilence: So that none of the remnaunte of Juda, whiche are gone to dwell in Egypt shal be leste to come agayne into the lande of Juda al though they thinke to come thither agayne, and to dwell there. for none shal come agayne, but such as are fled awaye.

**D** Then all the men whiche knewe that their wiues had offered vnto straunge Goddes, and a greate sorte of wyues that stode there, yea, and all the people that dwelt there in Egypt in the cite of Patures, answered Jeremie, and sayde: as for the wordes that thou hast spoken vnto vs in the name of y Lord, we wyl in no wise heare them: But whatsover goeth oute of oure owne mouth, that wyl we doe: We wyl doe sacrifice, and offre oblacions vnto the Quene of heauen: \* lyke as we and our forefathers, our kynges, and our hea- des haue done in the ctytes of Juda, and in the stretes and feldeg of Jerusalem. for then had we plenteousnesse of byracles, then were we in prosperite, & no misfortune came vpon vs.

Jer. vii. b

**E** \* But sence we leste to offer, and to doe sacrifice vnto the Quene of hea- uen, we haue had scarcenes of all thin- ges, and perished with the swearde and hunger. Laste of all, when we women dyd sacrifice and offered vnto the Quene of heauen, dyd we make her cakes & powre vnto her dryncke offeryn- ges, to do her serupce, without our hus- bandes wylls.

1. mach. i. b

Then sayde Jeremie vnto all the people, to the men, to the women, and to all the folke, whiche had geuen hym that answer: \* Dyd not the Lord re- membze the sacrifices that ye, poure forefathers, your kynges and ruelars (with al the people) haue offered in the cities of Juda, in the stretes and lande of Jerusalem: and hath he not consi- dzed this in his mynde: In so muche, y the Lord myghte no longer suffer the wickednes of your inuenciōs, & the ab- hominable thinges which he dyd: \* Is not your lāde desolate & voyde, yea, & abhorred, so y no man dwelleth therein any more as it is come to pas this day: Dyd not al thys happen vnto you,

Jer. xix. c

1. mach. i. a

because ye made such sacrifice, & smedd agaynst the Lord, \* ye haue not follo- wed his voyce, to walke in his lawe, in his ordinaunces and statutes.

Yea, this is the cause, that al mis- fortune happened vnto you, as it is come to passe this day. Moreover, Je- remy spake vnto al y people & to al the women: Heare the worde of the Lord al Juda, yethat be in the lande of Egypt: Thus sayeth the Lord of ho- stes the God of Israell: Ye and your wiues haue spokē w your own mouth, the thinge y ye haue fulfilled in dede.

\* Yea, thus haue ye sayd: we wyl not sayle, but doe y thing y pleaseth vs: we wyl do sacrifice & powre out drynck of- feringes to the Quene of heauen. But, possye haue ye set by your owne good meanynge, and hastely haue ye fulfill- led your owne intente. And therefore, heare y worde of the Lord al Juda, ye that dwel in the lande of Egypt.

Behold, \* I haue sworne by my great name (sayeth the Lord) that my name shal not be rehearsed thowme any man- nes mouth of Juda, in all the lande of Egypt: To saye: The Lord God ly- ueth, for I wyl watche, to plage the, and not for their wealth. \* And all the mē of Juda y be in y lād of Egypt, shal perish w the swerde & with hunger, vntyl they be bitterlys destroyed.

Neuertheles, those that fled awaye for y swearde, shal come agayne into the lande of Juda, but there shal be ver- ry fewe of them. And al the remnant of Juda, that are gone into Egypt, there to dwell, shal knowe whose wordes, shal be founde true. Theyrs oz myne. Take thys for a token, y I wyl bisekt you in thys place (sayeth the Lord) & that ye maye knowe, howe that I (with oute doute) wyl persfourwe my pur- pose vpon you to punyche you. Behold, sayeth the Lord, I wyl delpyet Pharao Hophrea Kyng of Egypt into the handes of hys enemyes, that seke after hys lyfe: \* Euen as I gaue zedekiah the Kyng of Juda in to the handes of Nabuchodonozor Kyng of Ba- bilon whiche soughte after hys lyfe.

**C** The. xlv. Chapter.

Barnhis reponed of Jeremie.

Chap.

**T**hese are þe wordes that Jeremye þe prophet spake vnto Baruch the sonne of Neriah, \* after that he had written these Sermons into a booke at the mouth of Jeremye, in the fourth yere of Jehoakim þe son of Josiah kyng of Iuda.

Thus sayeth the Lorde God of Israel vnto the, O Baruch: In so muche as thou thoughtest thus (when thou wast wyrtynge. Wo is me, the Lorde hath geuen me payne for my trauaile: I haue weeped my selfe with sighinge, and shall I fynde no rest? Therefore tell hym, O Jeremye, that the Lorde sayeth thus: Beholde, the thyng that I haue buylded, wyll I breake downe agayne, and rote oute þe thyng that I haue platted yea, this whole lande. And sekest thou yet promocioun? Looke not for it, and desyre it not. For I wil bryge a miserable plage vpon all flesh sayeth the Lorde: \* But thy lyfe wyll I geue the for a praye, wher soeuer thou goest.

**The xlvi. Chapter.**

*The prophesie the destruction of Egypt. Deliares came in promysed to Israel.*

**H**ere folowe the wordes of the Lorde to the prophete Jeremye, whiche he spake vnto þe Centyles. These wordes for to tynge preached he to the \* Egyptians concerninge the hooste of Pharaos kyng of Egypt: \* when he was in Charraimis besyde the water of Euphrates: what tyme as Nabuchodonosor the kyng of Babilon slewe hym, in the fourth yere of Jehoakim þe sonne of Josiah, kyng of Iuda.

Ye make redy buckler and thyld, ye goe forth to fyght. Ye harnessse your bowes, and set your selues vpon them. Let your salettes fast on, ye bynge with speares, ye scoure your swerdes, and put on your best plates.

But alas, howe happeneth it, that I see you so afrayde. Why? whynke ye backe? wherefore are your worthyes layne? Yea, they runne so faste awaye, that none of them loketh behynde hym. Fearfulnes is falle vpon euerychone of them, sayeth the Lorde. The lyghtest of foote shall not flee awaye, and the worthyes shall not escape.

Toward the North by the water of Euphrates, they shall stumbe & fall. But what is he thys, that swelleth vp, as it were a floude, roaringe & raginge, like þe streames of water? It is Egypte that ryseth vp lyke þe floude, & casteth out the waters with so greates noyse.

For they saye: we wyll goe vp, & wyll couer the earthe: we wyll destroye the ctytes, with the that dwell therein. Get you to houle backe, role forth the Charettes, come forth ye worthyes: ye Morians, ye Libeans with your bucklers, ye Libeans with your bowes: So shall this daye be vnto the Lorde God of hostes, a daye of vengeance, that he maye avenge hym of his enemyes. The swerde shall deuoure, it shall be satisfied & bathed in their bloude: \* for the Lorde God of hostes shall haue a daye offerynge toward the North, by the water of Euphrates. Goe vp (O Cilcad) and bynge tryacle vnto the daughter of Egypte.

But in bayne shalte thou goe to surgerie, for thy wounde shall not bee stopped. The hepten shall heare of thy shame, and the lande shall be full of thy confusion: for one stronge man shall stumbe vpon another, howe then shulde they not fall both together.

\* These are the wordes that þe Lorde spake to the prophete Jeremye, concerninge the hooste of Nabuchodonosor the kyng of Babilon, which was sente to destroye þe lande of Egypt: preach out thorow þe lande of Egypt, & cause it be proclaimed at Magdol, Memphis, and Thapnis, and say: Stande stil, make the redy, for the swerde shall consume the rounde aboute.

Howe happeneth it that thy myghty worthyes are fallen? why stode they not fast? Euen because þe Lorde thrust them downe. The slaughter was great, for one fell euer styl vpon another. One cryed vpon another: Up, let vs goe as gayne to our owne people, and to oure owne natural coultre, fro the swerde of oure enemye.

Crys euen there: O Pharaos kyng of Egypte, the tyme wyll bynge sedition. As truely as I lyue (sayeth the kyng, \* whose name is the Lorde of hostes) it shall come as the mounte of

Chabor,

*Chap. 46. v. 12.*



# The Philistines: The Prophecy

**E**thiopia, & as Libanus yf he rode in y sea. O thou daughter of Egypte make redye thy geer to flyghte. For thyne halbe boyde & desolate, so that no man shal dwel therein. The lande of Egypte is lyke a goodly fayre calfe, but she shall come oute of the North to pynche her forwarde. Her wagged souldiers y be with her, are lyke fat callies.

**I** They also shall flee away together, and not abyde: for the daye of their slaughter and the tyme of their visitacion shall come vpon them.

The crye of their enemyes shall make a noyse, as the blaste of a tropet. For they shall entre in with their hoste, and come with axes, as it were hewers downe of wod. And they shal cut downe her wod (sayeth the Lord) without any discrecion. For they shall be moe in nombre then the greschoppers, so that no man shall be able to tell them. The daughter of Egypte shall be confounded, when she shall be deliuered in to the handes of the people of the North.

Moreover, thus sayeth the Lorde of hostes the God of Israell: Beholde, I wyl visit that retchlesse people of Alexandria, pharao and Egypte, yea, both their goddes and their kynges: Euen pharao, and all them that put their trust in hym. Yea, I wyl deliuer the in to the handes of those, that seke after their lyues. Namely, into the power of Nabuchodonozor the kinge of Babilon, and into the power of his seruantes. And after al these thynges it shalbe inhabited as a fore tyme, sayeth the Lorde.

**B**ut be not thou afrayde, O my seruante Jacob feare not thou, O Israell. For so, I wyl helpe the from farte, and thy sede from the lande of thy captiuite. Jacob also shall come agayne, and be in rest: he shalbe cryche, and no man shal do him harme. Feare thou not (O Jacob my seruante) sayeth the Lorde, for I am with the: and wyl destroye all nacions, amonge whome I haue scatered the. Neuerthelesse I wyl not consume thee, but chastene and correcte the: yea, and that with discrecion: neither wyl I spare thee as one that were faultlesse.

The notes

as the Chaldeaes killed the Egyptians, at the of Suphrates, whiche was towards the North, where as yet their hoste was wonderous great, and their hostes and charrettes many. But the greater their host was, the more cruel was their slaughter: so dyd the Lord punishe their wickednes, gruinge them into the handes of the Chaldeaes: and therefore called the prophete the daye of their laughter the daye of the Lordes vengeance, and them a daye offering of the Lord. As though he sayd. Hitherto (O Egypte) thou bene as a goodly fayre calfe, for thine habodance of cyches. Therefore as bullockes and oxen are stonge with hornes and pricked forward with goades (or as some cal them gaddes) so shal the Babilonians stinge and pricke the, and bringe the to flighte and ouerthrowe thee. By him that shoulde come out of the North, is vnderstande the kyng of Babilon and his hoste. Her wagged souldiers, see. The meaning is, that the byrd hoste of the Egyptians gathered derhe roades that bordered thereon, shoulde be fearful and weake, and more deuyt & delicious, then stronge and manfull, as men fattened y the stal fed open: so that they shoulde also be worth the Egyptians, when their mischance shoulde come, when the daye of their visitacion and punishment shoulde come.

## The xliii. Chapter.

**T**he wordes of the Lorde agaynste the Philistines. These are the wordes, that the Lorde spake vnto Ieremie the Prophete agaynst the Philistines, before that pharao smote the cite of Ashdod. Thus sayeth the Lorde: Beholde, there shall waters aryse oute of the North: and shall growe to a great floudde, runnyng oute and couerynge the lande: the egyptes, and them that dwell therein.

And the men shall crye, & all they that dwell in the lande, shall mourne at the noyse & stampyng of their stronge batted horses, at the shakynge of their charrettes, and at the combyng of the wheles. The fathers shall not looke to their chyldren, so feable and werpe shal their handes be: at the same tyme, when he shall be there, to destroye the whole lande of the Philistines. He shall make waste bothe Tirus, Sidon and all, yether that are sworne vnto them.

For the Lorde wyl destroye all palestina, and the other Iles, that be ded wydded from the countrie. Salomone is come vpon Ashdod, Alcala with her, yether balleys shal kepe her peace.

Howe longe wylt thou slape, O thou swearde of y Lord: Cuene agayne vnto thy sheeth, rest, and leaue of. But howe can it cease, when the Lorde him selfe

selfe hath geuen hym a charge agaynst  
Hiclon, & rayled it vp agaynst the cy-  
ties of the sea coast.

**The. xlviii. Chapter.**

The worde of the Lorde agaynst the Moabites.

**T**HUS sayeth the Lord of Ho-  
stes ꝑ God of Israell agaynst  
Moab: wo be to the cyrie of  
Rabo, for it shall be layed  
waste, brought to confusyon and take.  
Yea, thy stronge cyrie of \* Mariathia-  
rim shall be brought to shame, & astray-  
ed: Moab shall no more be had in ho-  
nour: wycked counsell shall be taken  
vpon Hesebon. Come (shal they say) let  
vs rote them out, that they maye be no  
more amonge the nombze of the Gen-  
tyles, yea, that they maye no more be  
thought vpon: Thus the sword shal per-  
secute the: A voyte shall crye from Ho-  
ronaim: With great wasting & destruc-  
tion, is Moab made desolate.

And this crye shalbe herde in all her  
cytyes. At the goynge vp vnto Luth  
there shall aryse a lamentacyon: and  
downe to watde Horonaim, there shall  
be herbe a cruell and a deadly crye: Get  
you awaye, saue your lyues, and be like  
vnto the heeth in the wyldernesse.

\* for because thou haste trusted in thy  
stronge holdes and treasure, thou shalt  
be taken a Chamos with hys pyrestes,  
and prynces shall go awaye into capti-  
uities.

The destroyer shall come vpon all  
cyties, none shall escape. The valleys  
shalbe destroyed, and the feldes shalbe  
layed waste: lyke as the Lorde hath  
determined.

Make a token vnto Moab, that she  
get her awaye spedelye: for her cytyes  
shall be made so desolate, that no man  
shall dwell therein. Cursed be he that  
doeth the worcke of the Lorde negly-  
gentelye, and cursed be he that kepeth  
backe hys \* swearde from Meddynge  
of bloude.

Moab hath euer bene trych and cate-  
lelle from her pouth vp, she hath lytton  
and taken her ease with her treasure.  
She was neuer yet put out of one bes-  
sell into another (that is) she neuer went  
awaye into captiuite, therefore her talt  
remayneth, and her sauoure is not yet  
chaunged.

But so, the tyme cometh, sayth the  
Lorde, that I shal sende her trusters to  
truste her vp, to prepare and season her  
vessels: yea, her tancherdes rattell and  
shake to and fro. And Moab shall be a-  
shamed of Chamos, like as Israel was  
ashamed of Bethel, wherein she put her  
truste.

Wherfore do ye thynke thus: we are  
myghtye, and stronge men of warre:  
Moab shall be destroyed, and her cities  
brente vp: her chosen yong men shall be  
slayne, sayeth the Kinge, whose name is  
the Lorde of hostes. The destruction of  
Moab cometh on a pace, and her fall  
is at hande.

All her neighbours shall indurue for  
her, and all they that knowe her name,  
shal saye: O how happeneth it, that the  
stronge state and the goodlye rodde is  
thus broken? And thou doughtet Di-  
bon, come downe from thy glorie, and  
lyt in pouerte. For he that destroyeth  
Moab, shall come vp to thee also, and  
breake downe thy stronge holdes.

And thou that dwellest in Aroet, get  
the to the strete, and loke aboute thee:  
aske them that are fled and escaped, and  
saye: what thinge is happened? O, Mo-  
ab is confounded and overcome.

Mourne and crye, tell it out at Ar-  
non, that Moab is destroyed. And my-  
tery shall come vpon the playne landes  
namely, vpon Holon, and Jabazah: vpon  
Dephath and Dibon, vpon Rabo  
and the house of Deblathaim, vpon Ca-  
riathiarim & Bethgamul, vpon Beth-  
maon & Carioth, vpon Bozrah & all the  
cytyes in the lande of Moab, whether  
they lye farre or neare.

The hozne of Moab shall be smyt-  
ten downe, and her arme broken, sayth  
the Lorde. Make her dyoncken, for she  
magnified her selfe aboute the Lord, that  
men maye clappe their handes at her  
vomitte, & that she also may be laughed  
to scozne. O Israel, shalt ꝑ not laughe  
him to scozne, when he is taken among  
theues? \* Yea, because of thy wordes  
that thou hast spokē agaynst him, thou  
shalt be dryuen awaye. Ye Moa-  
bites shall leaue the cytyes, and dwell  
in rockes of stone, & become lyke dows  
ues, that make theyr nestes in holes.

\* As for Moabs pyrde, we haue  
heard

2 Reg. 11. 6.

Rom. 1. 6.

2 ap. 16. 6.  
Act. 4. 9.



hearde of it, she is very hye mynded. I knowe her stoutnesse, her boastyng, her arrogancy and þe pride of her stomacke, sayeth the Lorde: for her furiousnesse may nether vpholde her w<sup>th</sup> strenght nor dede. Therefore shall their mournyng be made for Moab, and euerye man shall cry for Moabs sake: a lamentacyō shall be made to the men that stand vpon the wall. So wyl I mourne for the also, O Jazer, and for the, o thou bynepard of Sabamah.

Thy wyne braunches shall come ouer the sea, and the braunches of Jazer but vnto þe sea: the destroyer shall break into thy haruest and grape gathering: Myrrh and cheare shall be taken awaye from the tymbre felde, & from the whole lande of Moab.

There shall be no swete wyne in the presse, the treader shall haue no stomack to crye, yea, there shall be none to crye vnto him: which afore tyme were herd from Hesebon to Eleale and Jihaz, whiche lyfted vp theyr voyce from zoar vnto Horonaim, that bullock of thre yere olde. The waters also of Shimitim shall be dreyed vp.

**I** More ouer I wyl make Moab cease (sayeth the Lorde) from the offeringes & censyng that she hath made vnto her goddes in hye places. Wherefore my hert mourneth for Moab, lyke a crowde playenge an heuy songe: and for the mennes sake of the byrke wall my hert mourneth also, euen as a pype that ppyeth a dolefull songe: for they shall be very fewe, and destroyed.

All heades shall be shauen, and all beerdes clypped of: all handes bounde, and all loynes gyrded about with sack cloth. vpon all the house toppes and stretes of Moab, there shall be mournyng: for I wyl breake Moab like an vnprofitable vessel sayeth the Lorde. O howe fearfull is she: O howe mourneth she: O howe doeth Moab hang down her head, and is ashamed. Thus shall Moab be a laughinge stocke, and had in derision of all them, þe be rounde aboute her.

Deut. 28. c.  
Jer. xliij. d

\* For thus sayeth the Lorde: Behold, the enemy shall come vponge as an eagle, and sprede his wynges vpon Moab. They shall clymme ouer the walles,

and wyne the stronge holdes. Then the myghtie mens hertes in Moab shall be lyke the hert of a woman trauelyng with childe.

And Moab shall be made desolate, late, that she shall no more be a people, because she hath set vp her self against the Lorde. \* feare, pyt, and snare shall come vpon the (O Moab) sayeth the Lorde. who so escapeth the feare, shall fall in the pyt: and who so getteth oute of the pyt, shall be taken in the snare.

For I wyl bringe a yere of visytacyon vpon Moab, sayeth the Lorde. They that are able to fyre, shall stande vnder the shadowe of Hesebon. for there shall go a fyre out of Hesebon, and a flame from Sion, and shall burne vp that proude people of Moab, both before and behynde.

Woe be vnto the (O Moab) for thou people of Chamos shalt perishe: yea, thy sonnes and doughters shall be led awaye captiue. Yet at the last wyl I bring Moab out of captiuite agayne, sayeth the Lorde. Thus farre of þe plage of Moab.

#### The Notes.

a. Chamos is the name of the Idole and God of the Moabites.

b. After the Breke. Some reade: Geue a Rower: or, wynges.

c. The Hebr. expound this of the Chaldees, that they should haue to destroy the whole kyngdome of the Moabites: as though the rexe should meane thus much: Cursed be he that negligently performeth the vengeance of the Lorde, that spareth these moste wycked Moabites, & that withholdeth his swerde from weddyng of theyr bloude.

#### The .xliij. Chapter.

The wordes of the Lorde agaynst the Ammonytes, agaynst Iouma, Damascus, Cedar and Elam.



**A**nd concerninge the Ammonytes, thus the Lorde sayeth: Hath Israell no chyldren, or is he without an heire? Why hath he poure kyngdom then taken Gad in: wherefore doeth his people dwell in hye cyties? Beholde therefore, the tyme cometh (sayeth the Lorde) that I wil bring a nople of watre in to Rabah of the Ammonytes. Lahell shall be desolate, and her cytyes brente vp: and the Israelytes shall be lordes ouer those that had theym in possession afore, sayeth the Lorde. Hesebon shall mourne, for

It shalbe rote out of þe ground, saith the  
Lorde. The cyties of Rabah shall crye  
out, and grynne them selues with sacke  
clothe: they shall mourne, and runne a-  
bout the walles: for theyr kyng shall  
be led away prisoner: yea, his pryuelles  
and prynces with him.

**B** Wherfore trustest thou in the water  
streames that flowe to and fro, O thou  
fearce daughter: and thynkest thou  
that thou arte so safe (by reason of thy  
treasure) that no man shall come to the-

Beholde, I wyll byynge a feare vpon  
the, sayth the Lorde God of hostes,  
fro all those that be aboute the: so that  
ye shall be scattede euery man from an-  
other, and no man shall gather them  
together agayne that be fled. But after  
that, I wyll byynge the Ammonites also  
out of captiuite agayne.

**A** Upon the Edomites hath the Lord  
of hostes spoken on thys maner: Is  
there no more wysdom in Themar? Is  
there no more good counsell amonge  
his people? Is their wysdom then tur-  
ned cleane to naught? Get you hence,  
turne your backes, crie down into the  
depe, O ye cytezens of Dedan.

For I wyll byynge destruction vpon  
Esau, yea, and þe day of his visitacion.  
If the grape gatherers came vpon the,  
should they not leaue some grapes? If  
the night robbers came vpon the, should  
they not take so much as they thought  
were ynough?

**C** But I wyll make Esau bare, and  
discouer his secretes, so that he shall not  
be able to hyde them. Hys sede shall be  
wasted away, yea, his brethren and hys  
neighbour, and he hym selfe shall not  
be left behynde.

Thou shalt leaue thy fatherles chil-  
dren behynde the, and I wyll kepe the,  
and thy wydowes shall take theyr com-  
fort in me. For thus hath the Lorde  
spoken: Beholde, they þe men thought  
were ynmete to dryncke of the cuppe,  
haue dronken with the fyrst: & thynkest  
thou then to be fre?

No, no: thou shalt neither be quyte  
nor fre, but thou must dryncke also: for  
why, I haue swozne by my selfe (sayeth  
the Lorde) that Bozrah shall become a  
wyldernes, an open shame, a laughing  
stocke and cursyng: and her citie shall

be a contynual desert.

For I am perfectly informed of the  
Lorde, that he hath sent a message all  
ready vnto the heathen. Gather you  
together, and go forth agaynst them:  
make you ready to the battayle, for lo:

\* I wyll make the but small amonge  
the hethen, & lytle regarded among men.

\* Thy hys stomacke and the pryde of  
thy hert haue disceaued þe, because thou  
wylt dwell in the holes of stony rockes,  
and haue the hys mountaynes in pos-  
session. Neuertheles though the thy nest  
were as hye as the Eagles, yet wyll I  
cast the downe, sayeth the Lorde. More-  
ouer Idumea shall be a wyldernes:

\* who so goeth by it, shall be abashed, &  
wonder at all her myserable plagues.

\* Like as Sodome, Gomor, and the ci-  
ties that laye there about, were turned  
vpon lyde downe (sayth the Lorde) so shall  
no body dwell in Idumea, and no man  
shall haue his habytacion there. Be-  
holde, lyke as the Lyon cometh vpon  
from the pleasaunt medowes of Jor-  
dane vnto the grene pastures of Etha,  
so wyll I dryue him, & make him runne  
agaynst her. But who is the yong man  
that I wyll ordeyne thereto? Who is  
lyke vnto me? What is he, that wyll  
stryue wyth me? What shepherde maye  
stande in my handes?

\* Therfore heare the counsell of the  
Lorde, that he hath taken vpon Idu-  
mea: and his purpose, that he hath de-  
uyled vpon the cytezens of Theiman:  
The least of the flocke shall teare them  
in peces, & loke what fayre thyng they  
haue, they shall make it wast, and them  
selues also. At the noyse of their sal the  
earth shall quake, the crye of theyr voice  
shall be heard vnto þe redde sea. Behold,  
the enemye shall come & slye vpon hither,

lyke as it were an Eagle, and sprede his  
wynges vpon Bozrah. Then shall the  
hertes of the wythyes in Edom be as  
the hert of a woman traueling of child.  
\* Upon Damascus, Hemath and Ar-  
phad shall come confusyon, for they  
shall heare euill tydynge: they shall be  
tossed to and fro lyke the sea that can  
not stande still. Damascus shall be sore  
afrayed, and shall slye, trembling shall  
come vpon her. Sorow and paine shall  
quettake her as a woman trauelynge

Agail. of



# Babylon. The Prophecie.

of childe. But how should so worshipp  
full and glorious a cytye be forsaken?  
Heare therfore: her ponge men shall fall  
in the stretes, and all her men of warre  
shall be taken away in that tyme, say-  
eth the Lorde of Hostes. I will kyndle  
a fyre in þe walles of Damascus, which  
shall consume the place of Benhadad.

Ezay. u. 1

\* As for Cedar and the kyngedome of  
Hazor, whom Nabuchodonozor þe king  
of Babylon smote downe, the LORD  
hath spoken thus vpon them. Arise, &  
get you by vnto Cedar, and destroy the  
people towarde the east. Theyr tentes  
and theyr flockes shall they take away,  
yea theyr hangynges and theyr vessell.  
Theyr Camels also shall they carpe a-  
way with them. They shall come about  
them on euery syde with a fearful crye.

Arise, get you soone away, crepe into  
caues, that ye maye dwell there: O ye  
inhabytours of Hazor sayeth the Lorde:  
for Nabuchodonozor the kinge of Ba-  
bylon hath holden a counsell concerning  
you, and concludeth his deuice against  
you. Arise, and get you by agaynste  
ponder ryche and carelesse people (say-  
eth the Lorde) whiche haue nether ga-  
tes nor doore barres, and that dwell not  
together. Their Camels shall be stollen,  
and the droues of theyr catell dzyuen  
awaye.

Moreouer, these that be shauen wil  
I scatter towarde all the wyndes, and  
byynge them to destruction: yea, & that  
thorowe theyr owne samplers, sayeth  
the Lorde. Hazor also shall be a dwelling  
for dragons, and an euerlastyng wil-  
dernes: so that no bodye shall dwell  
there, and no man shall haue there hys  
habytacyn.

Ezech. 12. 1  
Am. 5. 2

These are the wordes, that the Lorde  
spake to the prophete Jeremy con-  
cernyng Clam, in the begynnyng of the  
raygne of Zedekiah kyng of Iuda.

Thus sayeth the Lorde of Hostes: Be-  
holde, I will breake the bolue of Clam,  
and take away theyr strength: and vpon  
Clam I will byynge the fourte win-  
des from the fourte quarters of heauē,  
and will scatter them agaynste the same  
fourte wyndes. And there shall be no peo-  
ple, but some of Clam shall flye vnto  
them.

For I will cause Clam to be a feared

of theyr enemies, and of them that seke  
theyr lyues: and will byynge vpon the  
the indignacyon of my wrathe, sayeth  
the Lorde. And I will persecute them  
with the swearde so longe tyll I haue  
brought them to noughte. I will sette  
my stole in Clam, I will destroy both  
the kyng and the prynces from thence,  
sayeth the Lorde. But in processe of  
tyme, I will byynge Clam out of cap-  
tyuite agayne, sayeth the Lorde.

## The Notes.

a. By this ponge man, do some vnderstand Alex-  
ander the great conquerer, which ouercame al  
landes.

b. The Clamptes were good men in battell: and  
therfore is theyr name prophesied to be broken.  
c. By whiche is meant that they shoulde be o-  
uercome in battell of theyr enemyes, and scat-  
tered abroad vnto the fourte coastes of the earth.

c. That is (as some thynke) Alexander the  
great conquerer, that wanne Clam.

## The I. Chapter.

The propheteth the destruction of Babylon, & the  
deliuerance of Ierusalem, whiche was in captiuite.

**T**he wordes that the Lorde  
spake vnto the prophete Je-  
remy, concernyng Babylon,  
and the lande of the Caldees:  
\* preach among the Gentyles, let your  
voyce be heard, make a token: cry out,  
kepe no sylence, but saye: Babilon shall  
be wonne, \* Bel shall be confounded, and  
Merodach shall be overcome.

\* Yea, theyr goddes shall be brought  
to shame and their ymages shall stande  
in feare. For out of the north there shall  
come a people agaynste her, whiche shall  
make her lande so waste, that no body  
shall dwell therein: nether man nor beast,  
for they shall flye and depart fro thence.

\* In those dayes and at that tyme  
sayeth the Lorde, the chyldren of Isra-  
ell shall come, they and the chyldren of  
Iuda, wepyng and makinge hast, and  
shall seke the Lorde theyr God. They  
shall aske the way to Sion, thither shall  
they turne theyr faces, and come & haue  
vpon the, in a couenaunte that neuer  
shall be broken.

My people hath bene a lost & stocke,  
my shepherdes haue dysceaued them,  
and haue made them go astraye vpon  
the hylls. They haue gone from the  
mountayns to the litle hyll, and forgot-  
ten their folde. All they þe came vpon the,  
haue

haue deuoured them: and their enemies  
said: we haue made no fault agaynst the,  
for they haue displeased the Lord, yea,  
even the Lord which is the bewtpe of  
their rightiounesse, and that defended  
their fathers. Yet shall ye fle from Ba-  
bylon, and departe oute of the lande of  
the Caldees, and ye shall be as the ram-  
mes that go before the flocke. \* For lo,  
I will wake vp an hoost of people fro  
the northzen land, and bringe them vp  
on Babilō: these shall lay sege to it, and  
winne it: Theyr arrowes shall not misse,  
like as a connyng archer smyteth not  
wronge. And the Caldees shall be spoy-  
led, and all they that spoyle them, shall  
be satysfied, sayeth the Lord: \* because  
ye were so cherefull and glad, to treade  
down mine heritage, and fulfilled your  
pleasures, as the calves in the grasse:  
and triumphed ouer them like the bul-  
les, when ye had gotten the victorie.  
Your mothers shall be sore confoun-  
ded, and they that bare you, shall come  
to shame. She shall be the leste set by a-  
monge the nacions, boyde, waste, and  
dried vp. No man shall be able to dwel  
there, for the feare of the Lord, but she  
shall be whole desolate. \* All they that  
go by Babilon, shall stande styll, and be  
abashed, and shall wondre at all her  
plages.

Go forth in your aray agaynst Ba-  
bylon round about, al ye that can han-  
dle bowes: shote at her, spare no aro-  
wes, for she hath synned agaynst the  
Lord. Crye oute: vpon her, vpon her,  
agaynst her rounde about: she shall yeld  
her selfe, her foundacions shall fall, and  
her walles shall come downe, for it shall  
be the vengeance of the Lord. Yea,  
vengeance shall be taken of her, \* and  
as she hath done, so shall she be dealt  
withall. They shall rote out the sower  
from Babylon, and hym that handleth  
the sicke in haruest. For feare of the sword  
of the enemye, euery man shall get hym  
to his owne people, & euery mā shall fle  
to his owne lande. Israell is a scatted  
flocke, the Lyons haue dyspersed the.  
\* For the kynge of the Assyrians de-  
uoured them, \* last of all this Nabu-  
chodonosor kynge of Babylon hath  
bowed all theyr bones.

Wherefore thus sayeth the Lord of

hostes the God of Israell: beholde, I  
will vsset the kynge of Babylon and  
his kynngdoine, \* as I haue vsited the  
kynge of the Assyrians: and will bring  
Israell agayne to his pleasaunte pa-  
sture, that he maye fede vpon Charnel  
and Basan, and be satysfied vpon the  
mount of Ephraim and Gilead. \* In  
those dayes and at the same tyme (say-  
eth the Lord) of the offence of Israell  
he sought for, there shall none be found:  
If men enquire for the synne of Iuda,  
there shall be none: for I will be mercy-  
full vnto theym, whome I sutfre to re-  
mayne ouer.

Go downe (O thou auenger) into the  
enemies lande, & vsset them that dwel  
therin: downe with theym, and smyte  
them vpon the backes, sayeth the Lord:  
do accordynge to all, that I haue com-  
maunded the. There is gone about the  
lande a crye of a slaughter and greate  
murther, namely on this maner: Howe  
happeneth it, & the hammer of the whole  
worlde is thus broken and brosed in  
sonder? Howe chaunceth it, that  
Babylon is become a wyldernesse a-  
monge the heathen on this maner? I  
my selfe haue layed waite for thee, and  
thou arte taken: vnawares arte thou  
trapped and snared: for why, thou hast  
prouoked the Lord vnto anger: The  
Lord hath opened his house of ordy-  
nauce, and brought forth the weapes  
of his wrath. For the thyng that is  
done in the lande of the Caldees, it is  
the Lord of hostes worke

These thynges shall come vpon her  
at the last, they shall breake into her pre-  
tyue chambres, they shall leaue her as  
bare as stones, that be layed together  
vpon heapes. They shall so destroy her,  
that nothyng shall be leste. They shall  
slaye all theyr myghtie souldyers, and  
put them to death. No be vnto theym,  
for the daye & tyme of theyr visitacon  
is at hand. He thynke I heare all re-  
pente a crye, of theym that be fled and es-  
caped out of the land of Babilō, which  
shew in Sion the vengeance of the Lord  
oure God, the vengeance of his tem-  
ple: yea, a voice of the, & cry agaynst Ba-  
bilo: Cal vp al the archers agaynst Bab-  
ylon, pitch your tētes rounde about her, &

Ag. iii.

none

D  
4. reg. 19.  
Ezay. 14. b.

Jerem. 11. a.



# Babylon. The Prophecie.

Jer. l. c.  
p. 18. b

Ex. li. a

none escape.\* Recompence her, as she hath deserued: and accordig as she hath done, so deale with her agayne: for she hath\* set vp her selfe agaynst y<sup>e</sup> Lord, agaynst the holy one of Israell. Therfore shall her ponge men fall downe in the stretes, and all her menne of warre shall be rooted out in that daye, sayeth the LORD. Beholde, I speake vnto the (O thou proude) sayeth the Lord God of Hostes: for thy daye shall come, euen the tyme of thy visitacion. And the proude shall stumbe and fall, and no man shall helpe hym vp. I will burne vp the cyties with fyre, and it shall consume all that is rounde about hym.

**I** Thus sayeth the Lord of Hostes: The children of Israell and Juda suffer violence together. All they that haue them in captiuite, kepe them faste, and will not let them go: but they reuenger and redemer is myghtie, whose name is y<sup>e</sup> Lord of Hostes: he shall magnifye theyr cause, he shall make y<sup>e</sup> land, shake, and iudge them that dwell therein, one with another. The swearde shall come vpon the Caldees, saith y<sup>e</sup> Lord, vpon theym that dwell in Babylon, vpon theyr pynces, and vpon theyr wise men: The swearde vpon theyr sothsayers, as for those (they shall become fooles.) The swearde vpon theyr workers, so that they shall stande in feare: The swearde vpon their horsemen and charrettes, and vpon all the common people that dwell vnder them: so y<sup>e</sup> they shall all become lyke women: The swearde vpon their treasure, so that it shall be stollen away: The sweard vpon theyr waters, so that they shall be dried vp: for the lande worshippeth ymagines, and delyteth in straunge wondres, full thynges. Therefore shall wilde beasts, fowles, and Estriches dwell therein: for there shall neuer man dwell there, nether shall any man haue hys habitacion there for euermore. Like as god\* destroyed Sodom and Gomorre, wyth the cyties that laye there about, sayeth the Lord: So shall no man dwell there also, neyther shall any man haue there hys habytacyon.\* Beholde, there shall come a people from the North, wyth a greate bonde of men, and manye kynnes shall stande vp from the endes of

Gen. xx. d.

Jerem l. b  
Deut. 28. c.

the earth: They beare bowes and bullets, cruel are they and vnmercyfull.

Theyr voyce roareth lyke the raginge sea, they ryde vpon horses, and come weaponed to fyght agaynst the: O Babylon. As sone as y<sup>e</sup> King of Babylon heareth tell of the, his handes shall waxe feable: Sorowe and heuines shall come vpon him, as a woman traueling with childe.\* Beholde, lyke as the Lpō cometh vp from the pleasaunte meadows of Iordane vnto the grene pastures of Ethan, so will I dryue theym forth, & make them ruine agaynst her. But whom shall I chole out, and ordene to suche a thyng? for who is like me, or who will strepue wyth me? Or what Shepherd may stand agaynst me? Therefore heare the counsell that the Lord hath geuen vpon Babylon, and the deuysce that he hath taken vpon the lande of the Caldees. The least amonge the people shall teare them in peces, & loke what pleasaunt thyng they haue: they shall laye it wast. The noyse at the winnyng of Babylon shall moue the earth, and the crye shall be hearde amonge the Gentyles.

## The Notes.

- a. Here propheticly he be the commynge agayne of the people from the captiuite of Babylon, after the generall lycence geuen them of King Cyrus. ii. Bar. lxxvi. g. and i. Esdras. i. a.
- b. Whych crye out in tyme of their traauyng.

## The li. Chapter.

Howe Babylon shoulde be ouerthrowen. Jerem. l. c. p. 18. b.

**T**hus hath the Lord sayd: beholde, I will rayse vp a people, a glorious wynde agaynst Babilon, and her cytezens, that beare euell will agaynst me. I will sende also into Babilon fanners, to fanne her out, and to destroy her lande: for in the day of her trouble they shall be aboute her on euery syde: Moreover, the Lord hath sayd vnto the bowe men, and to theym that clymme ouer the walles in best plates: Ye shall not spare her yong mē, kil downe al her host. Thus y<sup>e</sup> flaine shall fall downe in the land of the Caldees, and y<sup>e</sup> wounded in the stretes.\* As for Israell & Juda, they shall not be for sake of their god, of y<sup>e</sup> Lord of hosts, of y<sup>e</sup> holione of Israell: no, though they haue filled al their lād ful of sin.\* Fly away from

fro Babilō, every mā saue his lyfe. Let no man holde his tonge to her wyckednes, for the tyme of the Lordes vengeance is come, yea, he shall rewarde her agayne. Babylon hath beire in the Lordes hande, a \* golden cuppe, that maketh all landes droncken. Of her wyne haue all people droncken, therfore are they out of theyr wyttes. \* But sodenly is Babylon fallen, and destroyed.

Wourne for her, byng plasters for her woundes, yf she maye peradventure be healed agayne. We woulde haue made Babilon whole (say they) but she is not recouered. Therfore wyll we let her alone, and go euerye man into his owne countre, for her iudgement is come in to heauen, and is gone by to the cloudes. And therfore come on, we wyll shewe Syon the woꝝke of the Lord our God.

Make sharpe the arrowes, and fylle the quyuers: \* for the Lord shall rayse by the sprete of the kynge of the Medes, whiche hath already a desyre to destroye Babylon. This shalbe the vengeance of the Lordes, and the vengeance of his temple.

Set vp tokens vpon the walles of Babylon, make poure watche stronge, set your watche men in aray, yea, hold preynt watches; and yet for al that shal the Lord go forth with the deuyce, which he hath taken vpon them & dwell in Babylon.

O thou that dwellest by the greate waters, O thou that hast so great treasure and ryches, thyue end is come: and the rekenyng of thy wynnynge.

\* The Lord of hostes hath sworn by himselfe, that he wyll ouerwhelme the with men lyke grethoppers in nombre, which with a corage shal crye Alarum, Alarū, agaynst the. \* Yea, euen & Lord of hostes, that with his wysedome prepared the rounde worlde, and with his discrecyō spred out the heauens. As soone as he letteth his voyce be hearde, the waters in the ayre waxe scarce: \* He draweth by the cloudes frome the endes of the earth. He turneth the lyghtenynge to rayne, he byngeth the wyndes out of theyr secreete places. By the reason of wysedome, all men are become fooles.

\* Confounded be all the casters of images: for the thyng that they make is but disceate, and hath no breaethe. Wayne is it and woꝝthe to be laughed at: and in the tyme of vpsitacyō it shal perishe.

Neuertheles, the porcyon of Jacob is none suche: but he that made all thynges, whose name is the Lord of hostes, he is the godde of his enherytance. Thou breakest my weapons of warre, and yet thou the I haue scattered the nacjons and kingdomes: Thou the haue I scattered horse and horseman, yea, the charrettes, and suche as sat vpon them: Thou the I haue scattered man and woman, olde & yonge, bachelor and mayden. Thou the I haue scattered the shepherde and his flocke, the husbonde man & his catell, & princes & the rulers. Therfore wyll I rewarde the cytie of Babilō, and al her cytezens the Caldees, with all the euyl whiche they haue done vnto Syon: yea, that ye pour selues shall se it, sayth the Lord. Beholde, I come vpon thee, (thou b nopsome hyll) sayeth the Lord, thou that destroyest all landes. I wyll stretch out my hande ouer the, and cast the downe from the stonye rockes: and wyll make the a brent hyll, so that neyther the corner stones, nor pynacles, nor foundacyon stones shall be taken any moze out of the, but wast and desolate shalt thou lye for euermoze, sayeth the Lord.

Set vp a token in the lande: blowe the trompettes among the heithen, prouoke the nacjons agaynst her, call the kingdomes of Ararat, Menni, and Accanes agaynst her: nombroute Caphsar agaynst her, bynge as greate a fozte of horses agaynst her, as yf they were grethoppers. Prepare agaynst theym the people of the Medes with theyr kynges, princes, and all theyr chiefe rulers, yea, and the whole lande that is vnder them.

The land also shall shake and be a frayd, when the deuyce of & Lord shall come forth agaynst Babylon: to make the lande of Babylon so waste, that no man shall dwell any moze therein. The woꝝthyes of Babylon shall leaue the batell, and kepe theim selues in stronge



# Babylon. The Prophecie.

holdes, theyr strength hath fayled the, they shall be lyke weimen. Theyr dwelling places shall be brent vp, theyr barres shall be broken. One pursuauant shall mete another, yea, one poste shall come by another, to bryng the kynge of Babilon tydynges: þ his citie is taken in on euery side, þ footes occupied, the fenns bryt vp, & þ souldiers soze afraied.

For thus sayeth the Lorde of hostes, the God of Israell: the doughter of Babylon hath bene in her tyme lyke as a cheschyng flooze, but shortly shall her hartest come. Nabuchodonosor the kynge of Babilon hath deuoured and destroyed me, he hath made me an empty vessel. He swallowed me vp lyke a dragon, & fylled his belly w my delicatyes: he hath cast me out, he hath taken my substance away, and the thing that was left me hath he caried vnto Babylon, sayeth the doughter that dwelleth in Sion: yea, and my bloude also vnto the Caldees, sayeth Jerusalem. Therfore thus sayeth the Lorde: beholde, I wyll defende thy cause, & auenge thee: I wyll drynke vp her sea, and drye vp her water springes.

Esa. 21. c

\* Babylon shall become an heape of stones a dwelling place for dragons, a fearfulnesse and a wondyrng, because no man dwelleth there. They shall roare together lyke lyons, and as þ yong Lyons when they be angrye, so shall they bende theym selues. In theyr heate I shall set dryncke before them, & they shall be droncken for ioye: \* Then shall they slepe an euerlastyng slepe, and neuer wake, sayeth the Lorde. I shall carrie them downe to be flaine lyke shepe, lyke wethers and goates: O, how was Selach wonner. O, how was the glory of the whole lande taken: howe happeneth it, that Babilon is so wōdred at among the heathen: The sea is rysen ouer Babylon, and hath couered her w his great waues. Her cytyes are laped wast, the land lyeth vnbuylde & boide: it is a lande where no manne dwelleth, and where no man traueleth thozowe.

Jeremy 51. a  
Esa. 47. b  
Dani. 14. b

Moreouer, \* I wyll byset Bel at Babylon: and the thyng that he hath swallowed vp, that same shall I plucke out of his mouth. The Gentyles also, shall runne no more vnto hym, yea, and the

walles of Babylon shall fall.

O my people, \* come out of Babylon, that euery man may saue hys lyfe, from the fearfull wrathe of the Lorde. Be not faynte herted, & feare not at euery rumoure that shall be hearde in the lande: for euery yeaure bryngeth newe tidinges, yea, straunge wyckednes and lordshyppe. And lo, the tyme commeth that I wyll byset the ymages of Babylon, and the whole land shall be confounded, yea, and her name shall lye in the myddest of her. Heauen and earth with all that is therein, shall reioyce ouer Babylon, when þ destroyers shall come vpon her from the North, sayeth the Lorde.

\* Lyke as Babylon hath beatē downe & slayne many out of Israell, so shall there fall many, and be slayne in all her kyngdome. Ye that haue escaped the swerde, haste you, stande not still, remembre the LORDE a farre of: and thyncke vpon Jerusalem, for we were ashamed to heate the blasphemyes: our faces were couered w shame, because the straunge aleaunters came into the Sanctuary of the Lord. Wherefore beholde (sayeth the Lord) the tyme cometh, that I wyll byset the ymages of Babylon, and thozowe the whole lande they shall mourne and fall. \* Though Babylon climmed vp into heauen, and kepte her power an hye: yet shall I send her destroyers, sayeth the Lorde.

A piteous crye shall be heard from Babylon, and a great mysery from the lande of the Caldees: when the Lorde destroyeth thelm, and when he dryueth oute the hye stomacke and proude boasting, wherewith they haue bene as surpous as the waues of greate water floudes, and made greate crackes with theyr wordes. For the destroyers shall come vpon her (euen vpon Babylon) whyche shall take her worthyes, and breake theyr bowes: for God is disposed to auenge him selfe vpon them, and sufficiently to recompence them.

Yea (sayeth the LORDE) I wyll make theiir prynces, theyr wyse men, theiir chiefe rulers & al theyr worthyes, droncken: \* so that they shall slepe an euerlasting slepe, and neuer wake: Thus sayeth the kynge, whose name is the Lorde

Lord of Hostes.

Moreover, thus saith the Lord of Hostes: The thicke wall of Babylon shall be broken, and her proude gates shall be brent vp. And the thyng that the Gentyls and the people haue wrought wyth greate trauaile and labour, shall come to naught and be consumed in the fyre.

This is the charge that Jeremy gaue vnto Saraiah the sonne of Netaniah, the sonne of Maasiah, when he went toward Babylon with Zedekiah king of Juda, in the.iiii. yere of his raigne. Nowe this Saraiah was a peaceable Prince. Jeremy wrote in a booke all the myserye that should come vpon Babylon, yea, and all these sermons that bee wyrtten agaynst Babylon, and gaue Saraiah this charge: When thou comest vnto Babylon, se that thou reade all these wordes, and saye: O Lord, thou arte determined to roote oute this place, so that neyther people nor cattell shall dwell there anye more, but to lye waste for euer: and when thou haste redde oute the booke, bynde a stone to it, and caste it in the myddest of Euphrates, and saye: \* Euen thus shall Babylon syncke, and be thrust downe with the burthen of trouble, that I will bringe vpon her: so that she shall neuer come vp againe. Thus satre are the preachinges of Jeremy.

**Ch. Notes.**

a. Euen as men fanne corne when it is thressed.  
b. By this noy come hyl is vnderstand Babylon. Why Babylon is called an hill, is before shewed in Jeremy. xiii. a.

c. Bowes, for strengthes, as in Psee. i. b. Where he saith the strengthes of men of warre the bowes of Israel.

**The. lii. Chapter.**

He rehereth the takinge of Zedekiah. Jerusalem is taken of the Chaldees, Zedekiahs sonnes are kylled before hys face, and his eyes put out. The cytie is burned. The temple is spoyled and robbed. They that were left in Jerusalem are caried to Babylon. King Jehoakim is brought forth of prison, and fed lyke a henge.

**Z**edekiah was. xxi. yere old, when he was made king, and he raygned. xi. yere in Jerusalem. His mothers name was Hamutal, Jeremies doughter of Lob-

nah. He lyued wickedly before the Lord euen as Jehoakim dyd. Wherefore the Lord was angrie at Jerusalem and Juda, so longe tyll he had caste them oute of his presence. And Zedekiah fell from the kynge of Babylon. \* But in the. ix. yere of his raygne in the tenth moneth, the tenth daye of the Moneth, it happened, that Nabuchodonosor the kynge of Babylon with all hys hoste came before Jerusalem, and beseged it, and made them bulwarkes rounde aboute it. And this beseginge of the cytie endured vnto the. xi. yere of kynge Zedekiah.

\* And in the fourth Moneth, the. ix. daye of the Moneth, there was so great hunger in the cytie: that there were no more vitayles for the people of the lande. So all the souldyers brake awaye, and fledde oute of the cytie by nyghte thorow the waye of the porte betwene the two walles by the kynges garden. Now the Caldees had compassed the cytie rounde aboute, yet wente these men their waye toward the wilderness.

And so the Caldees folowed vpon them, and toke Zedekiah the kyng in the felde of Jerycho, when hys hoste was runne frome him. So they caried the kynge awaye prisoner to Reblath, vnto the kynge of Babylon in the lande of Hemath, \* where he gaue iudgemente vpon hym.

The kynge of Babylon also caused Zedekiahs sonnes to be slaine before his face, yea and put all the princes of Juda to deathe at Reblath. Moreover he put oute the eyes of Zedekiah, caused him to be bounde with cheynes, to be caried vnto Babylon: and let him lye in prison, til he dyed.

Nowe the tenth daye of the fythe Moneth in the. ix. yere of Nabuchodonosor kynge of Babylon, Nabusaradan the chefe captayne and the king of Babilons seruantes came vnto Jerusalem, and brent vp the house of the Lord. He brent vp also the kynges palace, all the houses and all the gorgeous buyldynges in Jerusalem. And the whole hoste of the Caldees that were wyth the chefe Captayne, brake downe all the walles of Jerusalem round aboute.

As for the pooze people and suche  
Mq. b. folke

Jer. cxxxv.  
4. re. xlv.

B  
4. re. xlv. b.  
Jer. 38. b.  
and xlv. b.

Jer. cxxxv. b.

C

D



folke as yet was left in the cite, whiche also were fallen to the kyng of Babylon, yea, and what people as yet remayned: Nabuzaradan the chiefe Captaine caried them awaye prisioners. But the pooze people of the countrey, dyd Nabuzaradan the chiefe captayne leaue in the lande, to occupie the vineyardes and feldes. The Caldees also brake the brasen pylers that wer in the house of the Lorde, yea, the seate and the brasen lauer that was in the house of the Lorde: and caried all the metall of them vnto Babylon. They toke awaye also the Cauldrons, Shouels, fleshe hokes, spynglers, spones, and all the brasen vessel that was occupied in the seruice: with the basens, colepannes, spynglers, pottes, candellstyckes, spones and cuppes: wherof some were of golde, & some of syluer.

**C** The chiefe Captayne toke also the two pylers, the lauer, & xii. brasen bullockes that stode vnder the seate, which kyng Salomon made in the house of the Lorde: and all bevell contened so muche mettall, that it myght not be weyed. For euery piler was xlii. cubites hie, and the rope that wente aboute it, was xli. cubytes, and four: spynners thicke and rounde: Now vpon the rope were brasen knoppes, and euery knoppe was fyue cubytes hie: and vpon the knoppes were whopes, and pomegranates rounde about of cleane brasse.

After this maner were both the pylers fashioned with the pomegranates, wherof there wer an hundred and xvi. which hanged vpon the whopes round aboute. The chiefe Captayne also toke

**f** Sariah the hie preest, and Sophoniah that was chiefe nexte him, and the thre keepers of the treasury. He toke oute of the cite a chamberlayne whiche was a captayne of the souldiers, and seven menne that were the kynges seruantes, whiche were founde in the cite: and Sepher a Captayne that bled to muster the menne of warre: with .xx. menne of the countrey that were taken in the cite. These Nabuzaradan the chiefe captayne toke, and caried them to the kyng of Babylon vnto Beblath: and the kyng of Babylon caused them so bee put to deathe at Beblath in the

lande of Hemath. And thus Iuda was ledde awaye captiue, oute of his owne lande. This is the summe of the people, whome Nabuchodonosor ledde awaye captiue.

In the seventh yere of his raigne, he caried awaye of the Jewes, thre thousand and thre and twenty. In the xviij. yere Nabuchodonosor caried awaye frome Jerusalem eighte hundred and xxii. personnes. In the xxiii. yere of Nabuchodonosor Nabuzaradan the chiefe Captayne, toke awaye seven hundred and xlv. Jewes prisioners. The whole summe of all the prisioners, is four thousand and fyve hundred.

\* In the xxxvii. yere after that Jehoiachin the kyng of Iuda was caried away in the .xv. day of the .xii. moneth Evilmerodach kyng of Babylon (the same yere that he reigned) gaue Jehoiachin the kyng of Iuda his pardon, and let him out of prision, and spake lownglye to him. And set his throne about the trones of the other kynges that were with him in Babylon. He chaunged also the clothes of his prision, yea, and he ate with hym all his lyfe longe. And he had a continuall spynge geuen hym of the kyng of Babylon, euerye daye a certayne thyng alowed hym all the dayes of his lyfe, vntill he dyed.

**C** The ende of the booke of the prophete Jeremie.

**C** The lamentacions of Jeremie.

**I**t happened, after Israell was broughte into captiuitie and Jerusalem destroyed, that Jeremie the prophete sate wepyng, and sorowfully bewayled Jerusalem: and syghynge and howlynge with an heuy and wofull herte, sayde:

**C** The fyrste Chapter.

Aleph,

And



**A**s, how spyteth þ  
cpty so desolat, that  
some time was full  
of people: Howe is  
she become lyke a  
wedowe, \* whiche  
was the ladye of al  
nacions: \* Howe is  
she broughte vnder trybure, that ruled  
all landes.

**Beth.**

She wepeth sore in the night, so that  
the teares runne downe her chekes: for  
amonge all her louers, there is none þ  
geueth her any comforte: \* yea, her nexte  
frendes abhorre her, and are become her  
enemys.

**Gimel.**

Juda is taken prysoner, because she  
was defiled: and for serupnge so many  
straunge Goddes, she dwelleth nowe a-  
monge the hepythen. She synneth no  
reste, all they that persecuted her, toke  
her, and so she dwelleth amonge her  
enemys.

**Daleth.**

**D** The streates of Sion mourne, be-  
cause no man commeth moze to the so-  
lemne feastes. All her gates are deso-  
late, her preestes make lamentacion, her  
maydens are carefull, and she her selfe  
is in greate heupnesse.

**He.**

Her enemys are fallen vpon her  
heade, and haue put her to shame: be-  
cause the Lorde hath chastened her for  
her great wickednes: \* her children are  
led away captiue before their enemye.

**Vau.**

All the bewty of the doughter of Si-  
on is awaye, her princes are become  
lyke wethers þ synde no pasture. They  
are dyuened awaye before their enemye,  
so that they haue no moze power.

**Zail.**

**C** Howe dothe Jerusalem remembre  
the time of her misery and disobedience,  
yea, the ioye and pleasure that she hath  
had in tymes past: sepyng her people is  
broughte downe thowowe the power of  
their enemye, and there is no man for to  
helpe: her enemies stande lookinge at her  
slaugh her Sabbath dayes to scozne.

**Heh.**

Jerusalem synned euer moze & moze,

therfore is she come in decay. All they þ  
had her in honour, despise her: for they  
haue sene her synnynesse. Yea, she sigh-  
eth, and is ashamed of her selfe.

**Teth.**

Her skyrtes are despyled, she remem-  
bred not what would folowe: therfore is  
her fall so greate, and there is no man to  
comfort her. O Lord, conside my trou-  
ble, for mine enemye hath þ vpper hand.

**Iod.**

The enemye hath put his hand to al  
the precious thinges that she had, yea,  
euen before her eyes came the heathen  
in and oute of the Sanctuary: whome  
thou (newertheles) haste forbidden to  
come within thy congregacion.

**Caph.**

\* All her people seke their bread with  
heupnes, and loke what precious thing  
euer manne hath, that geueth he for  
meat, to saue his life. Considre, O Lord,  
and se, how vyle I am become.

**Lamed.**

O ye all that go fore by, behold, and  
se, yf there be any sorow like vnto mine,  
wherewith the Lorde hath troubled me,  
in the daye of his fearful wrath.

**Mem.**

From aboue hath he sente downe a  
fyr into my bones and chastened me: he  
hath laied a net for my fete, and throw-  
en me wyde open: he hath made me  
desolate, so that I muste euer be moun-  
nyng.

**Nun.**

The yocke of my transgression is  
come at the last, with his hande hath he  
taken it by, and put it about my necke.  
My strength is gone: the Lord hath de-  
lyuered me in to those handes wherout  
I can not quyte my selfe.

**Samech.**

The Lorde hath destroyed all the  
mightie men, that were in me. He hath  
proclaimed a feast, to slaughter all my  
best men. The Lord hath troden downe  
the doughter of Juda, like as it were in  
a wyne presse.

**Ain.**

\* Therfore do I wepe, and mine eyes  
gush out of water: for the comforter þ  
should quicken me, is far fro me. My  
children are dyuened away, for why: the  
enemye hath gotten the ouer hande.

**Pe**



# Juda.

# The Lamentacions.

**Phē.**

Ston casteth oute her handes, and there is no man to comforte her. The Lord hath layed the enemyes rounde aboute Jacob, and Jerusalem is as it were a monstrous woman, in the midst of them.

**Zade.**

**Don. 1. 2.**

Some read: com maun de mēt. It is Hebrew mōurde: p is, saying & aduise.

\* The Lord is ryghtuous, for I haue prouoked his contenance vnto anger. O take hede all ye people, and conside my heupnes: My maydens and my younge men are lede awaye in to captiuitie.

**Koph**

I called for my louers (but they begyled me) for my priestes and counsellors, but they perished: euen whyle they sought for meate, to saue their lyues.

**Res.**

**Ch. ii. 1.**

Confyde (O Lord) how I am troubled: my wombe is disquieted, my hert turneth aboute in me, and I am ful of heuines. The sword hurteth me with out, and within I am lyke vnto death.

**Sin.**

They heare my mournynge, but there is none that wyl comforte me. All myne enemyes haue hearde of my trouble, and are gladd therof, because thou haste done it. But thou shalt bring forth the time, whē they also shal be lyke vnto me.

**Chau.**

From the shal come all their aduersityte: thou shalt plucke them awaye euen as thou haste plucked me, because of all my wickednes. For my sorow is verpe greate, and my herte is heup.

**Ch. ii. Chapter.**

**Aleph.**

**Ch. iii. 1.**



Las\* howe hathe the Lord darkened the doughter of Syon so sore in his wrath: As for the honoure of Israel, he hathe casten it downe from heauen: Howe happeneth it, that he remembred not hys owne \* sote stole when he was angrye.

**1. Psal. 79. 8  
Psal. 98. 8**

**Beth.**

The Lord hath caste downe all the glory of Jacob without anye fauoure: all the stronge places of the doughter Juda hath he broken in his wrath, and

throwen them downe to the grounde: his kyngdome and her princes hath he suspended.

**Simell.**

In the wrath of his indignacion he hath broken al the \* horne of Israel: he hath with drawen his right hand from the enemye: yea, a flame of fyre is kindled in Jacob, and hath consumed by all rounde aboute.

**Daleth.**

He hath bent his bowe lyke an enemye, he hath fastened his righte hande as an aduersary: and euery thyng that was pleasaunt to se, he hath smitten it downe. He hath poured out his wrath lyke a fyre, into the tabernacle of the doughter of Syon.

**He.**

The Lord is become lyke as it were an enemye, he hath caste downe Israel and all his places: yea, all his stronge holdes hath he destroyed, and fylled the doughter of Juda with muche sorowe and heupnesse.

**Uau.**

\* Her tabernacle (which was lyke a garden of pleasure) hath he destroyed: her hye solempne feastes hath he putte downe. The Lord hath broughte it so to passe, that the hye solempne feastes and Sabbathes in Syon, are cleane forgottē. In hys heup displeasure hath he made the kynge and priestes to be despyled.

**Zain.**

The Lord hath forsaken his owne altier, and is wrothe with his owne Sanctuarie, and hath geuen the walles of their towres into the handes of an enemye. Their enemies made a noyse in the house of the Lord, as it had bene in a solempne feast daye.

**Heth.**

The Lord thought to breake downe the walles of the doughter Syon, & he spred out his lyne, and drew not in his hande, tyl he had destroyed them. There fore mourne the turrets and the broken walles together.

**Teth.**

Her portes are casten downe to the grounde, her barres are broken & smitten in sonder: \* her king and princes are caryed

caried away to the gentyls. They haue  
nether lawe nor prophetes, nor yet any  
bysion from the Lorde.

**Jod.**

The Senatoures of the doughter  
Syon sate vpon the grounde in silence:  
they haue strowed ashes vpon their  
heades, and gyrded them selues with  
sacke cloth. The maidens of Ierusalem  
hang downe their heades to the ground.

**Caph.**

Myne eyes begynne to fayle me tho:  
rowe weppinge, my body is disquieted  
my luer is pouted vpon the earthe, for  
a great hurte of my people, seing a chil:  
dren a babes dyd swoone in the stretes  
of the cytie.

**Lamed.**

Euen when they spake to their mo:  
thers: where is meate and drinke, for  
whyte they so sayde, they fell downe in  
the stretes of the cytie, lyke as they had  
bene wounded, and some dyed in theyr  
mothers bosome.

**Mem.**

What shall I saye of thee, O thou  
doughter Ierusalem, to whome shall I  
speaken the. To whome shall I compare  
the, O thou doughter Sion, to comfort  
the withall. Thy hurte is like a mayne  
sea, who maye heale the.

**Fun.**

Thy prophetes haue looked out vaine  
and folyshe thinges for the, they haue  
not shewed the of thy wyckednesse, to  
kepe the from captiuite: but haue ouer:  
laden the, and thozowe falsshed scatred  
the abrode.

**Samech.**

All they that go by the, clappe theyr  
handes at the: hissinge and waggyng  
their head vpon the doughter Ierusa:  
lem, a say: is this the cytie that men cal  
so faire, wherethin the whole lande reioy:  
seth.

**Aln.**

All thine enemyes gape vpon thee,  
whispering and byttinge their teth, say:  
inge: let vs deuoute, for the tyme that  
we looked for, is come: we haue founde a  
fewe it.

**Phē.**

The Lorde hath fulfilled the thyng,  
that he was purposed to doo: and per:  
tourmed that he had deupsed longe a

go: he hath destroyed, and not spared:  
he hath caused thine aduersarye to  
triumphe ouer the, and set vp the horne  
of thine enemye.

**zade.**

\*Let thine here crye vnto the Lord,  
O thou cytie of the doughter Sion: let  
thy teares runne downe lyke a ruuer  
dape and nyght: rest not, and let not the  
aple of thine eye leaue of.

**Roph.**

Stande vp and make thy prayer in  
the fyrste wathe of the night, poure out  
thine herte lyke water before the Lord:  
lyfte vp thine handes, for the lyues of  
thy yonge chyldren, that dye of hunger  
in the stretes.

**Res.**

Beholde, O Lorde, and conspyre,  
why hast thou gathered me vp so clene:  
\*Shal the women then eate their owne  
frute, euen chyldren of a spanne longer.  
Shall the preestes and prophetes bee  
slaine thus in the Sanctuary of the Lord.

**Syn.**

Yonge and olde lye behynde the stres:  
tes vpon the ground, my maydens and  
yonge men are slaine with the swearde:  
whome thou in the day of thy wrathfull  
indpnygation haste put to deathe: yea,  
euen thou hast put them to deathe, and not  
spared them.

**Thau.**

My neyghbours that are rounde a:  
bout me, hast thou called, as it were to  
a feast daye: so that in the dape of the  
Lordes wrath none escaped, neyther  
was any left behinde. Those that I had  
brought vp and nuryshed, hath myne ene:  
mye destroyed.

**The Notes.**

a. Horne here signifyeth strength, power, nobylis:  
tie and dominion: which al the Lorde by his iust  
auegement toke from the kingdome of the Jewes  
and from Ierusalem.

b. As carpenters spreade out their lyne to buyde  
walles, houses and other thinges: so hadde god  
spreade out his lyne to destroye Ierusalem and  
Jewry, and to byngne them to perfecte subiects.  
For that signifyeth the spreadyng out of the  
lyne, as it is sayd. ii. Reg. viii. a. It is a byllimis:  
litude boottome of carpenters.

c. Where the Judges of Ierusalem were wonte  
to sate honourably and gorgeously vpon goodly  
seates, and geue sentence in the gates, nowe lye  
they vpon the grounde clapping, and in the gates is  
onlynging but silence and a pite.

Deut. xlii. a  
and xxx. a  
Ier. xlii. a

4 reg. vi. f.  
Ecc. xlii. b



d. Of crying what it signifieth in the scripture  
ye haue in Ezo. xlii. d. and in the psal. xlii. d.

The. lli. Chapter.

Alph.

I



I am the man, that (tho-  
row the rod of his wrath  
haue experience of mis-  
erye.

He droue me forth, and  
led me: yea, in to darck-  
nesse, but not into light.

Against me only he turneth his hand,  
and lapeth it euer vpon me.

Beth.

My fleshe and my skynne hathe he  
made olde, and my bones hathe he  
brysed.

He hathe buylded rounde about me,  
and closed me in with a gall and tra-  
uayle.

He hath set me in darcknesse, as they  
that be dead for euer.

Gymel.

He hathe so hedged me in, that I can  
not get out, and hath lated heuy linckes  
vpon me.

Though I crie and cal piteously, yet  
heareth he not my prayer.

He hath stopped by my wayes with  
four square stones, and made my pa-  
thes croked.

Daleth.

He laieth wayte for me like a Beere,  
and as a Lion in a hole.

He hathe marred my wayes, and bro-  
ken me in peces, he hathe layed me wast  
altogether.

He hath bent his bowe, and made me  
as it were a marcke to shot at.

He.

The arrowes of his quier hathe he  
shot, euen into my reines.

Yer. x. d.

\* I am laughed to scozne of all my  
people, they make songes vpon me all  
the daye longe.

He hathe fylled me with bytternesse,  
and geuen me wormwod to drinke.

Vau.

He hath smytten my teth in peces, &  
roled me in the dust.

He hathe put my soule out of rest, I  
forget all good thinges.

I thought in my self: I am vndone,

there is no hope for me in the Lorde.  
Zain.

O remembre yet my mysery and my  
trouble, the wormwod and the gall.

Yea, thou shalt remembre them, for  
my soule melteth away in me.

Whyle I consydre these thinges in  
my hart, I get a hope agayne.

Beth.

Namely, that the mercyes of the Lorde  
are not cleane gone, and that his louig  
kyndnesse ceaseth not.

His faythfulnes is greate, and re-  
uueith it selfe as the mournynge.

\* The Lorde is my porcyon, sayeth  
my soule, therfore wyll I hope in him.

Teth.

O how good is the Lorde vnto the,  
that put their truste in hym, and to the  
soule that seeketh after him.

O how good is it with stylnesse to  
wayte and tarpe, for the healthe of the  
Lorde.

O how good is it for a man, to take  
the pocke vpon him from his youth vp.

Jod.

He sitteth alone, he holdeth him styl,  
and dwelleth quyetly by him selfe.

He layeth his face vpon the earth, yf  
(percase) there happen to be any hope.

He offreth his cheke to the smyter, he  
wyll be content with reproues.

Caph.

For the Lorde wyll not forsake for  
euer.

\* But though he do caste of, yet ac-  
cordinge to the multitude of his mer-  
cyes, he receaueth to grace agayne.

For he doth not plage, and cast oute  
the chyldzen of men from his hart.

Lamed.

To treade all the prisoners of the  
earthe vnder his fete.

To moue the iudgement of man before  
the moste hyghest.

To condemne a mā in his cause: The  
Lorde hath no pleasure in suche thinges

Mem.

What is he then that sayeth: there  
should somethynge be done without the  
Lordes commaundement.

Out of the mouth of the most high-  
est goeth not euell and good.

Wherfore then murmureth the  
mynne manne: let him murmure at his  
owne synne.

Aun.

\* Lette vs loke well vpon our owne mapes, and remembre oure selues, and turne agayne to the Lorde.

Let vs lyfte vpon our hertes with our handes vnto the Lord that is in heauen. We haue bene dyssemblers, and haue offended, wylt thou therfore not bee in- treated?

Samech.

Thou hast couered vs in thy wrath, and persecuted vs, thou haste sayne vs without any fauoure.

\* Thou hast hpd thy selfe in a cloud, that oure prayer should not go thorow.

Thou haste made vs outcastes, and to be dispised among the heathen.

Ain.

All our enemyes gape vpon vs. feare and snare is come vpon vs, yea dispite and destruction.

\* Whole ryuers of water gush oute of myne eyes, for the great hurte of my people.

Phe.

Myne eyes runne, and can not cease, for there is no rest.

O Lord, when wylt thou loke downe from heauen, and conspyder?

Myne eye breaketh my herte, because of all the doughters of my cytie.

Zade.

Myne enemyes hunted me out that pelye, lyke a byrde, yea, and that with- oute a cause.

They haue put downe my lyfe into a pitte, and layed a stone vpon me.

They poured water vpon my head, then thought I: now am I vndone.

Koph.

I called vpon thy name, O Lorde, oute of the depe pytte.

Thou hast herde my voyce, and hast not turned away thine eares fro my sighinge and cryinge.

Thou haste enclyned thy selfe vnto me, when I called vpon the, and haste sayde: feare not.

Res.

Thou (O Lorde) haste mayntened the cause of my soule, and hast redeemed my lyfe.

O Lorde, thou haste sene my blasphemies take thou my cause vpon the.

Thou haste well conspyred how they

go aboute to do me harme, and that all their councelles are against me.

Sin.

Thou haste herde their despytfull wordes (O Lorde) yea, and all their ima- ginacions against me.

The lyppes of myne enemyes, and their deuises that they take agaynste me, all the daye longe.

Thou seyst also their sittinge downe and their risinge vp, they make theyr songes of nothing but of me.

Thau.

Reward them (O Lorde) according to the workes of theyr handes.

Geue them the thing, that their owne heart is afrayed of: euen thy curse.

Persecute them (O Lord) with thine indignacion, and rote the out from vnder the heauen.

The Notes.

a. Gal. for sorowfulness: as in the psalme. lxxv. e. They gaue me gall to eate. &c. That is, they that should haue comfort of me yd me more greefe, and augmented my sorowes, as yt one should geue bytter meates to hym that is hungrye. Howbeit that prophete was also fulfilled in oure sa- uour Christ, of whom Dauid was therein a figure, as. S. Mat. teacheth in the xxvii.

b. By this it is manifest that al aduersity (which men call euell) is sente of God: althoughe he suf- fre no suche euell (as we call it) but that whiche he knoweth to bee necessarye and needefull, and wherout he sucketh some good thing. That can he onely do, whiche only is thorowlye wise and perfect good. A like saying is ther in Amos. iii. b. Cometh there any plage in a cytie.

The. iiii. Chapter.

Aleph.



How is the gold be- come so dimme: how is þ goodly colour of it so soze chaunged: and the stones of the Sanctuarie thus scatted in the corner of euerye strete?

Beth.

The chyldren of Syon that were al- waye in honoure, and clothed with the most precious golde: how are they now becommme lyke the erthen vessels which be made with the potters hande.

Gymel.

The Lampes geue their yonge ones sucke with bare brestes: but the dough- ter of my people is cruell, and dwelleth in the wyldernesse: lyke the Estriches.

Daleth.

The



# Juda.

# The Lamentacions.

**Eren. li. s.** \* The tongues of the suckynge chyldren, cleue to the rose of their mouthes for very thyrst. The yong chyldren aske breade, but there is noman, that geueth it them.

**He.**

They that wer wonte to faire delicatly, perþe in the streates: they that afore were broughte by in purple, make now muche of donge.

**Uau.**

**B** The synne of the doughter of my people is become greater then the wyckednesse of \* Sodome, that sodenly was destroyed, and not taken with handes.

**Gain.**

Her abstepnets (or Nazarees) were whyter then the snowe or milke: their coloure was fresh reade as the Corall, their beuty lyke the Saphyre.

**Heth.**

**But** now their faces are very black: In so muche, that thou shouldest not knowe them in the streates. \* They: skin cleueth to their bones, it is withered, and become like a dye stocke.

**Teth.**

They that be slayne with the sword, are happer the such as dye of hunger, and perþe awaye famishinge for the frutes of the felde.

**Jod.**

**Dent. 28. e.** \* The women (which of nature are pitifull) haue sodden their owne chyldren with their handes that they might be their meate, in the miserable destruction of the doughter of my people.

**Caph.**

**Eren. li. s.** \* The Lorde hath perfourmed his heuy wrath: he hath powred out þe fury of hys displeasure. He hath kindled a fyre in Sion, which hath consumed the foundations therof.

**Lamed.**

Neither the kinges of the earth, nor al the inhabytours of the world, wold haue beleued that the enemye and adversary should haue come in at the gates of the cytie of Ierusalem.

**Mem.**

**C** Which neuertheles is come to passe for the synnes of her prophetes, and for the wyckednes of her preestes that haue shed \* innocentes bloude within her.

**Fun.**

So that these blinde menne wente stomblynge in the stretes, and staped them selues with bloude, whiche elles woulde touch no bloudy cloth.

**Samech.**

But they cryed vnto euery man: see the staining, away, get you hence, touch it not. Yea, sayd they ye must be hent, ye must dwel amonge the Gentils, and abyde no longer here.

**Ain.**

The countenance of the Lorde hath banysed them, and shall neuer loke more vpon them: for they them selues nether regarded the preestes, nor pityed their elders.

**Phe.**

Wherefore yet oure eyes sayle vs, whyle we loke for bayne helpe: seynge we be euer waiting vpon a people, that can do vs no good.

**Zade.**

They laye so sharpe wayte for vs, that we can not go safe vpon the streates: for our ende is come, oure dayes are fulfilled, our ende is here.

**Koph.**

\* Our persecuters are swifter then the Eagles of the ayre, they folowed vpon vs ouer the mountaines, and laid waite for vs in the wyldernes.

**Res.**

\* The very brythe of oure mouth: when the anoynted Lorde himselte shalbe taken in oure synnes, of whom we saye: vnder his shadow we shalbe preserued amonge the heþthen.

**Sin.**

And thou (O doughter Edom) that dwellest in the land of Suez, be glad and reioyce: for the cuppe shal come vnto the also, whiche when thou soppst of thou shalt be dzoncken.

**Thau.**

Thy synne is wel punished (O thou doughter Sion) he shall not suffer the to bee carped away any more. But thy wickednesse (O doughter Edom) shal be vsset, and for thy synnes sake, he shal lead the into captiuite.

**The. v. Chapter.**

**The prayer of Ieremye.**

**Call**



**C**ome to remembraunce (O Lord) what we haue suffered, conspyde and se our confusion. Oure enuie is turned to the straungers, & oure houses to yaleauntes. We are become cates full and fatherlesse, and oure mothers are as the wydowes. We are sayne to dryncke our owne water for money, and oure owne wod muste we bye with money. Oure neckes are vnder persecucion, we are weery, and haue no rest.

Afore tyme we yelded oure selues to the Egipcians, and now to the Assyrians, onely that we myght haue bread prouoghe. \* Oure fathers (whiche now are gone) haue synned, & we must beare theiſ wyckednesse. Seruauntes haue the rule of vs, and no man deliuereth vs oute of theiſ handes. We muste get oure lyuynge with the pael of oure lyues because of the brouth of the wyl demesse.

Oure skynne is as it had bene bzent in an ouen, for very sore hunger. The wyues are rauyned in Spon, and the maydens in the cyties of Iuda. The prynces are hanged vp with the hande of the enemyes, they haue not spared the olde sage mē, they haue taken ponge mens lyues from them, and the boyes are hanged vp vpon trees. The elders sit no more vnder the gates, & the ponge men vse no more playynge of Musyke. The ioye of oure hearte is gone, oure merke quere is turned into mournynge. The garlande of oure heade is fallen: alas, that euer we synned so sore.

Therfore oure hearte is ful of heuynesse, and oure eyes dymme: because of the hyll of Sion that is destroyed. In so muche, that the foxes runne vpon it. But thou, O Lord, that remainest for euermore, and thy seate worlde without ende: wherfore wylte thou stil forget vs, and forsake vs so longer? \* O Lord, turne thou vs vnto the, and so shall we be turned. Renue oure dayes as in olde tymes, for thou hast banyshe vs now longe prouoghe, and hast bene soore displeased at vs.

**The ende of the Lamentacions of Jeremye.**

## The boke of the prophete Ezechiel.

### The fyrste Chapter.

**The tyme wherein Ezechiel prophesyed, and in what place. Wyse of spyng: and office. The vyssion of the foure beastes. The vyssion of the wheles. The vyssion of the thron, and of the Image about the thron.**



**I** chaunfed in the. xxx. yere the fyfthe daye of the. iiii. Moneth, that I was amonge the prissoners by the ryuer of Cobar, where the heauens opened, and I sawe a vyssion of God. Nowe the fyfthe daye of the monethe made oute the fyfth yere of kyng Iosacins captiuytie. At the same tyme came the worde of the Lorde vnto Ezechiel the sonne of Buzi the Prieste, in y lande of the Caldees by the water of Cobar, where the hande of the Lord came vpon hym.

And I loked, and beholde a storme wynde came oute of the Northe with a great cloude full of fyre, which with his glystre lyghtened all rounde aboute. And in the myddest of the fyre it was al cleare, and as it were the lykenesse of foure beastes, which were fashyoned like a man: sayunge, that euery one had foure faces and foure wynges.

Theiſ legges were streyghte, but theiſ fete were lyke bullockes fete, and they glystered, as it had bene sayre scoured metall. Under theiſ wynges vpo al y foure corners they had mennes hādes. Theiſ faces & theiſ winges were towarde y foure corners: yet were y winges so, y one enet touched another. Whe they wente, they turned the not aboute: echone wente streyghte forwarde.

\* Upon the ryghte syde of these foure, theyſ faces were lyke the face of a man, and the face of a Lyon: But vpon the leste syde, they had the face of an oxe, and the face of an Eggle. Theiſ faces also and theiſ wynges were sprede oute aboute: so that two wynges of one touched euer two wynges of another, and with the other they couered theiſ bodye. Euery one when it wete, it wete streyght forwarde, where as the spirite led them, thither

Br. i.

they



# Israel.

# The Prophecie

**Exch. x. c.** they wente,\* and turned not aboute in theyr goynge.

**D** The fashyon and countenaunce of the beastes was lyke hoate coales of fyre, euen as thoughe burnynge cressets had bene amonge the beastes: and the fyre gaue a glystre, and oute of the fyre there wente lychtenynge. When the beastes wente forwarde and backwarde, one woulde haue thoughte it had lychtened. Nowe when I had well consydered the beastes, I sawe a worcke of wheles vpon the earthe with foure faces also lyke the beastes.

The fashyon and worcke of þe wheles was lyke the sea. The foure wheles were ioyned and made (to loke vpon) as it had bene one whele in another. When one wente forwarde, they went al foure, and turned them not about in their goynge. They were large, greate and horryble to loke vpon. Their bodyes were full of eyes rounde aboute them all foure. When the beastes wente, the wheles went also with them: And when the beastes lyfte them selues vp from the earthe, the wheles were lyfte vp also. Whither soeuer the spirite wente, thither wente they also, and the wheles were lyfte vp, and folowed them: for the spirite of life was in þe wheles. When the beastes wente forthe, stode styll, or lyfte them selues vp from the earthe: the wheles also wente, stode styll, and were lyfte vp, for the breth of lyfe was in the wheles.

Above ouer the heades of the beastes there was a fyrmamente, whiche was fashyoned as it had bene of þe most pure Chyrtal, and that was spredde out above vpon their heades: vnder þe same fyrmament were their wynges layed as brode, one towarde another, and two wynges couered þe bodie of euery beast. And when they wente forthe, I hearde the noyse of theyr wynges, lyke þe noyse of great waters, as it had bene þe voyce of the greate God, and a rushynge together as it were of an hoste of men. And when they stode styll, they let downe theyr wynges. Nowe when they stode styll, and had letten downe theyr wynges, it thondred in the fyrmamente that was above their heades. Above the fyrmamente that was ouer theyr

heades, there was the fashyon of a seate, as it had bene made of Sapphir. vpon the seate there satte one lyke a man. I behelde hym, and he was lyke a cleare lychte, as it had bene all of fyre with in from his loynes vpwarde.

And beneth when I looked vpon hym vnder the loynes, me thoughte he was lyke a shynynge fyre, that geueth lychte on euery syde. Yea, the shyne and glystre that lychtened rounde aboute, was lyke a raynbowe, whiche in a raynye daye appeareth in the cloudes. Euen so was the similitude, wherein the glorie of the Lorde appeared. When I sawe it, I fell vpon my face, & hekened vnto the voyce of hym that spake.

## The notes.

a. Where the heauens were opened, that is, where there were mysteries opened from heauen. It is also the spirite martyr sawe the heauens open and Iesus standynge on the ryghte hande. *gc. Act. vii. g.* So are the heauens open in the fayth of the beleuer, that he seeth God in his glorie. The heauens are counted in the scripture to be open when a manifest vision, reuelaciō, sygne or token is shewed of God vnto man. *Mat. iii. d. Mat. i. b.*  
b. The holy ghoſte or spirite of God, after his manyfold giftes and operacions, hath many names: he is called the spirite of þe father, the spirite of the sonne, the spirite of lyfe, the spirite of trueth, the spirite of sanctification, of promysse, of counsell, of strenght, &c.

## The. ii. Chapter.

The prophete is sende to call agayne the people from their erreure.



And then sayde he vnto me: Stande vp vpon thy fete (O þe sonne of man) and I wyll talke with the.\* And as he was comynge with me, þe spirite came in to me, and set me vp vpon my fete: so that I marched the thyng, that he said vnto me. And he sayde: Seeholde, thou sonne of man: I wyll sende the to the chyldren of Israel, to those runnagates and obstynate people: for they haue taken parte against me, & are runne awaye fro me: both they & theyr forefathers vnto this daye.

Yea, I wyll sende the vnto a people that haue roughe bilages and sylf denackes: vnto whome thou shalt saye on this maner: Thus the Lorde God hym selfe hath spoken, þe whether they be obedient or no (for it is a frowarde household) they

they maye knowe yet that there hath bene a Prophet amonge them.

\* Therefore (thou sonne of man) feare the not, nether be afrayde of their wordes: for they shal rebel againste the, and despyle the. Yea, thou shalt dwel amonge scorpions: but feare not theyr wordes, be not abashed at their lokes, for it is a frowarde housholde.

Se that thou speake my wordes vnto them, whether they be obedyente or not, for they are obstynate. Therefore, thou sonne of man, obey thou all thynges, that I saye vnto the, & be not thou styfnecked, lyke as they are a styfnecked housholde. Open thy mouth & eate that I geue the.

So as I was lokynge bp, beholde, there was sente vnto me an hande, wherein was a closed boke: & the hande opened it befoze me, and it was wyrtten within & without, full of careful mounynges: alas, and wo.

### The. iiii. Chapter.

The Prophete beynge fedde wryth the worde of god and wryth the constante boldnesse of the spirite sente vnto the people that were in captiuyte. The punishment of a curate that sheweth not p people theyr synnes.

**A**fter this sayde he vnto me: Thou sonne of man, \* eate that, whatsoeuer it be: yea, eate p closed boke & go thy waye, and speake vnto the chyliden of Israel. So I opened my mouth, and he gaue me the boke for to eate, & sayde vnto me: Thou sonne of man, thy belye shall eate, and thy bowels shall be fylled wryth the boke, that I geue the. Then dyd I eate the boke, \* and it was in my mouth sweter then hony. And he sayde vnto me: thou sonne of man, \* get the soone vnto p house of Israel, and shewe them the wordes, that I commaunde thee: for I sende p not to p people p hath a straunge, vnknowe, or harde speache, but vnto the house of Israel: Not to manye nations, whiche haue dyuerse speeches and harde languages, whose wordes thou vnderstandest not. \* Nevertheless, p I sent the to those people, they woulde folowe the: But the house of Israel wyll not folowe the, for they wyll not folowe me: yea, all the house of Israel haue styfe foreheades and harde hertes. \* Beholde therefore, I wil make

thy face preuayle agaynste their faces, and harden thy foreheade againste their foreheades: so that thy foreheade shall be harder then an \* Adamante or stynt stone: that thou mayest feare them the lesse, and be lesse afrayde of them, for they are a frowarde housholde.

He sayde mozeouer vnto me: thou sonne of man, take dyligente hede wryth thine eares, to the wordes that I speake vnto the, fasten them in thyne hearte: and go to the pylsoners of thy people, speake vnto them, and saye on this maner: Thus the Lord God hath spoken: whether ye heare, or heare not. Wryth that the spirite toke me bp. And I hearde the noyse of a greates rushynge and remouynge of the moste blessed gloze of the Lord oute of his place.

I hearde also the noyse of the wynges of the beastes, that rushed one agaynste another, yea, and the ratlyng of the wheles, that are by them, whiche rushynge and noyse was very greates.

\* Nowe when the spirite toke me bp, and carped me awaye, I wente wryth an heuye and a sorowfull mynde, but the hande of the Lord comforted me ryghte soone.

And so in the begynnynge of the moneth Abid, I came to the pylsoners, \* that dwelte by the water of Cobar, and remayned in that place, where they were: And so contynued I amonge them seuen dayes, beynge very sorowe.

And when the seuen dayes were expyred, the Lord sayd vnto me: \* Thou sonne of man, I haue made p a watchman vnto the house of Israel: therefore take good hede to the wordes, and geue them warnynge at my commaundement.

If I saye vnto the, concernynge the vngodly man, that (withoute doute) he muste dye, and thou geueste hym not warnynge, uoz speakest vnto him, that he maye turne from his euell waye, and so to lyue: Then shall the same vngodly man dye in hys owne vntygheousnes: but his bloude wyll I requyre of thyne hande. Neuertheles, p thou geue warnynge vnto the wycked, and he yet forsake not his vngodlynesse: then shall he dye in his owne wickednesse, but thou hast discharged thy soule.

It. ii.

Nowe



*Ezech. 18. a*

\* Nowe ys a ryghteous man go fro his righteousness, & do the thyng that is euil: I wyl laye a stomblynge blocke before him, & he shall dye, because thou hast not geuen him warnynge: yea, dye shall he in hys owne synne, so that the vertue, whiche he dyd before, shall not be thoughte vpon: but hys bloude wyl I requyre of thyne hande.

Neuerthelesse, ys thou exhortest the ryghteous, that he synne not, and so the ryghteous do not synne: then shall he lyue, because he hath receaued thy warnynge, and thou haste dyscharged thy soule. And there came the hande of the Lorde vpon me, and he sayde vnto me: Stande vp, and go in to the felde, that I maye there talke with the.

*Ezech. 1. a*

So when I had rylen vp, and gone forth into the felde: Beholde, the glory of the Lorde stode there, \* lyke as I saw it afore, by the water of Cobar.

*Ezech. 11. a*

\* Then fel I downe vpon my face, and the spirite came in to me, which set me vp vpon my fete, and sayd thus vnto me: So thy waye, and sparte thy selfe in thyne house. Beholde, (O thou sonne of man) there shall chaynes be brought for the, to bynde the withal, so that thou shalt not escape oute of them. And I wil make thy tunge cleue so to the rofe of thy mouthe, that thou shalt be domme, and not be as a chyder, with them: for it is an obstynate houtholde.

But when I speake vnto the, then open thy mouthe, and saye. Thus sayeth the Lorde God: who so heareth, let him heare: who so wil not, let him leaue: for it is an obstynate houtholde.

**The Notes.**

a. By this watchman are figured byshoppes, priestes, and preachers, whiche muste take the occasion of their speaunge and exhortynge at the mouthe of God, and speake not in their owne, but in his name.

b. Somer tyme: thou shalt hearken vnto the word of my mouthe, and shalt monishe them from out of me.

**The. liii. Chapter.**

The besyge of the cite of Jerusalem is signified. The longe contynuaunce of the captiuitie of Israel. In hunger is prophesied to come in the captiuitie.

**S** Thou sonne of man: \* take a tyll stone, and laye it before the, and describe vnto it the cite of Jerusalem, howe it is besyged, howe bulwarkes and stronge dyches are gra-

uen on euery syde of it: describe also tentes, and an hooste of men rounde aboute it.

Moreouer, take an yron panne, and set it betwyxe the & the cite, in steade of an yron wall. Then set thy face towarde it, besyge it, and laye ordinaunce agaynste it, to wynde it. This shalbe a toke vnto the house of Israel. But thou shalt slepe vpon thy lefte syde, and laye the synne of the house of Israel vpon the. Certayne dayes appoynted, thou shalt slepe vpon that syde, and beare the synnes. \* Neuerthelesse, I wil appoynte the a tyme (to put of the synnes) and the nombre of the dayes: Thre hundredeth and .xx. dayes muste thou beare the wyckednesse of the house of Israel. When thou hast fulfilled these dayes lye downe againe, and slepe vpon thy ryghte syde. xl. dayes, & beare the synnes of the house of Iuda.

\* A daye for a yeaere, a daye (I saye) for a yeaere, wyl I euer laye vpon the. Therfore set nowe thy face against that besyged Jerusalem, and dyscouer thyne arme, that thou mayest prophesye agaynste it.

Beholde, I wyl laye chaynes vpon thee, that thou shalt not turne y fro me one side to another, tyll thou hast ended the dayes of thy sege.

Wherefore, take vnto the wheate, C barley, beanes, growel sede, Millium and fyches: and put these together in a vessel, and make the loauies of breade therof, accordynge to the nombre of the dayes that thou must lye vpon thy side: that thou mayest haue breade to eate, for thre hundredeth and .xx. dayes.

And the meate that thou eatst, shalt haue a certayne wayght appointed: namely twentye cycles euery daye. This apoynted meate shalt thou eate daylye, from the begynnynge to the ende.

Thou shalt dryncke also a certayne measure of water: Namely, the syxte parte of an hin shalt thou dryncke daylye from the begynnynge vnto the ende. Barley cakes shalt thou eate, yet shalt thou fyrste strake them ouer with mans donge, that they maye se it. And with that sayde the LORDE: \* Euen thus shall the chyldren of Israel eate their despyled breade in the myddest of the

the Gentyles, amonge whome I wyl scatce them.

Then sayde I: Oh Lord God. Beholde, my soule was yet neuer stayned: for fro my youth vnto this houre I did neuer eate of a dead carcase, or of that whiche was flayne of wyld beasts, nether ca there euer any vncleane fleshe in my mouth.

Where vnto he answered me, and sayde: Well than, I wyl graunte the to take cowes donge, for y donge of a man, and to strake the bread ouer with al, besyde them.

And he sayde vnto me: Beholde, thou sonne of man, \* I wyl mynyshe al y prouision of bread in Jerusalem, so y they shall wepe their bread, and eate it with scarcenesse. But as for water, they shall haue a very lytle measure therof, to dryncke. And when they haue no more breade nor water, one shall be destroyed with another, and sampe the awaye for their wyckednesse.

#### The notes.

a. This is a prophesie done by an outwarde sygne, as in Ieremye. xiii. a. When the people are unworthie of the worde of God, the are y prophetes commaunded to vse suche visyble sygnes: as here to paynte out Jerusalem and the bessegeunge therof in a stile stone.

#### The. v. Chapter.

The rebelle of the heartes, by whiche is signified the destruction of the people. The causes of the anger of God towards the people. The Lord dyscloseth the rebelle of the heartes.



Thou sonne of man, take the then a sharpe knyfe, namely, a rasoure. Take that, and haue the heere of thy head and beard:

Then take y scales and the waight, and deuyde the heere a sunder. And burne the thyrde parte therof in the fyre in the myddest of the cytye, and cut the other thyrde parte in peces with a knyfe. \* As for the thyrde parte that remaineth, cast it in the winde, and then shewe the bare knyfe.

Yet afterwarde take a lytle of the same and bynde it in thy cote lappe. Then take a curtely of it, and caste it in the myddest of the fyre: and burne it in the fyre. Out of the same fyre shal goe a flame, vpon the whole house of Israel. Moreouer, thus sayde the Lord God: This same is Jerusalem. I set her in the myddest of the heathen and naci-

ons: that are rounde aboute her, but she hath despyed my iudgementes more then the Gentyles them selues, and broken my commaundementes more then the nacions, that lye rounde aboute her: for they haue caste oute myne ordinaunces, & not walcked in my lawes. Therefore, thus sayeth the Lord God: \* For so muche as ye with youre wyckednesse farre excede the heathen, that dwell rounde aboute you: (for ye haue not walcked in my lawes, nether haue ye kept myne ordinaunces.) Therefore thus sayeth the Lord God.

I wyl also come vpon the, for in the myddest of the wyl I syt in iudgement, in the syght of the heathen, and wyl handle the of suche a fashion, as I neuer dyd before, and as I neuer wil do from that tyme forth, and that because of all thyne abhominacions. \* For in thee, fathers shall be sayne to eate theyr owne sonnes, & the sonnes their owne fathers. Suche a courtte wyl I kepe in the, and the whole remnaunte wil I scatce in to al the wyndes.

Moreouer as truly as I lyue (saith the Lord God) I seynge thou hast despyed my Sanctuarie, with all maner of abhominacions and with al thy shameful offenses: for this cause wyl I also destroye the. Myne eye shall not ouer se the, nether wil I spare the.

\* One thirde parte within the, shall dye of the pestilence and of hunger: Another thyrde parte shall be flayne downe rounde aboute the, with the swearde: The other thyrde parte that remaineth, wyl I scatce abroad towarde all the wyndes, and drawe oute y swearde after them. Thus I wyl perfourme my indignacion and set my wraethe agaynst them, and ease my selfe. So that when I haue fulfilled myne anger agaynst them, they shall knowe that I am the Lord, whiche with a feruente gelousye haue spoken it. Moreouer I wyl make the waste and abhorred, before all the heathen that dwel about the, and in the syghte of al them, that go by the: so that when I punyshe the in my wraethe, in myne anger, and with the plague of my whote displeasure: thou shalt be a very abhominacion, shame, a gasynge and wondring stocke, amonge the heathen

Rr.iii.

that



that lye aboute the. Euen I the Lorde haue spokē it, and it shal come to passe, when I shute amonge them the perious dartes of hunger, whiche shalbe but death: Yea, therfore shall I shute them, because I wyll destroye you. \* I wyll encrease hunger, and mynythe all the prouision of bread amonge you.

Plages and myserie wil I sende you, yea, and wyld beasts also to destroye you. Pestilence and bloudshedynge shal come vpon you, and the swerde wyll I brynge ouer you. Euen I the Lorde, haue sayde it.

The. vi. Chapter.

The sheweth that the people shalbe plagued for synne of Idolatre. He propheseth the repentance of the remnant of the people, and their deliuerance. The destruction of the frowarde is prophesied.

**A**ND the worde of the Lord came vnto me, saying: Thou sonne of man, turne thy face to the mountaynes of Israel, that thou mayest prophesye vnto them, and saye: Heare the word of the Lorde God, O ye mountaynes of Israel: Thus hath the Lord God spoken to ye mountaynes, hylles, valleys and dales.

Beholde, I wyll brynge a swerde ouer you, and destroye your hye places: I wyll caste downe your aulters, and breake downe your temples. Your sayne men wyll I laye before your goddes, and the deade carcasses of the chyldren of Israel wyll I caste before their ymages, your bones wyll I destroye rounde aboute your aulters, and dwellynge places.

The cyties shalbe desolate, the hyl chapels layed waste: your aulters destroyed, and broken: your goddes caste downe, and taken awaye, your tēpels layde eauen with the grounde, your owne workes cleane rotte oute.

Your sayne men shal lye amonge you, that ye maye learne to know, how that I am the Lorde. \* Those that amonge you haue escaped the swerde, wyll I leaue amonge the Gentyles, for I wyll scatte you amonge the nations. And they that escape from you, shall thyncke vpon me amonge the heathen, where they shalbe in captiuitie.

As for that worshyp and vnfaithfull herte of theirs, wherewith they

runne awaye fro me, I wyll breake it: yea, and put out those eyes of theirs, that comytte fornicacyon with theyr Idols.

Then shall they be ashamed, and dyspleased with theyr selues, for the wyckednesses and abhomyacions, whych they haue done: and shal learne to knowe, howe that it is not in vayne, that I the Lorde spake, to brynge suche miserie vpon them.

The Lorde sayde more ouer vnto me: Smyte thyne handes together, and stampe with thy fete, and saye: Wo worthe all the abhominacions & wyckednesses of the house of Israel, for because of them, they shall perishe with the swerde, with hunger and with pestilence. Who so is farre of, shall dye of the pestilence: he that is nye at hande, shall perishe with the swerde: and the other that are beseged, shall dye of hunger.

Thus wyll I satysfye my wroth, full dyspleasure vpon them. And so shal ye learne to know, that I am the Lord, when your sayne men lye amonge your goddes, and aboute your aulters: vpon all hye hylles and toppes of mountaynes, amonge all grene trees, amonge all thycke okes: euen in the places, where they dyd sacrifyce to all their Idols. I wyll stretche myne hande oute vpon them, and wyll make the lande waste: So that it shal lye desolate and voyde, from the wyldernesse of Desblathah forth, thow we all theyr habitacions: to learne them for to know, that I am the Lorde.

The. vii. Chapter.

The ende of all the lande of Israel shal be shewed. The cause of the destruction therof. The propheta is commaunded to shewe the summe of the euilles that are at hande.

**T**HE worde of the Lord came vnto me on this maner: The I call, O thou sonne of man. Thus sayeth the Lord God vnto the lande of Israel: The ende commeth, yea, verely the ende commeth vpon al the four corners of the earth.

But now shall the ende come vpon the: for I wyll sende my wrath vpon the, and wyll punishe the: accordynge to the

Ezek. liii. 8

Ezek. 36. 8

Ezek. 36. 8

thy wayes, & rewarde thee after al thy  
abominacions. \* Myne eye shall not  
ouersee the, nether wyll I spare the: but  
rewarde the, accordynge to thy wayes,  
and declare thy abominacions. Then  
shall ye knowe, that I am the Lorde.

Thus sayeth the Lorde God: Be-  
holde, one myserye and plage shall come  
after another: the ende is here. The  
ende (I saye) þ wayteth for the, is come  
al ready, the houre is come against the,  
that dwellest in the lande.

The tyme is at hande, the daye of  
sedycion is harde by, and no glad tidin-  
ges vpon the mountaynes. Therfore, I  
wyll shortly poure oute my sore dys-  
pleasure ouer the, and fulfyll my wra-  
th vpon the. I wyll iudge the after thy  
wayes, and recompence the all thy ab-  
ominacions.

\* Myne eye shall not ouersee the, ne-  
ther wyll I spare the: but rewarde the  
after thy wayes, and shewe thy abho-  
minacions, to learne you for to knowe,  
howe that I am the Lord that smytheth.  
Beholde, the daye is here, the daye is  
come, þ houre is runne oute, a the rodde  
smytheth, wyfulnesse waxeth grene,  
malycious byolence is growne vp, and  
the vngodlye waken to a staf. Yet shall  
there no complaynte be made for them,  
nor for the trouble that shall come of  
these thynges.

The tyme commeth, the daye dra-  
weth nye: \* Who so byeth, let hym not  
reioyce: he that selleth, let him not be so-  
ry: for why? \* Trouble shall come in the  
myddest of all þ rest: so that þ seller shall  
not come agayne to the byer, for nether  
of them bothe shall lyue. For the vis-  
sion shall come so greatly ouer all, that  
it shall not be hyndered: No man also  
with hys wyckednesse shall be able to  
saue his owne lyfe. The trompettes  
shall be blowe, and make you all readye,  
but no man shall goe to the battel, for  
I am wrothe with all the whole multi-  
tude.

The swearde shall be withoute, pe-  
silence and hunger within: so that who  
so is in the felde, shall be slayne with the  
swearde: and he that is in the cite,  
shall perishe with hunger and pe-  
silence.

And suche as escape and fle from a-

monge them, shall be vpon the hylls,  
lyke as the ddues in the felde: euery one  
shall be afrayde, because of hys owne  
wyckednesse.

All handes shall be let downe, and al  
knees shall be weake as the water: they  
shall girde them selues with sacke cloth,  
feare shall fall vpon them. Their faces  
shall be confounded, \* and their heades  
balde: their siluer shall lye in the stretes,  
and their golde shall be despyled: \* Yea,  
theyr syluer and golde maye not deli-  
uer the, in the daye of the fearful wra-  
th of the Lorde.

They shall not satysfye their hon-  
gre soules, nether fyl theyr empty be-  
lyes there with: for it is become their  
owne decaye thow theyr wyckednes:  
because \* they made therof not onely  
costlye Jewels for their pompe & pryde,  
but also abhomynable ymages and i-  
doles. For this cause wyll I make  
them to be abhorred. Moreover, I wyll  
geue it into the handes of the straun-  
gers to be spoyled: and to the wycked,  
for to be robbed, and they shall destroye  
it. My face wyll I turne from them, my  
treasure shall be despyled: for the theues  
shall go in to it, and suspende it. I wyll  
make clene ryddaunce, for the lande is  
whole despyled with vnrpyghteous iud-  
gement of innocente bloude, and the cite  
is ful of abominacions. Wherefore, I  
wyll byynge the moost cruel tyrantes  
from amonge the heathen, to take their  
houses in possessio. I wil make þ pompe  
of the proude to cease, and they shall  
take in their Sanctuarye. When this  
trouble commeth, they shall seke peace,  
but they shall haue none. One myschefe  
and sorowe shall folowe another, & one  
tumoure shall come after another:

\* Then shall they seke visyons in  
bayne at their prophetes. The lawe  
shall be gone from the priestes, and wyl-  
dome from the elders. The kynge shall  
mourne, þ princes shall be clothed with  
heuynesse, and the handes of the people  
in the lande shall tremble for feare. I  
wyll do vnto the after their owne way-  
es, and accordynge to their owne iudge-  
mentes wil I iudge them: to lerne them  
for to knowe, that I am the Lorde.

¶ The Notes.

a. The rodde smytheth. This rodde signifieth  
Re. iiii. the

Eccl. xv. 2

Eccl. i. 2  
Eccl. v. 2  
Eccl. xi. 2

Eccl. 3. 2

Eccl. 38. 2



# Jerusalem.

# The Prophecie

the kynge of Babil, which was in his dowres, and in his chere pryde and should euen now come to despoyle Jerusalem.

## The. viii. Chapter.

An apperance of the symplitude of God. Ezechiell is broughte vnto Jerusalem in the spiryte. The Lorde sheweth the prophete the Idolatries of the house of Israel, and chastity of the Priests.

**I**t happened, that in the fyrte yere the fift day of fyrte moneth I sat in my house, and f. Lozdes of the counceyl of Iuda with me: and f. hande of the Lorde God fell euen there vpon me. And as I loked by, \* I sawe as it were a lycknesse of fyre from his loynes downewarde, and from his loynes hywarde it shyned maruelous cleare.

\* This symplitude stretched oute an hande, and toke me by the heartye lockes of my heade, and the spirite lyfte me by betwyxte heauen and earth: and god broughte me in a byllion to Jerusalem, into the entrepe of the <sup>a</sup> inner porte that lyeth towarde the north: there stode an ymage, with whome he hath all thynge in his power, was very wrothe.

And beholde, the gloze of the God of Israel was in the same place: euen as I had sene it afore in the felde. And he sayde vnto me: Thou sonne of man, O lyfte vp thyne eyes, and loke towarde the north. Then lyfte I by myne eyes towarde the north, and beholde: belyde

f. porte northewarde, there was an aulter made vnto the ymage of prouocation in the very entyrnge in. And he sayde further moze vnto me: Thou sonne of man, seist thou what these do? Seist thou the greate abhominacions that the house of Israell commytte in thys place: whiche oughte not to be done in my sanctuarie? But turne the aboute, and thou shalt se yet greater abhominacions. And with that broughte he me to the courte gate: and when I loked, beholde, there was an hole in the wall.

Then sayde he vnto me: Thou sonne of man, dygge thozowe the wall. And when I dygged thozowe the wall, beholde, there was a doze. And he sayde vnto me: Go thy waye in, & loke what wycked abhominacions they do there. So I wente in, and sawe: and beholde, there were al maner images of womes and bestes, all Idoles and abhomy-

nacions of the house of Israel paynted euery one rounde about the wal. There stode also before f. images. \* Ixx. lozdes of the counceyl of the house of Israel: and in the myddest of them stode Iazaniah the sonne of Saphan: And euery one of them had a censoure in his hade, & out of the incense, there wente a smoke, as it had bene a cloude. Then sayde he vnto me: Thou sonne of man, hast thou sene what the Senatours of f. house of Israel do secretlye, euery one in hys chymbre? \* for they saye: Cusch, f. Lord seyth vs not, the Lorde regardeth not the worlde. And he sayde vnto me: Turne the yet agayne, and thou shalt se the greate abhominacions that they do. And with that he brought me to the doze of the porte of the Lozdes house, towarde the north. And beholde, there sat women mournynge for <sup>b</sup> Thamuz. Then sayde he vnto me: haste thou sene this, thou sonne of man? Turne the aboute, and thou shalt se yet greater abhominacions. And so he broughte me in to the inwarde courte of the Lozdes house: & beholde at f. porte of f. Lozdes house, betwyxte the fore entrepe and the aulter, there were fyue and twentye men, that turned theyr backes by the temple of the Lorde, and their faces toward the easte, and these worshypped the sunne.

And he sayde vnto me: haste thou sene this, thou sonne of man? Thinketh the house of Israel, that it is but a trespase, to do these abhominacions here? Shoulde they fyll the lande full of wyckednesse, and undertake to prouoke me vnto anger? Yea, and purposely to caste by their noles vpon me? Therefore wyl I also do some thynge in my wrothfull displeasure, so that myne eye shall not ouerse them, nether wyl I spare them. \* Yea, and thoughe they crye in myne eares with loude voyce, yet wyl I not heare them.

### The Notes.

a. The hill Sion was walled rounde about and that wall which compassed it was called f. outwarde wal: About the temple was there another wal, that was called the inwarde wall, which although it were outwarde from the temple, yet was it inwarde from the wal which compassed the hill. The space betwene the inwarde wall, and the temple, was called f. inner courte. Therin were many portes, & in the north porte thereof

Ezech. i. c.

Ezech. iiii. b  
and. xi. b

Ezech. i. a

there was Ezechiel for that place was holy, and therein dyd they use to worship God: But in the fifth dayes of this bareyn image of Baal (which the prophet here callith) ymage of prostitution, because it prouoked y lord to wrage agaynst had they despyed it: as superstition doeth commonlye despyte men the mooste holycst thinges, and such as appeare most godlyest.

That is, after Sature Hierome, Adonides, Amatus, whiche was Venus saynt soune, and which is sayned to haue risen from deaht to life, whiche made the women of Hierome dyd celebrate and holde solempne bothe with mirth and teares. Some saye that it was an ymage, whiche was made to wepe by crafte. Before this ymage dyd women also bewaile their separation frome their louers, and reioysed when they obtayned hem agayne.

The. ix. Chapter.

The destruction of Idolaters, and y conuersacion of the ryghteous. They th y halbe saued: re marked. They that are ymarked are saynt. A complaunt of the prophete to the destruction of the people.

**I** cryed also wyth a loude voyce in myne eares, sayinge: Come here ye euylars of the ctyte, euerye man wyth hys weapened hande to the slaughter. Then came there lyxe men out of the strete of the vpper port towarde the North, and euerye man a weapen in his hande, to the slaughter. There was one amongst them, that had on hym a linnen raymente, and a wyrters yncke horn by hys syde.

These went in, and stode besyde the braken diller: for the glozpe of y lord was gone awaye frome the Cherub, and was come downe to the thresholde of the house, and he called the man that had the linnen rayment vpon hym, and the wyrters ynckehorne by hys syde, and the lord sayde vnto hym: Goe thy waye thowome the ctyte of Ierusalem, and set thys marke Chai vpon the foreheades of them, that mourne and are sorre for all the abhominacions, that be done therein. And to the other he sayde that I myghte heate: Goe ye after hys thowome the ctyte, slaye, ouerle none, spare none: kylle and destroye bothe olde men and younge, maydens, chyldezen and wyues.

But as for those, y haue thys marke Chai vpon them: Se that ye touche them not, and begynne at my sanc- tuarie. Then they beganne at the El-

ders, whiche were in the temple, for he sayde vnto them: When ye haue despyled the temple, and fylled the courte wyth the slayne, then goe your waye forthe. So they wente oute, and slewe downe thowome the ctyte. Howe when they had done the slaughter, and yet escaped: I fell downe vpon my face, and cryed, sayinge: O Lorde, wilt thou then destroye all the residue of Israel, in thy sore displeasure, that thou haste powzed vpon Ierusalem? Then sayde he vnto me: The wyckednesse of the house of Israel & Iuda is verye great: So that the lande is ful of bloude, and the ctyte full of vnfaythfulnesse: For they say: Cusch, the Lorde regardeth not the earthe, he seyth vs not. Therefore wyll I vpon them, myne eye shall not ouerle them, neither wyll I spare them, but wyll recompense their wyckednesse vpon their heades. And beholde, the man y had the linnen rayment vpon hym, and the wyrters ynckehorne by hys syde: Tolde all the matter howe it happened, and sayde: Lorde, as thou haste commaunded me, so haue I done.

The. x. Chapter.

Of the man that toke whote burninge coales oute of the myble of the wheles and of the Cherubyns, in token of the burninge of Ierusalem. A reheatall of the vision of the wheles, of the beastes of the Cherubyns.



As I looked, beholde, in the firmamente that was aboue the Cherubyns there appeared the similitude of a stole of Saphir vpon them. Then sayde he that sat therein, to him that had the linnen rayment vpon him: Crepe in betwene the wheles that are vnder the Cherubyns, and take thynne hande full of hoate coles oute from betwene the Cherubyns, and caste them ouer the ctyte. And he crepte in, that I myghte see.

Howe the Cherubyns stode vpon y ryghte syde of the house, when the man went in, and the cloude filled the innermer courte. But the glozpe of y lord remoued from the Cherubyns, & came vpon the thresholde of the house: So that the temple was ful of cloude, and the courte was full of the smoke of the

Ar. v. Lordes

Job. xlii. d  
Esa. xlii. c.  
Ezech. vii. a.

Ezech. ix. a.

Ezech. ix. a.

II. pa. vii. a



# Jerusalem. The Prophecie.

**L**ordes gloze. Yea, and the sounde of the Cherubyns wynges was hearde into the fore court, lyke as it had bene the voyce of the al myghty God, when he speaketh. Now when he had bydden the man y was clothed in linnen, to go and take the hoat coales from the myddel of the wheles, whiche were vnder the Cherubyns: he went & stode besyde the wheles. Then the one Cherub reached forth his hande frome vnder the Cherubyns, vnto the fyre that was betwene the Cherubins and toke thereof, and gaue it vnto hym that had on the linnen raymente in his hande: whiche toke it, and went oute. And vnder the wynges of the Cherubins, there appeared the lyknesse of a mannes hande: I sawe also foure wheles besyde the Cherubyns, so that by euery Cherub there stode a whele. And the wheles were (to looke vpon) after the fashion of the peryous stone of Charlis: yet, (vnto the syghte) were they fashyoned and lyke, as yf the one whele had bene in another.

**W**hen they wente forth, they wente all foure together, not turnynge about in their goynge: But where the fyrste wente, thither wente they after also, so that they turned not aboute in their goynge. Their whole bodyes, their backes, their handes and wynges, yea, and the wheles also were all ful of eyes rounde aboute them all foure. And I hearde hym call the wheles, Galgall (that is) a rounde boule. \* Euerye one of them had foure faces: So that the one face was the face of a Cherub, the seconde of a man, the thyrde of a Lyon, the fourthe of an Egle, and they were lyfited vp aboue. Thys is the beast, that I saw at y water of Cobat. Now when the Cherubyns wente, the wheles wente wyth them, and when the Cherubyns shoke their wynges to lifte them selues bpwarde, the wheles remayned not behynde, but were wyth them also. Shortely, when they stode, these stode also: And when they were lyfte bp, the wheles were lyfte vp also with them, for the spirite of lyfe was in the wheles.

**D** \* Then the gloze of the Lorde was lyfte bp from the thersholde of the tem:

ple, and remayned vpo the Cherubins: And the Cherubyns flattered wyth their wynges, & lyft them selues vpo the earthe: So that I sawe when they wente, and the wheles wyth them. And they stode at the East syde of the porte, that is in the house of the Lorde. So the gloze of the Lorde was vpon the. Thys is the beast that I sawe vnder the God of Israell, by the water of Cobat. And I perceaued, that it was the Cherubyns. Euerye one had foure faces, and euerye one foure wynges, and vnder their wynges, as it were mennes handes. Nowe the fygure of their faces was, euen as I had sene them, by the water of Cobat, and so was the countenance of them: Euerye one in his goynge wente straghte forwarde.

## The .xi. Chapter.

**W**ho they were that serued the people of Israell. Agayne these he prophesyeth, shewing them how they shal be dyspatched abode. The remynge of the hearts cometh of God, otherwyle can we not make in his commandementes. He threatneth them that leane vnto theyr owne counccilles.

**M**oreouer, the spirite of the Lorde lyfte me vp, & brought me vnto y Cit poorte of the Lordes house. And behold, there were .xxv. me vnder the doze amonge whome I sawe Jaazani-ah the sonne of Azur, and Sheltiah the sonne of Bananiah, the ruelars of the people. Then sayde the Lorde vnto me: Thou sonne of man: These men ymagyn mischiefe, and a wycked counsell take they in this cytye, sayinge: Truly, there is no destruccions at hande, lette vs buylde houses: Thys Jerusalem is the cauldron, and we be the flesh. Therefore shalte thou prophesye vnto them, yea, prophesye shalte thou vnto them, O sonne of man. And wyth that fell the spirite of the Lorde vpon me, and sayde vnto me: speake, thus sayeth the Lord: On this maner haue ye spoken (O ye house of Israell) and I knowe the ymagynacions of youre heartes. Manye one haue ye murdered in this cytye, and fylled the stretes full of the slayne. Therefore, thus sayeth the Lorde God: The slayne men that ye haue layde on the grounde in this cytye, are the flesh,

and

and this cytye is the cauldron: But I wyll bypunge you oute of it: \* ye haue drawen oute the swerde, euen so wyll I also bypunge a swerde ouer you, sayeth the Lorde God. I wyll bypue you oute of thys cytie and delyuer you into your enemyes hande, and wyll condemne you. Ye shalbe slayne in all the coastes of Israell, I wyll be auenged of you: To learne you for to knowe, that I am the Lorde. Thys citie shall not be your cauldron, neither shall ye be the fleshe therein: But in the coastes of Israell wyll I punishe you, that ye may knowe, that I am the Lorde: In whose commaundementes ye haue not walcked, nor kepte hys lawes: \* But haue done after the customes of the heathen, that I haue rounde aboute you.

Nowe when I preached, Pheltiah the sonne of Bananiah dyed. Then fell I downe vpon my face, and cryed with a loude voyce: O Lorde God, wylte thou then utterly destroye al the remnaunte in Israell? And so the worde of the Lorde came to me on thys maner: Thou sonne of man: Thy brethren, thy kynnsfolke, and the whole house of Iuda, whiche dwell at Ierusalem, saye: They be gone farre frome the Lorde, but the lande is geuen vs in possession. Therefore tell them, thus sayeth the Lorde God: I wyll sende you farre of amonge the Gentyles, and scatter you amonge the nations, and I wyll haue lowe you but a lytle, in the landes where ye shall come. Tell them also, thus sayeth the Lorde God: I wyll gather you agayne oute of the nations, and bypunge you frome the countreyes where ye be scattered, and wyll geue you the lande of Israell agayne: And thither shall ye come. And as for all impedimentes, and all youre abhominacions: I wyll take them awaye.

\* And I wyll geue you one hearte, and I wyll plante you a newe spirite within your bowels. That stony heart wyll I take oute of youre bodye, and geue you a fleshepy heart: That ye maye walcke in my commaundementes, and kepe myne ordinaunces, and doe them: That ye maye be my people, and I your God. But looke, whose heartes are disposed to folowe theyr

abhominacions and wycked lyuinges: Those mennes dedes wyll I bypunge vpon their owne heades, sayeth the Lorde God. After thys dyd the Cherubyns lyfte vp their wynges, and the wheles wente wth them. \* So the gloze of the Lorde went vp from the myddest of the citie, and stode vpon the mounte of the citie towarde the East. \* But the wynde tooke me vp, and in a vision (whiche came by the spirite of God) it broughte me agayne into Chaldea amonge the prisoners. Then the vision that I had sene, banished awaye frome me. So I spake vnto the prisoners, all the wordes of the Lorde, whiche he had shewed me.

The. xii. Chapter.

The parable of the vessels. of captiuitie. The expolycion of the parable, by whiche the takinge of Bynge ierusalem is signified. Another parable wheres by the dystresse of honger and thurst is signified.



The worde of the Lorde came vnto me, sayinge: Thou sonne of man, I dwellest in the myddest of a froward household: \* Whiche haue eyes to see, yet see not: eares haue they to heare, and yet heare they not, for they are an obstinate household. Therefore (O thou sonne of man) make thy gere redye to flyte, and goe forth by sayre daye lyghte, that they maye see. Yea, euen in their syghte shalte thou goe frome thy place to another place: If peraduenture they will consider, that they be an vnobedient household. Thy gere that thou haste made redye to flyt withall, shalte thou beate oute by sayre daye lyght, that they maye see: and thou thy selfe shalt go forth also at euen in thys syght, as a man doeth when he flytteth. Dygge thowowe the wall, that they maye see, and beate thowow it the same thyng, that thou tookest vp in their sight. As for thy selfe, I shalte goe forth in the darcke. Hyde thy face that thou see not the earth, for I haue made thee a shewetoken vnto the house of Israell. Nowe as the Lorde commaunded me, so I dyd: The gere that I had made redye, brought I oute by daye. At euen I brake downe an hole thowow the wall with myne hande: And when it was darcke

Ezech. x. 1. and, xiii. 1.

Ezech. xiii. 1. and, xiii. 1.

Stage. vi. 1. mar. x. 1. b. Mark 4. 1. Luke viii. 1. Act. 18. 1. Rom. 1. 1.



darcke, I toke the gere vpon my shoul-  
ders, and bare them oute in their sight.

**C** And in the moynynge, came the word  
of the Lorde vnto me, sayinge: Thou  
sonne of man, yf Israell that trowarde  
housholde aske thee and saye: what do-  
est thou there? Then tell them: Thus  
sayeth the Lorde: Thys puny-  
ment toucheth the chefe ruelars at Je-  
rusalem, and all the house of Israell,  
that dwell amonge them: Tell them: I  
am youre shewe token: Lyke as I haue  
done, so shall it happen vnto you: flye  
shall ye also, and goe in to captiuite.

*Iere. xxi. b.  
and. xxi. b.  
xxx. a. 34. a*

*Eze. xlii. c  
and. xxi. a*

\* The cheffest that is amonge you, shall  
lade hys shoulders in the darcke, and  
get hym awaye. He shall breake downe  
the wall, to carye stuffe therethorowe:  
He shall couer hys face, that he see not  
the grounde, with his eyes. \* My lyne  
wyl I sprede oute vpon hym, and cat-  
che him in my net, and carye hym to  
Babilon, in the lande of Chaldea:  
Whiche he shall not see, and yet shall he  
dye there. As for all hys helpers, and  
all his hoostes, that be aboute him, I  
wyl scatter them towarde all the win-  
des, and drawe oute a swearde after  
them. \* So when I haue scattered them  
amonge the heathen, and strowed them  
in the landes, they shall knowe, that I  
am the Lorde. But, I wyl leaue a ly-  
tle nombre of them frome the swearde,  
honger and pestilence: To tell all their  
abhominations amonge the heathen,  
where they come: that they may knowe,  
howe that I am the Lorde.

*Ezech. xv. b  
and. xxi. b.*

**C** Moreover, the worde of the Lorde  
came vnto me, sayinge: Thou sonne of  
man: with a fearfull tremblynge shalt  
thou eate thy breade, with carefulnesse  
and sorowe shalt thou dryncke thy  
water. And vnto the people of the land,  
speake thou on this maner: Thus say-  
eth the Lorde God, to them that dwell  
in Ierusalem, and to the lande of Isra-  
ell: Ye shall eate youre breade with sor-  
owe, and dryncke youre water with he-  
ynesse: Yea, the lande with the fulnes  
thereof shalbe layde waste, for the wy-  
kednesse of them that dwell therein. And  
the cittyes that now be wel occupied,  
shall be voyde, and the lande desolate:  
That ye may know, howe that I am the  
Lorde.

Yet came the worde of the Lorde vnto  
me agayne, sayinge: Thou sonne of  
man, what maner of byworde is that,  
whiche ye vse in the lande of Israell,  
sayinge: Tush, \* seynge that the day-  
es are so slacke in comynge, all the  
visions are of none effecte: Tell them  
therefore: Thus saith the Lorde God:  
I wyl make that byworde cease, so  
that it shall no moze be commonly used  
in Israell.

But saye this vnto them: the dayes  
are at hande, that euerye thyng which  
hathe bene prophesied, shalbe fulfilled.  
There shall no vision be in bayne,  
neither anye prophecye sayle amonge  
the children of Israell: for it is I the  
Lorde, that speake it: And what soeuer  
I the Lorde speake, it shall be perfor-  
med, and not be slacke in comynge.

Yea, euen in youre dayes (O ye fro-  
warde housholde) wyl I deuyse some  
thinge, and byynge it to passe, sayeth  
the Lorde God. And the worde of the  
Lorde came vnto me, sayinge: Beholde,  
thou sonne of man: The house of Isra-  
ell saye in this maner: Tush, as for  
the vision that he hathe sene, it wyl be  
manye a daye or it come to passe: Is it  
farre of yet, the thyng that he prophes-  
yeth. Therefore saye vnto them: Thus  
sayeth the Lorde God: All my wordes  
shall no moze be slacke: Loke what I  
speake, that same shall come to passe,  
sayeth the Lorde.

### **C** The. xiii. Chapter.

*The worde of the Lord agaynst false prophetes,  
whiche teache the people the councelles of their owne  
heartes.*



The worde of the Lorde  
came vnto me, sayinge: I  
Thou sonne of man,  
Speake, prophecye a-  
gaynst those prophetes,  
that preache in Israell:  
and saye thou vnto them that prophes-  
ie oute of their owne heartes: heare  
the worde of the Lorde, thus sayeth the  
Lorde God: \* Wo be vnto those foli-  
sh prophetes, that folowe their owne spi-  
rite and speake where they se nothyng.  
\* O Israell, thy prophetes are lyke the  
fores vpon the drye felde: for they  
stande not in the gappes neither make  
they an hedge for the house of Israell,  
that

that men myghte abyde the parell in the day\* of the Lorde, wayne thynges they see, and tell lyes, to maynteyne their preachynges withall. The Lorde (saye they) hath spoken it, when in verite dede the Lorde hath not sent them. Wayne visions haue ye sene, and spoken false propheties, when ye saye: The Lorde hath spoken it where as I neuer sayde it.

Therefore, thus sayeth the Lorde God: Bycause your wordes be wayne, and ye seke out lyes: Beholde, I wyll vpon you, sayeth the Lorde. Myne handes shall come vpon the prophetes that lye out wayne thynges, and preache lyes: They shall not be in the counsell of my people, nor written in the booke of the house of Israel, neyther shall they come in the lande of Israel: That ye maye knowe, howe that I am the Lorde God. And that for thys cause; They haue disceaued my people, \* and tolde them of peace, where now was. One setteth by a wall, and they dawbe it with lowse claye. Therefore tell them which dawbe it with vntempered morter, that it shall fall. \* For there shall come a greate hower of rayne, greate stones shall fall vpon it, and a soore soyme of wynde shall breake it, so shall the wall come downe. Shall it not then be sayde vnto you: Where is nowe the morter, that ye dawbed it withall? Therefore thus sayeth the Lorde God: I wyll breake oute in my wrathful displeasure with a storme wynde, so that in myne anger there shall come a myghty hower of rayne, and hayle stones in my wrath, to destroye withall.

As for the wall, that ye haue dawbed with vntempered morter, I wyll breake it downe, make it euen with the ground: So that the foundation thereof shall remoue, and it shall fall, yea, and ye your selues shall perishe in the midst thereof: To learne you for to knowe, that I am the Lorde. Thus wyll I perfourme my wrath vpon thys wall, and vpon them that haue dawbed it with vntempered morter, and then wyll I saye vnto you: The wal is gone, and the dawbers are awaye. These are the prophetes of Israel, whiche prophesie vnto the cite of Ierusalem, and

looke oute visions of peace for them, where as no peace is, sayeth the Lorde God. Wherefore (O thou sonne of man) set thy face agaynst the daughters of thy people, whiche prophesie oute of their owne heartes: And speake thou prophesie agaynst them, and saye: Thus sayeth the Lorde God: Wo be vnto you, that sowe pylowes vnder al arme booles, and bolsters vnder the heades both of younge & olde, to catche soules with al. \* For when ye haue gotten the soules of my people in your captiuite, ye promysse them lyfe, and dishonoure me to my people, for an handfull of barley, and for a peece of breade: When ye kyll the soules of them, that dye not, and promysse life to them, that liue not: Thus ye dissemble with my people, & beleueth your lyes.

Wherefore, thus sayeth the Lorde God: Beholde, I wyll also vpon the pylowes, wherewith ye catche the soules in synge: Them wyll I take frome your armes, and lette the soules goe, that ye catche in synge. Your bolsters also wyll I teare in peaces, and deliuer my people out of your hande: So that they shall come no moore in your handes to be spoyled, and ye shall knowe, that I am the Lorde. Seynge that with your lyes ye discomforte the hearte of the righteous, whome I haue not discomforted: Agayne: for so much as ye corage the hande of the wycked, so that he maye not tourne frome hys wycked waye, and lyue: Therefore shall ye spyce oute no moore banite, nor prophesie your owne gessynges: For I wyll deliuer my people out of your hande, & ye maye knowe, howe that I am the Lorde.

The Notes.

a. The preachers of mennes traditions doeth the prophete compare vnto foxes, which clype a seruice of God, and increase ceremonies and teache a waye to please God, by suche workes as they enriche them selues with. By the hedge here maye ye vnderstande prayer done in fayth.

The. xliii. Chapter.

The Lorde denieth hys worde to people for they synne sake. The despyces of the worde doeth the Lorde some tyme decrease by false prophetes. I comfort of them that abide vnto Babylon.

There\* resorted vnto me certayne of the Elders of Israel, and sate downe by me. Then came the worde

D  
Eclap. v. 6.  
Mich. iii. 6.

Deut. iii. 6.

Ezech. xliii.

or



# Jerusalem. The Prophecie.

of the Lorde vnto me, sayinge: Thou some of man, these men beate their Idols in their heartes, and goe purposly vpon the stonblyng blocke of their owne wyckednesse: howe darre they then aske counsell at me? Therefore speake vnto them, and saye: thus sayeth the Lorde God: Euerye man of the house of Israel that beareth hys Idoles in his hearte, purposynge to stonble in hys owne wickednesse, and commeth to a Prophete, to enquire anye thyng at me by hym: Vnto that man wyl I the Lord my selfe geue answer, accordynge to the multitude of hys Idols: that the house of Israel may be snared in their own heartes, because they be cleue gone fro me, for their Idols sakes.

**B** *Esch. xx. c* Wherefore tell the house of Israel: Thus sayeth the Lorde God: \* Be conuerted, forsake youre Idolles, and turne youre faces from all your abominacions. For euery man (whether he be of the house of Israel or a straunger, that sojourneth in Israel) whiche departeth fro me, and carpeth Idoles in hys hearte, purposynge to goe styll stonblyng in his owne wyckednesse, and commeth to a Prophete, for to aske counsell at me thowowe hym: vnto that man wyl I the Lorde geue answer, by myne owne selfe. I wyl sette my face agaynst that man, and wyl make hym to be an example for other, **C** *3. Re. 17. d. Job. xli. c* yea, and a common byworde: And wyl rote him oute of my people, that ye may knowe, how that I am the Lorde. \* And yf that Prophete be disceaued, when he telleth hym a worde: Then I the Lorde my selfe haue disceaued that Prophete, and wyl stretche forth myne hande vpon hym, and roote hym oute of my people of Israel: And they both shalbe punished for their wyckednesse. Accordynge to the sinne of hym that asketh, **D** shall the synne of the Prophete be: that the house of Israel be led no more fro me thowowe erroure, & be no more defyled in their wickednesse: But that they maye be my people, and I their God, sayeth the Lorde God. And the woorde of the Lorde came vnto me, sayinge: Thou sonne of man, when the lande turneth agaynst me, and goeth forth

in wyckednesse: I wyl stretche out my hand vpon it, \* and destroye all the prouision of their bread, and sende darthe vpon them, to destroye man and beast in the land. \* And thowowe Aioe, Daniel and Job these thre men were amonge them, yet shall they in their ryghteousnesse deliuer but their owne soules, sayeth the Lorde God. \* If I bringe noysome beastes in to the lande, to wast it vp, and it be so desolate, that no man maye goe therein for beastes: If these thre men also were in the land, as truely as I lyue (sayeth the Lorde God) they shall saue neither sonnes nor daughters, but be onely deliuered them selues: and as for the lande, it shall be waste.

**D** yf I bringe a swearde in to the lande, & charge it to go thowowe land: so that I slaye downe man & beast in it, and yf these thre men were therein: As truely as I lyue (sayeth the Lorde God) they shall deliuer neither sonnes nor daughters, but onely be saued them selues. If I sende a pestilence into the lande, & power out my sore indignacion vpon it in bloude, so that I rote oute of it both man and beast, & if Aioe, Daniel and Job were therein: as truely as I lyue (sayeth the Lorde God) they shall deliuer neither sonnes nor daughters, but saue their owne soules in their reghteousnes. Moreover, thus sayeth the Lorde God: Thowowe I sende my \* foure troublous plagues vpon Jerusalem: The swearde, hunger, perious beastes and pestilence, to destroye man and beast oute of it: Yet shall there be a remnaunte saued therein, whych shall bringe forth their sonnes and daughters. Beholde, they shall come forth vnto you, & ye shal se their waye, & what they take in hande, and ye shalbe comforted, as touchynge all the plagues I haue broughte vpon Jerusalem. They shall comforte you, when ye see their waye and woorkes: And ye shall knowe, howe that it is not withoute a cause, that I haue done so agaynst Jerusalem, as I dyd, sayeth the Lorde God.

## The. xv. Chapter.

**D** As the vnpromysable wod of the vyne tree is cut to the tyre, so sayeth he that Jerusalem shalbe burnt. **The**



The word of  $\text{p}$  Lord came vnto me, saying: Thou sonne of man: What cometh of the vine among al other trees: and of  $\text{p}$  vine stocke amonge all other timbre of  $\text{p}$  groue: Doe men take wodde of it, to make anye worcke with all: Or maye there a nayle be made of it, to hange any thyng vpon: Beholde, it is caste in the fyre to be bzente, the fyre consumeth both the endes of it, the myddest is bzente to ashes. Is it mete then for anye worcker: No.

Seynge then,  $\text{p}$  it was mete for no worcke, beinge whole: muche lesse may there anye thinge be made of it, when  $\text{p}$  fyre hath consumed and bzent it. And therefore thus sayeth the Lord God: Lyke as I caste the vine into the fyre for to be bzente, as other trees of the wod. Euen so wyl I do with them that dwell in Jerusalem, and set my face agaynst them: They shall goe oute from the fyre, and yet the fyre shall consume them. \* Then shal ye know,  $\text{p}$  I am the Lord, when I set my face agaynst the, and make the lande waste, because they haue so sore offended, sayeth the Lord God.

The. xvi. Chapter.

The  $\text{p}$  prophete enternynge to speake of the abhominacions of Jerusalem: doth first shewe the benefites of God towarde it. Jerusalem is reproboued of vnkynndnes, for her foulyncappon wylth Idoles. He iustifyeth the wylchynnes of other people in comparison of the wylchynnes of Jerusalem. The cause of the abhominacions ins to which the widdowmytes selle. Wherbye is promysed to the repentante.



Gayne,  $\text{p}$  worde of the Lord spake vnto me, saying: thou sonne of man, shewe the citie of Jerusalem their abhominacions, and sape: Thus sayeth the Lord God vnto Jerusalem: Thy progeny & hired came oute of the lande of Canaan, thy father was an Amorite, thy mother a Cethyte. In the daye of thy byrthe when thou wast bozne, the stringe of thy  $\text{p}$  nauell was not cut of: Thou wast not bathed in water to make the clene: thou wast neither rubbed with salt, nor swedled in clout: No man regarded the so much, as to do anye of these thinges for the, or to shewe the sucke saupur, but thou wast vtterly cast out vpon the felde yea, despised was thou in the daye of thy byrthe.

Then came I by the, and saue thee troden downe in thyne owne bloude, & sayde vnto the: Thou shalt be pouged from thyne owne bloude, frome thyne owne bloude (I sape) shalt thou be clen- sed. \* So I planted the, as the blossome of thy felde: Thou arte growen vp, and wares greates: thou hast gotten a mar- uelous pleasaunt beutie, thy bzestes are come vp, thy heere is goodlye growen, where as thou wast naked and bare afore.

Nowe when I went by the, & loked vpon the: beholde, thy tyme was come, yea, euen the tyme to bowe thee. Then spred I my clothes ouer thee, to couer thy dishonestie: yea, I made an othe vnto the, \* and married my selie with thee (sayeth the Lord God) and so thou be- camest myns owne. Then washed I the with water, and pouged thy bloude from the. I anoynted the with oyle, I gaue thee chaunge of raymentes, I made the shues of Carus lether: I girted the about with white sylke, I clothed the with kerchues, I decked thee with costly apparell, I put ringes vpon thy fyngers: A chayne aboute thy necke, spanges vpon thy foze heade, care rynges vpon thyne eares, and sette a beutiful crown vpon thine head. Thus wast thou decked with siluer & golde, and thy raimet was of fine white sylke, of nedle worcke and of diuers colours.

Thou diddest eate nothing but sim- nels, honte and oyle: Maruelous goodly wast thou & beutiful, yea, euen a very Quene wast thou. In so much, that thy beutye was spoken of amonge the heathen, for thou wast excellent in my beutye, whiche I put vpon thee sayeth the Lord God. But thou hast put con- fidence in thyne owne beutye, & played the harlot, when thou haddest gotten the a name. Thou hast committed whor- dome, with al that went by the, and hast fulfyllled their desires: Yea, thou hast taken thy garmetes of diuers colours, and deckte thine aulters therw, wher vpon thou mightest fulfyl thyne whor- dome, \* of such a fashion, as neuer was done, nor shalbe. \* The goodlye orna- mentes and Jewels whiche I gaue the of my owne golde and siluer, hast thou taken, and made thee mennes Images therof.

Ezech. vi. 9.

Ezech. xlii. 1.

Ezech. xlii. 1. Ezech. xlii. 1. Ezech. xlii. 1.



# Jerusalem. The Prophecy.

therof, & committed whoredome withal.

Thy garmentes of diuers coloures hast thou taken, and deckte them therewith: myne oyle & incense hast thou set before them. My meate which I gaue thee, as sinners, oyle & honye: (to fede the withall) that hast thou sette before them, for a swete sauoure. And thys came also to passe, sayeth the Lorde God: \* Thou hast taken thyne owne sonnes & doughters, whō thou haddest begotten vnto me: and these hast thou offered vp vnto thē, to be their meate.

Is this but a smal whoredome of thine (thinckest thou) that thou slayest my children, and geuest them ouer, to be bzēt vnto them? And yet in all thy abominacions and whoredome, thou hast not remembred 7 dayes of thy yowthe, howe naked and bare thou wast at that tyme, and troden downe in thyne owne bloude. After all these thy wyckednesses (wo, wo, vnto the, sayeth the Lorde) thou hast builded thy stewes and broddell houses in euerye place: yea, at the heade of euery strete hast thou builded the an altier. Thou hast made thy beautye to be abhorred, thou hast layed out thy legges to euery one that came by, & multiplied thyne whoredome. \* Thou hast committed fornicacion with the Egyprians thy neigbours, whiche had much flesh, & thus hast thou bled thine whoredome, to anger me.

Beholde, I wyll stretche oute myne hande ouer the, and \* wyll minishe thy stoare of foode, and delyuer the ouer into the wylls of the Philistines thyne enemies, whiche are ashamed of thy abominable waye. \* Thou hast played the whoore also wyth the Assirians, which might not satisfie the: yea, thou hast played the harlot, and not had ynoughe. Thus hast thou styl committed thy fornicacion fro the lande of Canaan vnto the Chaldees, & yet thy luste not satisfied. Howe shoulde I circumsise thyne heart (saith the Lorde God) seynge thou doest all these thynges, & precious whoore: building thy stewes at the heade of euerye strete, and thy broddell houses in all places? Thou hast not bene as another whoore, that maketh booke of her wynnynge, but as a wyfe that breaketh wedlocke, & taketh

other in steade of her husbaunde. Gyftes are geuen to all other whoores, but thou geuest rewardes vnto all thy louers: and offerest them gyftes, to come vnto the out of all places, & to commit fornicacion with the. It is come to pas with thee in thy whoredomes contraye to the vse of other women: Yea, there hath no suche fornicacion bene committed after the, seynge that thou profrest gyftes vnto other, and no rewardes is geuen the: this is a contrary thinge.

Therefore heare the woorde of the Lorde, O thou harlot: Thus sayeth the Lorde God: for so muche as thou hast spent thy monye, and discouered thy name, thorowe thy whoredome with all thy louers, and with all the folles of thy abhominacions in the bloude of thy children, \* whome thou hast geuen them: Beholde therfore, I wyll gather together all thy louers, vnto whō thou hast made thy selfe common: Yea, and all them whome thou fauourest, and euerpe one that thou hatest: And \* wyll discouer thy name before them, & they al maye see thy fylthynes.

\* Moreover, I wyll iudge the as a breaker of wedlocke and murtherer, & recompence thee thyne owne bloude in wyathe and gelousye. I wyll geue thee ouer into their power, that shal breake downe thy stewes, and destroy thy broddell houses: They shal stripe thee oute of thy clothes, all thy fayre and beutiful Jewelles shal they take frome the, and so let the sit naked bare: \* yea, they shal bringe the comon people vpon the, whiche shal stone the, & slaye the downe with their sweardes. They \* shal burne by thy houses, and punishe thee in the sighte of manye women. Thus wyll I make thy whoredome to cease, so that thou shalte geue oute no moe rewardes.

Should I make my wyath to be still, take my gelousye from the, be content, and no more to be displeased? seynge & remembreth not the daies of thy yowth, but hast prouoked me to wyathe in all these thynges? Beholde therfore, I wyll bringe thyne owne wayes vpon thyne heade, sayeth the Lorde God: Howe be it, I neuer dyd vnto thee, accordynge to thy wyckednesse and al thy abho-

Act. xviii. c  
and. xv. 3.  
Deu. 18. b  
and. xxiii. i  
Iere. vii. d.  
Ezech. xx. d.  
psal. cx. a.

Ex. xxi. d

Ezech. xlii. b  
b. d. xlii. e.

Ezech. vi. a.

abhominacions. Beholde, al they that be comen prouerbes, shall vse thys prouerbe also agaynst the: suche a mother, such a doughter.

Thou art euen thy mothers owne doughter, that hath cast of hir husband and her chyldren: Yea, thou arte the syster of thy sisters, whiche forsoke theyr husbandes and thei chyldren. Your mother is a Cethyte, and your father an Amorite. Thyne eldest syster is Samaria, she and her doughters that dwel vpon thy lefte hande.

But thy yongest sister that dwelleth on thy ryghte hande, is Sodoma, and her doughters. Yet hast thou not walcked after theyr wayes, nor done after thei abhominacions: but in all thy wayes thou hast bene more corrupt the thy. As truly as I lyue, sayth the Lord God: \* Sodoma thy syster with her doughters, hath not done so euill, as thou and thy doughters. Behold, \* the syns of thy Sodoma were these: pride, fulnes of meate, aboundaunce & ydelnesse: these thinges had she & her doughters. Besydes that they reached not their hande to the pooze and nedp, but were proud, and dyd abhominable thinges befoze me: therfore I toke them awaye, when I had sene it. Nether hath Samaria done halfe of thy synnes, yea, thou hast exceded theym in wyckednesse: In so muche that in comparyson of all þ abhominacions which thou hast done, thou hast made thy sisters good women.

As for their captiuite, namely the captiuite of Sodoma and her doughters: the captiuite of Samaria and her doughters: I will bryng the agayne, so wyl I also bryng agayne thy captiuite amonge theym: that thou mayest take thyne owne confusyon vpon the, and be ashamed of all that thou hast done and to comforte theym. Thus thy sisters (namely) Sodoma and her doughters: Samaria and her doughters with thy selfe & thy doughters, shall be brought agayne to your olde estate. When thou wast in thy pryde, and befoze thy wyckednesse came to lyght: thou wouldest not heare speake of thy syster Sodoma, vntill the tyme that the Syzians with all theyr townes, and the Phylis-

tynes with all that lye rounde aboute them, brought the to shame and confusyon: that thou myghtest beate thyne owne sylthynes & abhominacion, sayth the Lord.

For thus sayeth the Lord God: I shoulde (by ryghte) deale with thee, as thou hast done. Thou hast despyced the othe, and broken the couenaunt. Neuertheles, I wyl remembre the couenaunt that I made wth the in thy youth, in so muche that it shall be an euerlasting couenaunt: so that thou also remembre thy wayes, & be ashamed of them: then shalt thou receaue of me thy elder & yonger sisters, whō I wyl make thy doughters, & that besyde thy couenaunt. \* And so I wil renue my couenaunt with the, & thou mayest know that I am the Lord: that thou mayest thincke vpon it, be ashamed, and excuse thyne owne confusyon no more: when I haue forgeuen the, all that thou hast done, sayeth the Lord God.

#### The Notes.

a. Wherefore he vpbreaceth vnto the Jewes the name of straunge nacions is befoze sayd in þ first chapter Chap. i.

b. Daniel may signifye the despyces and delectacions of man, whiche are healed by the worde & feare of God: as it is sayd prouerbes. iii. b. But feare the Lord and departe from euill, so shall thy nauell be whole. &c. The learned expounde this whole sentence of the tribulacion that Israel suffered in Egypt, and after among the Canaanites. After the death of Joseph, when pharaos knewe them not. Exod. i. were they most abieted and vile, and no man had compassion on them. Then was the daye of their birth. And in lyke case after the destruction of Ierusalem and in their imprisonment at Babylon. At both these tymes were they motherles and helpeles, concerning theyr owne strengthes: but were yet cared for of God and receyued by his mercy. The prophete boordeth his fashyon of speakynge of the manner of mothers, after the birth of their chyldren, which first dresse theyr nauelles and washe them with salt, and then swadde them. &c. Such helpe had Israel none in theyr aduersities in Egypt and Babylon, but lay ouerwhelmed in their sylthynesse & myseryes, and were regarded as bastards and vnmotherly intreated of al men.

There was no manne but onely God that toke thought for them or holpe them: and that he did only of his mercy, wout any of theyr deseruices. c. By thys bewtye are signified the gyftes, and graces that the Lord hath geuen to his people, whiche neuertheles was an Idolatrer and worshipped other Gods, or worshipped God after another maner and way then he had commaunded them: whiche thyng is signified by their fornicacion, as in Chap. i. vii. b. and after in the xxii. a.

The. xlii. Chapter.

Sl. i.

The



# Jerusalem.

# The Prophecie.

The parable of the two Reges signifieth that ye-  
reiah, whiche contrary to his othe had forsaken  
the friendship of Nabuchodonosor, turned himselfe  
to the kynge of Egypt, and therfore perished. In ex-  
position of the parable, I prophesy of Christ.

3

Exe. 24. 8



The word of the Lord came  
vnto me, sayinge: Thou  
sonne of man: put forth a  
barcke speakyng a par-  
able, vnto the house of Is-

Dani. vii. a

raell, and saye: Thus sayeth the Lord  
God: There came a greates Regle w  
great wynges, yea, with myghtie long  
wynges, and full of fethers of dyuerse  
coloures, vpon the mount of Libanus,  
and toke a braunche from a Cedar tre,  
and brake of the toppe of his twygge, &  
caried it into þ land of Canaan, & set it  
in a cytie of marthautes. He toke also  
a braunche of the lande, & planted it in a  
fruitful ground, he brought it vnto great  
waters, & set it as a willpe tree therby.

28

Then dyd it growe, and was a greates  
bynestocke, but lowe by the grounde:  
thus there came of it a byne, and it  
brought forth blossomes, and spred out  
braunches. But there was another Re-  
gle, a greates one, which had great wyng-  
ges, & many fethers: & beholde, þ rotes  
of this byne had an hunger after him,  
and spred out his braunches towarde  
him, to water his frutes: Neuertheles  
it was planted vpon a good ground be-  
syde great waters: so that (by reason) it  
should haue brought out baunches and  
frute, and haue bene a goodly byne.

C

Speake thou therfore, thus sayth the  
Lord God: Shal this byne prosper? Shall  
not his rotes be plucked oute, & his  
frute be broke of, his grene braunches  
wither and fade awaye: yea, wythoute  
eyther stronge arme oz manye people,  
shall it be plucked by by the rotes. Be-  
holde, it was planted: shall it prosper  
therfore. Shall it not be dyed by and  
wythered, yea, euen in the shutyng oute  
of his blossomes, as soone as the east  
wynde bloweth?

10

4. Re. 14. 8

Moreouer, the worde of the Lord  
came vnto me, saying: Speake to that  
froward household: know ye not, what  
these thynges do signifie? Tell theim:  
Beholde, the kynge of Babylon came  
to Jerusalem, and toke the kynge and  
his wynges, and ledde theym to Ba-  
bylon.

He toke of the kynges seide, & made a  
couenaunt with him, and toke an othe  
of him: The princes of the lande toke  
he wyth him also, that the lande might  
be holden in subiectiō, and not to re-  
bell, but kepe the couenaunte, and ful-  
fyll it. But he fell from hym, and sente  
his Embassytours into Egypte, that he  
myght haue hozles and muche people.  
Shoulde that prosper? Should he be  
kept safe, that doeth suche thynges?  
Or should escape, that breaketh his co-  
uenaunt? As truly as I lyue sayeth  
the LORD GOD: He shall dye at  
Babylon, in the place where the kyng  
dwelleth, that made him kyng: whose  
othe he hath despyled, and whose cou-  
naunte he hath broken. Neether shall  
Pharao wyth his great host and mul-  
titude of people, maynteyne hym in  
the warre: when they caste by dyches,  
and set by bulwarkes to destroy much  
people. For seyng he hath despyled  
the othe, and broken the couenaunte  
(where as he yet gaue his hand there-  
vpon) and done all these thynges, he  
shall not escape.

Therfore thus sayeth the Lord God: As  
truly as I lyue, I wyll byng myne  
othe that he hath despyled, and my co-  
uenaunt that he hath broken, vpon his  
owne heade. I wyll cast my net about  
hym, and cathe him in my parne. To  
Babylon wyll I carpe hym, there wyll  
I punyche him, because of the greates  
offence that he made me. As for those  
that flye from him out of the host, they  
shalbe slayne with the sword. The re-  
lyeue shalbe scatted towarde all the win-  
des: and ye shall knowe, that I þ Lord  
haue spoken it.

Thus sayeth the Lord God: I wyll  
also take a braunche from an hye Ce-  
dre tree, and wyl set it, and take the by-  
permost twygge, that yet is but tēde,  
and plante it vpon an hye hyll: Name-  
lye, vpon the hye hyll of Syon wyll I  
plante it: that it maye byng forth  
twygges, and geue fruite, and be a  
greates Cedre tree: so that all maner of  
foules maye byde in it, and make their  
nestes vnder the shadowe of his braun-  
ches.

And all the trees of the selde shall  
knowe that I the Lord haue brought  
downe

downe the hye tree, and sette the lowe tree vp: that I haue dyed by the grene tree, and made the dry tree to floreye: Euen I the Lorde that spake it, haue also brought it to passe.

The Notes.

a. By this great Regie hauing great wynges is vnderstande the kyng of Babylon w<sup>h</sup>ys great armye.

b. by this braunche vnderstande oure ladye, and by the hye Cedar tree the tribie of Iuda, of which she came: by the vppermost twige is vnderstande Christe, and by the hyll of Syon, is figured the church.

The .xviii. Chapter.

The sheweth that every man shall beare his owne synne. To him that amendeth, is saluacion promysed. Death is prophesied to the ryghteous, whiche turneth backe from theyr ryght waye.

The word of the Lorde came vnto me, on this maner: what meane ye by this comen p<sup>r</sup>ouerbe, that ye vse in the lande of Israell, sayinge:

\* The fathers haue eaten soure grapes, and the chyldrens teth are sette on edge: As truly as I lyue, sayeth the Lorde God, ye shall vse this byworde no more in Israell.

\* Beholde, al soules are myne. As ke as the father is myne, so is the sonne myne also. The soule that synneth, shall dye. \* If a man be godlye, and do the thynges that is equall and ryght, he eateth not vpon the hylls: he lyfteth not his eyes vp to the Idols of Israell: he defyleth not hys neyghbours wyfe: he medleth with no monstrous woman: he greueth no body: he geueth his det<sup>r</sup>et hys pledge, agayne he taketh none other mans good by vyolence: he eateth his meate with the hongry: he clo<sup>th</sup>eth the naked: he lendeth nothinge vpon vsury: he taketh nothing ouer: he withdraueth his hande from doyng wrong: he handleth faythfully betwixt man and man: he walcketh in my commaundementes, and kepeth my lawes, & perfourmeth the faythfully: \* Thys is a ryghtuous man, he shall surely liue sayeth the Lorde God.

\* If he now get a sonne, that is a mut<sup>r</sup>chur, a shedder of bloude: yf he do one of these thynges: (though he do not al) he eateth vpon hylls: he defileth hys neyghbours wyfe: he greueth the poore and nedry: he robbeth and spyleth: he geueth not p<sup>r</sup>etter his pledge agayne, he lyfteth vp his eyes vnto Idols, and

medleth with abhominable thynges: he lendeth vpon vsurye, and taketh more ouer. Shall thys man lyue? he shall not lyue. Seyng he hath done all these abhomy<sup>n</sup>acions, he shall dye his blood shall be vpon him.

\* Nowe yf this man get a sonne also, that seyth al his fathers synnes, which he hath done: and feareth, nether doeth such lyk e: Namely, he eateth not vpon the mountaynes: he lyfteth not hys eyes vp to the Idols of Israell: he defyleth not his neyghbours wyfe: he be<sup>r</sup>eth no man: he kepeth no mang pledge: he neyther spyleth, nor robbeth anye man: he dealeth his meate with the hungrye: he clothe<sup>t</sup>h the naked: he oppres<sup>s</sup>eth not the poore: he receaueth no vsury, nor anye thyng ouer: he kepeth my lawes, and walcketh in my commaundementes: Thys man shall not dye in his fathers synne, but shall lyue wythout fayle. As for his father: because he oppressed and spoyled his brother, and dyd wyckedly among his people: lo, he is dead in hys owne synne. And yet say ye: Wherefore shall he should not this sonne beate hys fathers synne? Therfore: because the sonne hath done equite and ryght, hath kepte all my commaundementes, and done them: therfore shall he lyue in dede. The same soule that synneth, shall dye. \* The sonne shall not beate the fathers offence, neyther shall the father beate the sonnes offence.

The ryghtuousnes of the ryghtuous shall be vpon him, and the wickednes of the wycked shall be vpon him selfe also. \* But yf the vngodly wyll turne away from all hys synnes that he hath done, and kepe all my commaundementes, and do the thynges that is equall and right: doubtles he shall liue, and not dye. As for al his synnes that he dyd before, they shall not be thought vpon: but in his ryghtuousnes that he hath done, he shall liue. \* For I haue no pleasure in the death of a synner, sayeth the Lorde God: but rather that he conuerte, and lyue.

Agayne: yf the ryghtuous turne away from hys ryghtuousnesse, and do iniquite, accordyng to all the abhomy<sup>n</sup>acions, that the wycked manne doth: shall he lyue? All hys ryghtuousnes shall be as a garment.

D  
Jerem. 31.  
Ezek. 18. a.

C

Deu. 24. c.  
4. Re. 14. c.  
11. par. 25. a.

Jerem. 18. b.  
Ezek. 33. a.

11. par. 25. a.

St. ii.

that



# Israel.

# The Prophecie.

that he hath done, shall not be thought vpon; but in the faulte that he hath offended withal, and in the synne that he hath done, he shall dye.

**Ezek 33. b.** And yet ye saye: \* Cuth, the way of the Lord is not indifferent. Heare therefore ye house of Israel: Is not my way ryght? Or, are not your wayes rather wycked? \* Whe a ryghtuous man turneth awaye from his ryghtuousnesse, and medleth with vngodlynnes: he must dye therein: yea, for the vntyghtuousnesse that he hath done, muste he dye.

**Ezek 33. c.** **Ezek 18. b.** Agayne: \* when the wycked man turneth awaye from his wyckednesse, that he hath done, & doth þe thyng which is equal and ryght: he shall saue his soule alpye. for in so moche as he remembreth hym selfe, and turneth him from all the vngodlynnes that he hath vsed, he shall lyue, and not dye.

And yet sayeth the house of Israel: Cuth, þe way of the Lord is not equal. Are my wayes vntyght, O ye house of Israel: Are not your wayes rather vnequall? As for me, I wyll iudge euerye man, accordyng to hys wayes, O ye house of Israel, sayeth the **LORDE GOD**. \* Wherefore be conuerted, and tourne you cleane from all your wyckednesse, so shall there no synne do you harme. Cast awaye from you all your vngodlynnes, that ye haue done: \* make you newe hertes, and a newe spete.

Wherefore wyll ye dye, O ye house of Israel: I haue no pleasure in the death of him that dyeth, sayeth the **LORDE GOD**. Turne you then, and ye shall lyue.

## The Notes.

a. Shal not be thought vpon. The Sophisters haue a propie solucio for this text, and such like which rekkie that god so forgaueth that he wyl not after call agayne his forgouenes and punish. True it is (saye they) God forgaueth the synne, but not the punishment due vnto synne. Seuen peaces punishment (as they prate) must we abid in purgatory for euery synne, when it is forgaued. If this be not to mocke wryth God and his holy word, I wote not what is mockage. If God ca, and do (as they affirme) geue me punishment due vnto my syn, so þe nether geue me to muche nor to lytle payne therfor, and yet not once thynke on my synne, surely he hath a wonderfull remembrance. And that he wyl not thynke on it, the text doeth here openly asseyme. By this sophistrye myghte the kynge geue a man his pardon for thefe, and after hange him vp. For he might say: I forgaued you your thefe, but not your hanging whiche is due vnto your thefe. Suche pardon woulde they be lothe to haue that fynde

imagined it. If the kynge whiche is but a man, be more saythfull, then to deale so with his prisoners, whome he forgaueth. What woulde God then whiche is our heuynly father, & whiche is our goodnes in selfe, haue suche a cōtrel sayned, and vnperfect forgouenes, that woulde after punish. But herof wyll I nowe speake no more, lest ye should happily smel that this solucio were imagined, to picke mens purples, thowgh wast pence, Dirige grotes, Trentalles, yea mundes, moneth mindes. &c. Because that although God can and may forgue the synne, yet muste suche thynges obtayne the forgouenes of the punishment due thereunto: Or that the goodnes benefytes were not sufficient for them to lyue on, wryth out suche pyllage, or yet that the poore people coulde by any other meane be milched from their thyng, wherwith they, theyr wyues, their household and children woulde lyue.

## The xix. Chapter.

The captiuitie of Ichoabaz of Ichoaz is signified by lions whelpes, & by the lps. He setteth out the prosperitie of the cite of Ierusalem that is past, and the miserie thereof that is present.

**B**ut mourne þe for þe princes of Israel, and saye: Wherfore laye thy mother that lyonesse among the lyons, and nourished her yonges among the lions whelpes? One of her whelpes she brought vp, and it became a lion: it lerned to spole, and to deuour folke. The heathen heard of hym, and toke him in theyr nettes, and broughte him in chaynes vnto þe land of Egypte.

Nowe when the damme saw, that al her hope and conforth was awaye, she toke another of her whelpes, & made a lið of hym: which went among þe lyons, and became a fearchy Lyon: learned to spoile and to deuour folke: he destroyed their palaces, and made theyr cyties waste. In so muche that the whole land and euery thinge therein, were utterlye desolate, thowhe the very voyce of his roatinge.

Then came the heathen together on euery syde out of al countrees agaynst hym, layed their nettes for hym, and toke him in their pytte. \* So they bounde him with chaynes, and brought him to the kynge of Babylon: whiche put him in pylson, that his voyce shuld no more be hearde vpon the mountaynes of Israel. As for thy mother, she is lyke a hyne in thy bloud, planted by the water syde: her feutes and braunches are growen out of manye waters, her stalckes were so stronge, that men might haue made stauers thereof for officers: she grew so hye in her stalckes.

So when men sawe that she exced-  
ded the heighth & multitude of her braun-  
ches, she was roted out in displeasure,  
and cast down to the ground. The East  
wynde dyled by her frute, her stronge  
stalkes were broken of, wythered and  
brent in the fyre. But now she is plan-  
ted in the wyldernesse, in a dyle and  
churche grounde. And there is a fyre  
gone out of her stalkes, whiche hath  
brente by her braunches and her frut:  
so that she hath no mo strong stalkes, to  
be staves for offycers. This is a py-  
tous and miferable thynge.

**Chc. xx. Chapter.**

The Lord denieth that he will answere the whel-  
they pray, for the offence of unhyndnes, whiche he  
heretofore. He promyseth that his people shall  
returne from captivite. By the word he shoulde be  
brent is signified the burning of Jerusalem

**I**n the vii. yere the. x. daye  
of p. v. moneth, it happened,  
that certayne of the Elders  
of Israell came vnto me, for  
to aske counsell at the Lorde, and sette  
them downe by me. Then came p word  
of the Lorde vnto me on thys maner:  
Thou sonne of manne: speake vnto the  
elders of Israell, and say vnto theym:  
Thus sayeth the Lorde GOD: Are ye  
come hyther to aske any thyng at me?  
As truly as I lyue (sayeth the Lorde)  
I will gyue you no answere. Wylte  
thou not reprove theym (thou sonne of  
man) wilt thou not reprove the? Shew  
the the abhominacions of the? forsa-  
thers, & tell them: Thus sayeth p Lord  
GOD: \* In the day when I chose Isra-  
el, and lyst by myne hand vpon the sede  
of the house of Jacob, & shewed my self  
vnto them in the lande of Egypte: Yea,  
when I lyst by myne hand ouer them,  
and sayde: I am the Lorde your God,  
euen in the day that I lyst by myne had  
ouer the, to byng them out of the lande  
of Egypt, into a land that I had prou-  
dep for them, which floweth with milke  
and honye, and is a pleasaunte lande a-  
monge all other: Then sayde I vnto  
them: \* Cast awaye euery man the ab-  
hominacions that he hath before him,  
and desyle not your selues with the I-  
doles of Egypte, for I am the LORD  
your GOD.

But they rebelled agaynst me, and  
wold not folow me: to cast away euery

man the abhominacions of his eyes, &  
to forsake the Idoles of Egypte. Then  
I made me to powre my indignacyon  
ouer theym, and to satysfy my wra-  
the vpon them: yea, euen in the myddest of  
the lande of Egypte. But I wold not  
do it, for my names sake: p it shoulde not  
be vnhalowed before the heathen, a-  
monge whome they dwelt, and amonge  
whom I shewed my selfe vnto the, that  
I woulde byng them out of the land  
of Egypt. Nowe when I had caried  
theym oute of the lande of Egypte, and  
brought them into the wyldernesse: I  
gaue them my commaundementes, and  
shewed them my lawes: \* whiche who  
so kepeth shall lyue in theym. \* I gaue  
theym also my holy daies, to be a token  
betwyte me and them, and thereby to  
know, p I am the Lorde, which halow-  
eth the. \* And yet the house of Israell re-  
belled agaynst me in the wyldernes, they  
wold not walcke in my commaundes-  
mentes, they haue cast awaye my law-  
es (which who so kepeth shoulde lyue in  
them) and my sabboth dayes haue they  
greatly vnhalowed.

\* Then I made me to powre out my  
indignacyon vpon the, and to consume  
them in the wyldernes. Yet I wold not  
do it, for my names sake: lest it shoulde  
be dishonoured before the heathen, fro  
the whiche I had caried them awaye.  
But I swore vnto them in the wylder-  
nes, that I woulde not byng them in  
to the lande, which I gaue them: a land  
that floweth with mylke and honye, and  
is a pleasure of all landes: and that be-  
cause they refused my lawes, and wal-  
ked not in my commaundementes, but  
had vnhalowed my Sabbthes, for  
they: hert was gone after they: Ido-  
les. Neuerthelesse myne eye spared  
theym, so that I woulde not utterly  
slaye theym, and consume theym in the  
wyldernesse. Moreover, I sayde vnto  
their sonnes in the wyldernes: \* walck  
not in the statutes of your forsa-  
thers, kepe not they: ordinaunces, and desyle  
not your selues with they: ydols, for  
I am the LORD your GOD.  
But walcke in my statutes, kepe my  
lawes and do them, halowe my Sab-  
bthes, \* for they are a token betwyte  
me and you, p ye may know howe that

Exo. 20. 2.  
and. xiii.  
Deu. 4. 5.  
Gala. 3. 12.  
Leu. xviii. 2.  
1 Exh. 16. 2  
and. xxi. c.

Exod. 32. 6.

Num. 14. 2.  
Exod. 16. 2.  
C

Exh. 18. 2

Exod. 16. 2.  
Exh. 16. 2.



# Israel.

# The Prophecie.

**I** am the Lorde. Notwithstandynge,  
Rum. 7. 5. a. \* theyz sonnes rebelled agaynst me al-  
 so: they walked not in my statutes, they  
Leuit. 18. 8. kept not my lawes to fulful the (\* which  
Gal. 3. 12. b. he that doth shall lyue in them) neyther  
Roma. 7. 1. a. halowed they my Sabbooth dayes.

**Then** I made me agayne to powze out  
 my indygnacyon ouer them, and to sa-  
 tisfye my wraoth vpon them in the wyl-  
 dernesse. **Reuerthelesse** I wythdrew  
 my hande for my names sake, lest it  
 shoulde be vnhalowed among the hea-  
 then, before whom I had broughte the  
 forth. I lyfte vp myne hand ouer them  
 also in the wyldernesse, that I woulde  
 scatze theyn amonge the heathen, and  
 strowe them amonge the nacjons: be-  
 cause they had not kepte my lawes, but  
 cast asyde my commaundementes, vn-  
 halowed my Sabbothes, and lyfte vp  
 theyz eyes to theyz fathers ydoles.

**Wherfore,** I gaue them also commaun-  
 dementes not good, and lawes thowwe  
 the whiche they shoulde not lyue, and I  
 vnhalowed them in theyz owne gyftes  
Esai. 44. 1. a. (\* when I appoynted for my selfe all  
 theyz fyrste borne) to make theim deso-  
 late: that they myght know, howe that  
 I am the Lorde.

**Therfore** (O thou sonne of man) tell  
 the house of Israel, thus sayeth the  
 Lorde God: Besyde all thys, your fore-  
 fathers haue yet blasphemed me moze,  
 and greatly offended agaynst me: for  
 after I had brought them into the lād,  
 that I promysed to geue them, when  
 they sawe euery hye hyl & all the thicke  
 trees: they made there theyz offeringes  
 and prouoked me with theyz oblaciōs,  
 makynge swete sauours there, and pow-  
 red out theyz dyucke offerynges.

**Then** I asked them: what haue ye to  
 do wythall, that ye go thys way? And  
 therfore is it called the hye place vnto  
 thys daye. **Wherfore,** speake vnto the  
 house of Israel: Thus sayeth the Lorde  
 God: ye are euene as vncleane as youre  
 forefathers, and commytte whoredome  
 also with theyr abhomyacions. In all  
 youre ydoles, wherunto ye byng your  
 oblaciōs, \* and to whose honoure ye  
 burne your chyldren: ye despyle your sel-  
 ues, euē vnto this daye: howe dare ye  
 then come, and aske any questio at me?  
**O ye householde of Israel**

As truly as I lyue (sayeth the Lorde  
 God) ye got no answer of me: and as  
 for the thyng that ye go aboute, it shall  
 not come to passe, where as ye saye: we  
 wyll be as the heathen, and do as o-  
 ther people in the lande, woe and stone  
 wyll we worshyppe.

**As truly as I lyue,** sayeth the Lorde  
 God, I my selfe wyll rule you wyth a  
 myghtye hande, wyth a stretched oute  
 arme, and wyth indygnacyon powred  
 out ouer you: and wyll byng you out  
 of the nacjons and landes, wherein ye  
 are scatred: and gather you together  
 with a mightie hande, with a stretched  
 out arme and wyth indygnacyon pow-  
 red out vpon you: and will bring you in-  
 to the wyldernesse of the people, & there  
 I wyll reason with you, face to face.  
 Lyke as I punished your forefathers  
 in the wyldernesse, so wyll I punish you  
 also, sayeth the Lorde God. I wyll  
 bynge you vnder my iurisdiction, and  
 vnder the bond of the couenante. The  
 forsakers also and the transgressours  
 wyll I take from amonge you, & bring  
 them out of the lande of your habitaci-  
 on: as for the lande of Israel, they shal  
 not come in it: & they may knowe, howe  
 that I am the Lorde.

**So now then** (sayeth the Lorde God)  
 ye house of Israel, \* cast awaye, & de-  
 stroye euery man his ydoles: then shall  
 ye heare me, & no moze blaspheme my  
 holy name wyth your offringes and y-  
 doles. But vpon my holy hyl, euē vpon  
 the hye hil of Israel shal al the house  
 of Israel and all that is in the lande,  
 worshyppe me: and \* in the same place  
 wyll I fauour them, and there wyll I  
 requyre your heauy offerynges, and the  
 fyrstlings of your oblaciōs, with all  
 your holy thynges.

**I will accepte** your swete sauoure,  
 when I bynge you from the nacjons,  
 and gather you together out of the lan-  
 des, wher in ye be scatred: that I maye  
 be halowed in you before the heathen,  
 and that ye maye knowe, that I am the  
 Lorde, whiche haue broughte you  
 into the lande of Israel: yea, into the  
 same lande, that I swore to geue vnto  
 youre forefathers. There shall ye cal to  
 remembraunce youre owne wayes,  
 and all your imaginacions, wher in ye  
 haue

Jer. 19. 8. a.  
Deut. 12. 5. b.  
and. xxiij. 5.  
Exch. 16. 4.  
4 Reg. 17. 4.  
and. xxi. 8. a.  
2 para. 18. a.

Eley  
 and. 11.

Deut.  
 and. 11.

6

haue beste despyled: and ye shall be \* dis-  
pleased with your owne selues, for all  
your wickednes, & ye haue done. And  
ye shall know, that I am the Lord: whe-  
I entreate you after my name, not af-  
ter your wycked wayes, nor according  
to your corrupt workes: O ye house of  
Israel, sayeth the Lord.

Moreover, the worde of the Lord  
came vnto me, saying: Thou sonne of  
man, set thy face toward the south, and  
speak to the southe wynde, and saye to  
the wod toward the southe: Heare the  
worde of the Lord, thus sayeth & Lord  
God: Beholde, I wyll kyndle a fyre in  
the, that shall consume the <sup>a</sup> grene trees  
with the drye. No man shall be able to  
quenche hys flanie, but all that loketh  
from the southe to the north, shall be  
brent therein: and all fleshe shall se, that  
I the Lord haue kyndled it, so that  
no man may quenche it. Then sayde I:  
O Lord, they wyll say of me: \* Tush,  
they are but fables, that he telleth,

The Notes.

a. By the grene trees vnderstande the sayntes  
and holy ones, and by the drye, spinners: so that  
the godly shall by death escape captiuitie, and the  
wicked be sente vnto euerslaping payne.

b. From the south to the north, that is, from Je-  
rusalem to Babylon.

The .xxi. Chapter.

Be threatheneth the swerde, that is to say, de-  
struction to the cytie of Jerusalem. Be the-  
weth the fall of kynge zedekiah. He is com-  
maunded to prophesye the destruction of the  
chylidren of Ammon. After the slaughter of o-  
ther, at the laste the Lord threatheneth death  
vnto Nabuchodonosor him selfe.

**T**he worde of the Lord came  
to me, saying: Thou sonne of  
man, set thy face toward Je-  
rusalem, speake agaynst the  
Sanctuary, and prophesye agaynst the  
lande of Israel, saye to the lande of Is-  
rael: Thus sayeth the Lord God: Be-  
holde, I wyll vpon the, and will drawe  
my sworde out of & sheath, and rote out  
of the both the ryghtuous & & wicked.  
Seyng then that I wyll rote out of the  
both the ryghtuous & wicked, therefore  
shall my swerde go out of his sheath  
agaynst all fleshe from the north to the  
south: that all fleshe may knowe, howe  
that I the LORD haue drawen my  
swerde out of & sheath, and it shall not  
be put in agayne.

Mourne therefore (O thou sonne of

man) that thy loynes cracke wythall,  
yea, mourne bitterly for theym: And yf  
they saye, wherefore mournest thou?  
Then tell them: for the tpynges that  
commeth, at the whiche all hertes shall  
melt, all handes shall be letten downe, all  
stomackes shall faynte, and all knees  
shall waxe feble. Behold, it commeth &  
shall be fulfilled, sayeth the Lord God.

Agayne, the worde of the Lord  
came vnto me, saying: Thou sonne of  
man, prophesye, and speake: Thus say-  
eth the Lord God: speake, the swerde  
is sharpened and wel scoured. Sharpe  
ned is it for the slaughter, and scoured  
that it maye be bryght. <sup>a</sup> O, the destro-  
yng & staffe of my sonne, shall bryng  
downe all woode. He hath put hys  
swerde to the dryghtyng, that good hold  
maye be taken of it. This swerde is  
sharpened and dryght, that it maye be ge-  
uen into the hande of the manslayer.

Crye (O thou sonne of man) a howle,  
for this swerde shall smyte my people,  
and all the rulers in Israel, which with  
my people shall be slayne downe to the  
grounde thozowe this swerde. Smyte  
& vpon thy thyghe, for wherefore should  
not the plage and staffe of iudgemente  
come? Prophecy thou sonne of man, and  
smyte thyne handes together: make the  
swerde two edged, yea, make it thre  
edged, that manslayers swerde, that  
swerde of the great slaughter, whiche  
shall smyte them, euen in theyr preuye  
chambres: to make them abashed and  
faynte at the hertes, and in all gates to  
make some of the fall. O howe bryghte  
and sharpe is it, howe well dryghte and  
mete for the slaughter. Get the to some  
place alone, eyther vpon the right hâde  
or on the lefte, whither so euer thy face  
turneth. I wyll smite my handes toge-  
ther also and satisfye my wrothfull in-  
dygnacyon: Euen I the Lord haue  
sayde it.

The worde of the Lord came yet  
vnto me agayne, saying: Thou sonne  
of man, make the two stretes, that the  
swerde of the kynge of Babylon may  
come. Both these stretes shall go oute  
of one lande. He shall sette hym by a  
place, at the heade of the strete shall  
he chose hym out a corner. Make the  
a strete, that the swerde maye come to-



Jerusalem.  
Samaria.

# The Prophecie.

Leul. xix. f  
and. xx. a.  
Deut. 18. b

warde Babath of the Ammonites, and  
to the stronge cytie of Jerusalem. For  
the kynge of Babylon shall stande in  
the turnynge of the wape, at the heade  
of the two stretes: to aske counsaile  
at the sothesayers, castynge the lottes  
wyth hys arrowes, to aske counsaile at  
the Idoles, and to loke in the lyuer.

But the sothesaying shall poynte to the  
ryghte syde vpon Jerusalem, that he  
maye set men of warre, to smyte it with  
a great noyse, to cry out Alarum, to set  
battelammes agaynste the gates, to  
graue vp dyches, and to make bul-  
wokes.

Neuerthelesse, as for the sothesay-  
ing, they shall holde it but for banitye,  
euen as though a test were tolde them:  
yea, and they the selues remembre their  
wickednes, so that by ryght they muste  
be taken & wonne. Therfore sayeth the  
Lord God: for so moch as ye pour sel-  
ues shewe your offence, and haue ope-  
ned your wickednes, so that in all your  
wookes men maye se your synnes: yea,  
in so moche (I say) that ye pour selues  
haue made mencyon thereof ye shall be  
taken by violence.

O thou shamefull wicked gide of Is-  
raell, whose daye is come: euen þ tyme  
that wyckednesse shall haue an ende:  
Thus sayeth the Lord God: take a-  
waye the myzre, and put of the crowne,  
and so is it awaye: the humble is exal-  
ted, and the proude brought lowe. Pun-  
nythe, punnythe, yea, punnythe them wyll  
I, and destroye them: and that shall not  
be fulfilled vntyll he come, to whome  
the Iudgement belongeth, and to who  
I haue geuen it. And thou (O sonne of

Jer. 49.  
Ezech. 21. a  
Amos. 1. c

man) prophesye, & speake: Thus sayeth  
the Lord God to the chyl dren of \* Am-  
mon, & to their blasphemy, speakethou:  
The swearde, the swearde, is drawen  
forth alreedy to the slaughter, and scou-  
red that it glysteth (because thou hast  
loked the out banities, and prophesy-  
ed lyes) þ it may come vpon thy necke,  
lyke as vpon the other vngodly, which  
be slayne: whose daye came, whan their  
wickednes was full.

Though it were put vp agayne in  
to the sheath, yet wyll I punnythe thee,  
in the lande where thou waste nozysed  
and bozne, and powze my indignacon

vpon the and wyll blowe vpon the in þ  
fyr of my wzath, and deluyet the vnto  
cruell people, whiche are learned to de-  
stroye. Thou shalt fede the fyre and thy  
bloude shall be shedde in the lande, that  
thou mayest be put out of remembraunce.  
Euen I the Lord haue spoken it.

## The Notes.

a. Some reade: Shall we reioyce our selues. He  
despiset the staffe of my sonne, and all wood.  
The calde reade: the tribe of my sonne: that is  
to say, the tribe of Iuda. Or shall the staffe of my  
sonne dyspyse all wood: that is, shall the tribe  
of Iuda dyspyse all the other.

## The. xxi. Chapter.

The word of the Lord agaynste Jerusalem  
for manslaughter, & denyng due honour vnto  
thei fathers & mothers, & other wicked-  
neses. Of the wycked doctrine of the false  
prophetes & priests, & of thei vnscapable co-  
uerousnes. The tyrannye of rulers. The wic-  
kednes of the people.

**M**oreouer, the worde of the  
Lord came vnto me, & sayd:  
Thou sonne of man, wilt thou  
not reprove this bloudthy-  
ste cytie? Shewe them their abho-  
minacions, and tel them: Thus saith  
the Lord God: O thou cite, that shyd-  
dest bloude in the myddest of thee, that  
thy tyme maye come also: & makest the  
Idoles to despyle the withal. Thou hast  
made thy selfe gilty, in the bloude that  
thou hast shed: and despyled the in the I-  
dols, which thou hast made. Thou hast  
caused thy dayes to drawe nye, & made  
the tyme of thy yeares to come. There-  
fore wyll I make the to be confounded  
among the heathen, and to be despised  
in all the landes, whether they be nye or  
farre from the: they shall laugh thee to  
scorne, thou that hast gottē the so foule  
a name, and art full of myschiefe. Be-  
holde, þ rulers of Israel haue brought  
euery man his power, to shede bloude  
in the. \* In the haue they despyled fa-  
ther & mother, in the haue they oppres-  
sed the straunger, in the haue they vex-  
ed the widdowe & the fatherlesse. Thou  
hast despyled my Sanctuary, and vn-  
halowed my sabbooth. Murtherers are  
there in the, that shede bloude, & eate  
vpon the hilles, and in the they vse vn-  
happynesse.

\* In thee haue they dyscouered they  
fathers shame, in the haue they vexed  
women in their specknesse. Every man  
hath

# Jerusalem. Of Ezechiel Fol. cx

hath dealt shamefully with his neygh-  
bours wyfe, and abhominablye despyled  
his doughter in lawe. In the hath eue-  
ry manne forced his owne syster, euen  
his fathers doughter: yea, \* giftes haue  
bene receaued in thee, to shede bloude.

\* Thou haste taken vsury and encrease,  
thou hast oppressed thy neyghbours by  
extorcion, and forgotten me, sayeth the  
Lorde God. Beholde, I haue smytten

\* my haundes vpon thy couetousnesse, &  
thou haste bled, and vpon the bloude  
whiche hath bene shed in thee. Is thy  
heart able to endure it, or may thy han-

des defende them selues, in the tyme  
that I shall bringe vpon thee? Euen I  
the Lorde that speake it, wyll bringe it  
also to passe. \* I wyll scatere the among  
the heathen, and strow the about in the  
landes, and wyll cause thy fylthynesse  
to ceasse out of thee: yea, and I wil haue  
the in possession in the syght of the hea-  
then, that thou mayest knowe, that I  
am the Lorde.

And the worde of the Lorde came vn-  
to me, saying: Thou sonne of man, \* the  
house of Israell is turned to drosse. All  
they that shoulde be brasse, tynne, yron,  
and leade, are in the fyre become drosse.

Therefore, thus sayeth the Lorde God:  
for so muche as ye all are turned in to  
drosse, beholde: I wyll bringe you to-  
gether vnto Ierusalem, lyke as syluer,  
brasse, yron tynne and leade are put to-  
gether in the forname, and the fyre blowe  
there vnder to melte them: Euen so wyll  
I gather you, put you in together, and  
melte you in my wrath and indy-  
gnacion. I wyll bringe you together,  
and kyndle the fyre of my cruel displea-  
sure vnder you, that ye maye be melted  
therin.

Lyke as the syluer is melted in the  
fyre, so shall ye also bee melted therein:  
that ye maye knowe, howe that I the  
Lorde haue poured my wrath vpon  
you.

And the worde of the Lorde came  
vnto me, sayinge: Thou sonne of man,  
tell her: Thou arte an vncleane lande,  
whiche is not rayned vpon in the daye  
of the cruell wrath: thy \* prophetes  
that are in thee, are sworne together to  
denounce soules, lyke as a rotyng le-  
uon, that lyueth by his praye. They re-

ceiue riches and good, and make many  
widdowes in the. Thy priestes breake  
my lawe, and desyle my Sanctuarye.

\* They put no difference betwene the  
holye and vnholye, neyther discern be-  
twene the cleane and vncleane: they  
turne their eyes frome my sabbothes,  
and I am vnhalowed among them. Thy  
rulers in the are lyke rauynryng wol-  
ues, to shede bloude, and to destroy sou-  
les, for their owne couetous lucre. \* As  
for thy prophetes they dawbe with vn-  
tempered claye, they se vanytyes, and  
prophecy lyes vnto them, sayinge: the  
Lorde God sayth so, where as the Lorde  
hath not spoken. The people in the lande  
bseth wicked extorcion & robbery. They  
bere the poore and nedye and \* opresse  
the straunger agaynste ryghte. And I  
soughte in the lande for a manne, that  
woulde make vp the hedge, and set him-  
selfe in the gappe before me in the lan-  
des behalfe, that I shoulde not bitterly  
destroye it: but I coulde fynde none.

Therefore wyll I poure oute my cruell  
displeasure vpon them, and burne them  
in the fyre of my wrath: their owne way-  
es wyll I recompence vpon their heades  
sayeth the Lorde God.

## ¶ The .xxiii. Chapter.

Of the fornicacion, that is to saye, of the Ido-  
latrye of Samaria and Ierusalem, vnder the na-  
mes of Wholah and Wholibah. In comparicon of  
Samaria he sheweth that the fornicacion of Je-  
rusalem is the fylthyer. The destruction of Ieru-  
salem is propheted. The aduoutreye of bothe  
the whores is founde oute. The destruction.

**T**he worde of the Lorde came  
vnto me, saying: Thou sonne  
of man, there were two wo-  
menne, that had one mother:  
these (when they were yonge) beganne  
to play the harlottes \* in Egypt. There  
were their brestes brofed, and the pap-  
pes of theyr maydenheade destroyed.  
The eldest of them was called <sup>a</sup> Whol-  
lah and her youngest sister <sup>b</sup> Wholibah.  
These two were myne, and bare sonnes  
and doughters. Their names wer, Sa-  
maria, and that was Wholah: and Je-  
rusalem, that was Wholibah: As for  
Wholah she beganne to go a whoyinge,  
whē I had taken her to me. \* She was  
set on fyre vpon her louers the Assi-  
rians, which had to do with her: euen the  
princes and Lordes that were deckt in  
ss. v. costlye



# Jerusalem. The Prophecies.

costlye araye: saye younge men, lustye cyders of horses.

Thus thowowe her whordome, she cleued vnto al the yonge men of Assiria: yea, she was madde vpon them, and despyled herselfe with all their Idols. **B**ut she ceased she frome the fornicacion, that she vled with the Egyptians: for in her youthe they laye with her, they brosed the brestes of her maydenheade, and pouted their whordome vpon her. **W**herfore, \* I deliuered her in to the handes of her louers, euen the Assirians, whome she so loued. These discovered her shame, toke her sonnes and doughters, and slewe her with the swerde: An euell name gat she of al people, and they punished her.

\* Her sister **Oholibah** sawe this, and destroyed her selfe with inordinate loue, more then she, and exceded her sister in whordome \* she loued the Assirians (which also laye with her) namelye, the princes and greate lordes, that were clothed with all maner of gorgeous apparell, all lusty horsmē and saye yonge personnes. **C**hen I sawe, that they both were despyled a lyke. But she increased styll in whordome: for when she saw men paynted vpon the wall, the ymages of the Caldees sette forth with fresh colours, with saye girdles about them, and goodlye bonettes vpon theyr heades, lokynge all lyke princes (after the maner of the Babylonians and Caldees in their owne lande, where they be bozne) ymmediatlye, as soone as she saw them, she bzent in loue vpon them, and sent messangers for them into the lande of the Caldees.

Nowe when the Babylonians came to her, they laye with her, and despyled her with their whordome, & so was she polluted with them. And when her lust was abated from \* her whordome and shame was dyscouered and sene: then my herte forsoke her, lyke as my hearte was gone frome her sister also. Neuer thelesse she vled her whordome euer the longer the more, and remembred the dayes of her youthe, wherein she had played the harlot in the lande of Egypt:

\* she bzente in luste vpon them, whose fleshe was lyke the fleshe of asses, and their sede lyke the sede of horses. Thus

thou haste renued the fylthynesse of thy youthe, when thy louers bzed thy papys, and matted thy brestes in Egypt.

Therefore (**O Oholibah**) thus sayeth the Lord God. I wyll rayse by thy louers (with whome thou haste satysfied thy luste) againste the, and gather them together rounde aboute thee: namelye, the Babylonians, and all the Caldees: **Decod, Schoa and Coa**, with all the Assirians: al younge and saye louers: princes and lordes, knyghtes and gentlemen, whiche bee all good hoysmen: These shal come vpon the with horses, charettes, and a greate multitude of people: whiche shalbe harnessed aboute the on euery side, with brestplates, helmes and helmettes. I wyll punyche the before them, yea, they them selues shal punyche the, accordinge to theyr owne iudgemente. I wyll put my gelousye vpon the, so that they shal deall cruelly with the. They shal cut of thy nose and thine eares, and the remnaunt shal fall thowowe the swerde. They shal carry away thy sonnes and doughters, and the residue shalbe bzent in the fyre. They shal strype the out of thy clothes, and carpe thy costlye Jewelles away with them.

Thus wyll I make an ende of thy fylthynesse and whordome, which thou haste broughte oute of the lande of Egypte: so that thou shalte turne thine eyes nomore after them, and caste thy mynde nomore vpon Egypt. For thus sayeth the Lord: beholde, I wyll deliuer the into the handes of them, whome thou hatest: yea, euen into the handes of them, with whome thou haste fulfilled thy luste, which shal deale cruellye with the: All thy labour shalt thou take with them, & leaue the naked and bare, thus the shame of thy fylthy whordome shal come to lpyghte. All these thynges shal happen vnto thee, because of thy whordome, whiche thou haste vled amonge the Gentiles, with whose Idols thou haste despyled thy selfe. Thou haste walcked in the waye of thy sister, therefore wyll I geue the her cuppe in thy hande.

Thus sayeth the Lord God: Thou shalte dryncke of thy sisters cuppe, how depe and far so euer it be to the botome.

Thou

**Thou** shalt bee laughed to scorne, and had as greatye in derision, as is possible. Thou shalt bee full of dronckennes and sorowe, for the cuppe of thy syster Samaria is a cup of destruction and wastynge: the same shalt thou dryncke, and suppe it oute euen to the drygges, yea, thou shalt eate vp the broken peces of it, and so teare thyne owne breestes: for euen I haue spoken it, sayeth the Lorde God.

**Therefore** thus sayth the Lorde God: for so much as thou hast forgotten me, and caste me asyde, so heare now thyne owne sylthynesse and whoredome. The Lorde sayde mozeouer vnto me: Thou sonne of man wilt thou not reprove Oholah and Oholibah? Shew them their abhomyracions: namelye, that they haue broken their wedlocke, and staped theyr handes with bloude: yea, euen with theyr ydoles haue they comypted aduoutry, and offred them their owne chyldren (to bee deuoured) whome they hadde borne vnto me. Yea, and this haue they done vnto me also: they haue despyled my Sanctuarie in that same daye, and haue unhalowed my Sabboth, for when they hadde slayne theyr chyldren for their Idols, they came the same daye into my Sanctuarie to defile it. Lo, this haue they done in my house. Beside al this, thou hast sent thy messengers for men out of far countrees: and when they came, thou hast bathed, trymmed and set forth the thy selfe of the best fashyon: thou sattet vpon a goodly bed, and a table spred before thee: where vpon thou hast sette myne incense and myne oyle.

**Then** was there greate cheare with her, and the men that were sent from far countrees ouer the deserte, vnto these they gaue bracelettes vpon theyr handes, and set gloriuous crownes vpon theyr heades: then thought I in mynoute, these wil vse their harlotry also with ponder olde whoze. And they wente in to her, as vnto a comen harlot: euen so went they also to Oholah and Oholibah those filthy women.

**Ope** all that loue vertue and righteousness, iudge them, punish the: as aduouters and murderers ought to be iudged and punished. For they are

breakers of wedlocke, and the bloud is in their handes. wherfore thus sayeth the Lorde God: drynke a greate multitude of people vpon them, and make them be scatted and spoyled: these shall stone them, and gore them with theyr sweardes. They shall slaye their sonnes and daughters and burne vp their houses with fyre.

**Thus** will I destroye all suche sylthynes out of the lande: that all wenien maye learne, not to do after youre vncleynesse. And so they shall lape youre sylthynesse vpon your owne felues, and ye shall bee punished for the synnes, that ye haue comypted with youre Idols: and ye shall knowe that I am the Lorde.

### The. xliiii. Chapter.

**The** yoweth the springs of Jerusalem by a parable of a lethyng pot. The parable of Ezechiel's wyfe beinge dead, which he after expoundeth.

**In** the. ix. yere, in the. x. Moneth, the. x. daye of the Moneth, came the worde of the Lorde vnto me, sayinge: O thou sonne of man, wyte vp the name of this day, yea, euē the houre of this present daye: when the kynge of Babylon set him selfe agaynst Jerusalem. Shew that obstinate household a parable, and speake vnto them: Thus sayeth the Lorde God: Get the a pot, set it on, and poure water in to it: put all the peces together in it, all the good peces: the lopne and the shoulde, and fyll it with the best bones. Take one of the best shepe, and an heape of bones with all: let it boyle well, and let the bones sethe well therein.

**With** that sayde the Lorde God on this maner: Mo be vnto I bloody cite of the pot, where vpon the rustynesse hangeth, and is not yet scoured awaye. Take oute the peces that are in it, one after another: there nede not lottes be caste therfore, for the bloude is yet in it. vpon a playne drye stone hath she poured it, and not vpon the grounde, that it myghte be couered with duste. And therfore haue I letten her poure her bloude vpon a playne drye stony rocke, because it should not be hyd, and that I myght dryng my wythfull indignacion and vengeaunce vpon her.

**Wherfore**, thus sayth the Lorde God: C



# Jerusalem.

# The Prophecie.

**O**wo be vnto that bloud thursty ctye, for whome I wyll prepare a heape of wodde: beate thou the bones together, kyndle thou the fyre, seeth the fleische, let all be well sodden, that the bones maye be sucked out. Moreover, set the pot emptye vpon the coales, that it maye bee warme & the metall hote: that the fylthe and rustynesse may be consumed. But it wyll not go of there is so muche of it: the rustynesse must be bzent out. Thy filthynesse is abhomyneable, for I wolde haue clyensed thee, but thou wouldest not be clyensed. Thou canst not be purged from thyne vncleynesse, tyl I haue poured my wrothfull indignacyon vpon the. Euen I the Lorde haue so deuised: Yea, it is come therto already, that I wyll do it. I wyll not go backe, I wil not spare, I wyll not be intreated: but accordyng to thy wayes and ymaginacions, thou shalt bee punished, sayeth the Lorde God. And the worde of the Lorde came vnto me, saying: Thou sone of man, beholde, I wyll take away the pleasure of thine eyes with a plague: yet shalt thou neyther mourne, nor wepe, nor water thy chekes therfore: for I mayest mourne by thy selfe alone, but vse no deadlye lamentacion. Holde on thy bonnet, and put on thy shues vpon thy fete, couer not thy face, and eate no mourners breade. So I spake vnto the people by tymes in the moornyng, and at euen my wyfe dyed: then vpon the next morow, I dyd as I was commaunded. And the people sayde vnto me wylte thou not tell vs, what that signifieth, whiche thou doest? I answered them, the worde of the Lorde came vnto me, sayinge: Tell the house of Israel, thus sayeth the Lorde God: beholde, I wyll suspende my sanctuary: euen the gloze of poure power, the pleasure of poure eyes, and the thyng that ye loue: poure sonnes and daughters whome ye haue left, shall fall thorowe the swerde.

Aske as I haue done, so shall ye do also: Ye shall not hyd your faces, ye shall eate no mourners breade: pour bonnetes shall ye haue vpon your heades, and shues vpon your fete. Ye shall neyther mourne nor wepe, but in poure synnes ye shall bee sorowfull, and one repente

with another. Thus Ezechiel is your shewtoken, for loke as he hath done, so when thys cometh ye shall do also: that ye maye letne to knowe that I am the Lorde God. But beholde, O thou sonne of manne: In the daye when I take from them their power, theyr fore and honoure, the lust of theyr eyes, the burthen of theyr bodies: namely, theyr sonnes and daughters: Then shall theyr one escape, and come vnto thee, for to shewe the. In that daye shall thy mouth bee opened to hym, whiche is escaped, thou mayest speake, and bee no more domine. Yea, and thou shalt bee theyr shew token, that they may knowe, howe that I am the Lorde.

## ¶ The .xxv. Chapter.

The worde of the Lorde vpon the sonnes of Ammon, which reioyced at the fall of Jerusalem. Against Moab and Seir. Against Iouma. Against the Philistines.

**T**he worde of the Lorde came vnto me, sayinge: Thou sonne of man, set thy face agaynst the Ammonites, prophesy vpon them, and saye vnto the Ammonytes: heare the worde of the Lorde God. Thus sayeth the Lorde God: for so muche as thou speakest ouer my Sanctuary. I ha, I trow it be now suspended: and ouer the lande of Israel, I trow it be nowe desolate: yea, and ouer the house of Iuda, I trowe they be now led awaye prysoners: Beholde, I wyll deliuer the to the people of the east, that they maye haue the in possession: these shall sette their castels and houses in the. They shall eate thy frute, and dryncke by thy mylke. As for Rabath, I wyll make of it a stal for camels, and of Ammon a shepfold: for ye shall knowe, that I am the Lorde.

For thus sayeth the Lorde God: In so muche as thou hast clapped with thyne handes, and stamped with thy fete, yea, reioysed in thyne herte ouer the lande of Israel with despise: beholde, I wyll stretche oute myne hande ouer the also, and deliuer thee, to bee spoyled of the heathen, and tote the out from amonge the people, & cause thee to be destroyed oute of al landes: yea, I wyll make the be layed waste, that thou maist knowe, that I am the Lorde.

Thus sayeth the Lorde God: for so muche as Moab and Seir do saie: As

That is.  
thy wyfe.

That  
philistines.

Clar.  
chap.  
dopu

for the house of Juda, it is but lyke as all other Gentils be: Therfore beholde, I will make the cyties of Moab wea- penlesse, and take away their strength: their cyties and these coastes of their lande, whiche are the pleasures of the countre: As namely, Bethielimoth, Ba- almeon and Cariathaim: these wyl I open vnto them of the easte, that they may fall vpon the Ammonites: and wil geue it them in possession: so that the Ammonites shall no more be had in re- membzaunce among the heathen. Euen thus wyl I puny the Moab also, that they maye knowe, howe that I am the Lorde.

Moreouer, thus sayeth the Lorde God: Because that \* Edom hath auen- ged and ealed him selfe vpon the house of Juda, therfore thus sayth the Lorde: I wyl reach out myne hande vpon E- dom, and take awaye maينه and beast out of it. Frome Theman vnto Dedan wyl I make it desolate, they shall bee slayne with the swearde. \* Thowoe my people of Israell wyl I auenge me a- gayne vpon Edome: they shall handle hym, accordyng to my wrathe and in- dygnacion, so that they shall knowe my vengeaunce sayeth the Lorde God.

Thus sayeth the Lorde God: for so muche as the \* Philistines haue done thys: namely taken vengeaunce with despitfull stomackes, and of an olde e- uell wyl sette them selues to destroye: Therfore thus sayeth the Lorde God: Beholde, I wyl stretch out myne hand ouer the Philistines, and destroye the destroyer, and cause all the remnaunt of the sea coaste to perishe. A greate ven- geaunce wyl I take vpon them, and puny the them cruellye: that they maye know, how that I am the Lorde, whiche haue auenged me of them.

The. xxi. Chapter.

The prophet yeth that Tyus shalbe ouerthrowen, be- cause it reioyced at the destruction of Jerusalem. The remembrance and astonishment of the marchauntes, for the desolacion of Tyus.

**I**t happened, that in the. xi. yeate, the fyrst day of the Mo- neth, the worde of the Lorde came vnto me, saying: Thou sonne of man, because \* that Tyre hath spoken vpon Jerusalem: I ha, nowe

I trowe the portes of the people be bro- ken, and she turned vnto me, for I haue destroyed my bely full. Yea, theretore sayth the Lorde God: Beholde I Tyre, I wyl vpon the, I wyl byrnye a great multitude of people agaynste the, lyke as whē the sea ariseth with his waues: These shall breake the walles of Tyre, and caste downe her towres: I wyl scrape the grounde from her, and make her a bare stone: yea, as the dryinge place where the fyshers hange vp their nettes by the lea syde. Euen I haue spo- ken it, sayth the Lorde God. The Gen- tylls shall spoyle her: her doughters vpon the felde shall perishe with the swearde, that they maye knowe howe that I am the Lorde.

for thus sayeth the Lorde God: Be- holde, I wyl byrnye hyther Nabucho- donosor (whiche is the kyng of Baby- lon, a kyng of kinges) from the North vpon Tyre, with hores, charrettes, hors- men, and with a great multitud of peo- ple. Thy doughters that are in the land, shall he slaye with the swearde: but a- gaynste thee, he shal make bulworckes and graue vp dyches aboute thee, and lyfte vp hys shyld agaynste the. Hys synges and batelcammes shall he pre- pare for thy walles, and with his wea- pens breake downe thy towres. The dust of his hores shall couer the, they shalbe so many: thy walles shall make at the nypse of the hore men, charrettes and wheles: when he cometh to thy por- tes, as men do into an open cite. With the hofes of his hore fete, shal he tread downe al thy stretes.

He shall sleve thy people with the swearde, and breake downe the pylers of thy strength. They shal waste awaye thy ryches, and spoyle thy marchaun- dyle. Thy wals shal they breake downe, and destroy thy houses of pleasur. Thy stones, thy tymbre and foundacyons shal they caste in the water. \* Thus wil I byrnye the melody of thy songes, and the voyce of thy mynstrelly to an ende, so that they shal nomore be herde. I wil make a bare stone of thee, yea, a drying place for nettes, and shalte neuer bee buylded agayne: for euen I the Lorde haue spoken it, sayeth the Lorde God: thus hath the Lorde God spoken concer- ninge

Jer. vii. 1.



# Tyrus.

# The Prophecie.

nyng Tyre. The Isles shall be moued at the noyse of thy fall, and at the cry of the flayne, that shall bee murthered in thee. All kynges of the sea shall come downe from their seates regal: they shall lay away their robes, and put of their coslype clothynge: yea, with trembling shall they be clothed, they shall sytte vpon the ground: they shall be afrayed at thy soden fall, and be abashed at the.

**D** They shall mourne for the, and sape vnto the: \* O thou noble citie, that hast bene so greatly occupped of olde, thou that halte bene the strongest vpon the sea with thyne inhabytours of whome all men stode in feare: Howe arte thou nowe so bitterly destroyed? Now at the tyme of thy fall the inhabytours of the Isles, yea, and the Isles them selues, shall stande in feare at thyne ende. For thus sayth the Lorde God: when I make the a desolate cytie (as other cyties be, that no man dwelleth in) and when I byng the depe vpon the, that greates waters maye couer the: Then wyl I caste the downe vnto them, that descende into ppytte: vnto a people that hathe bene longe deade, and set the in a lande that is beneth, lyke the olde wyldernes, with them which go downe to theyr graues, so that no manne shall dwell moze in the. And I will make the to be no moze in honour, in the lande of the lyuinge. I wyl make an ende of the, and thou shalt be gone. Though thou be soughte for, yet shalt thou not be founde for euer: moze, sayeth the Lorde God.

## ¶ The xxvii. Chapter.

**¶** The Prophet is moued to bewaile the desolacion of Tyre. He setteth out the prayse of Tyre for the hauntyng of marchauntes therto.

**A** The worde of the Lorde came vnto me, saying: O thou sone of manne, make a lamentable complaynte vpon Tyre, and sape vpon Tyre, which is a porte of the sea, that occuppeth with muche people, and many Isles: thus speaketh the Lorde God: O Tyre, thou hast sayd: what, I am a noble cytie: thy borders are in the middest of p sea, and thy buylders haue made the maruelous goodlye. All thy tables haue they made of Cypre trees of the mounte Sanir. From Libanus haue they taken Cedre trees, to make

the mastes: and the Oakes of Basan to make the rowers.

Thy boozdes haue they made of puerpe, and of costly wood out of the Ile of Cethim. Thy sayle was of whyte small nedle worke out of the lande of Egypt, to hange vpon thy mast: and thy hangynges of palow silcke & purple, out of the Isles of Cilicab. They of Sidon and Arnad were thy maryners, and the wyldest in Tyre were thy shippmasters. The eldest and wyldest at Geball were they, that menuded and stopped thy shippes. All shippes of the sea with theyr shipmen occupied their marchaundises in the. The Perses, Lydians and Lybians were in thyne hooste, and helped the to fyghte: these hanged by their shildes and helmets with the, these set forth thy bewty. They of Arnad were with thyne hooste rounde about thy walles, & were thy watch men vpon thy towres, these hanged by their shildes rounde about thy walles, and made the maruelous goodly. That is occupied with the in all maner of wares, in spluer, yron, tynne and leade, and made thy market greates. Iauan, Tubal and Mesech were thy marchauntes, which broughte the minne, and ornamentes of metall, for thy occuppyng. They of the house of Thogarina broughte vnto thee at the tyme of thy marre, horse, horsemen and mules. They of Dedan were thy marchauntes: and manye other Isles that occupied with the, broughte p wethers, Elephaunt bones and Paycockes for a presente. The Sirians occupped with the, because of thy diuerse worckes, and increased thy marchaundises with Sinatagdes, with scarlet, with nedle work, with whyte linnen clothe, with silcke and with Christall.

Juda and the lande of Israel occupped with the, & brought vnto thy markets, wheate, balme, hony, oyle, and triacle. Damascus also bled marchaundises with the, in the best wyne and white wo: because thy occuppyng was so great and thy wares so manye. Dan, Iauan, and Meusall haue broughte vnto thy markettes, yron redy made, with Cassia and Calamus, accordynge to thyne occuppyng. Dedan occupped with the, in sayre tapestry worke and quillpens.

Arabia

# Tyrus. Egipte. Of Ezechiel Fol. cxliiii

Arabia and all the princes of Cedar haue occupped with thee, in shepe, weasels and goates.

The marchauntes of Seba and Reuma haue occupped also with thee, in all costly spices, in all precious stones and golde, whiche they broughte vnto thy markettes. Haran, Chene and Coen, the marchauntes of Saba, Affrica and Chelmad, were all doers with thee and occupied with thee: In costly rayment, of palow spicke and noble worke (very precious, and therfore packt and bound together with roapes). Yea, and in Cedre woode, at the tyme of thy markettes. The shippes of Thariss were the chiefe of thy occuppyng.

Thus thou arte full, and in greate wretchednesse, euen in the myddest of the sea. Thy maryners were euer bringing vnto the oute of many waters. But the easte wynde shall ouerbear the into the myddest of the sea: so that thy wares, thy marchandises, thy ryches, thy mariuers, thy shipmasters, thy helpers, thy occuppers (that broughte the thynges necessarie) the menue of warre that are in the yea, and all thy comens shall perishe in the myddest of the sea, in the daye of thy fall. The suburbs shall shake at the loude crye of thy shypmen. All wherry menne, and al maryners by, on the sea, shall leape out of their boates and sette them selues vpon the lande. They shall lyfte by their voyce because of thee, and make a lamentable crye. They shall caste duste vpon theyr heaues, and lye downe in the ashes. They shall haue them selues, and putte sacke clothe vpon them for thy sake.

They shall mourne for thee with hearte full sorowe, and heuie lamentation. Yea, theyr chyldren also shall wepe for thee. Alas, what cytie hath so bene destroyed in the sea, as Tyre is? When thy wares and marchandises came frome the seas, thou gauest all people ynowgh. The kynges of the earth hast thou made ryche, thorow the myltitude of thy wares and occuppyng: But thou arte nowe caste downe into the depe of the sea, all thy resorte of people is perished with thee. All they that dwell in the Isles are abashed at thee, and all theyr kynges are afrayed, yea their faces haue

chaunged colour. The marchauntes of the nations wondzeat the. In that thou art so cleane brought to nought, a comest nomore by.

## The. xxviii. Chapter.

The worde of God agaynst the kynge of Tyre for his bypocrysy. When all the prophete is moued to bewaile the kynge of Tyre. The worde of the Lord agaynst Tyre. The Lord promyseth that he will gather together the chyldren of Israel.

**T**he worde of the Lord came vnto me, sayinge: Thou sonne of mā, tell þ prince of Tyre: Thus sayeth the Lord God, because thou haste a proude hearte and haste sayde: \* I am a God, I haue my seate in þ myddest of the sea lyke a God: where as thou art but a manne and not God, and yet standest in thyne owne conceite, that thou art God: Schoide, thou thynkest thy selfe wyser then Daniel, that there is no secretes hyd from thee. wyth thy wysdome and thy vnderstandyng, thou haste gotten the greate welthyngesse, and gathered treasure of syluer and golde. With thy great wysdome and occuppyng, haste thou encreased thy power, and because of thy great riches, thy heart is proude.

Therfore thus sayeth the Lord God: for so much as thou hast lyfte by thine hearte, as though thou were God: behold, I will bring enemyes vpon thee, euen the tyrauntes of the heathen: these shall drawe oute theyr swerdes vpon thy beuty and wysdome, and shall deile thy glory. They shall caste the downe to the pytte, so that thou shalt dye in the myddest of the sea, as they that be slaine. Let se, yf thou wilt save thyselfe (before they that slay the) I am God: where as thou arte but a manne and not God, in the handes of them that slay the. Dye shalt thou, euen as the vncircumcised in the handes of the enemyes: for I my selfe haue spoken it, sayth the Lord God,

Moreover, the worde of the Lord came vnto me, sayinge: Thou sonne of man, make a lamentable complaynte ouer the kyng of Tyre, a tel hym. Thus sayeth the Lord God: Thou arte a scale of a lykenesse, full of wysdome and excellent beuty. Thou haste bene in the pleasaunt garden of God: thou art decked wyth al maner of precious stones with

Ruby.

That is, as the pnyms and garden.

That is, as the pnyms and garden.

That is, as the pnyms and garden.

That is, as the pnyms and garden.



# Tyrus. Egipte. The Prophecie.

Ruby, Tophaz, Chrystal, Jacynthe, Onyx, Iaspys, Saphyr, Smaradge, Carbuncle, and gold. Thy bewty and yholes that bee in the were set forth in the daye of thy creacyon. Thou art a fayre Cherub, stretched wyde out for to couer.

I haue set the vpon the holy mounte of God, there haste thou bene, and walked amonge the fayre glossterynge stones. From the tyme of thy creacyon thou haste bene ryghte excellent, tyll wickednesse was found in the. \* Because of thy greate marchaundysse, thy hearte is full of wyckednesse, and thou hast offended. Therefore wyll I caste thee from the mounte of God, and thou couering Cherub, and destroye thee amonge the glossterynge stones. Thy heart was proude in thy fayre beutye, and thowowe thy beutye thou hast destroyed thy wysdome. I wyll cast thee downe to the grounde, & that in the sighte of kynge. Thou hast defyled thy Sanctuary, with thy great wickednesse of thy vnyghtuous occupyinge. I wyll byrnye a fyre from the wyddest of the, to consume thee: and wyll make thee to ashes, in the sighte of al them that loke vpon thee. All they that haue bene acquaynted with thee amonge the heathen, shalbe abashed at thee: for thou arte so clene broughte to noughte, and comest no moze vp.

And the worde of the Lord came vnto me, sayinge: thou sonne of man, sette thy face agaynst Sydon. \* Prophecie vpon it, and speake. Thus sayeth the Lord God: Beholde I Sidon, I wyll vpon the, and gette me honoure in the: for it may be knowe, how I am the Lord, when I punyssh her, & get me honoure in her. For I wyll sende pestilence & bloud sheddyng into her streates, so that those which be slaine with the swerd, shall lye rounde about in the myddest of her: and they shall knowe, that I am the Lord. She shal no moze be a pricking thorne, and an hurtynge breer vnto the house of Israell, nor vnto them that lye rounde about her and hate her: and they shall knowe, that I am the Lord.

Thus sayeth the LORD GOD: When I gather the housholde of Israell together agayne frome the nations amonge whome they bee scatered: then

shal I be sanctified in them, in the sighte of the Gentylles, and they shall dwell in the lande, that I gaue to my seruaunte Jacob. They shall dwell safely therein, buylde houses, and plant vyneyardes: yea, safely shall they dwell therein, when I haue punysshed all those, that despyte them rounde about: and then shall they knowe, that I am the LORD their God.

## The .xxix. Chapter.

The prophecie agaynst Pharaon. The prophecie of the desolacion of Egipte, and the sparynge abroad of the Egiptians. The Lord promyseth that he wyll restore Egipte agayne after xl. yere. Egipte is the reward of kynge Nabuchodonosor for the labour which he toke agaynst Tyus.

In the .x. yere vpon the .xii. daye of the .x. Moneth, the worde of the Lord came vnto me, sayinge: \* Thou sonne of man, set now thy face agaynst Pharaon the kynge of Egipte, prophecie agaynst him and agaynst the whole lande of Egipte: Speake, and tell hym, thus sayeth the Lord God: beholde, O Pharaon thou kynge of Egipte, I wyll vpon thee, thou greate dragon, that lvest in the waters: thou that sayest: the water is myne. I haue made it my selfe. I wyll put an hoke in thy chawes, and hange al the fysh in thy waters vpon thy scales: after that I wyll drawe the oute of thy waters, yea, and all the fysh of thy waters that hange vpon thy scales. I wyll caste thee oute vpon the drye lande with the fysh of thy waters, so that thou shalt lye vpon the felde. Thou shalt not bee gathered nor taken vp: but shalt bee meate for the bestes of the felde, and for the foules of the ayre: that all they whiche dwell in Egipte, maye knowe, that I am the Lord: because thou haste bene a stake of rebe to the house of Israell. When they take holde of the with theyr hande thou brykest and pryckest them on euery syde: and yf they leane vpon the, thou brykest and hurtest the reynes of their backes. Therefore, thus sayeth the Lord God: beholde, I wyll byrnye a swerd vpon thee, and rote oute of the both man and beast. Yea, the lande of Egipte shalbee desolate and waste, and they shall knowe, that I am the LORD: Because he sayde: the water is myne, I my.

# ypus. Egypte. Of Ezechiel. Fol. cxiij.

**I** my selfe haue made it. Beholde ther-  
fore, I wil vpon the, and vpon thy wa-  
ters: I will make the lande of Egypte  
waste and desolate, from the towre of  
Syenes vnto the borders of the Mo-  
rians lade: so that in .xl. yeaeres there shal  
no fote of man walcke there, nether fote  
of cattel go there, nether shal it be in-  
habited. I will make the lande of E-  
gypte to be desolate, amonge other wast  
countrees, and her cyties to lye voyde  
.xl. yeaeres, amonge other voyde cyties:  
and I will scatere the Egyptians a-  
monge the heathen and nations.

Agayne, thus sayeth the Lord God:  
\* When the .xl. yeaeres are crypted, I  
will gather the Egyptians together a-  
gayne, oute of the nations, amonge  
whome they were scatted, and wil bring  
the pysoners of Egypte agayne in to  
the lande of Pathures their owne na-  
tue countre, that they maye be there a  
lowlpe smal kyngedome: yea, they shal  
be the smalest amonge other kyngedo-  
mes, lest they exalte them selues aboue  
the heathen: for I wil so mony them  
that they shal no moze rule the hea-  
then. They shal no moze be an hope  
vnto y house of Israel, nether prouoke  
them any moze to wyckednesse, to cause  
them turne backe, and to folowe them:  
and they shal know that I am the Lord  
God.

**I**n the .xxviii. yeaere, the fyrste daye  
of the fyrste moneth, came the worde of  
the Lord vnto me, saying: Thou sonne  
of man, Nabuchodonosor the kyng of  
Babylon hath made his hooft, with  
great trauayle and labour to come be-  
fore Tyre: that euery heade maye be  
balde, and euery shoulder bare. Yet  
hath Tyre geuen nether hym nor hys  
hooft any rewarde, for the greates tra-  
uayle that he hath taken there. Ther-  
fore thus sayeth the Lord God: beholde,  
I will geue the lande of Egypte vnto  
Nabuchodonosor the kyng of Baby-  
lon, that he may take awaye al her sub-  
staunce, robbe her robberyes, & spoyle  
her poples, to paye his hooft: they  
wages withall. I will geue hym the  
lande of Egypte for hys labour, that  
he toke for me before Tyre. At the  
same tyme will I cause the house of  
Israel to growe forth, and

open thy mouthe agayne among them:  
that they maye knowe, howe that I am  
the Lord.

## The Notes.

a. The propertye of dragons is to haunte where  
aboundaunce of watters are: Therefore is y kyng  
of Egypte here called a dragon, because of the a-  
boundaunce of watters that are in Egypte, where  
he ragged. So is Jerusalem called a steepe, be-  
cause of her hauntyng of Idolatrye: as before in  
the .xvi. c. d.

b. Dourne for glorie and power.

## The .xxx. Chapter.

The destruction of Egypte and of hys cyties is des-  
waped.



**T**he worde of the Lord  
came mozeouer vnto me,  
sayinge: thou sonne of  
man, prophete & speake:  
thus saith y Lord God:  
\* Mourne, wo worthe  
this daye, for the daye is here, the daye  
of the Lord is come: the darcke daye of  
the heathen, the houre is at hande, the  
swearde cometh vpon Egypte. When  
the wounded men fall downe in Egypte,  
when her people are taken awaye, and  
when her foundations are destroyed,  
the Morians lande shal be afrayed,  
yea, the Morians lande, Libia and Li-  
bia, al theyr commen people, and Chub,  
and all that be confederate vnto them,  
shal fal with them thorow the swearde.

Thus sayeth the Lord: The mapn-  
teyners of the lande of Egypte shal fal,  
the pride of her power shal come downe:  
euē vnto the towre of Syenes shal they  
be slayne downe with the swearde, say-  
eth the Lord God: amonge other deso-  
late countrees they shalbe made deso-  
late, and amonge other wast cyties  
they shalbe wasted. And they shal  
knowe, that I am the Lord, when I  
kyndle a fyre in Egypte, and when all  
her helpers are destroyed. At that  
tyme, shal their messaungers go for the  
fro me in Syppes, to make the care-  
lesse Morians afrayed, and sorowe shal  
come vpon them in the daye of Egypte  
for doutlesse it shal come.

Thus sayeth the Lord God: I will  
make an ende of the people of Egypte  
thorowe the hande of Nabuchodonosor  
kyng of Babylon. He and hys peo-  
ple wyth hym, yea, and the cruell  
tyrauntes of the heathen shal be  
brought

Ezech. 29.  
xxx. xxxi.



brought to destroy the lande. They shal drawe out their swerdes vpon Egypt and fill the lande full of slaying men. I wyl drye vp theyr foudes of water, and sell the lande in to the handes of wicked people. The lande and al that is therein, wyl I destroye thorow the enemyes. When I the Lord haue sayde it.

**D** And thus saith the Lord God: \* I wyl destroye the Idols, and bringe the ymages of \* A\* Noph to an ende. There shall no more be a pryncce of Egypt, and a fearfulness wyl I sende in to the Egyptians lande. As for Pathures, I wyl make it desolate, and kindle a fyre in b \* joan. Alexandria wyl I punyche, and poure my wrothfull indignaciō vpon c \* Sin which is the strength of Egypte. All the substance of Alexandria wil I destroy, & kindle a fyre in Egypt.

**E** Sin shalbe in greate heynesse, Alexandria shalbe rote d oute, and Noph shall haue dayly sorowe. The best me of Heliopolis and Bubasto shalbe slayne with the swerde, and carped away captyue. At Taphnis þ daye shalbe darcke, when I breake there the scepter of the lande of Egypte, and when the pompe of her power shall haue an ende. A cloude shall couer her, and her doughters shalbe led awaye in to captiuytie. Thus wil I punyche Egypte, that they may know, how that I am the Lord.

**F** It happened in the .xi. yeare, vpon the seventh daye of the fyrste Moneth, that the Lordes worde came vnto me, sayinge: Beholde, thou sonne of man, I wyl breake the arme of Pharaο kyng of Egypte; and lo it shall not be bounde vp to be heale d, nether shal any playstre be laied vpon it, for to ease it, or to make it so stronge, as to holde a swerde. Therfore, thus sayeth the Lord God: Beholde, I wyl vpon Pharaο þ kyng of Egypte, and bruse his stronge arme (yet is it but a broken one) & wil smyte the swerde out of his hande.

As for the Egyptians, I wyl scatte them amonge the heathen, and strowe them in the landes aboute. Agayne I wyl strength the arme of the kyng of Babilon, and geue hym my swerde in hys hande: but I wyl breake Pharaοs arme so that he shall holde it before him pteouslye, lyke a wounded man.

Yea, I wyl stablyshe the kyng of Babilons arme, and the armes of Pharaο shall fall downe: that it may be knowen, that I am the Lord, whiche geue the kyng of Babilon my swerde in his hande, that he maye drawe it oute vpon the lande of Egypte: and that when I scatte the Egyptians amonge the Gentyles, and strowe them in the landes aboute, they maye knowe, that I am the Lord.

## The .xxxi. Chapter.

A comparison of the prosperitie of Pharaο with the prosperitie of the Assyrians. The propheseth a lyke destruction vnto them both.



**M**oreouer, it happened in the .xi. yeare the fyrste daye of the thyrde Moneth that the word of the Lord came vnto me sayinge: Thou sonne of man, speake vnto Pharaο the kyng of Egypte, and to all hys people: Whome arte thou lyke in thy greatnesse? Beholde Assur was lyke a Cedre tre vpon the mounte of Libanus with saye braunches: so thicke, that he gaue shadowes and hot out very hie. His toppes reached vnto the cloudes. The waters made him greatesse, & the depe set hym vp an hie. Rōnde aboute the rotes of hym ranne there foudes of water, he sent out hys lytle ryuers vnto al the trees of the felde. Therfore was he hyer then all the trees of the felde, and thorowe the multitude of waters that he sent from hym, he optayned many longe braunches. All foules of the ayre made theyr nestes in his braunches, vnder his bowes gendered all these beastes of the felde and vnder his shadowe dwelte all people. Saye & beutiful was he in his greatnesse and in the lēgth of hys braunches, for hys rote stode besyde greatesse waters, no Cedar tre myght hyde hym. In the pleasaunte garden of God, there was no fyre tree lyke hys braunches, the playne trees were not lyke the bowes of hym. All the trees in the garden of God myght not be compared vnto hym in his beutye so saye and goodly had I made him in the multitude of his braunches: In so much that al the trees in the pleasaunt garde of god, had enuy at him.

Therfore,

Therefore, thus sayeth the Lord God: Lord God.

for so muche as he hath lyfte hym selfe  
so hye, and stretched his toppes in to the  
cloudes, and seynge his herte is proude  
in his highnesse: I wil deliuer hym in  
to the handes of the mightiest amonge  
the heathen, which shall rote him oute.  
Accordinge to his wickednes wil I cast  
him away, the enemyes shall destroy him,  
and the myghtie men of the heathen shall  
scatter him, that his braunches shall  
lye vpon al mountaynes and in al val-  
leys: his bowes shall be broken downe to  
the grounde thorow oute the lade. The  
al the people of the lande shall go fro his  
shadowe, and forsake hym. When he is  
fallen, all the foules of the ayre shall syt  
vpon hym, and all wyld beasts of the  
felde shall go aboute amonge his braun-  
ches: so that from hence forth, no tre in  
the water shall attayne to his highnesse,  
nor reache his toppes vnto the cloudes,  
nether shall any tre of the water stande  
so hye, as he hath done. For vnto death  
shall they all be deliuered vnder þe earth,  
and go downe to the graue, lyke other  
men.

Moreover, thus sayeth the Lord  
God: In the daye when he goeth downe  
to the graue, I wil cause a lamentacion  
to be made, I wyll couer the depe vpon  
him, I wil stanche his floudes, and the  
great waters shall be restrayned. I shall  
cause Lathanus to be sorowfull for hys  
sake, & all þe trees of þe felde shall be smit-  
ten. I wyll make the heathen shake at  
the sounde of his fall, when I caste hym  
downe to hell, with them that descende  
in to the pytte. All the trees of Eden,  
with all the chosen and best trees of Li-  
banus, yea, and all they that are plan-  
ted vpon the waters, shall mourne with  
him also in the lower habitacions: for  
they shall go downe to hell with hym,  
vnto the that be slayne with þe swerde,  
which dwelt afore vnder the shadowe of  
his arme amonge the heathen. To  
whome shalt thou be lyckened, that art  
so glorious & great, amonge the trees of  
Eden? Yet art thou cast downe vnder  
the earth (amonge the trees of Eden)  
where thou must lye amonge vncircum-  
cised, with them that be slayne with the  
swerde. Euen thus is it with  
Pharao and all hys people, sayeth the

The. xxiii. Chapter.

The prophete is commaunded to bewaile Pharao  
the kynge of Egypte. & propheseth that destruction  
shall come vnto Egypt thorow the kynge of Babylon.



In the. xii. yere, the first  
daye of the. xii. moneth,  
the worde of the Lord  
came vnto me, sayinge:  
Thou sonne of mā, take  
vp a lamentacion vpon  
\* Pharao the kynge of Egypt, and saye  
vnto hym: Thou art reputed as a Lyon  
of the heathen, and as a whalfish in the  
sea. Thou castest thy waters about the,  
thou troublest the waters w thy sete,  
& stampst in their floudes. Thus saith  
the Lord God: \* I wil sprede my net o-  
uer the, namely, a greates multitude of  
people: these shall byrue the in to my  
parne, for I wyl caste the vpon þe lande,  
and let the lye vpon the felde, that al the  
foules of the ayre maye syt vpon the: I  
wil geue al þe beasts of þe felde inoughe  
of the. Thy fleshe wil I caste vpon the  
hylls, and fylle the valleyes with thy  
highnesse. I wil water the lande with  
the aboundaunce of thy bloude euen to  
the mountaynes, and the valleyes shall  
be full of the. When thou art put out, I  
wyll couer the heauen, and make hys  
starres dymme. \* I wyll sprede a cloude  
ouer the Sonne, and the Moone shall  
not geue her lyghte. All the lyghtes of  
heauen wyll I put out ouer the, & bring  
darknesse vpon thy lande, sayeth the  
Lord God. I wil trouble the hertes of  
many people, whē I byrnge thy destruc-  
tion amonge the heathen and countrees,  
whome thou knowest not. Yea, I wyll  
make manye people with their kynges  
so afrayed thorow the, that they heere  
shall stande by, whē I shake my swerde  
at their faces. Sodenly shall they be as  
stonyed, euery man in him selfe, at the  
daye of thy fall.

For thus sayeth the Lord God: the  
kynge of Babilons swerde shall come  
vpon the, with the swerdes of the wo-  
rthies wil I smyte downe thy people. Al  
they that be myghtie amonge the Gen-  
tyles, shall waste the proude pompe  
of Egypte, and byrnge downe all  
her people. All the cattell also  
of Egypte wyll I destroye, that  
they shall come no more vpon the wa-

Et. ii.

ters:



ters: so that nether mans fote nor beastes claws, shal styre them any more.

Then wil I make their waters cleare, and cause their floudes to runne lyke ople, sayeth the Lord God: whe I make the lande of Egypte desolate, and when the countre with al that is therein, shal be layde waste: and when I smite al the whiche dwel in it, that they may know, that I am the Lorde.

**D** This is the mournynge, that the daughters of the Heathen shal make: Yea, a sorowe and lamentacion shal they take vp, vpon Egypte & all her people, sayeth the Lorde God.

In the .xii. yeaere, the .xv. daye of the Moneth, came the worde of the Lorde vnto me, sayinge: Thou sonne of man, Take vp a lamentacion vpon the people of Egypt, and caste them downe, yea, and the mightie people of the Heathen also, euen with them\* that dwel beneth: and with them that go downe in to the graue. Downe (howe saye so euer thou be) and laye the with the vncircumcised. Amonge those that be slayne with the swearde, shal they lye. The swearde is geuen all readye, he shal be drawen forth, and all hys people. The myghty wortheys and his helpers, that be gone downe and lie with the vncircumcised and with them that be slayne with the swearde: shal speake to him oute of the hell.

**E** But is there also with his companye, and their graues rounde about, whiche were slayne and fel all with the swearde, whose graues lye besyde hym in the lowe pytte. His commens are buryed rounde aboute his graine: all together wounded and slayne wyth the swearde, which men afore time broughte feare in to the lande of the lypunge.

There is \* Clam also with all hys people, and their graues rounde about: which al beyng wounded & slayne with the swearde, are gone downe vncircumcised vnder the earth, whiche neuertheles sometyme broughte feare in to the lande of the lypunge: for the whiche they beare their shame, with the other that be gone downe to the graue.

**F** Their burial is geuen them and all their people, amonge the that be slayne. Their graues are rounde aboute all

them, whiche be vncircumcised, with them that be slayne thozow & swarde: for seynge that in tymes past they made the lande of the lypunge astrayed, they must now beare their owne shame, with them that go downe to the pytte, and lie amonge them, that be slayne.

There is Melech also and Tubal, and theyr people, & their graues rounde aboute. These al are amonge the vncircumcised, and them that be slayne with the swearde, because afore tyme they made the lande of the lypunge astrayed.

Shoulde not they then lye also amonge the wortheys, and vncircumcised Gyautes: whiche with their weapons are gone downe to hel: whose swaordes are lated vnder their heades, whose wyckednesse is vpon their bones: because & as wortheys, they haue brought feare in to the lande of the lypunge: Yea, amonge the vncircumcised shalte thou be destroyed, and slepe with them, that perished thozowe the swearde.

There is the lande of \* Edom with her kynges & princes also, whiche with their strength are layed by them that were slayne with the swearde, yea, amonge the vncircumcised, and them which are gone downe in to the pytte. Moreover, there be al the princes of the north, with all the Sidonians, whiche are gone downe to the slayne.

With their feare and strengthe they are come to the consulyon, and lye there vncircumcised, amonge those that be slayne with the swearde: and beare theyr owne shame, with them that be gone downe to the pytte. Nowe whan Pharaos seeth this, he shal be comforted ouer all hys people, that is slayne with the swearde: bothe Pharaos and all hys hooft, sayeth the Lorde God. For I haue geuen my feare in the lande of the lypunge. But Pharaos and all his people shal lye amonge the vncircumcised, and amonge them that be slayne with the swearde sayeth the Lord God.

### The .xxiii. Chapter.

**I** We setteth oute the office of a curate that preacheth the Gospell. He strengtheneth them that despayre, and boldeneth them with the promes of merce. As the former ryghtousnes helpeth not the ryghtous, yf he geue hym selfe agayne to synne: so the synnes done before are not imputed to the wycked & amedeth. The word of the Lorde agaynst the remnaunce of the people. Agaynst the mockers of the wordes of the prophete.

Agayne

Esa. 14. c  
Ezer. xxxi. c

Jer. xlix. b  
Dani. 8. a



**A**gayne, the worde of the  
Lorde came vnto me,  
sayinge: Thou sonne of  
man, Speake to þe chyl-  
dren of thy people, and  
tell them: Whan I sende  
a swearde vpon a lande, yf the people of  
the lande take a man of their countre,  
and set hym to be their watchman: the  
same man (whan he seeth the swearde  
come vpon the lande) shall blowe þe trom-  
pet, and warne the people.

If a man now heare the noyse of the  
trompet and wil not be warned, and the  
swearde come and take him awaye: his  
bloude shall be vpon his owne heade:  
for he hearde the sounde of the trompet,  
and woulde not take hede, therfore his  
bloude be vpon hym. But yf he wyll  
receaue warnynge, he shall saue his  
lyfe. Agayne, yf the watchman se the  
swearde come and shewe it not with the  
trompet, so that the people is not warn-  
ed: yf the swearde come then, and take  
any man from amonge them: the same  
shall be taken awaye in his owne synne,  
but his bloude wyll I requyre of the  
watchmans hande.

\* And now (O thou sonne of man)  
I haue made the a watchman vnto the  
house of Israel: þe where as thou hearest  
any thyng oute of my mouthe, thou  
mayest warne them on my behalfe. If  
I saye vnto the wycked, thou wycked,  
thou shalt surely dye: and thou geuest  
him not warnynge, that he may beware  
of his vngodly waye: then shall þe wy-  
cked dye in his owne synne, but his  
bloude wil I requyre of thy hande. Ne-  
uerthelesse yf þe warne the wicked of his  
waye, to tourne from it, where as he yet  
wil not be turned fro it, then shall he dye  
because of his synne, but thou hast de-  
liuered thy soule.

¶ Therfore (O thou sonne of man)  
speake vnto the house of Israel. Ye saye  
thus: Oure offences and synnes lye vpon  
vs, and we be corrupte in them: how  
shoulde we then be restored vnto lyfe?  
Tell them: \* As truly as I lyue, sayeth  
the Lorde God, I haue no pleasure in  
the deathe of the wycked, but muche ra-  
ther that the wycked turne from his  
waye and lyue. Turne you, turne you  
from youre vngodly wayes, O ye of the

house of Israel. Wherfore wil ye die?

Thou sonne of man, tell the chyl-  
dren of thy people: \* The ryghteousnes  
of the righteous shall not saue him, whā  
so euer he turneth awaye vnfaithfully:  
Agayne, the wyckednesse of the wycked  
shall not hurte him, whan soeuer he con-  
uerteth from his vngodlynesse.

And the righteousnesse of the righte-  
ous shall not saue his lyfe, whan soeuer  
he synneth. If I saye vnto the ryghte-  
ous, that he shall surely lyue, and so he  
truste to his owne ryghteousnesse, and  
do synne: then shall his ryghteousnesse  
be no more thought vpon, but in þe wy-  
ckednesse that he hath done he shall dye.

\* Agayne, yf I saye vnto the wycked:  
thou shalt surely dye: and so he turne  
from his synnes, and do the thing that  
is lawfull and righte: In so muche that  
the same wycked man geueth þe pledge  
agayne, restoreth that he had taken a-  
waye by robbery, walcketh in the com-  
maundementes of lyfe, and dothe no  
wronge: Then shall he surely lyue, and  
not dye. Yea, the synnes that he hath  
done, shall neuer be thought vpon:

For in so muche as he dothe nowe the  
thyng that is lawfull and ryghte, he  
shall lyue. And yet the children of thy  
people saye: Tush, the waye of the Lorde  
is not ryght, where as their owne waye  
is rather vnrighthe,

When the righteous turneth from  
his ryghteousnesse, and doeth the thing  
that is wycked, he shall dye therfore.  
But yf the wycked turne from his wy-  
ckednesse, doynge the thyng þe is lawfull  
and right, he shall lyue therfore. Yet ye  
saye: the waye of þe Lorde is not equal.  
O ye house of Israel, \* I wil iudge eue-  
ry one of you after his wayes.

In the xij. yere, the v. daye of the x.  
moneth of oure captiuitie, it happened,  
that one whiche was fled oute of Jeru-  
salem, came vnto me, and sayde: the cy-  
tie is destroyed. Nowe the hande of the  
Lorde had bene vpon me the euenynge  
 afore this man (whiche was escaped)  
came vnto me, and had opened my mouth,  
but yll the mornynge that he came to  
me: yea, he opened my mouthe, so that  
I was no more domine. Then came the  
worde of the Lorde vnto me, and sayde:  
Thou sonne of man, these that dwell

Eze. xviij.

D  
Eze. ix. 8  
Jer. xliij. 8Now the  
Sophi-  
sters & þ  
vngodlye  
mock out  
this terte  
loke be-  
fore in  
the. xviij.  
Chapter.

Eze. ix. 8

Roma. ii. 13



# Israel.

# The Prophecie

in the wasted lande of Israel, saye: **A**braham was but one man, and he had the lande in possession: nowe are we many, and the lande is geue vs to possesse also. And therfore tel them: Thus sayeth the Lorde: \* In the bloude haue ye eaten, youre eyes haue ye lyfte vp to Idoles, \* and haue shed bloude: shall ye then haue the lande in possession?

Ye leane vpon youre sweardes, ye worke abhominacions, euery one defileth his neyghbours wyfe: and shall ye then possesse the lande? Saye thou these wordes vnto them: Thus sayeth the Lorde God: **A**s truly as I lyue all ye that dwell in this wyldernesse, shall be slayne with the swearde: what so euer is vpon the felde, wyll I geue vnto the beastes to be deuoured: those that be in stronge holdes and denues, shall dye of the pestilence. For I wyll make þe lande so desolate and waste, and the pompe of her strength shall come to an ende. The mountaynes in Israel shall be so waste that no man shall trauaile therby.

\* Then shall they learne to knowe, that I am the Lorde, when I make the lande waste and desolate, because of all their abhominacions, that they haue wroughte. And thou sonne of man, the chyldre of thy people that talcke of the, by the walles and in the doores of theyr houses, sayinge one to another: Come, let vs heare, what worde is gone forth from the Lorde: These come vnto the, after the maner of a great people: yea, my people syt downe before the, and heare thy wordes, but they do not there after: \* for in their mouthes they shewe them selues (as though they were feruente, but their hearte goeth after their owne couetous lucre. And as a balet þe hathe a swete tune, and is pleasaunte to synge, so shalt thou be vnto them: thy wordes shall they heare, but they wyll not do thereafter. When this cometh to passe (for lo, it cometh in dede) then shall they knowe, that there hath bene a prophet amonge them.

## The xxxiii. Chapter.

**A**gainste Byshoppes and curates that despyse the flocke of Christ, and seake theyr owne. The Lorde sayeth that he wyll vsset his dysparyled flocke, and gather them together. He rejoyceth the malice of certayne of þe flocke. He promyseth the true shepherde Christe, and with hym peace.

**A**nd þe word of the Lorde came vnto me, saying: Thou sonne of mā, propheticke against þe shepherdes of Israel, propheticke & speake vnto the: Thus saith the lord God: \* Wo be vnto þe shepherdes of Israel, that fede them selues. Should not þe shepherdes fede þe flocke?

Ye haue eatē vp the fat, ye haue clothed you in the wol: þe best fedde haue ye slaine, but þe flocke haue ye not nourished. The weake haue ye not holden vp, \* the sicke haue ye not healed: þe broken haue ye not bounde together, þe out castes haue ye not brought again: þe lost haue ye not sought, but \* churlyshlye & cruelly haue ye ruled them. Thus are they scatered here and there without a shepherde: yea, all the beastes of the felde deuoure them, and they go astraye.

Why shepe go wādringe vpo al mountaynes & vpon euery hie hil. Yea, they be scatered abrode in al felde, & there is no mā, þe careth for the, or seketh after the. Therfore. O ye shepherdes, heare the word of þe lord. Thus saith the lord god: **A**s truly as I lyue, for so muche as my shepe are robbed, & deuoured of all the wilde beastes of þe felde, hauinge no shepherde: & seynge þe my shepherdes take no regarde of my shepe, but fede the selues onely, & not my shepe: Therfore heare þe word of þe Lord. O ye shepherdes: Thus saith the Lord God: Beholde, I my selfe wil vpo the shepherdes, and requyre my shepe fro thei hādes, & make the ceasse fro fedynge of my shepe: yea, þe shepherdes shall fede the selues no moze: for I wil deliuer my shepe oute of thei mouthes, so that they shall not deuoure them after this. For thus sayeth the Lorde God: \* Beholde, I wyll loke to my shepe my selfe, & seke the. Lyke as a shepherde amonge the flocke seketh after þe shepe that are scatered abroade, euen so wyll I seke after my shepe, and gather them together out of all places, where they haue bene scatered in þe cloude & darcke day. I wil byrig the out fro all people, & gather the together out of all lādes. I wil byrynge the in to thei owne lande, & fede them vpon the mountaynes of Israel; by the ryuers, and in all the places of the countre, I wyll fede them in ryghte good pastures and vpon the hye mountaynes of Israel shall they folde

Am. xvi. b

Dem. iii. c

As truly as I lyue, is an othe whiche þe Lord cometh only vnto, whiche he promyseth aunge thyng. Am. xiii. d. c.

Eccl. xvi. c

Eccl. xvi. c

Mat. xv. a

Job (i. p.) and

foldes be. There shal they lye in a good  
foldes, and in a fat pasture shal they fede:  
euen vpon the mountaynes of Israel.

I wyll fede my shepe my selfe, and  
brynge them to their rest, sayeth  $\text{p}$  Lord  
God. \* Suche as be lost, wyll I seke:  
suche as go astraye, wyll I bypuge a-  
gayne: suche as be wounded, wyll I  
bynde vp: such as be weake, wyll I make  
stronge: suche as be fat and wel lykynge,  
those wyll I pferue, and fede the with  
the thynges  $\text{p}$  is lawfull. And as for you  
O my shepe sayeth the Lord God: \* I  
wyll put a differēce amōg  $\text{p}$  shepe, amōg  
the withers & the goates. Was it not i-  
noughe for you, to eate vp the good pas-  
ture, but ye muste treade downe the re-  
spdue of youre pasture with youre fete  
also: Was it not ynoughe for you to  
dryncke cleare water, but ye must trou-  
ble the respdue also with youre fete?

Thus my shepe muste be sayne to  
eate the thynges that ye haue troden  
downe with youre fete, and to dryncke  
it, that ye with youre fete haue despyled.  
Therefore, thus sayeth the Lord God  
vnto them: Beholde, I wyll seuer the  
fat shepe from the leane: for so muche as  
ye haue shot the weake shepe vpon the  
spdes and shouldeers, and runne vpon  
them with youre hornes, so longe tyll ye  
haue bitterly scatted them abroad: I  
wyll helpe my shepe, so that they shal no  
more be spoyled: yea, I wyll dyscerne  
one shepe from another. I wyll rāple  
vp vnto the one onely shepherde: eue my  
seruaunte <sup>a</sup> Dauid, he shal \* fede them,  
and he shal be theyr shepherde. I the  
Lord wyll be theyr God, and my ser-  
uaunt Dauid shal be theyr pynce: Euen  
I the Lord haue spoken it.

Moreouer, I wyll make a coue-  
naunte of peace with them, and dypue al  
euil beastes oute of the lande: so that  
they maye dwel safely in  $\text{p}$  wyldernesse,  
and slepe in the woddes. Good fortune  
and prosperite wyll I geue them, and  
vnto all that be rounde aboute my hyll.  
\* I prosperous shouer and rayne wyll I  
sende them in due season, that the trees  
in the wodde maye brynge forth the theyr  
frutes, and the grounde her increase.  
They shalbe safe in their lande, and shal  
knowe, that I am the Lord, whiche  
haue broken their yocke, and deliuered

them oute of the handes of those, that  
helde them in subiection.

They shal no more be spoyled of the  
heathen, nor deuoured with the beastes  
of the lande: but safely shal they dwell,  
and no man shal feare them. I wyll sed  
vp an excellent plante for them, so that  
they shal suffre no more hunger in the  
lande, nether beate the reproche of  $\text{p}$  hea-  
then any more. Thus shal they vnder-  
stande, that I the Lord their God  
am with them, and that they (euen the  
house of Israel) are my people, sayeth  
the Lord God. Ye men are my flocke,  
ye \* are the shepe of my pasture & I am  
yours God, sayeth the Lord God.

psa. xc. a  
b. c.

The Notes.

a. Christ here and in manye other places is called  
Dauid, because he was looked for of the Iewes to  
sit on the seate of Dauid. After in the. xxxviii. f.

The. xxxv. Chapter.

The destruction that shall come on the hyl Seir,  
that is, on the Ioumans, because they troubled the peo-  
ple of the Lord.



Moreouer, the worde of  
the Lord came vnto me,  
sayinge: Thou sonne of  
man, turne thy face to-  
warde the mounte, \* Se-  
ir, prophceye vpo it, and  
say vnto it: Thus sayeth  $\text{p}$  Lord God.  
Beholde (O thou mounte Seir) I wyll  
brynge the, I wil reach out myne hande  
ouer the yea, waste and desolate wyll I  
make the. Thy cityes wyll I breake  
downe, & thou shalt lie boyde: that thou  
mayest know, how that I am the Lord.  
\* For so muche as  $\text{p}$  bearest an olde ene-  
mytpe against  $\text{p}$  chyldren of Israel, and  
with a cruel hāde hast made the afraide,  
what tyme as they were troubled and  
punyshed for their synne: Therefore,  
\* as truly as I lyue, sayeth the Lord  
God, I wyll prepare the vnto bloude,  
yea, bloude shal folowe vpon the: \* leing  
thou layest wayte for bloude, therefore  
shal bloude persecute the. Thus wyll I  
make the mount Seir desolate & waste,  
and brynge to passe, that there shal no  
man goe thither, nor come from thence.  
His mountaynes wyll I fyll with hys  
slayne men: thy hylls, dales and bal-  
leys shal lye full of them, that are  
slayne with the swerde. I wyll make  
thee a perpetuall wyldernesse, so that

esal. 34. a  
Jer. xlii. a  
Ezec. xxxv. b  
xxxvi. c. 36. a

Am. ix. c  
Deu. ii. a

B  
As before  
in p. xxxii  
chap. f.

1. cor. v. a



no man shall dwell in thy cities: that ye may know, how that I am the Lord.

**C** And because thou hast said: what, **E** \* bothe these nacions and bothe these landes muste be myne, and I wyl haue them in possession, \* where as the Lorde was there. Therfore, thus sayeth the Lorde God: As truly as I lyue, I wyl handle the accordyng to thy wrauth and gelousy, lyke as thou hast dealte cruelly with them: that I maye be knownen among them, how I haue punyshed the. Yea, & thou also mayest be sure, that I the Lorde haue hearde al thy despyteful wordes, whiche thou hast spoken against þe mountaynes of Israel, saying: Lo, they are made waste, and geuen vs to deuoure. Thus with your mouthes ye haue made your booste agaynst me, yea, and multiplied your proude wordes agaynst me, whiche I haue hearde al together. Where vnto, thus sayeth the Lorde God: when the whole worlde is in wealth, then wil I make the wast. \* And lyke as þe (O mounteyne Sepir) wast glade, because the heretage of the house of Israel was destroyed: euen so wyl I do vnto the also, that thou and whole Edom shall be destroyed, & knowe, that I am the Lorde.

### ¶ The xxxvi. Chapter.

**O** He promyseth deliuerance from the Gentyles vnto Israel. The beneytes done vnto the Jewes are to be ascribed to the mercede of God, not vnto their desertinges. God remueth our hertes that we maye walke in his commaundementes.



**T**hou sonne of man, prophesye vpon the mountaynes of Israel, & speake: \* Heare the worde of the Lorde, O ye mountaynes of Israel:

Thus sayeth the Lorde God: Because your enemy hath said vpon you: Aha, the hye euerlastyng places are now become ourg: prophesye therfore, & speake: thus sayeth the Lorde God: Seynge ye be wasted and troden downe on euery syde, and become a possession vnto þe resydue of the Gentyles, whiche haue broughte you in to mens mouthes and vnto an euil name amonge the people: Therfore, heare the worde of the Lorde God, O ye mountaynes of Israel: Thus sayeth the Lorde God vnto the mountaynes and hylls, valleys and dales, to the voyde wildernesses and desolate

cities, which are spoyled, and habundant destruction on euery syde, among the resydue of the Heathen: Yea, euen thus sayeth the Lorde God: In the fyre of my gelousy haue I taken a deupce, agaynst the resydue of the Gentiles, and agaynst al \* Edom: whiche haue taken in my lade vnto them selues for a possession: whiche also reioysed from theyr whole beate with a dyspyteful stomacke, to waste it, and to spoyl it.

Prophecye therfore vpon the landes of Israel, speake vnto the mountaynes and hylls, to valleys and dales, thus sayeth the Lorde God. Beholde, thus haue I deuyled in my gelousye and terrible wrathe: for so muche as ye haue suffered reprove of the Heathen, therfore thus sayeth the Lorde God: I haue sworn, that the Gentiles whiche lye aboute you, shall beate your confusyon them selues. And as for you (O mountaynes of Israel) ye shall hute out your braunches, and bynge forth your frute to my people of Israel, for it is harde by, that it wil come. Beholde, I come vnto you, and vnto you wyl I turne me, that ye maye be tyllid and sowed.

I wil sende you much people, which shalbe al of the house of Israel: the cyties shalbe inhabited, and the decayed places shalbe repayred agayne. I wyl prouyde you with muche people & catel, whiche shall increase and bynge frute. I wyl restore you also to your old estate and shewe you more kyndnes then euer ye had before: wherby ye shall knowe, that I am the Lorde. Yea, people wyl I sede vnto you (O my folke of Israel) whiche shall haue the in possession, and thou shalt be theyr inheritaunce, so that thou shalt no more be withoute them. Agayne, thus sayeth the Lorde God: for so muche as they saye vnto you: þat art an eater of my flesh, & a waster of thy people: therfore thou shalt eate no more men, nether destroy thy people any more, sayeth the Lorde God. And I wyl not suffer the, for to heare thyne owne confusyon amonge the Gentiles from henceforth. Thou shalt not beate the reprove of the nacjons, nor caste oute thyne owne people any more, sayeth the Lorde God.

Moreover, the worde of the Lorde came

That is  
to were,  
Iuda &  
Israel.  
I Ezo. 25. c

Eze. 25. a  
and, xxxvi. a

Eze. vi. a

# The resurrection. Of Ezechiel. Jo. xlii

came vnto me, sayinge: O thou sonne of man, when the house of Israel dwelt vpon their owne grounde they defyled them selues with their owne wayes & ymaginations: So that in my syghte their way was lyke the vncleynesse of a monstrous womā. Wherefore I poured my wraethfull displeasure vpon them, because of the bloude that they had shedde in the lande, and because of their Idolles, wherewith they had defyled them selues. I scatred them also amonge the heathen, so that they were strowed aboute in the landes. Accor- dyng to their wayes and after their owne Inuencyons, so dyd I punyssh them.

Nowe when they were gone vnto the heathen, and come in amonge them they <sup>dis</sup>honoured my holy name: So that it was sayde of them: Are these the people of God, and muste goe oute of their owne lande? Then spared I my holpe name, whiche the house of Israel had dishonoured amonge the Gentyles, to whome they came. Therefore tell the house of Israel: Thus sayeth the Lorde God: I doe not this for your sakes (O house of Israel) but for my holpe names sake, whiche ye dishonoured amonge the heathen, when ye came to them. Therefore I will halowe my great name agayne, which amonge the Gentyles is euell spoken of: for ye poure selues haue dishonoured it amonge them. And Gentiles shal know that I am the Lorde, when I am honoured in you before their eyes, sayeth the Lorde God.

As for you, I will take you frome amonge the heathen, and gather you together oute of all countrees, and bypnye you agayne in to your owne lande. \* Then will I powze cleare water vpon you, and ye shalbe cleane. Ye shal come frome all your vncleynesse and from al your Idolles shall I cleanse you. I will geue you also a newe hearte also, and a newe spirite will I putre in to you: As for that stony hearte I will take it out of your bodie, and geue you a fleshy hearte. I will geue my spirite among you, \* and cause you to walcke in my commaundementes, to kepe my lawes, and to fulfyl them.

And so ye shall dwell in the lande, that I gaue to your forefathers, and ye shalbe my people, and I will be your God. I will helpe you out of al your vncleynesse. I will call for the corne, and will increase it, and will lette you haue no honger. I will multiplye the fruytes of the trees and the increase of the felde for you, so that ye shall haue no more reproche of hongre amonge the heathen. Then shal ye remembre your owne wicked wayes, & your ymaginations, whiche were not good: So that ye shall take displeasure at your owne selues, by reason of your synnes, & ab- hominations.

But I will not doe this for your sakes (saith the Lorde God) be ye sure of it. Therefore, O ye house of Israel, be ashamed of your synnes. Moreover, thus sayeth the Lorde God: What time as I shall cleanse you from all your offences, then will I make the cities to be occupied agayne, and will repayre the places that be decayed: The desolate lande shalbe builded agayne, whiche afore tyme laye waste in the sighte of al them that wente by. Then shall it be sayde: This waste lande is become like a garden of pleasure, and the voyde, desolate & broken downe cities, are now stronge, and fenced agayne. Then the residue of the heathen that lye rounde aboute you, shall knowe that I am the Lorde, whiche repayre that was broken downe, and plante agayne, that was made wast. Euen I the Lord haue spoken it, and will doe it in dede.

Thus saith the Lorde God: I will yet once be founde agayne of the house of Israel, and doe this for them: \* I shall increase them as a flocke of men. Lyke as the holpe flocke and the flocke of Ierusalem are in the hye solempne feastes: So shall also the wyld waste cities be fylled with flockes of men: and they shall knowe that I am the Lorde.

## The Notes.

a. To dishonoure the name of the Lorde is to blasphem the name of God amonge the vnfaithfull, as when we shewe an apparauce of godlynesse and teache good doctrine, and yet lye vn- faithfully. Roma. ii. d.

## The xxxvii. Chapter.

The prophyceth the bypnyng agayne of the people beyng in captiuyte. He sheweth the vnyon of the rem- nant

C. b. tribes



# The resurrection. The Prophecy.

typhes with the two. Christ is the kynge of the christen people alone, and the onely everlastynge shepherde thereof.

**T**he hande of the Lorde came vpon me, and carryed me oute in the spirite of the Lorde, and let me down in a playne felde, that laye full of bones, and he led me rounde aboute by them: And beholde, the bones that laye vpon the felde, were betye manye, and maruelous dyde also. Then sayde he vnto me: Thou sonne of man: thinkest thou that these bones maye lyue agayne? I answered: O Lord God, thou knowest. And he sayde vnto me: Prophecie thou vpon these bones, & speake vnto them: Ye dyde bones, heare the woorde of the Lorde. Thus sayeth the Lorde God vnto these bones: Beholde, I wyl put breath into you, that ye may lyue: I wyl geue you synowes, and make fleshe growe vpon you, and couer you ouer with skinne: And so geue you breathe, that ye maye lyue, and knowe, that I am the Lorde.

Gene ii. d.

So I prophecied, as he had commaunded me. \* And as I was prophecyinge, there came a noyse and a great mocion, so that the bones raine euery one to another. Nowe when I had looked, beholde, they had synowes, and fleshe grewe vpon them: And aboue they were couered w<sup>th</sup> skinne, but there was no breathe in them. Then sayde he vnto me: thou sonne of man, prophecie thou towarde the wynde: prophesy, and speake to the wynde: Thus sayeth the Lorde God: Come (O thou ayze) frome the soure wyndes, and blow vpon these flayne, that they maye be restozed to lyfe. So I prophecied, as he had commaunded me: Then came the breath into them, and they receaued lyfe, & stode vp vpon their fete, a maruelous greatesorte.

Moreouer, he sayde vnto me: Thou sonne of man, these bones are the whole house of Israell. Beholde, they saye: Oure bones are dyed bp, oure hope is gone, we are clene cutte of. Therefore prophesy thou, and speake vnto them: Thus sayeth the Lorde God: Beholde, I wyl open poure graues (O my people) and take you oute of poure sepul-

chres, and byynge you into the lande of Israell agayne. So shall ye knowe that I am the Lorde, when I open poure graues, and byynge you oute of them. My spirite also wyl I put in you, and ye shall lyue: I wyl let you agayne in poure owne lande, and ye shall knowe, I am the Lorde, whiche haue sayde it, and fulfilled in dede.

The woorde of the Lorde came vnto me, sayinge: Thou sonne of man, take a stycke and write vpon it: vnto Iuda and to the children of Israell his companions. Then take another stick and write vpon it: vnto Ioseph the stocke of Ephraim, and to all the house holde of Israell hys companions. And then, take bothe these two together in thy hande, so shall there be one stick thercof. Nowe yf the children of thy people saye vnto thee: Wylte thou not shewe vs what thou meanest by theser? Then geue them thys answer: Thus sayeth the Lorde God: Beholde, I wyl take the stocke of Ioseph, whiche is in the hande of Ephraim, and of the tribes of Israell his felowes, and wyl putte them to the stocke of Iuda, and make them one stocke, and they shalbe one in my hande. And the two styckes where vpon thou writest, shalt thou haue in thyne hande, that they maye se, and shalt saye vnto them:

Thus saith the Lorde God: behold, I wyl take awaye the children of Israell frome amonge the heathen, vnto whō they be gone, & wyl gather the together on euery syde, & brig the agayne into their owne lande: Yea, I wil make one people of them in the lande, vpon the mountaynes of Israell, and they al shall haue but one kynge. They shall no moore be two peoples frome hence forth, nether be deuided into two kingdomes: They shall also defile them selues no moze with the abominacions, Idolles, and al their wicked doynges. I wyl helpe them out of al they dwellynge places, wherein they haue sinned: and wyl so clense them, that they shalbe my people, and I their God.

Dauid my seruante shall be theyr kynge, and \* they all shall haue one shepherde onelye. They shall walcke in my lawes, and my commaundementes shall they

Gen. John

they bothe kepe and fulfyll. They shal dwell in the lande, that I gaue vnto Jacob my seruaunt, where as your fathers also haue dwelt. Yea, euen in the same lande shall they, their children, & theyr childrens children dwell for euer more: And my seruaunte Dauid shal be their euerlastyng prince. Moreover, I will make a bonde of peace wyth them, which shal be vnto them an euerlastyng couenaunt. I will sette them also, and multiplye them, my Sanctuarie will I sette amonge them for euermore. \* My dwellinge shall be with them, yea, I will be their God, and they shall be my people. Thus the heathen also shall knowe, that I the Lorde am the holpe maker of Israell: When my Sanctuarie shall be amonge them for euermore.

The xxxviii. Chapter.

The propheseth that Gog and Magog shall come with an appointed hoste in to the lande of promyse, their intent. He reherceth that the commynge of Gog was before prophesied of the prophetes. The destruction of hym.



And the woorde of the Lorde came vnto me, sayinge: Thou sonne of man, tourne thy face toward Gog in the lande of Magog, whyche is the chiefe prince at Meslech and Tubal: prophesye agaynste hym, & save: Thus sayeth the Lorde God: \* O Gog thou chiefe prince Meslech and Tubal: Beholde, I will vpon thee, and will turne the aboute, and putte a byt in thy chawes: I will byynge the for the and all thyne hoste, bothe horse and horse men, whiche be all weapened of the best fashion: A greate people, that handle altogether speares, shyldes, and swerdes: The Perses, Morians and wyth them the Lybyans, whiche all beare shyldes and helmettes: Gomer and all his hostes: The house of Thogorma oute of the North quarters, and all his hostes, yea, and muche people w<sup>th</sup> thee.

Therefore prepare the, set thy selfe in aray with all thy people, that are come vnto the by heapes, and be thou their defence. After manye dayes thou shalt be visited, and in þe latter yeaeres thou shalt come in to th<sup>e</sup> lande, that hath

bene destroyed with the swerde, and nowe is replenished agayne w<sup>th</sup> diuerse people vpon þe mountaynes of Israell, which haue longe lye waste. Yea, they be broughte oute of the nacjons, and dwell all safe. Thou shalt come vp like a storme wether, to couer the lande, and as it were a darcke cloude: Thou with al thyne hostes, and a great multitude of people with the.

Moreover, thus sayeth the Lorde God: At the same tyme shall manye thynges come into thy mynde, so that thou shalt ymagyn mischief, and say: I will bp to yonder playne lande, seeinge they lyt at ease, and dwell so safely (for they dwell all without any walles, they haue neither barres nor doores) to spole them, to robbe them, to laye hande vpon their so well inhabited wildernesses: Agaynste that people, that is gathered together fro among þe heathen, which haue gottē catel and good, and dwell in the midst of the lande. Then shal Saba, and Dedan, and the marchauntes of Charlis with all their worthyes, saye vnto thee: Arte thou come to robbe? Hast thou gathered thy people together, because thou wilt spole: to take syluer and golde: to carrie away catel and good: And to haue a great praye.

Therefore, O thou sonne of man, thou shalt prophesye, and saye vnto Gog: Thus sayeth the Lorde God: In that daye thou shalt knowe, that my people of Israell dwelleth safe: And shalt come from thy place oute of the North partes: Thou and muche people with the, whiche ryde vpon horses, whereof there is a greate multitude & an innumerable sorte. Yea, thou shalt come vpon my people of Israell, as a cloude to couer the lande. They shall come to passe in the latter dayes: I will byynge the bp into my lande, that the heathen maye knowe me, when I gette me honour vpon the O Gog, before their eyes.

Thus sayeth the Lorde God: Thou arte he, of whome I haue spoken afore tyme, by my seruantes the prophetes of Israell, whiche prophesied in those dayes and yeaeres, that I should bringe the vpon them. At the same tyme, when  
Gog



Dan. xii. 8.  
Mat. 24. 6.  
Luce. xx. 6.

Gog commeth bp into the lande of Israel (sayeth the Lorde God) shall my indignacion goe forth in my wraethe. for in my gelousye and hote displeasure I haue \* deuised that there shall be a greate trouble in the lande of Israel at that tyme. The verye fishes in the sea, the foules of the ayre, the beastes of the felde, and all the men that are vpon the earth, shall treble for feare of me.

The hylls also shall be tourned vpon the downe, the stappes of stone shall fall, and all walles shall syncke to the ground. I wyll call for a swearde vpon them in all my mountaynes, sayeth the Lorde God: So that euerye mans swearde shall be vpon another. wyth pestilence and bloude wyll I punyssh hym: Stormie rayne and hayle stones, fyre and byrmstone, wyll I cause to rayne vpon hym and al hys heape, yea, and vpon all that great people that is with him. Thus wyll I be magnified, honoured, and knowen amonge the heathen: That they maye be sure, how that I am the Lorde.

The notes.

a Of the latter or laste dayes and what they signifye ye haue in Chap. ii. a.

The xxxix. Chapter.

The sheweth the destruction of Gog & Magog. The graue of Gog and of his host. He prophesyeth that Gog and his company shall be deuoured of byrdes & beastes. Wherefore the house of Israel is warned. Their byrds shal agayne from captiuite is promysed.

Ezech. 38.



Wherefore O thou sonne of man, prophesy agaynste Gog, & speake: Thus sayeth the Lorde God: Beholde, \* O Gog: thou chiefe prince at Mesech and Tuball, I wyll vpon the, and turne the aboute, and cary the forth, and leade the frome the Northe partes, and bringe the vp to the mountaynes of Israel. As for thy bowe, I wyll smite it out of thy lefte hande, and caste thyne arrowes oute of thy righte hande. Thou with al thyne heape, & all the people that is with thee, muste fall vpon the mountaynes of Israel. Then wyll I geue thee vnto the foules and wyld beastes of the felde, to be deuoured: there must thou lye vpon the felde: For euerye I the Lorde haue spoken it,

sayeth the Lorde God.

In to Magog, and amonge those that syt so carelesse in the fles: wyll I sende a fyre, and they shall knowe, that I am the Lorde. I wyll make also the name of my holynesse to be knowen amonge my people of Israel: And I wyll not lette my holpe name be euell spoken of anye moze: But the verye heathen also shall knowe, that I am the Lorde, the holy one of Israel. Beholde, it commeth, & shall be fulfilled in dede, sayeth the Lorde God. This is the day wherof I haue spokē: They that dwel in the cities of Israel, shall goe forth and sette fyre vpon the weapons, and burne them: Shylde and speares, bowes and arrowes, bylles and clubbes: Seuen yeaeres shall they be burnynge therof, so ythey shall els bryge no stiches from the felde, neither haue nede to hew downe anye out of the wodde. for they shall haue weapons ynowe to burne. They shall rob those y robbed the, and spoyle those that spoiled them sayeth y Lorde God.

At the same tyme wyll I geue vnto Gog a place to be buryed in, in Israel: euerye the valley, where thorow men goe from the East to the sea warde. Those that trauaile thereby, shall abhorre it. There shall Gog & al hys people be buryed: And it shall be called the valley of the people of Gog. Seuen monethes longe shall the house of Israel be buryng of them that they maye cleanse the lande. Yea, all the people of the lande shall hurpe them. O it shall be a glorious daye, when I get me that honour, sayeth y Lorde God. They shall ordeyne me also to be deadburyers, euerye goyng thorowe the lande, and appoynte them certayne places to burye those in, whiche remaine vpon the felde, that the lande maye be cleansed. Frome ende to ende shall they seke, & y seuen monethes longe. Nowe those that goe thorowe the lande, where they see a mans bone, they shall sette vp a token by it, tyll the deadburyers haue buried it also, in the valley of the people of Gog. And the name of the Cytie shall be called \* Magog: Thus shall they make the lande cleane.

And thou sonne of man: Thus saith the

# The temple. Of Ezechiel. Forth.

the Lord God: Speake vnto all the foules and euery byrde, yea, & to al the wyld beasts of the felde: Heape you together and coine, gather you rounde about vpon my slaughter, that I haue sayne for you: Euen a greate slaughter vpon the mountaynes of Israel: eate fleshe, and drinke bloude. Ye shall eate the fleshe of the worthyes, and dryncke the bloude of the Prynces of the lande: Of the Wethers, of the Lambes, of the Goates, and of the Oxen that be all sayne at Basan. Eate the fatte pourte helpe ful, and dryncke bloude, tyll ye be droncken of the slaughter, whyche I haue sayne vnto you. Fyll you at my table, with horses and ströge horsmen: with captaynes & all men of warre, sayeth the Lord God.

I wyll byynge my gloire also amonge the Gentiles, that all the heathen maye see my iudgemente, that I haue kept, and my hande which I haue layed vpon them: That the house of Israel maye knowe, howe that I am the Lord their God, frome that daye forth. And the heathen shall knowe, that where as the house of Israel were ledde in to captiuitie: It was for their wyckednesse sake, because they offended me.

For the whiche cause I hyd my face from them, and deliuered them into the handes of their enemyes, & they myght all be sayne wyth the swearde. Accordyng to their vnclemesse and vnfaythfull dealinges, so haue I entreated them, and hyd my face fro them. Therefore thus sayeth the Lord God: Now wyll I byynge agayne the captiues of Jacob and haue mercy vpon the whole house of Israel, and be gelous for my holpe names sake. All their confusion and offence & they haue done agaynst me, shall be taken awaye: And so sallowe shall they dwell in their lande, that no man shall make them afrayed. And when I haue broughte them agayne from amonge the people, when I haue gathered them together out of their enemyes landes, and am praysed in them before many heathen: Then shall they knowe, that I am the Lord their God, whiche suffered them to be led into captiuitie amonge the heathen, but nowe

haue broughte them agayne into their owne lande, and not lefte one of them yonder.

After that, wyll I hyd my face no more from them, \* but wyll poute oute my spirite vpon þ house of Israel, sayeth the Lord God. Eze. 36, 8

## The .xl. Chapter.

The restoringe of the cytye and of the temple that was to come is shewed vnto the prophete.



In the .xxv. yere of our captiuite, in the begynnyng of the yere, the .x. daye of the moneth: That is the .xiii. yere, after that the citie was smitten downe: The same daye came the hand of the Lord vpon me, and carped me forth: Euen into the lande of Israel broughte he me in the visions of God: And set me downe vpon a marvelous hie mountayne, wher vpon there was a buildinge (as it had bene of a citie) towarde the north.

Thither he carped me, and beholde, there was a man, whose sympletyude was lyke brasse, whiche had a threde of flaxe in hys hande, and a meete rodde also. He stode in the doore, and sayde vnto me: Harke well with thyne eyes, herken to with thyne eares, and fasten it in thyne hearte, whatsoever I shall shewe thee, for to the entente that they myghte be shewed the, therfore art thou broughte hither. And whatsoever thou seyst, thou shalt certifie the house of Israel therof.

Beholde, there was a wall on the outside rounde about the house: The meet rodde that he hadde in his hande, was syxe cubytes longe and a spanne. So he measured the breadeth of the buyldeynge, which was a meet rodde, and the height also a meet rodde. Then came he vnto the East doore, and wente by the steares, and measured the postes of the doore: Whereof euerye one was a meete rodde thynke. Euerye chambze was a meet rodde longe and brode: Betwene þ chambzes were syxe cubytes. The post of the doore within the porche, was one meet rodde. He measured also þ porche of the inner doore, whiche conteyned a met rode. Then measured he the entree of the doore, that conteyned eyght cubytes



# The temple. The Prophecy.

bites, and his pylers two cubites: and this entre stode inwarde.

The chambers of the doze eastwarde, were thre on euery syde: A lyke brode and longe. The pylers also that stode of bothe the sydes, were of one measure. After thys, he measured the wydenesse of the doze, whiche was tenne cubites, and the heyghte of the dooze. xiii. cubytes. The edge befoze the chambers was one cubyte broade vpon bothe the sydes, & the chābers syre cubytes wyde of either syde. He measured the dooze frome the rydge of one chambze to another, whose wydenesse was. xxv. cubites, and one dooze stode agaynste another. He made pylers also. lx. cubytes hie, rounde aboute the courte dooze. Befoze the inwarde parte vnto the foze entre of the innermer doze, were. l. cubytes. The chambers and their pylers within, rounde aboute vnto the dooze, had syde wyndowes: So had the foze entres also, whose wyndowes wente rounde aboute within. And vpon the pillers there stode date trees.

Then broughte he me in to the foze courte, where as were chambzes and paued woorkes, made in the foze courte rounde aboute. xxx. chambers vpon one paued woorkke. Nowe the paued woorkke was a longe belyde the doozes, and that was the lower paued woorkke. After thys, he measured the breadeth frome the lower dooze, vnto the innermer courte of the outsyde, whiche had an hundred cubites vpon the East and the North parte. And the dooze in the uttermost courte towarde the North, measured he after the length and breadeth: Hys thre chambzes also on either syde, with hys pylers and foze entries: which had euen the measure of the first doze. Hys heyghte was fyfthe cubytes, the breadeth. xxv. cubytes: Hys wyndowes & porches w hys date trees, had euen lyke measure as the doze towarde the east: There were. vii. steppes to goe vp vpon, and their porche befoze them. Nowe the dooze of the innermer courte stode streyghte ouer agaynste the doze, that was towarde þ north east. frome one doze to another, he measured hundred cubites.

After that, he broughte me to the

southsyde, where there stode a doze toward þ south: whose pylers & porches he measured, these had þ first measure, and in their porches they had wyndowes rounde aboute, lyke the first wyndowes. The heyghte was. l. cubites, the breadeth. xxv. with steppes to goe vp vpon: his porche stode befoze him, with hys pylers & date trees on either syde. And the dooze of the innermer courte stode towarde the south, & he measured from one doze to another an. C. cubites, So he broughte me into the innermer courte, thowow þ doze of the south syde: which he measured, and it had the measure afoze sayde. In lyke maner, hys chambzes, pillers, and foze entries, had euen the foze sayde measure also. And he had with his porches rounde about, wyndowes of fyfthe cubytes heyghte, and. xxv. cubites brode. The porches rounde aboute were. xxv. cubites longe, and. v. cubites brode: And his porche reached vnto the vtermost courte: vpon hys pylers there were date trees, and. viii. steppes to goe vp vpon.

He broughte me also into the inmost court vpon the east syde, and measured the doze, accordinge to the measure afoze sayde. His chambzes, pylers, and porches had euen the same measure, as the firste had: and with hys porches he had wyndowes rounde about. The heyghte was. l. cubites, the breadeth. xxv. cubites: his porches reached vnto þ vtermost courte: his pillers also had date trees on ether side, &. viii. steppes to goe vp vpon. And he broughte me vnto the north dooze, & measured it, whiche also had the foresaid measure. His chābz, pylers and porches had wyndowes rounde aboute: whose heyghte was. l. cubites, and the breadeth. xxv. Hys pylers stode toward the vtermost court, and vpon them bothe were date trees, & viii. steps to goe vp vpon. There stode a chambze also, whose inraunce was at the doze pylers, and there þ burnt offerynge were washed.

In the doze porch, there stode on either syde two tables for þ slaughtinge: To slepe the burnt offerynge, synneofferynge and trespace offerynge there vpon. And on the out syde as men goe forth to the north doze, there stode two tables.

tables. foure tables stode on ether side of the dooze, & is. viii. tables, where by on they slaughted. foure tables were of hewen stone for the burnt offerings, of a cubite & a halfe longe and broade, and one cubite hye: where byon were layde the vesselles and ornamentes, whiche were vled to the burnt & slayne offerynges when they were slaughted. And within there were hokes foure fingers brode, fastened rounde aboute, to hang fleshe byon, and byon the tables was layde the offerynge fleathe. On the oute syde of the innermer dooze were there singers chambers in the inwarde court belyde the North dooze ouer agaynst & South. There stode one also, belyde the east dooze northwarde.

And he sayde vnto me: This chamber on the south syde belongeth to the priestes, that kepe the habitacion: And this towarde the North, is the priestes that wayte byon the altier: whiche be the sonnes of Sadoch, that doe seruyce befoze the Lorde in stede of the chyliden of Leui. So he measured the fore court, whiche had in lengthe an hundred cubites, and as muche in breadeth by the foure corners. Nowe & altier stode befoze the house: & he brought me to the foore entyre of the house, and measured the walles by & entyre doze: which were fyue cubites longe on ether syde. The thickenesse also of the dooze on ether syde, was thre cubites. The length of the porche was. xx. cubytes, & breadeth. xi. cubites, and byon steppes went men by to it: By the walles also were pylles, on ether syde one.

The. xlii. Chapter.

The disposicion and deuple of buyldynge agayne the temple, and of the other thynges therto belonnginge.



After this he brought me to the temple, & measured & postes: whiche were of both & sides. vi. cubites thicke, accordige to the wydenesse of the tabernable. The breadeth of the doze was ten cubytes and the walles of the doze on ether side fyue cubytes. He measured the lengthe therof, whiche conteyned. xl. cubites, and the breath. xx. Then went he in, and measured the dooze postes, which were two cubytes thicke: But the dooze it selfe was fyue cubites, and the brea-

deth of the dooze was. vii. cubytes. He measured the length & breadeth therof, whiche were euerye one. xx. cubites, befoze the temple.

And he sayde vnto me: this is the holpest of al. He measured also the wal of the house, whiche was fyue cubites. The chambers that stode rounde about & house, were euerye one foure cubytes wide, and one stode hard byon another, whetof there were. xxxiii. And there stode poostes benethe by the walles rounde about the house, to beare them by: But in the wall of the house they were not fastened: The syde chambers were the hyer the wyder, & had steppes thowwe them rounde about the house. Thus was it wydet aboue, that frome the lowest men myght go to the hpest & mydde chambers. I sawe also that the house was very hie rounde about. The foundation of the syde chambers was a meet rod (that is fyue cubites) broade. The thychkenesse of the syde wall withoute, conteyned fyue cubytes, and so byd the out wall of the chambers in the house.

Betwene the chambers, was the wydenes. xx. cubites rounde about the house. The chamber doozes stode ouer agaynst the out wall, the one dooze was towarde the North, the other towarde the South: And & thychenes of the out wall was. v. cubytes rounde aboute. Nowe the buyldynge that was separated toward & west, was. lxx. cubites wide: & wal of & buylding was. v. cubytes thicke rounde aboute, and & length foure scoze cubytes and ten. So he measured the house whiche was an. C. cubites longe, and the separated buyldynge with the wall were an. C. cubytes longe also. The wydenes befoze the house and of it that was separated towarde the East, was an. C. cubites.

And he measured the length of the buyldynge befoze and behinde with the chambers byon both the sydes: And it conteyned an. C. cubites. The innermer temple, the porche of the fore court, the syde postes, these the had side wyndowes, and pylles rounde aboute ouer agaynst the postes, from & grounde by to the wyndowes: The wyndowes them selues were spled ouer wth bo-



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deg: And thus was it aboute the dooze, into the inmoste house, and withoute also: Yea, the whole wall on euerye syde bothe within & without was syled ouer with great bozdes. There were Cherubyns and Date trees made also, so that one Date tree stode euery betwixte two Cherubyns: One Cherub had two faces, the face of a man lokynge asyde toward the date tree, and a Lyons face on the other syde. Thus was it made rounde aboute in all the house: Yea, the Cherubyns & date trees were made from the grounde vp aboute the doze, & so stode they also vpon the wall of the temple.

Ezech. 41.  
16. 17.

The bypothes of the temple were foure squared, and the fashyon of the Sanctuarye was \* euen as it appeared vnto me afore in the vision. \* The table was of wod, thye cubytes hye and two cubites longe: hys corners, the length and the walles were of wodde. And he sayde vnto me: Thys is the table, that shal stande before the Lorde. The temple and the holpest of all had either of them two doozes and euerye doze had two lytle wyckettes which were folden in one vpon another, on euerye syde two. And vpon the dozes of the temple there were made Cherubyns and date trees, like as vpon the walles: & a great thycke balcke of wodde was before on the out syde of the porche. Vpon bothe the sydes of the walles of the porche, there were made depe wyndowes and date trees, hauynge beames & balkes, lyke as the house had.

## The .xlii. Chapter.

Of the chambers of the temple for th: priestes, and the holpe thynges.

**S**hen carped he me oute in to the fore courtte toward the North, and broughte me into the chamber & stode ouer against the backebuldyng Northwarde, whiche had the lengthe of an hundred cubytes whose doze turned toward & north. The widenes contepned .l. cubites: ouer agaynst the .xx. cubites of the innermer courtte, and agaynst the paued worke that was in the fore court. Besyde all these thye, there stode pylers, one ouer agaynst another: And before this chāber there was a walchynge place of ten cubytes

wide, and within was a waye of one cubite wyde, and their dozes toward the north. Thus the byest chambers were alway narrower then the lowest and the myddlemoste of the buyldynge: for they bare chamber vpon chamber, and stode thye together one vpon another not hauynge pylers lyke the fore courtte: there fore were they smaller then those beneth and in the myddest, to taken frome the grounde vpwarde.

The wall withoute that stode by the chambers toward the vttemost court vpon the fore side of the chambers, was fiftie cubites longe: for the length of & vttemost chābers in & fore court, was fiftie cubites also: But the length thereof before the temple was an hundred cubites. These chambers had vnder the an inraunce of the East syde, wher by a man might go into them out of the fore courtte, thozowe the thycke wall of the fore courtte toward the East, ryght ouer against the separated buyldinge. Before the same buyldynge vpon thys syde, there were chambers also which had a way vnto them, like as & chābers on & north syde of the same length and wydenesse.

Their inraunce, fashon and dozes were also of the same maner. Yea, euen lyke as the other chamber dozes were, so were those also of the Southe syde. And before the way toward the singers steppes on the East side, there stode a doze to go in at. Then said he vnto me: The chambers toward the north & the southe whiche stande before the backebuldyng: Those be holpe habitacions, wherin the priestes that do seruyce before the Lorde, muste eate the most holpe offerynge: And there must they lay the most holy offerynge: meate offerynge, sinne offerynge and trespass offerynge, for it is an holy place. whē the priestes come therin, they shal not out into & fore court: but (seyng they be holpe) they shal leaue & clothes of their ministracion, & put on other garments, when they haue any thyng to do wpyth the people.

Now when he had measured al the innermer house, he brought me forth thozow the East porche, and measured the same rounde aboute. He measu-

# The Temple. Of Ezechiel. Fol. clii.

to the east syde with the meetrodde, whiche rounde aboute conteyned fyue C. meetrodde. And the northside measured he, whiche conteyned rounde aboute euen so muche. The other two sydes also towarde the south and the west (whiche he measured) conteyned ether of them. v. C. meetrodde. So he measured al the. liii. sydes where there went a wall rounde aboute. v. C. meetrodde longe, and as brode also which separated the holy from the unholy.

## The. xlii. Chapter.

He seeth the glory of God goyng into the tēple, from whence it had before departed. He mencyneth the Idolatry of the chyldren of Israel, for which they were consumed & brought to nought. He is commaunded to call theym agayne to repentance.

**S** He brought me to þe doze, that turneth towarde þe east. Beholde, then came the glory of the God of Israel from out of the east, whose voyce was lyke a great noise of waters, and þe earth was lychtēd with his glory. His syghte to lōke vpon, was lyke the first, that I saw, when I went in, what tyme as the cytē should haue bene destroyed, \* and lyke the vision that I saw by the water of Cobar. Then fell I vpon my face, but the glory of the Lord came in to the house thozow the east doze. So a wynde toke me vp, and broughte me into the pinnermer courte: and beholde, the house was full of the gloze of the Lord.

**I** heard one speakyng vnto me out of the house, and there stode one by me, that said vnto me: O thou sonne of mā, \* this towne is my scate, and the place of my footestepes: where as I wll dwell amonge the chyldren of Israel for euermore: so that the house of Israel shall no moze despyle my holpe name: nether they, nor their kynges, thozowe their whozedome, thozowe their hye places, and thozowe the dead bodies of their kynges: which haue builded their thresholdes in maner harde vpon my thresholdes, and their postes almost at my postes: so that there is but a bare wal betwyxte me and them.

Thus haue they despyled my holpe name with their abhomyacions, that

they haue committed. Wherefore I haue destroyed them in my wrath: But now they shall put away their whozedome and the deed bodies of their kynges out of my syght, that I may dwell among them for euermore. \* Therefore (O thou sonne of man) shewe thou the household of Israel a temple, that they may be ashamed of their wyckednesse, and measure theym selues an example therat.

And when they be ashamed of all theyr woorkes, then shewe theym the fourme and fashyon of the temple: the comynge in, the goynge oute, all the maner and descripcyon thereof, yea, all the vles and ordynauces of it, þe they maye kepe and fulfyll all the fashyons and customes therof.

This is the descripcyon of þe house: Aboue vpon the mount round about al the corners, it shall be the holiest of al. Beholde, that is the descripcyon and fashyon of the house. This is the measure of the aulter (after the true cubite: which is a spanne longer then another cubite) his botome in the middelt was a cubyte long and wyde, and the ledge that went round about it, was a spāne brode. This is the hepyht of the aulter: from the ground to the lower stepes, the length is two cubytes, and the bredth one cubite: and from the lower stepes to þe higher are foure cubytes, and the bredth but one cubyte.

\* The aulter was four cubites hie, and from þe aulter vward stode foure hornes, and it was. xii. cubytes long & xii. cubytes brode, vpon the foure corners: the courtynge of the aulter was xlii. cubytes longe and brode vpon the four corners, and the ledge that wente rounde aboute, had halfe a cubite: and the botome thereof rounde aboute one cubyte: hys stepes stode towarde the East. And he sayde vnto me: Thou sonne of man, thus saith the Lord God: these are the ordynauces and lawes of the aulter, & in the day whē it is made to offre burnt offrynges, and to sprenckle bloud therupon. To the prestes, to the Leuites that be of the sede of \* Sadoch, and treade before me to me seruice, sayeth the LORD GOD: vnto these geue thou a ponge bullocke for a

Ab. i. spnoffering:

C  
sacha. ii. a.

Erod. 17. a

Erod. 44. a.  
and. 48. b.



# The Temple. The Prophecies.

synofferyng: and take the bloud of hym and spynckle his foure hornes withal, and the foure corners of the aulter couering, with the ledge that goeth rounde aboute: here with shalt thou cleanse it, & reconple it. \* Thou shalt take the bullocke also of the synofferyng, & burne hym in a seuerall place wythoute the Sanctuary.

The nexte daye, take a goatbuck wythout blemish for a synofferyng, to reconple the aulter withal: lyke as it was reconciled with the bullocke. Now when thou haste made it cleane, then offre a yong bullock without blemish, and a ram oute of the flocke without blemish also: Offre the ym before the Lorde, and let the priest cast salt therupon, and geue them so vnto the Lorde for a burnt offerynge. Seuen dayes shalt thou bynge, euerye daye a goatbuck. A yong bullocke and a ramme of the flock (both without blemish) shall they offre. Seuen dayes shall they reconple and cleanse the aulter, & offre by on it. When these dayes are expired, the ypon the viii. day and so forth, the priestes shall offre their burnt offerynges and health offerynges vpon the aulter: so will I be mercyfull vnto you, sayeth the Lorde God.

## The xliiii. Chapter.

Be shewed what doze of the temple is shut. Be is commaunded to vphrayde & people with their offence. The vncircumcised in hert, & in the flesh. Who are to be admitted to the seruice of temple, & who to be refused. Be shewed what priestes he would haue admitted into the holy place, and also their office.

**A**fter this, he broughte me agayne to the outward doze of the Sanctuary on the East syde, and that was shut. The sayd the Lorde vnto me: This doze shall be styll shut, and not opened for any man to go thowhe it, but onely for the LORDE GOD of Israel: yea, he shall go thowhe it, els shall it be styll. The prince himselfe shall come thowhe it, that he maye eate bread before the Lorde. At the porche shall he come in, & there shall he go oute agayne. Then brought he me to the doze, vpon the Northsyde of the house. And as I looked about me, beholde, the glory of

the LORDE filled the house: and I fell downe vpon my face. So the Lorde spake vnto me: Thou sonne of man, fasten this to thyne hert, beholde, and take diligent hede to al that I wil say vnto the, concernyng all the ordynaunces of the Lorde and all his lawes: pondre wel with thyne hert the commynge in of the house, & the goyng forth of the Sanctuary: and tell that obstinate household of Israel: Thus sayeth the Lorde God: O house of Israel, ye haue nowe done ynoughe with all youre abhomyncys, saynge that ye haue broughte in to my Sanctuary straungers, haupnge vncircumcised hertes and flesh, where thowhe my Sanctuary is defiled, whye ye offre me bread, fat, and bloude.

Thus with all youre abhomyncys, ye haue broken my couenaunt, and not kepte the holpe ordynaunces of my Sanctuary: but set keepers of my Sanctuary, euen after your owne mynde. Therfore thus sayeth the Lorde God: Of al the straungers that dwell among the chyldren of Israel, no straunger (whose hert and flesh is not circumcised) shall come within my Sanctuary: No, nor the Leuites that be gone backe fro me, and haue dysceaued the people of Israel with all errours, goyng after their ydoles: therefore shall they beare their owne wickednesse.

Should they be set and ordened to minister vnder the dozes of the house of my Sanctuary? And to do seruice in the house: to slaye burnt offerynges and sacrifices for the people: to stand before the, & to serue them: sayng the seruice that they do them, is before their ydoles, and cause the house of Israel to stonble thowhe the wyckednes: \* for which cause I haue pluckt out mine hande ouer them (sayeth the Lorde) so that now they must beare their own iniquite, and not to come nye me, to serue me with their priesthode, in my Sanctuary, & most holpest of all: & they maye beare their own shame and abhomyncys, which they haue done. Should I vse them to be porters of the house, & to all the seruice that is done therein? But the priestes the Leuites the sonnes of \* Sadoch, that kepte the holpe ordynaunces of my Sanctuary, when the

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the chyldren of Iſraell were gone from me: ſhall come to me, to do me ſeruyce, to ſtande before me, and to offre me the fat and the bloud, ſayeth the LORD GOD.

**E** They ſhall go into my Sanctuary, and treade before my table, to do me ſeruyce, and to wayte vpon myne ordinaunces. Now when they go in at the doores of the pynnermet court: they ſhal put on linnen clothes, ſo that no wolle come vpon them: while they do ſeruyce vnder the doores of the pynnermet court, and within. They ſhall haue ſayre linnen bonettes vpon their heades, and linnen breeches vpon theyr loynes, whiche in their labour they ſhall not put aboute them: And when they go forth to the people into the outward court, they ſhal put off the clothes, wherein they haue mynſtred, and lay them in the habytation of the Sanctuary, and put on other apparel, leſt they vnhallow the people with their clothes.

**f** \* They ſhal not haue theyr heades, nor noz: ſhe the buſhe of their heere, but rounde their heades onely. All the prieſtes that go into the pynmoſt court, ſhall dyncke no wyne. \* They ſhal marry no wydow, nether one that is put fro her huſband: but a mayde of the ſede of the houſe of Iſraell, or a wydow, that hath had a prieſt before.

**71.** \* They ſhall ſhewe my people the difference betwene the holy and vnholye, betwixte the cleane and vncleane. If any diſcorde ariſe, they ſhal diſcerne it, and geue ſentence after my iudgements.

**72.** \* My ſolemne feaſtes, my lawes and ordynaunces ſhall they kepe, and halow my Sabbathes. \* They ſhall come at no deade perſon, to deſyle them ſelues (excepte it be father or mother, ſonne or daughter, brother or ſiſter that hath had yet no huſbande) in ſuch they may be deſyled.

And when he is clenſed, there ſhall be rekened vnto him. vii. dayes: and yf he go into the Sanctuary agayne to do ſeruyce, he ſhall bring a ſynofferynge ſayeth the LORD GOD. \* They ſhall haue an heritage, yea, I my ſelfe wil be their heritage: els ſhall ye geue them no poſſeſſion in Iſraell, for I am their poſſeſſion. The meatofferynge, ſynof-

ſerynge and treſpaceofferyng ſhall they eate, and euery dedycate thyng in Iſrael, ſhalbe theirs. The fyrſtlynges of all the fyrſt frutes, and all fre wyl offerynges ſhalbe the prieſtes.

Ye ſhall geue vnto the prieſtes alſo the fyrſtlynges of your dowe, that God maye proſpere the reſydue. \* But no deade caryon ſhall the prieſt eate, nor ſuche as is deuoured of wylde beaſtes, foules or catell.

## The .xlv. Chapter.

Oute of all the lande of promes are there ſeparate iiii. porcyons, of which the fyrſt is geuen to the prieſtes and to the temple, the ſeconde to the Leuytes, the thyrde to the cytie, the fourth to the prince. An exhortacyon to the heades of Iſraell. Of iuſt weighres and meaſures. Of fyrſt frutes.

**W**hen ye deuſde the lād by the lot, ye ſhal put aſide one part for the Lorde, to be holy from other landes: namelpe. .xxv. meteroddes long, and .x. meteroddes wyde. This ſhall be holpe, as wyde as it is rounde aboute. Of this parte there ſhall belonge vnto the Sanctuary .v. meteroddes in all the four corners, and fyrſte cubytes wyde round aboute to the ſuburbes. And from this meaſure, namelpe of .xxv. meteroddes long, and .x. meteroddes wyde, thou ſhalt meaſure, wherin the Sanctuary and the holpeſt of all maye ſtande.

The reſydue of that holy ground ſhall be p prieſtes, which do ſeruyce in the Sanctuary of the Lorde, and go in before the Lorde to ſerue him, that they maye haue rowme to dwel in.

As for the Sanctuary, it ſhal ſtande for it ſelfe: and to the Leuytes ſerue in the houſe, there ſhalbe geue .xx. habytacions, of the .xxv. meteroddes length, and ten meteroddes wyde: ye ſhall geue alſo vnto the cytie a poſſeſſion of .v. meteroddes wyde, and .xxv. meteroddes long, beſyde p parte of the Sanctuary: that ſhall be for the whole houſe of Iſraell. \* vpon both the ſydes of the Sanctuaries parte, and by the cytie, there ſhalbe geue vnto the prince, what ſo euer lyeth ouer agaynſte the cytie, as farre as reacheth weſtward & eaſtward, which ſhalbe as lōg as one part, fro p weſt vnto p eaſt.

This ſhalbe his own land in Iſrael, p my princes be no moze chargeable vnto.

Ezech. 22. 3  
Leuit. 22. 10

Ezech. 48. 3

Ezech. 48. 3



# The Temple. The Prophecie.

unto my people. And suche as remayneth yet ouer in the land, shall be geuen to the house of Israell accordynge to their trybes. Thus sayeth the Lorde God: Ye princes, ye haue now oppresed and destroyed ynough: now leaue of, handle now accordynge to the thyng, that is equall and lawfull: and thrust out my people no more, sayeth the Lorde God. Ye shall haue a true weyght, \* a true <sup>a</sup> Ephah, and a true <sup>b</sup> Bath. The Ephah and the Bath shall be a lyke.

Leuit. xii. 5.  
Deu. xxv. 10.  
Prou. xx. 16.

**D** One Bath shall contayne the tenth part of an Homer, and so shall one Ephah doe: their measure shall be after the Homer. \* One Syckle maketh .xx. Geras. \* So .xx. Sicles, and .xxv. and .xv. Sicles make a ponde. This is the heaucofferyng, that ye shall geue to be heaued: namely, <sup>a</sup> .xvi. part of an Ephah, out of an Homer of wheate: and the .xvi. part of an Ephah, out of an Homer of barley. The oyle shall be measured wyth the Bath: euen the tenth parte of one Bath out of a <sup>b</sup> Cor.

Exod. xxi. 5.  
Leuit. 27. 10.  
Prou. 3. 5.

**E** Ten Bathes make one Homer: for one Homer fylleth ten Bathes. And one lambe from two hundred shepe out of the pasture of Israell, for a meatofferyng, burntofferyng, and health offering, to reconcle them, sayeth the Lord God. All the people of the lande shall geue this heaucofferyng with a freewill. Agayne, it shall be the princes parte to offre burntofferynges, meatofferynges and bynckofferynges vnto the Lorde, in the holy daies, newe Moones, Sabbathes, and in all the hie feastes of the house of Israell. The synofferyng, meatofferyng, burntofferyng and healthofferyng shall he geue, to reconcle the house of Israell. Thus sayeth the Lorde God. The fyrst day of the fyrst moneth thou shalt take a yong bullocke withoute blemyshe, and clense the Sanctuary. So the priest shall take of the bloude of the synofferyng, and sprenkle it vpon the postes of the house, and vpon the foure corners of the aulter, and the doore postes of the pinnermet court. And thus shalt thou do also the seuenth daye of the moneth (for suche as haue synned of ignozauice, or being disceued) to reconcle the house wythal. \* vpon the .xliii. daye of the fyrst moneth ye

Exod. xxi. 5.  
Leuit. 27. 10.  
Deut. 16. 16.

shall kepe Easter. Seven dayes shall the feast continue, wherein there shall no sower nor leuened bread be eaten.

vpon the same day shall the prince geue for him selfe and all the people of the lande, a bullocke for a synofferyng. **G** And in the feast of the seven dayes he shall offer euery daye a bullocke and a ram, that are withoute blemyshe, for a burntofferyng vnto the Lorde: and an he goate daylye for a synofferyng. for the meatofferynges, he shall geue euer an Ephah to a bullocke, an Ephah to a ram, and an Hin of oyle to an Ephah. vpon the syxtene daye of the seuenth moneth, he shall kepe the seuen dayes holy one after another, eue as the other seuen dayes: with the synofferyng, burntofferyng, meatofferyng, and with the oyle.

## The Notes.

- a. Ephah is a measure of drye thynges.
- b. Bath is a measure of moystofferynges.
- c. So .xx. sicles, and .xxv. and .xxv. make a ponde. That is, .xx. sicles make a ponde, howbeit euery one of these numbers was wont to haue his proper name alone.
- d. Cor and Homer are both one.

## The .xlii. Chapter.

The Sacrifices of the Sabbath & of the new moones. Whosome which the doores they make go in, or come out of the temple &c.

**T**hus sayeth the Lorde God: the doore of the pinnermet court, that is toward the East, shall be shut the .vi. worke dayes: but in the Sabbath and in the daye of the newe Moone, it shall be opened. The shall the prince come vnder the doore porch, and stande styll without by the doore cheke. So the priestes shall offre vpon his burnt and healthofferynges. And he shall worshyp at the doore poste, and go his waye forth agayne: but the doore shall no more be shut tyl the eueryng.

On the same manner shall the people of the lande also do their worshipp before the Lord, without this doore vpon the Sabbathes and newe Moones. This is now the burntofferyng, that the prince shall byngge vnto the Lord vpon the Sabbath: syx lambes without blemyshe, and a ram without blemyshe, and an Ephah for a meatofferyng, with the ram. As for the lambes, he may geue as many meatofferynges to them, as he wyll, and an Hin of oyle

to an Ephah. In the day of the newe  
moneth, it shall be a ponge bullocke w-  
out blemish, syre lambes & a ram also  
without blemish. With the bullocke he  
shal geue an Ephah, and with a ram an  
Ephah also for a meatofferyng: but to  
the lambes, what he may come by: And  
euer an Hin of oyle to an Ephah. Whe  
the prynce cometh, he shall go vnder  
the doze porche, and euen there departe  
forth agayne. But when the people of  
the lande come before the Lorde in the  
hye solempne feast, as manye as come  
in by the north doze, to do worshyp, shal  
go out agayne at the south doze. And  
they that come in at the south doze, shal  
go forth agayne at the north doze.  
There shall none go ouer at the dooze  
where he came in, but shall go forth  
ryghte ouer on the other syde, and the  
prynces shall go in and out amonge  
them.

Upon the solempne and hye feast  
dayes, this shalbe the meatofferyng: An  
Epha to a bullock and an Epha to a  
ram, and to the lambes: as manye as he  
wyl, but euer an Hin of oyle to an E-  
pha. Nowe when the prynce byngeth  
a burnt offeryng or an health offeryng  
wth a frewyl vnto the LORDE, the  
East dooze shall be opened vnto hym,  
that he maye do wth hys burnt and  
health offerynges, as he doeth vpon the  
Sabboth, and when he goeth forth, the  
dooze shall be shutte after hym agayne.  
He shall daylye bynge vnto the Lorde  
a lambe of a yere olde wthoute blem-  
mythe for a burnt offeryng: this shal he  
do euer mozynyng. And for a meat of-  
fering he shall geue the syxt part of an  
Epha, and the thyrde part of an Hin of  
oyle (to myngle with the cakes) euer ye  
mournynge. Yea, thys shall be a daylye  
meatofferyng vnto the Lord, for an e-  
uerlastyng ordynasce: and thus shal p  
lambe be the meatofferyng and oyle be  
geuen euer ye mozynyng, for a daylye  
burnt offeryng.

Moreouer, thus sayeth the Lorde  
God: If the prynce geue a gyst vnto a-  
ny of hys sonnes, then shall it be hys  
sonnes heritage perpetual, that he may  
posseesse it. But if he wyl geue one of  
hys struantes some of his herptage,  
it shal be hys to the \* free yere, and

then to retorne agayne vnto p prynce: f  
for his heritage shalbe his sonnes on-  
ly. \* The prynce shall take none of p peo-  
ples enheritaunce, nor put theym from  
their possession; but to his owne sonnes  
shall he geue his possession, that in p peo-  
ple be not scatred abrode, but that eue-  
ry man may haue his owne.

And he brought me thowde the cir-  
traunce at the syde of the doze to p ha-  
bitacion of the Sanctuary, that belon-  
geth to the p prestes, and stode toward  
the north, & beholde, there was a place  
vpon the west syde, then sayde he vnto  
me: This is the place, where the ptes-  
tes shall dight the trespase and synof-  
ferynges, and bake the meatofferynges:  
that they nede not beare theym into the  
outwarde courte, and so to vnhalowe  
the people. So he brought me into the  
vtemost court, round about al the.iiii.  
corners. Beholde, in euery corner of  
the fore courte, there was yet a lytle  
courte. Yea, in all the four corners of  
the court, there was made a lytle court  
of fourty cubytes long, and thyrty cu-  
bites brode: these four lytle courttes  
were of one lyke measure, and there wēt  
a wygge wall rounde aboute theym all  
four, vnder the which there were hear-  
thes made rounde aboute. Then sayde  
he vnto me: This is the kechin, where  
the mynisters of the house shall dyght  
the dayne offerynges of the people.

The. xlii. Chapter.

The vision of the waters that come out of the r-  
ple. The courses of the land of p pomes, and the ciues  
vpon therof by trybes.



After this he brought me a-  
gayne before the dooze of the  
house: and behold, there gul-  
shed out waters from vnder  
the postes of the house eastwarde (for  
the house stode toward the East) that  
ranne down vpon the ryght syde of the  
house, which lyeth to the aulter south-  
ward. Then carried he me out to p north  
doze, and brought me forth there rounde  
about by the vtemost dooze that tut-  
neth Eastwarde. \* Beholde, there came  
forth the water vpon the ryght syde.

Nowe whan the man that had the me-  
todde in his hande wente vnto the East  
doze, he measured a p cubites, & then  
vnto.iii. he

3 Reg. 21. a  
ii. Reg. ix. b

zach xlii. e  
and. xlii. b



## The temple, and the di- uision of the landes.

## The Prophecie.

**B** he brought me thozow the water, euen  
to the angles: so he measured yet a thou-  
sande, and brought me thozow the wa-  
ter agayne vnto the knees: yet measu-  
red he a thousand, and brought me tho-  
zow the water vnto the loynes. After  
this he measured a thousande agayne,  
then was it such a ryuer, that I might  
not wade thozowe it: The water was  
so depe, that it was nedefull to haue  
swymmed, for it myght not haue be wa-  
ded ouer. And he sayed vnto me: haste  
thousene this, O thou sonne of man: &  
with that, he brought me to the ryuer  
bancke agayne.

Some  
reade,  
Galile.

Now when I came there, there stode  
many trees vpon eether syde of the ry-  
uer banke. Then said he vnto me: This  
water that floweth out toward \* & east,  
and runneth down into the playne feld,  
commeth into the sea: and from the sea,  
it runneth out, and maketh the waters  
whole. Yea, all that lyue and moue,  
wherunto this ryuer commeth, shal re-  
souer. And where thys water cometh,  
there shall be muche fysh. For all that  
commeth to thys water, shall be lustye  
and whole. By this ryuer shall the  
fyshers stande from Engaddi vnto En  
Eglaim, and there spede out their net-  
tes: for there shall be greate heapes of  
fysh, lyke as in the mayne sea. As for  
his clay & potters, they shal not be whole,  
for why, it shalbe occupied for salt.

Psalm lvi.

Gene xxi.

**C** By this ryuer vpon both the sydes  
of the thozow, there shall grow all maner  
of frutefull trees, \* whose leaues shall  
not fall of, neyther shall their frute pe-  
ryshe: but euer be ripe at theyr mo-  
nethes, for their water runneth oute of  
their Sanctury. His frute is good to  
eate, and hys leafe pfectable for me-  
dicyne. Thus sayeth the Lord GOD:  
Let this be the border, wherein ye shall  
deuyde the land vnto the .xii. trybes of  
Israel, wyth the lyne. Parte it indy-  
ferently vnto one as vnto another: \* of  
the whiche land I swore vnto your fa-  
thers, that it shoulde fall to your enhe-  
ritance.

This is the border of the lande bp-  
on the northsyde, from the mayne sea,  
as men go to Sadada: namely Hemath,  
Berotha, Sabarim: from the borders  
of Damascus & Hemath vnto Hazar

Tichon, & that lyeth vpon the coastes  
of Hauerā. Thus & borders fro the sea  
forth, shall be Hazar Euan, the border  
of Damascus the North, and the bor-  
ders of Hemath: that is & North part.

The east syde shall ye measure from  
Haueran and Damascus, from Gilead  
and the lande of Israel by Iordane &  
so forth, from the sea coast, that lyeth  
eastwarde: and this is the east part.

The southsyde is, fro Thamar forth  
to the \* waters of styfe vnto Cades,  
the ryuer, to the mayne sea: and that is  
the south part.

The west part: namely the great sea  
from the borders therof, tyl a mā come  
vnto Hemath: this is the west part.

\* This lande shall ye part amonge  
you, accordyng to the tribes of Israel,  
& deuide it to be an heritage for you, &  
\* for the straungers that dwell among  
you, & beget chyldren. For ye shall take  
the among the chyldren of Israel, lyke  
as though they were of your own hou-  
sholde & countrey, & they shal haue heri-  
tage w you among the chyldren of Israel.

Loke in what tribe the straunger dwel-  
leth, in the same tribe shall ye geue hym  
his heritage, sayth the Lord GOD.

### The .xlii. Chapter.

The lottes of the seven trybes. The partes of the  
possession of the Priests & of the temple, of the Le-  
uites, of the syer, of the Prince, are rehearsed. The  
lotte of the other trybes. The gates of the city.



These are the names of the  
trybes & lie vpon & north  
side, by & way of Hetho, till  
thou comest vnto Hemath  
& Hazar Enā, the borders  
of Damascus toward the north besyde  
Hemath: Dan shall haue his porcio fro  
the east quarter vnto the west. vpon the  
borders of Dan fro the east syde vnto  
the west, shall Isser haue hys porcyon.  
vpon the borders of Isser from the east  
part vnto & west shal Nephtali haue  
his porcion.

vpon the borders of Nephtali fro  
the east quarter vnto & west, shall Ma-  
nasses haue his porcyon. vpon the  
borders of Manasses from & east syde  
vnto the west, shall Ephraim haue his  
porcyon. vpon the borders of E-  
phraim from the East parte vnto the  
west, shall Ruben haue hys porcyon.

vpon

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upon the borders of Ruben, from the east quarter vnto the west shall Iuda haue his porcyon: Upon the borders of Iuda from the east part vnto the west, ye shall set asyde one porcyon of .xxv. M. meetroddes longe and broade (lyke as another porcyon from the east syde vnto the west) wherein the Sanctuarie shall stande.

\* As for the porcyon, that ye shall separate out for the Lorde, it shall be .xxv. M. long. and ten. M. brode. which separated holy porcyon shall belonge vnto these: namely to the priestes, toward the north. .xxv. M. and toward the west ten thousande brode, toward the east .x. M. brode also, and toward the south .xxv. M. longe, wherein the Sanctuarie of the Lorde shall stande.

¶ Yea, thys same place shall be the priestes, that are of the children of \* Sadoch, and haue kepte my holy ordynaunce: which went not astraye in the erreure of the childre of Israel, lyke as the Leuites are gone astraye (and this separated pece that they haue of the lande shall be the most holy, harde vpon the borders of the Leuites. And next vnto the priestes, shall the Leuites haue .xxv. M. longe, and ten. M. brode. This shall be on euerye syde .xxv. M. long, and .x. M. brode. Of this porcyon they shall sell nothyng, nor make any permutacyon therof, lest the chiefe of the lande fall vnto other, for it is halowed vnto the Lorde.

The other .v. M. after the bredth of lyeth by the .xxv. M. shall be commensurate: it shall belong to the cytye and to the suburbs for habytacyons, and the cytye shall stande in the myddest therof. Let this be the measure: toward the north part. .v. C. and .iiii. M. toward the south part. .v. C. and .iiii. M. toward the east parte. .v. C. and .iiii. M. toward the west part. .v. C. and .iiii. M.

The suburbs harde vpon the citie, shall haue toward the north .L. and .ii. C. toward the south .L. and two C. toward the east. .L. and .ii. C. toward the west also. .L. and two. C. As for the residue of the length, that lyeth hard vpon the separated holy ground: namely ten thousande toward the east, and ten thousande toward the west, nexte vnto the holy porcyon: it is the increase

therof shall serue for theyr meate, that labour in the cytye. They that labour for the welth of the cytye shall mainteyne this also, out of what trybe soeuer they be in Israel.

All that is separated of the .xxv. M. longe and .xxv. M. brode on the fourte partes, that shall ye put asyde for the separated porcyon of the sanctuarie, and for the possession of the cytye. The residue vpon both the sydes of the Sanctuarie and possession of the cytye, \* shall belonge to the prynces, before the place of the .xxv. M. vnto the east ende, and before the place of the .xxv. M. thousande westwarde, vnto the borders of the cytye: this shall be the prynces porcyon. This shall be the holy place, and the house of the Sanctuarie shall stande in the myddest. Moreover from the Leuites and the cyties possession, that lyeth in the myddest of the prynces part: loke what remaineth betwixte the border of Iuda and the border of Ben Iamin, it shall be the prynces.

¶ Nowe of the other trybes.

From the east parte vnto the west, shall Ben Iamin haue his porcyon. Upon the borders of Ben Iamin from the east syde vnto the west, shall Symeon haue his porcyon. Upon the borders of Symeon from the east part vnto the west, shall Izakar haue his porcyon. Upon the borders of Izakar from the east syde vnto the west, shall Sabulon haue his porcyon. Upon the borders of Sabulon from the east parte vnto the west, shall Gad haue his porcyon. Upon the borders of Gad southward, the coastes shall reach from Chamar forth vnto the waters of strife to Cades, and to the floude, euen vnto the mayne sea.

This is the lande with his porcyons, which ye shall distribute vnto the tribes of Israel, sayeth the Lord God. Thus wyde shall the cytye reach: vpon the north parte. .v. C. and .iiii. M. measures. The portes of the citie, shall haue the names of the tribes of Israel. Three portes of the north syde: one Ruben, another Iuda, the thyrde Leui.

Upon the east syde. .v. C. and .iiii. M. measures, with thre portes: the one Joseph, another Ben Iamin, the thyrde Dan. Upon the south syde. .v. hundredeth .v. iii. and

C  
Ezek 45.

Rum. 32  
Fol. 13. 14



# Nabuchodonosor. The Prophecie.

and. iiii. M. measures, wth the thre portes: the one Symeon, another Zabar, the thyr Sabulon. And vpon the west syde. v. C. and. iiii. M. measures, wth thre portes also, the one Gad, another Aser, the thyr Naphtali. Thus shall it haue. xvi. M. measures rōūde aboute. And from that tyme forth, the name of the cytye shall be: the Lorde is there.

**T**he ende of the Prophecy of Ezechiel.

## The booke of the prophete Daniel.

**T**he fyrst Chapter.

The prophete beweth the captiuite of Jehoa-  
chim kyng of Iuda. Of 4 sonnes he were in  
captiuite, the kyng commaundeth to chose  
which of the shoulde be taught the lernynge &  
language of the Chaldees. They are allowed  
the kynges fedyng. Danyell absteyneth fro  
the meate of the kyng of Babylon. The sci-  
ence and instruction of these children.



**I**n the thyrde yere of the  
raigne of Jehoachim kyng  
of Iuda, came Nabucho-  
donosor kyng of Baby-  
lon vnto Ierusalē, and  
beseged it: and the Lord  
deliuered Jehoachim the kyng of Iuda  
into his hande, with certayne orname-  
tes of his house of God, whiche he caried  
away vnto the lande of Sennar, to the  
house of his god, and there he brought  
the into his gods treasury. And the kyng  
spake vnto Asphanaz the chiefe chāber-  
layne, that he shoulde bring him certayne  
of the children of Israell, that were come  
of the kynges seide, and of prynces, yōg  
springaldes without any blemishe, but  
fayre and wel fauoured, instructe in al  
wisdom, conning and vnderstanding:  
whiche were able to stande in the kyn-  
ges palace, to reade and to learne for to  
speake Caldeish.

**V**nto these the kyng appoynted a  
certayne porcion of his owne meate, &  
of the wyne, which he dranke himselfe,  
so to noyſe theym thre yere: that as

warde they myghte stande before the  
kyng. Amonge these were nowe cer-  
tayne of the children of Iuda: namelpe  
Daniel, Ananias, Misael, and Azari-  
as. Vnto these the chiefe chamberlayne  
gaue other names, and called Daniel,  
Balthasar: Ananias, Sadrach: Misael,  
Misach: and Azarias, Abednago.  
But Daniel was at a poynt wth hym  
selfe, that he would not be defiled tho-  
rowe the kynges meate, nor the wyne  
whiche he droncke. And this he despyed  
of the chiefe chāberlayne, lest he shoulde  
defyle him self. So God gaue Daniel  
faueur and grace before the chiefe chā-  
berlayne, that he sayde vnto him: I am  
afraid of my lorde the kyng, whiche  
hathe appoynted you your meate and  
dryncke: lest he spee your faces to be  
worse lykynge then the other springal-  
des of your age, and so ye shall make  
me lose my head vnto the kyng.

Then Daniel answered Balthasar,  
whom the chiefe chamberlayne had set  
ouer Daniel, Ananias, Misael and A-  
zarias, & sayde: O proue but ten dayes  
with thy seruautes, and let vs haue  
potage to eate, and water to dryncke:  
then loke vpon our faces, and theys  
eate of the kynges meate. And as thou  
seest, so deale with thy seruautes. So  
he consented to them in this matter, and  
proued them. x. daies. And after the ten  
dayes, their faces were better lykynge  
and fatter, then all the yonge springal-  
des, which ate of the kynges meate.

Thus Balthasar toke awaye their  
meate and wyne, and gaue the potage  
therfore. God gaue nowe these foure  
springaldes connyng and lernynge in  
all scripture and wysdome: but vnto  
Daniel speciallpe, he gaue vnderstan-  
dyng of all visions and dreames.

Nowe when the time was expyryd, that  
the kyng had appoynted to drynke in  
these yonge springaldes vnto hym: the  
chiefe chamberlayne brought them be-  
fore Nabuchodonosor, and the kyng  
communed with them. But amonge  
theym all were founde none suche as  
Daniel, Ananias, Misael, and Azarias.  
Therefore stode they before the kyng,  
whiche in all wysdome and matters of  
vnderstandynge, that he enquired of  
them, found them ten tymes better, the  
all

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all the soothsayers and charmers, that were in all hys realme. And Daniel a hode styll, vnto the fyrste yere of king Cyrus.

## ¶ The. ii. Chapter.

¶ The dreame of Nabuchodonosor. He calleth vnto him soothsayers, and requireth of them both the dreame and the interpretacion thereof. They aunswere that they can not shewe it. The kynge commaundeth all the wyse men of Babylon to be slayne. Daniell requireth tyme to solute the question. The Lorde openeth the mysterie vnto Daniel. Daniel is broughte vnto the kynge, and sheweth him his dreame and the interpretacion thereof. Of the euerlastyng kyngdome of Christe. The stone Christe. Danpell is exalted and promoted of the kynge.

**I**n the seconde yere of the reigne of Nabuchodonosor, hadde Nabuchodonosor a dreame, where thow his spirite was vexed, and hys slepe brake frome him. Then the kynge commaunded to cal together al the soothsayers, charmers, witches and Caldees, for to shewe the kynge hys dreame. So they came, and stod before the kyng. And the kyng sayde vnto them: I haue dreamed a dreame, and my spirite was so troubled therewith, that I haue clene forgotten, what I dreamed. vpon this the Caldees answered the kynge in the Syrians speache: O kynge, God saue thy lyfe for euer. Shew thy seruantes the dreame, and we shall shewe the, what it meaneth. The kyng gaue the Caldees theyr aunswere, and sayde: It is gone frome me: yf ye wyll not make me vnderstande the dreame with the interpretacion thereof, ye shall dye, and poure houses shalbe pyyled. But if ye tell me the dreame and the meanyng thereof, ye shall haue of me gyftes, rewardes and great honoure: on lyf, shew me the dreame and the signyfycacion of it. They answered agayne, and sayde: the kynge must shew his seruantes the dreame, and so shall we declare what it meaneth. Then the kynge answered, sayinge: I perceaue of a truth, that ye do but prolong the time: for so muche as ye se, that the thyng is gone frome me. Therfore yf ye wyll not tell me the dreame, ye shall al haue one iudgemente. But ye saye and dyssemble with vayne wordes, whiche ye speake before me, to put of the tyme. Therfore tell me the dreame, and so shall I know,

yf ye canne shewe me, what it meaneth. vpon this, the Caldees gaue aunswere before the kynge, and sayde: there is no man vpon earth, that can tel the thing, which the kynge speaketh of: yea, there is nether kynge, prince nor Lord, that euer asked such thinges at a soothsayer, charmer or Caldeer: for it is a verpe harde matter that the kynge requyrez. Nether is there any, that can certyfy the kynge thereof, excepte the goddes: whose dwelling is not among the creatures.

For the whiche cause the kynge was wrothe with greate indignacion, and commaunded to destroye all the wyse men at Babylon: and the proclamation wente forth, that the wyse men shoulde be slayne. They sought also to slay Daniell with his companions. Then Daniell enquired Artioch the kynges steward, of the iudgemente and sentence, & was gone forth the alredeye to kyl such as were wise at Babilon. He answered and sayde vnto Artioch beinge then the kynges debite: why hath the kynge proclaimed so cruell a sentence? So Artioch tolde Danpell the matter. vpon this, went Daniel by, and despyed the king, that he myghte haue leysoure, to shewe the kynge the interpretacion: and then came he home agayne and shewed the thing vnto Ananias, Misael and Azarias as his companions: that they shoulde beseeche the God of heauen for grace in this secrete, that Daniel & his felowes with other suche as were wise in Babilon, perished not. Then was the mistery shewed vnto Daniel in a vision by nyghte. And Daniel praysed the God of heauen. Daniel also cryed loude, and sayde: O that the name of God myghte be praised for euer & euer, for wisdom and strengthe are his owne: he chaungeth the tymes and ages: he putteth downe kynges, he setteth vp kynges: he geueth wisdom vnto the wyse, and vnderstandyng to those that vnderstande, he openeth the depe secretes: he knoweth the thinge that lyeth in darcknesse, & for the lyght dwelleth with him. I thanke the, and praysethee (O thou God of my fathers) that thou haste lent me wysdome and strengthe, and haste shewed me the thyng, that we despyed

Ab. b. of

Dani. vii.  
1. Luc. i. c.  
Job. 34. b.  
Jer. xxviii. c.  
Dan. iii. c.

Job. xxxii. b.

1. John. 1. b.



# Nabuchodonosor. The Prophecie.

of the, for thou hast opened the kynges matter vnto me.

Upon this wente Daniel in vnto Arioch, whome the kinge had ordeyned to destroye the wise at Babilon: he went vnto him, and sayde: destroye not suche as are wise in Babilon, but bringe me in vnto the kyng, and I shall shewe the kyng the interpretacion. Then Arioch brought Daniel in to the kyng in all the haste, and sayde vnto him: I haue founde a man amonge the prisoners of Iuda, that shall shewe the kyng the interpretacion. Then answered the kyng, and sayde vnto Daniel, whose name was Balthasar: Art thou he, that canst shewe me the dreame, whiche I haue sene, and the interpretacion therof? Daniel answered the kyng to his face, and sayd: As for this secreete, for the whiche the kyng maketh inquisition: it is nether the wise, the sozcerer, the charmer nor the deuell conuiter, that can certifie the kinge of it: \* Onely God in heauen can open secrettes, and he it is, that sheweth the kyng Nabuchodonosor, what is for to come in the latter dayes.

The dreame, and that which thou hast sene in thynne heade vpon thy bed, is this: O kyng, thou dydest caste in thy mynde, what shoulde come hereafter: So he that is the opener of mysteryes, telleth thee, what is for to come. As for me, this secret is not shewed me, for any wisdom that I haue, more then anye other luyng: but onely that I myghte shewe the kyng the interpretacion, and that he myghte knowe the thoughtes of his owne hearte. Thou kyng sawest, and beholde: there stode before the a great Image, whose fygure was maruelous greate, and his visage grymine. The Image head was of fine golde, his brest and armes of siluer, his body and loynes wer of copper, his legges were of yron, his fete were parte of yron, and parte of earthe.

This thou sawest, till the tyme that (without anye handes) there was hewen of a stone whiche smote the Image vpon the fete, that were bothe of yron and earth, and brake them to poulder: then was the yron the earthe, the copper, the syluer and golde broken altogether in peces: and became lyke the

chaffe of corne, that the wynde bloweth awaye from the somer flookes, that they can no moze be founde. But the stone that smote the Image, became a great mountayne, which fulfilleth the whole earthe: This is the dreame. And now weyl we shewe before the kyng, what it meaneth.

\* O kyng, thou arte a kyng of kynges: for the God of heauen hath geuen the a kyngdome, ryches, strengthe and maiestie: and hath deliuered thee all thynges, that are amonge the chyldren of men: the bestes of the felde, and the foules vnder the heauen, and geuen the dominyon ouer them all. Thou art that golden head. After that there shall arise another kyngdome, which shall be lesse then thynne. The thyrde kyngdome shall be lyke copper, and haue dominacion in all landes. The fourthe kyngdome shall be as stronge as yron. For lyke as yron broseth and breaketh all thynges: Yea, euē as yron beateth euery thinge doune so shall it beate doune and destroy.

Where as thou sawest the fete and toes, parte of earthe and parte of yron: that is a deuoyd kyngdome, which neuertheles shall haue some of the yron grounde myxt with it, for so muche as thou hast sene the yron myxt with the claye.

The toes of the fete that were parte of yron and parte of claye, signifyeth: that it shall be a kyngdome partly strong and partly weake. And where as thou sawest yron myxt with claye: they shall myngle them selues with the sebe of symple people, and yet not contynue one with another, lyke as yron wyl not be souldered with a potsherde.

In the dayes of these kynges, shall the God of heauen sette vp an euertlasting kyngdome which shall not perishe, and his kyngdome shall not bee geuen ouer to another people: yea, the same shall breake & destroy all these kyngdomes but it shall endure for euer.

And where as thou sawest, that without anye handes there was cut oute of the mounte a stone, whiche brake the yron, the copper, the earthe, the syluer and golde in peces: by that hath the greate God shewed the kyng, what wyl come after this. This is a true dreame

Math. xi. 1.

Math. xxi. 1.  
Mark x. 1.

1. 2.

1. 4.

1. 5.

1. 6.

dreame, and the interpretacyon of it  
is sure.

Then the kynge Rabuchodonosor  
fell downe vpon his face, and bowed  
him selfe vnto Danel, and commaun-  
ded that they shoulde offre meate offryn-  
ges and swete odoures vnto hym. The  
kynge answered Danel, and sayde: yea,  
of a trueth poure God is a God aboue  
all goddes, a Lorde aboue all kynges,  
and an opener of secrettes: seyng thou  
canste discouer this mysterpe. So the  
kynge made Daniel a greate man, and  
gaue hym manye and greate giftes.

\* He made him ruler of all the coun-  
trees of Babylon, and lord of all the no-  
bles, that were at Babylon. Nowe Da-  
niel intreated the kynge for Sydrach,  
Misach and Abednago, so that he made  
them rulers ouer all the offycers in  
the lande of Babylon: But Daniell  
hymselfe remayned styl in the courte by  
the kynge.

**C** The. iiii. Chapter.

The kynge setteth vp a golden Image, which  
he commaunded to be worshipped. Sidrach,  
Misach, and Abednago are accused, because they  
dispyed the kynges commaundement. They are  
broughte vnto the kynge & commaunded to wor-  
shype the Image. They refuse to do it and are  
put into a burnynge ouen. By helpe in God they  
are deliuered from the fyre. Rabuchodonosor  
feleth the power of God after the syghte of the  
myracle.

**R**abuchodonosor the kynge  
caused a golden Image to be  
made, which was .lx. cubytes  
hight, and .lx. cubytes thicke.

This he made to be set vp in the feld of  
Dura in the land of Babylon and sent  
oute to gather together the dukes, lor-  
des and nobles, the iudges and offycers  
the debytes and shreues, with all the ru-  
lers of the lande: that they myght come  
to the dedicatyon of the Image whiche  
Rabuchodonosor the kynge had set vp.  
So the dukes, lordes and nobles, the  
iudges and offycers, debytes and shry-  
ues with all the rulers of the lande ga-  
thered them together, and came vnto  
the dedycatynge of the Image, that  
Rabuchodonosor the kynge had sette  
vp.

Nowe when they stode before the I-  
mage, whiche Rabuchodonosor set vp:  
the bedel cried oute with al hys mighte,

O ye people, kynnedes and tungenes, to  
you bee it sayde: that when ye heare the  
noyse of the trompettes, whiche shal bee  
blowen, wth the harpes, shawmes, psal-  
tertes, Symphonies and all maner of  
Musick: ye fall downe and worshi-  
pe the golden Image, that Rabuchodonosor  
the king hath set vp. Who so then falleth  
not downe and boweth hym selfe, shal e-  
uen the same houre, be cast into an hote  
burnynge ouen. Therfore, when all the  
folcke herde the noyse of the trompet-  
tes that were blowen, with the harpes,  
shawmes, psalteries, Symphonies &  
al kinde of Melody: then all the people,  
kynnedes and nacions fell downe, and  
bowed them selues vnto the golden I-  
mage, that Rabuchodonosor the kinge  
had set vp.

Nowe were there certayne menne of  
the Caldces, that wente euen then and  
accused the Jewes, and sayde vnto the  
kynge Rabuchodonosor: O king, God  
saue thy life for ever. Thou beyng king  
hast geuen a commaundement, that all  
men when they heare noyse of the trom-  
pettes, harpes, shawmes, psalteries,  
symphonies and al the other melodies:  
shall fall downe and bowe them selues  
towarde the golden Image: who so the  
fel not downe and worshipped not, that  
he shoulde bee caste into an hote bur-  
nyng ouen. Nowe are there certayne  
Jewes\* whome thou hast set ouer the  
offices of the lande of Babylon: name-  
lye, Sydrach, Misach and Abednago.  
These men (O kynge) regarde not thy  
comaundement, yea, they wil not serue  
thy goddes, nor bowe them selues to the  
golden Image, that thou hast set vp.

Then Rabuchodonosor in a cruell  
wrath and displeasure, commaunded, &  
Sydrach, Misach & Abednago shoulde  
be brought vnto hym. So these menne  
were broughte before the kynge. Then  
Rabuchodonosor spake vnto them, and  
sayde: what? O Sydrach Misach and  
Abednago, wyl not ye serue my God:  
des: nor bowe poure selues to the gol-  
den Image, that I haue set vp: well, be  
redye hereafter, when ye heare the noyse  
of the trompettes blowe with the har-  
pes, shawmes, psalteries, Symphoni-  
es and all the other melodies: that ye  
fall downe, and worshype the Image  
which



# Nabuchodonosor.

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which I haue made. But yf ye worſhipp it not, ye ſhall be caſte immediatlye in to an hote burninge ouen. Let ſe, what God is there, that may deliuer you out of my handes. **Sydrach, Miſach and Abednago** aunſwered the kynge, and ſayde: **O Nabuchodonosor**, we oughte not to conſent vnto the in this matter, for why: our God whome we ſerue, \*is able to kepe vs from the hote burninge ouen (**O kinge**) and can right well deliuer vs out of thy handes. And thoughe he wyl not, yet ſhalte thou knowe (**O kynge**) that we wyl not ſerue thy gods, nor do reuerence to þy Image, which thou haſte ſet vp. Then was **Nabuchodonosor** full of indignacion, ſo that the countenance of his face chaunged vpon **Sydrach, Miſach, and Abednago**. Therfore he charged and commaunded, that the ouen ſhould be made ſeuene tymes, hotter, then it was wont to be: and ſpake vnto the ſtrongest worſhipers that were in his hoſte for to binde **Sydrach, Miſach and Abednago**, and to caſte them in to the hote burnynge ouen.

So theſe men were bounde in their coſtes, boſen, ſhues, wyth their other garments, and caſte into the hote burnynge ouen: for the kynge's commaundement was ſo ſtraye, and the ouen was excedinge hote. As for the men that put in **Sydrach, Miſach and Abednago**, the flame of the fyre deſtroyed them. And theſe thre men **Sydrach, Miſach and Abednago** fell downe in the hote burnynge ouen, beinge faſte bounde. Then **Nabuchodonosor**, the kynge marueled, and ſtoode vp in all haſte: he ſpake vnto hys counsell and ſayde: **vyd not ye caſte theſe thre men bounde into þy fyre?** They aunſwered, and ſayde vnto the kynge: **Yea, O kinge.** He aunſwered and ſayde: **lo for all that, yet do I ſe fourte men goynge lowſe in the myddelt of the fyre, and nothyng corrupte: and the fourth is lyke an angell to loke vpon.** Upon thys wente **Nabuchodonosor** vnto the mouth of the hote burnynge ouen: he ſpake alſo, and ſayde: **O Sydrach, Miſach and Abednago**, ye ſeruauntes of the hye God: go forth, and come hither. And ſo **Sydrach, Miſach, and Abednago** wente out of the fyre. Then the dukes lordes and nobles, and the kynge's

counsell came together to ſe theſe men, vpon whome the fyre had no maner of power in theyr bodies: In ſo much that the very hearte of their heade was not burnt, and their clothes vchaunged: **Yea**, there was no ſmell of fyre felt vpon them.

Then ſpake **Nabuchodonosor**, and ſayde: **Bleſſed bee the God of Sydrach, Miſach and Abednago**: whiche hath ſente hys aungell, and defended his ſeruauntes, that put theyr truſte in hym: that haue altered the kynge's commaundemente: and reuered theyr bodies ther vpon: rather then they woulde ſerue or worſhypp anye other God, excepte theyr owne God only. Therfore I wyl and commaunde, that all people, kynredes and tungen, whiche ſpeake anye blaſphemy agaynſte the God of **Sydrach, Miſach, and Abednago**, ſhall die, and theyr houſes ſhall be wyſted: Becauſe ther \*is no God that may ſaue, as this. So the kynge promoted **Sydrach, Miſach, and Abednago**, in the lande of **Babylon**.

## The .liii. Chapter.

**Nabuchodonosor** dreameth againe. **Daniell** interpreteth it **Nabuchodonosor** is put out of his realme and eateth wyrd beaſtes. He conſidereth the power of God, and is reſtored into his kingdom.

**Nabuchodonosor** kynge vnto I all people, kyndredes and tungen that dwell vpon the whole earth: peace be multiplyed among you. I thought it good to ſhewe the tokens and maruelous workes, that the hye God hath wrought vpon me. \*O howe greates are his tokens, and howe myghtye are hys wonders. \*Hys kyngdome is an euerlaſtinge kyngdome, and his power laſteth for euer and euer.

I **Nabuchodonosor** beinge at reſt in myne houſe, and ſlorypynge in my palace, ſawe a dreame, whiche made me aſtraied: and the thoughtes that I hadde vpon my bed, with the byſions of mine heade, troubled me. \*Then ſent I oute a commyſſyon, that all they which were of wyſedome at **Babylon** ſhoulde be broughte before me, to tell me the interpretation of the dreame. So there came the ſothſayers, charmers **Caldees** and conſurers of deuils to whome I tolde the

# Nabuchodonosor Of Daniel. Fol. clxx

the dreame, but what it betokened, they coude not shewe me: tyl at the last, ther came one Daniel (otherwise called Balthasar, accordynge to the name of my God) whiche hath the spirite of the holy goddes, in him: to whome I tolde the dreame, sayinge: O Balthasar, p prince of Southesayers: for so muche as I knowe that thou haste the spirite of the holy Gods & no secret is hyd from the: tell me therfore, what the vylion of my dreame (that I haue sene) may signifye. I sawe a vylion in my heade vpon my bed: and beholde, there stode a tre vpon the ground, which was very hye, greate and myghtye: the height reached vnto the heauen, and the bredth extended to al the endes of the earth: his leaues wer sayre, he had very muche frute, so that euerie manne hadde pnowge to eate therein.

The beastes of the felde had shadowes vnder it, and the foules of the ayre dwelt in the bowes therof. Shortly, all creatures fed of it. I sawe in my heade a vylion vpon my bedde: and beholde, a watchet came downe from heauen, & cryed myghtely, sayinge. Hewe downe the tre, bryake of his bzaunches, make of his leaues, & scatere his fruite abroad: that all the beastes maye gette them awayne frome vnder him, and the foules fro his bzaunches. Neuertheles leaue the grounde of his roote styll in the earth, and bynde hym vpon the playne felde, with cheynes of yron and stele. Wyth the dew of heauen shal he be wet, and he shal haue his parte in the herbes of the grounde with other wylde beastes.

That mans hearte of his shalbe taken from him, and a beastes hearte shal be geuen him, tyl seuen yeares be come and gone vpon hym. This erande of the watchet, is a comaundement grounded and soughte oute in the counsell of him, that is most holpe: to learne menne for to vnderstande, that the hyest hath the power ouer the kyngdomes of men, and geueth them, to whome it lyketh hym, and bringeth the very oute castes of me ouer them. Thys is the dreame, that I kynge Nabuchodonosor haue sene. Therfore O Balthasar, tell thou me, what it signifieth: for so muche as al the

wyse men of my kyngdome are not able to shewe me, what it meaneth. But thou canste do it, for the spirite of the holpe Goddes is in the.

Then Daniel (whose name was Balthasar) helde his peace by the space of an houre and his thoughtes troubled hym. So the kynge spake, and sayde: O Balthasar, let nether the dreame nor the interpretacion therof feare the. Balthasar answered, sayinge: O my lord, this dreame happen to thyne enemyes, and the interpretacion to thyne aduersaries. As for the tree that thou sawest which was so greate and myghtye, whose heygthe reached vnto the heauen, and hys breadthe into all the worlde: whose leaues were sayre, and the frute muche: vnder the whiche the beastes of the felde had theyr habytacion, and vpon whose bzaunches the foules of the ayre byd lyt.

Euen thou (O king) art p tre, great and stronge. Thy greatnesse increaseth, and reacheth vnto the heauen, so dothe thy power to the endes of the earth. But where as the kynge saw a watchet euen an holy aungell, that came downe from heauen, and sayde: hewe downe the tre, and destrope it: yet leaue the ground of the roote in the earth: and bynde hym vpon the playne felde with cheynes of yron and stele: He shal bee wete wyth the dew of heauen, and his parte shal be with the beastes of the felde, tyl seuen yeares be come and gone vpon him: Thys (O kynge) is the interpretacion, yea, it is the verpe deuyce of him, that is hyest of all, and it toucheth my lord the kynge.

Thou shalte be caste out fro men, and thy dwelling shalbe with the beastes of the felde: with grasse shalt thou be fed lyke an oxe. Thou must be wet with the dew of the heauen: yea, seuen yeares shal come, and goo vpon the, tyl thou knowe, that the hyest hath the power vpon the kyngdomes of men, and geueth them to whome he lyst. Moreover, wher as it was sayde, that the roote of the tre shoulde bee lefte styll in the grounde: it betokeneth, that thy kyngdome shal remaine whole vnto the, after thou hast lerned to know, that the power cometh from heauen. Wherefore, O kynge, be

Job. xiiij.  
Dan. v. 6.

Dan. ii. 2.  
Jer. 27. 6.



content with my counsel, that thou mayest  
lowse thy synnes wth ryghtuousnesse,  
\*and thine offences with mercy to poore  
people: for soch thynges shal prolonge  
thy peace. All these thynges touche the  
kyng Nabuchodonosor.

**I** So after. xii. Monethes, the kyng  
walked by and downe in the palace of  
the kyngdome of Babylon, and sayde:  
This is þe great cty of Babilon, which  
I my selfe (with my power & strengthe)  
haue made a kynges courte, for the ho-  
nour of my mayestye. While these wo-  
des were yet in the kynges mouth, there  
fel a voide from heauen, saying: O king  
Nabuchodonosor, to thee be it spoken:  
Thy kyngdome shal departe from the,  
thou shalt be caste oute of mens com-  
panye: thy dwellynge shalbe with the  
beastes of the felde, so that thou shalt  
eate grasse lyke as an oxe, till seven pe-  
res be come and gone ouer the: euen vn-  
till thou knowest, that the hyst hathe  
power vpon the kyngdomes of men, &  
that he maye geue them, vnto whome it  
pleaseth hym. The very same hour was  
this matter fulfilled vpon Nabucho-  
donosor: so that he was cast out of men-  
nes company, and ate grasse like an oxe.  
his body was wet with the dew of hea-  
uen, till his heeres were as greates as  
Eagles fethers, and his nailes like byr-  
des clawes.

**E** When this tyme was past, I Nabu-  
chodonosor lyfte up myne eyes vnto hea-  
uen, and myne vnderstandynge was re-  
stoyred vnto me agayne. Then gaue I  
thanckes vnto the hyghest. I magny-  
fied and prayled hym that lyueth for ever  
more, \* whose power endureth alwaye,  
and his kyngdome from one generacy-  
on to an other: in comparison of whome  
al they that dwell vpon the earth, are to  
be reputed as nothyng.

\* He handleth accordynge to his wil,  
among the powers of heauen and among  
the inhabitours of the earth: and there  
is none that maye resiste hys hande, or  
say: what doest thou? \* At the same tyme  
was myne vnderstandynge geuen me  
agayne, and I was restoyred to the ho-  
noure of my kyngdome, to my dygnite,  
and to myne owne shappe agayne. My  
greate estates and princes sought vn-  
to me, and I was sette in my kyng-  
dome agayne, so that I had yet greater  
worthynesse.

dome agayne, so that I had yet greater  
worthynesse.

Then dyd I Nabuchodonosor, loue,  
magnyspe and prayse the kyng of hea-  
uen: for all his workes are true, and  
hys wayes ryghte. As for those that go  
on proude, he is able to bynne them  
downe.

**The .v. Chapter.**

**B**althazar kyng of Babylon, abusing the wylde of  
the temple, seyth an honore wyrtynge on the wall. The  
forayers called of the kyng, can not expounde þe wyrt-  
ynge Daniel is called, whiche readeth it, and interpre-  
teth it also. Balthazar bringe dayne, Darius succeedeth  
in hys rowme.

**K**ynge Balthazar made a  
greate banckete to hys  
thousande Lordes: with  
al these thousand he made  
greate chere, and when  
he was droncke in wine,  
he commaunded to bynne him the gol-  
den and siluer vessels, \* which his father  
Nabuchodonosor had taken out of the  
temple at Jerusalem: that the king and  
hys lordes with his quene and concu-  
bynes myght drynke thereout.

So they broughte the golden vessel,  
that was taken out of the temple of the  
Lordes house at Jerusalem. Then the  
kyng and his lordes with his quene &  
concupynges droncke out of them. They  
droncke wyne, and prayled theyr  
idols of golde, syluer, copper, yron, wood  
and stone.

In the very same houre there ap-  
peared fingers, as it had bene of a mans  
hande wyrtynge, right ouer agaynst the  
candelstykke vpon the playne wal in the  
kynges palace: and the kyng sawe the  
palme of the hande that wrote. \* Then  
chaunged the kyng his countenance,  
and hys thoughtes troubled hym, so  
that the foyntes of hys body shoke, and  
hys knees smote one agaynst the other.  
\* Wherefore the kyng cryed myghtily,  
that they shoulde bynne hym the char-  
mers, Caldees and conturers of de-  
uels. The kyng spake also to the  
wyse men of Babylon, and sayde: Who  
so can reade this wyrtynge, and shewe  
me the playne meanynge therof: shalbe  
clothed with purple, haue a cheyne of  
golde aboute his necke, and rule the  
cheyre parte of my kyngdome.

Upon this, came al the kynges wyse  
men: but they coude neyther reade the  
wyrtynge

# Balthazar. Darius. Of Daniel. Fol. clv

wyrtynge nor shewe the kynge what it signified. Then was the kynge sore a-  
frayed in so muche, that hys coloure  
chaunged, and his lordes wer sore vex-  
ed. So by reason of thys matter, that  
C had happened to the kyng & his lordes,  
the quene wente by herselfe into þe ban-  
ket house and spake vnto the kynge, say-  
inge: O kynge, God saue thy lyfe for e-  
uer: Let not the thoughtes trouble the,  
and let not thy countenaunce be chaun-  
ged. For why? there is a manne in thy  
kyngdome, that hath the spirit of þe holy  
goddes within him, as it was sene in  
thy fathers dayes. He hath vnderstan-  
dyng and wysdome lyke the gods. Yea,  
the kynge Nabuchodonosor thy father  
made this man chefe of the sothsayers,  
charmers, Caldees & deuell counters:  
because that suche an aboundaunt spi-  
rite, knowledge and wysdome (to ex-  
pounde dreames, to open secretes, and  
to declare harde dowres) was founde in  
him: yea, euen in Daniel, whome the king  
named Balthazar. Let this same Da-  
niel be sente for, and he shall tel, what it  
meaneth.

Then was Daniel broughte before  
þe king. So the kyng spake vnto Dani-  
el, and sayde: Arte thou that Daniel, one  
of the prisoners of Iuda, whome my fa-  
ther the kynge broughte out of Jewry?  
I haue hearde speake of thee, that  
thou haste the spirite of the holpe god-  
des, experience and vnderstandyng, and  
that there hath bene greute wysdome  
founde in the. Nowe haue thete bene  
D broughte me, wise and connyng char-  
mers, to reade this wyrtynge, and to  
shewe me the meanyng therof: But they  
coude not tell me, what thys matter  
signified. Then heard I saie, that thou  
canste expounde darcke thynges, and de-  
clare harde doutes. Well than, if thou  
canste reade this wyrtynge, and shewe  
me the meanyng therof: thou shalt be  
clothed with purple, haue a cheyne of  
gold about thy necke, and rule the thirde  
parte of my kyngdome.

E Daniel answered, and sayde before  
the kynge: \* As for thy rewardes, kepe  
them to thy self, or geue thy ryght gyftes  
to another: yet not the lesse, I will re-  
de the wyrtynge vnto the kynge, and shew  
him the interpretacio therof. \* O king,

God the hyst gaue vnto Nabuchodo-  
nosor thy father, the dignite of a king,  
with worshyppe and honour: so that all  
people, kynnedes and tungen stode in  
awe and feare of hym, by reason of the  
hie estate, that he had leut hi. For why,  
he slewe whome he woulde: he smote,  
whom it pleased hym. Agayne: whome  
he woulde, he set vp: and whome he lyst,  
he put downe. \* But because his herte  
was so proude, & his stomack set so fast  
vnto wylfulnesse: he was deposed from  
his kyngly trone, and his maiesty was  
taken from hym. He was shot oute from  
amonge men, his heart was lyke a bea-  
stes herte, and hys dwelling was with  
the wylde asses: he was fayne to eate  
grasse lyke an oxe, and hys body was  
wet with the dew of the heauen: tyll he  
knew, that the hiest had power vpon the  
kyngdomes of menne, and setteth ouer  
them, whom he lyst.

And thou his sonne (O Balthazar)  
for all thys, haste not submytted thyn  
hearte, though thou knewest all these  
thynges: but hast magnified thy selfe  
aboue the Lorde of heauen, so that the  
vessels of hys house were broughte be-  
fore the: that thou, and thy lordes, wyth  
thy quene & concubines, myght drinke  
wyne thereout: And hast prayed, the I-  
doles of syluer and golde, copper and y-  
ron, of wode and stone: As for the god \* in  
whose hande consyseth thy brythe and  
all thy wayes: thou haste not loued  
hym.

Therefore is the palme of thys hand  
G sente hyther from hym, to token by thys  
wyrtynge. And thys is the scripture, that  
is wyrtten by: Mene, Chetel, Phares.  
Nowe the interpretacio of the thyng  
is thys: Mene, God hath nombred the  
kyngdome, and brought it to an ende:  
Chetel, thou arte weped in the balaunce,  
and art founde to lyghte: Phares, thy  
kyngdome is delt in partes, and geuen  
to the Medes and Perses.

Then commaunded Balthazar, to  
cloth Daniel with purple, to hange a  
cheyne of golde aboute hys necke, and  
to make a proclamacio concernyng  
hym: that he shoulde be the ruler of the  
thyrde parte of hys kyngedome. \* The  
very same nyghte was Balthazar the  
kyng of the Caldees slayne, and Da-  
rius

Dan. iii. 1.

f

Act. xviii. 1.

Act. xviii. 1.



# Balthazar. Darius. The Prophecie.

**Dani. ix.** rarius oute of Medea toke in the kynges dome, beinge. \*lxiij. yere of age.

## The. vi. Chapter.

Daniell is made ruler ouer the lordes. The imaginacyon of an acte against Daniell. The proclamacyon of the acte, wherof Daniell is accused vnto the kyng as a traungressour. He is put in to a den of Lyons by the commaundement of the kyng. He is deliuered by fapth in god. Daniels accusars are put vnto the Lyons to be torn in sonder. Darius by the proclamacyon of a decree, magnifyeth the God of Daniel.

**A** T pleased Darius to sette ouer hys kyngdome an. C. x. xx. Lordes, whiche shoulde be in all his kyngdome aboute. Aboue these he sette thre Princes ( of whome Daniell was one ) that the lordes myghte geue accomptes vnto them, and the kyng to be vndisealed.

But Daniel exceded all these Princes and lordes, for the spirite of God was plenteous in hym: so that the kyng was myuded to set him ouer the whole realme. Wherefore the Princes and Lordes soughte, to pycke out in Daniel some quarel againste the kyngdome, yet could they fynde none occasyon nor faute vpon hym. For why? he was so fapthfull, that there was no blame nor dishonesty founde in him.

**B** Then sayde these men: we wyl get no quarel agaynst thys Daniel, except it bee in the lawe of hys God. Upon this, wente the princes and lordes together vnto the kyng, and sayde thus vnto him: kinge Darius God saue thy lyfe for euer. All the great estates of the realme: as the Princes, Dukes, Sena: courts and Judges, are determined to put out a commaundement of the kyng, and to make a sure statute: namely, that who so despyeth any petition, eyther of anye god or man ( within this. xxx. dayes ) excepte it be only of the, O king: the same person may be cast into the Lyons denne. Wherefore, O kyng, confyrme thou this statute, and make a wytyng: that the thyng whiche the Medes and Perses haue ordered be not altered nor broken.

**C** So Darius made the wytyng, and confirmed it. Now whē Daniel vnderstode that the wytyng was made, he wente into his house: and the windowes of hys hall towarde Jerusalem stode open. There kneeled he downe vpon hys

knees, thre tymes a daye: there he made his petition, and prayled his God, as his maner was to do afore tyme.

Then these menne made search, and founde Daniel making his petecyon, & prayinge vnto his God. So they came to the kyng, and spake before him concerning his commaundement, saying: O kyng, haste thou not subscribed the statute, that within. xxx. dayes who so requirerth his petition of anye god or man but only of thy selfe, O kyng: he shalbe cast into the den of Lyons. The kyng answered, and sayde: yea, it is true. It muste be as a lawe of the Medes and Perses, that maye not be broken.

Then answered they, and sayde vnto the kyng: Daniel one of the pylsoners of Iuda O kyng, regardeth neither the nor thy statute, that thou haste made, but maketh his petition thre tymes a daye. When the king heard these wordes, he was sore greued, and would haue excused Daniel, to deliuer hym, & put of the matter, vnto the Sunne wente downe, to the intent that he myght saue hym.

These men perceauynge the kinges mynde, sayde vnto him: knowe this ( O kyng ) that the lawe of the Medes and Perses is, that the commaundement & statute which the king maketh, may not be altered. \* Then the kyng had them byynge Daniel, and they caste him in to the Lyons denne.

The kyng also spake vnto Daniel, and sayde: thy God, whome thou alway seruelt, euen he shall defende the. And there was broughte a stone, and laped vpon the hole of the denne: thys the kyng sealed with hys owne rynge, and with the sygnet of hys prynces: that the kinges commaundement concernynge Daniel, should not be broken.

So the kyng wente into his palace, and kept him sober al night, so that there was no table spred before hym, neither coulde he take any slepe. But by tymes in the moorning at the breake of the daye, the kyng arose, and wente in all hast vnto the denne of the Lyons.

Now as he came nye vnto the denne, he cried with a pteous voyce vnto Daniel: yea, the kyng spake, and sayde

unto Daniel: O Daniel, thou seruaunt of the lyuing God, is not thy God (whō thou alwaye seruest) able to deliuer the from the Lyons? Daniel sayd vnto the kynge: O kynge, God saue thy lyfe for euer. \* My God hath sent his angel, \* whiche hath shut the Lyons mouthes, so that they might not hurte me. for wher myne vngyltynesse is founde out before him. And as for the, O king, I neuer offended the.

Then was the kynge exceddyng glade, and commaunded to take Daniel out of the denne. So Daniel was broughte out of the denne, and no manner of hurte was founde vpon him. for he put his truste in his God. And as for those men whiche had accused Daniel, the kynge commaunded to bring them, and to caste them in the Lyons denne: them, their chyldren and theyr wyues. \* So the Lyons had the mastery of the, and brake all their bones asunder, or euer they came at the grounde.

\* After this, wrote kynge Darius vnto al people kynneddes, and tungen, that dwelte in all landes: peace be multiplied with you: My commaundement is, in all my dominyon and kyngdome, that men feare & stande in awe of Daniels God.

\* for he is the lyving God, whiche abydeth euer: his kyngdome shall not faile, and his power is euerlastyng.

\* It is he that delpyereth, and saueth: he doth wōders and maruelous workes, in heauē and in earth: he hath preserued Daniel from the power of 4 Lyons. This Daniel prospered in the reygne of Darius & Cyrus of Persia.

The. vii. Chapter.

¶ This of. iiii. beastes is shewed vnto Daniel. The vision is interpreted of. iiii. kyngdomes of the worlde. Of the power and increase of Antychrist. Of the euerlastyng kyngdome of Christ.

**I**n the fyrst yere of Balthazar kynge of Babylon, sawe Daniel a dreame, and a byspon was in his heade vpon his bedde. which dreame he wrote, and the summe of the matter is this: Daniel spake, and sayd: I sawe in my vision by nyght, and beholde: 4 foure wyndes of the heauen stroue vpon the sea, and foure great beastes came vp from the sea, one onlyke another.

The fyrste was a \* Lyon, and yet had he \* Eagles wynges. I sawe, that his wynges were plucked from him, and he taken awaye from the earth: \* that he stode vpon his fete as a man, and that there was geuen him a mans hearte.

Beholde, the seconde beast was lyke a \* Beer, and stode vpon the one syde. Amonge his teeth in his mouth he had. iiii. greate longe teeth, and it was sayde vnto hym: Arise, eate vp mouches fleshe. Then I looked, and beholde, there was another like vnto a Leopard: this had wynges as a foule, euen 4 foure vpon the backe. This beast had foure heades, and there was power geuen hym. After this I sawe in a vision by nyght, and beholde, the fourth beast was grymme and horrible, and maruelous stronge. It had greate yron teeth, it deuoured and destroyed, and stamped the reynoue vnder his fete. It was fatte onlyke the other beastes that were before it: for it had 4 ten hornes, whereof I toke good hede.

And beholde, there came vp amonge them, another lyke horne, before whome there were thre of 4 first hornes plucked awaye. Beholde, this horne had eyes lyke a mā, and a mouth speakyng presumpuous thynges. \* I looked til the seates were prepared, and tyll the olde aged sat him downe. His clothynge was as whyte as snowe, and 4 heeres of his heade lyke the pure woll. His throne was lyke the fyrre flame, and his wheles as the burnyng fyrre. There dreyue forth a fyrre streame, and wente out from hym. \* A thousande tymes a thousande serued him. 10. tymes ten thousande stode before hym. The iudgement was set, and the booke opened. Then toke I hede there vnto, because of the voyce of 4 proude wordes, which that horne spake. I behelde, tyll the beast was slayne, and his bodye destroyed, \* and geuen ouer to be brente in the fyrre.

As for the power of the other beastes also it was taken awaye, but theyr lyues were prolonged for a tyme & season. I sawe in a vision by nyght, and beholde, \* there came one in the cloudes of heauen lyke the sonne of a man, whiche wente vnto the olde aged,

¶ before



# Balthazar. The Prophecie

Phil. ii. a

Mat. 28. c  
John. xii. b

Das. 14. f

Dem. ix. b

before whome they brought him. Then gaue he him \* power & dignitie regall, that all people, trybes & tungen shoulde serue him. \* His power is an euerlastyng power, whiche shall neuer be put downe: \* and his kyngdome endureth vncorrupte. My hearte was vexed, and I Daniel had a troubled spirite within me, and the visions of my heade made me afraide: tyll I gat me vnto \* one of them that stode by, to knowe the trueth, concernyng all these thynges. So he tolde me, and made me vnderstande the interpretation of these thynges.

**C** These foure greates beastes, are foure kynges whiche shall aryse oute of the earth. These shall take in the kyngdome of the saintes of the moste hest, and possesse it styll more and more for a longe season. After this I requyred diligently to knowe the trueth, concernyng the fourthe beaste, which was so farre vnlke the other beastes, & so horrible: whose teeth were of yron, and hys nayles of brasse: whiche deuoured and destroyed, and stamped the resydue vnder hys fete. I desyred also to knowe the trueth, as touchyng the \* ten hornes that he had vpon his heade, and this other whiche came bp afterwarde, before whose face there fell downe thre: whiche horne had eyes and a mouthe that spake presumptuous thynges, and looked with a grimmer bysage then his felowes. I behelde, and the same horne made battayle agaynst the saintes, yea, and gat the victorie of them: vntyll p tyme that the olde aged came, that the iudgemente was geuen to the chiefeest sapntes: and tyll the tyme, that the sapntes had the kyngdome in possession. He gaue me this answer: That fourthe beaste shall be the fourthe kyngdome vpon earth: it shall be more then al other kyngdomes, it shall deuoure, treade downe, and destroye all other landes.

Pro. xiii. a  
and, xlii. c

Isa. 1. c

**C** \* The ten hornes, are ten kynges, that shall aryse out of that kyngdom, after whome there shall stande bp another, which shall be greater then the fyrste. He shall subdue thre kynges, & shall speake wordes agaynst the hest of al: he shall destroye the sapntes of the moste hest, \* and thyncke, that he maye chaunge tymes and lawes. They shall be geuen

Dem. ii. c

vnder his power, \* vntyll a tyme, two tymes, and halfe a tyme.

But the iudgemente shall be kepte, so that his power shall be taken fro him, for he shall be destroyed, and peryshe at the laste. As for the kyngdome, power, and al myght that is vnder the heauen: it shall be geuen to the holy people of the moste hest, \* whose kyngedome is euerlastyng, yea, all powers shall serue and obeie him. Thus farre extende p wordes. Neuerthelesse, I Daniel was so vexed in my thoughtes, that my cosite naunce chaunged) \* but the wordes I kepte styll in my herte.

## The viii. Chapter.

**C** A bysion of a strepe betwene a ramme & an he goate. The vnderstandyng of the vison is of the baryl betwene the kyng of Persia and p kyng of the Greciens. Of the same laste kyng Antychriste.



In the thyrde yeaere of the raigne of kyng Balthazar, there appeared a visio vnto me Daniel, after that I had sene the \* first, I sawe in a vison (and when I sawe it, I was at Susis in the chiefe cytie, whiche lyeth in the lande of Elam) and in the vison, me thoughte I was by the ryuer of Ulai.

Then I looked bp, and sawe: and beholde, there stode before the ryuer, a ramme, whiche had hornes: and these hornes were hys, but one was hys then another, and the hest came bp laste. I sawe that this ramme pushed with hys hornes, agaynst the west, agaynst the north, and agaynst the southe: so that no beastes myghte stande before hym, nor defende the from his power: but he dyd as him lysted, & waxed greatly. I toke hede vnto this, and then came there an he goate from the west ouer the whole earth, and touched not the grounde.

This goate had a marvelous goodly horne betwixte his eyes, and came vnto the rāme, & had the two hornes (whome I had sene afore by p ryuer side) & ranne fearcelly vpon him w his myght. I saw him drawe nye vnto p rāme, being very scarce vpon him: yea, he gaue him such a stroke, that he brake his two hornes: Nether had the ramme so much strength as to stande before hym: but he cast him downe, trodde hym vnder his fete: and may

was able to deliuer the ramme oute of his power.

The goate waxed excreadyng great, and when he was at the strongest, hys greate horne was broken also. Then grewe there other foure such like in the steade, towarde the. iiii. wyndes of the heauen. \* Yea, oute of one of the lesse of these hornes, there came vp yet another horne, which waxed maruelous greates: towarde the southe, towarde the east, and towarde the sayre pleasaunt lande. It grewe vp to the hooſte of heauen, wherof it dyd caste some downe to the grounde, and of the starres also, & trode them vnder fete.

Yea, it grewe vp vnto the pynte of the hooſte, from whence the dayly offeringe was taken, and the place of his Sanctuarie casten downe. And a certayne season was geue vnto it, against the dayly offeringe (because of wyckednesse) that it myght cast downe the veryte to the groude, and so to prosper in all thynges, that it wente aboute.

Upon this I herde one of þe sayntes speakyng, whiche saynte sayde vnto one that asked this question: Howe longe shall this vision of the dayly sacrifice and of the wastynge abhominacion endure: that the Sanctuarie and the power shal so be troden vnder fete. And he answered him: Vnto the eueninge and the moonyng, euē two thousande and thre hundred daves: then shall the Sanctuarie be clenſed againe.

Now when I Daniel had ſene this vision, and soughte for the vnderſtandynge of it: beholde, there ſtoode before me a thyng lyke vnto a man. And I herde a mans voyce in the ryuer of Ulai, which cryed, and sayde: O Gabriel, make this man vnderſtande the vision. So he came, and ſtoode by me. But I was afrayed at his commynge, and fel downe vpon my face.

Then sayde he vnto me: O thou ſonne of man, marcke well, for in þe laste tyme shall thys byſyon be fulfilled.

Now as he was speakyng vnto me, I waxed ſaynte, ſo that I ſuncke downe to the grounde. But he toke holde vpon me, and ſet me vp agayne, ſayinge: Beholde, I wyll ſhewe the, what shall happen in the laſte wyathe: for in the tyme

appoynted it ſhalbe fulfilled.

The ramme whiche thou ſawest with the two hornes, is the kinge of the Medes and Perſes: but the goate is the kinge of Greke lande: the greates horne that ſtoode betwyxte his eyes, that is the principall kinge. But where as it brake, and foure other roſe vp in the steade: it ſignifieth, þ out of this people shall ſtande vp foure kyngdomes, but not ſo mightie as it.

After these kyngdomes (whyle þe bygoblineſſe is a growynge) there shall arys a kinge of an vnhamefast face, whiche shall be wyſe in darcke ſpeakinges.

He shall be myghtye and ſtrong, but not in his owne ſtrength. He shall deſtroye aboute meaſure, and all that he goeth about shall proſpere: he shall ſlaye the ſtrong and holy people. And though his craftynes, falſhed shall proſpere in his hande, hys hearte shall be proude, and manye one shall be put to death in his welchynesse. He shall ſtande vp agaynſt þe Prince of Princes, \* but he shall be deſtroyed without hande. And this byſyon that is ſhewed vnto the, is as ſure as the eueninge and the moonyng. \* Therefore wyte thou vp thys ſpyghte, for it wylbe longe or it come to paſſe.

Upon this was I Daniel verie ſaynte, ſo that I laye ſpycke certen daves: but when I roſe vp, I went aboute the kynges byſyneſſe, and marueled at the byſion, neuertheleſſe no man knewe of it.

### ¶ The. ix. Chapter.

Daniel deſpyreth to haue þe performed of God which he had promiſed concerninge the retourne of the people from their banyme in Babylou. A true confeſſion, Daniels prayer is heard. Gabriel the Angel expoundeth vnto hym the vision of the. lxx. weekes. The anoyntynge of Chriſte. The buydynge agayne of Ieruſalem vnder Rehemia. The death of Chriſte. The castinge oute of the wycked Jewes.

In the fyrſt yeaere of Darius the ſonne of Achaſuerus, \* which was of the ſede of the Medes, & was made king ouer þe realme of þe Caldees: yea, euē in þe fiſt yeaere of his raigne, I Daniel deſpyred to know the yearly numbres oute of the booke, wherof the Lord ſpake vnto \* Jeremy the Prophete: that

1. Dan. 1. 1.

2. Dan. ix. 1.  
2. The. ii. 1.

Eccl. 8. 1.

Dan. ix. 1.

Jer. xxx. 1.  
Jer. xxx. 1.

Ex. ii.

that



# Jerusalem. The Prophecie

that Jerusalem shoulde lye waste. lxx. peares: and I turned me vnto **GOD** the Lorde, for to praye and make myne intercession, with fastynge, sacke clothe and ashes, I prayed before the Lord my God, and knowledged, sayinge:

\* O Lorde, thou greate and fearfull God, thou that kepest couenaunte and mercye with them, whiche loue the, and do thy commaundementes: \* We haue synned, we haue offended, we haue bene dysobedient and gone backe: yea, we haue departed from all thy preceptes and iudgementes.

**B** We woulde neuer folowe thy seruantes the Prophetes, that spake in thy name to oure kynges and prynces, to oure forefathers, and to all the people of the lande. \* O Lorde, ryghteousnesse belongeth vnto the, vnto vs pertayneth nothyng but open shame: as it is come to passe this daye vnto euery man of Iuda, and to them that dwel at Jerusalem: Yea, vnto all Israell, whether they be fatte or nye: thozowe out all laundes: wherin thou hast strowed them, because of the offences that they had done agaynst the.

Yea, O Lorde, vnto vs, to oure kynges and prynces, to oure forefathers: euen to vs all, \* that haue offended the, belongeth open shame. But vnto the, O Lorde oure God, pertayneth mercye and forgeuenesse. As for vs, we are gone backe from him, & haue not obeyed the voyce of the Lord oure God, to walke in his lawes, \* whiche he layed before vs by his seruantes the Prophetes: yea, all Israel haue transgressed, and gone backe from thy lawe, so that they haue not herckened vnto thy voyce.

Wherfore the curse and othe, \* that is wyrtten in the lawe of Moses the seruant of God (agaynst whome we haue offended) is poured vpon vs. \* And he hath perfourmed his wordes, which he spake agaynst vs, and agaynst oure iudges that iudged vs: to bynge vpon vs suche a greate plage, as neuer was vnder heauen, lyke as it is now come to passe in Jerusalem. Yea all this plage, as it is wyrtten in the lawe of Moses, is come vpon vs. Yet made we not oure prayer before the Lorde oure God, that we myghte turne agayne from our wickednesse, and to be lerned in thy verities.

Therfore hath the Lorde made haste, to bynge this plage vpon vs: for the Lorde oure god is righteous, in al his workes whiche he doth: for why, we woulde not herken vnto his voyce.

\* And now, O Lorde oure God, thou that with a myghtye hande haste brought thy people oute of Egypte, to get thy selfe a name, whiche remayneth this daye: we haue synned, O Lord, and done wyckedlye agaynst all thy righteousness: yet let thy wrothful displeasure be turned awaye (I beseeche the) from thy cite Jerusalem thy holy hill. And why? for oure synnes sake, and for the wyckednesse of oure forefathers is Jerusalem and thy people abhorred, of all them that are aboute vs. Now therfore, O oure God, heare the prayer of thy seruante, and his intercession. O let thy face shine ouer thy Sanctuary, that lyeeth waste.

O my God, enclyne thine eare, and herken (at the leest for thine owne sake) open thine eyes: beholde how we be desolated, yea, and the cytie also, which is called after thy name: for we do not cast oure prayers before the in oure owne ryghteousnes, no: but onely in thy great mercyes. O Lorde, heare: O forgeue Lorde: O Lord coulde, tarpe not ouer longe: but for thine owne sake do it. O my God: for thy cite and thy people is called after thy name.

As I was yet speakinge at my prayers, knowledgyng myne owne synnes, and the synnes of my people, makynge so myne intercession before the Lord my God, for the holy hills sake of my God: yea, whyle I was yet speakynge in my prayer, beholde, the man Gabriel (\* who I had sene afore in the vision) came flynge to me, and touched me aboute the offerynge tyne in the euenynge. He infortuned me, & spake vnto me: O Daniel sayde he, I am now come to make the vnderstande it: for as soone as thou begannest to make thy prayer, it was so deuysed, & therfore am I come to shewe the. And why? \* for thou arte a man greatly beloued.

Wherfore, ponde the matter well, that thou mayest learne, to vnderstande the byspon, lxx. \* weakes are determed

4. Esdr. 1. a  
and 1. c

Baruc. 1. a

Gen. 1. b

Isa. cxi. a

2. Petri. 1. b  
Iacobi. 7. b

Deu. xviii.  
xxviii.  
Leu. xxvi.

Sam. ii. a

determined ouer thy people, and ouer the  
holp cite: that the wickednesse maye be  
consumed that the synne maye haue an  
ende, that the offence maye be reconcy-  
led, and to bypunge in euerlastynge righ-  
teousnesse, to fulfyll the visions and the  
prophetes, and to anoynte the mooste  
holp one. Understande this then, and  
marke it well: & from the tyme it shalbe  
concluded, to go and repayre Jerusa-  
lem agayne, vnto Christe (or the anoynt-  
ed) pynce: there shalbe seuen wekes.

Then shall the stretes and walles be  
buylded agayne, lxii. wekes, but with  
harde troublous tyme. After these, lxii.  
wekes, shall Christ be slayne, and they  
shal haue no pleasure in him. Then shal  
there come a people with the pynce,  
and destroye the cite and the Sanctu-  
ary: and his ende shal come as the water  
flood. But the desolacion shal continue  
till the ende of the battell.

He shall make a stronge bonde with  
many, for the space of a weke: and when  
the weke is halfe gone, he shal put downe  
the slayne and meate offerynge. \* And  
in the temple there shalbe an abhomy-  
nable desolacion, till it haue destroy-  
ed all. And it is concluded, that this  
wastynge shal contynue vnto the ende.

¶ The .x. Chapter.

¶ There appereth vnto Daniel a man clothed in ly-  
nn, whiche sheweth hym wherfore he is sente.

**I**n the thyrde yere of kyng  
Cirus of Persia, there was  
shewed vnto Daniel (other-  
wyse called Balthasar) a  
matter, yea, a true matter,  
but it is yet a longe tyme vnto it. He  
vnderstode the matter well, and percea-  
ued what the byspon was. At the same  
tyme, I Daniel mourned for the space  
of thre wekes, so that I had no luste to  
eate breade: as for fleche and wyne there  
came none within my mouth: No, I did  
not ones anoynte my selfe, til the whole  
thre wekes were oute.

¶ Upon the. xliiii. daye of the fyrste  
moneth, I was by the greate floude, cal-  
led \* Tigris: I lyfte vp myne eyes, and  
loked: and beholde, a man clothed in ly-  
nn, whose loynes were gyrded vp with  
fyrre golde of Araby: hys body was lyke  
the Chrysolite stone, his face (to loke vp-

on) was lyke lychtenynge, hys eyes as  
the flame of fyre, his armes & fete were  
lyke sayre gyltynge metal, but the  
voyce of his wordes was lyke the voyce  
of a multitude. \* I Daniel alone sawe  
this vision, the men that were with me,  
sawe it not: but a greate fearfullnesse fel  
vpon them, so that they fled awaye, and  
hyde them selues. I was lefte there  
my selfe alone, and sawe this greate by-  
spon, so longe tyll there remayned no  
more strengthe within me: yea, I losse  
my coloure clene, I wasted awaye, and  
my strength was gone. Yet hearde I the  
voyce of hys wordes: and as soone as I  
hearde it, sayntnesse came vpon me, and  
I fell downe flat to the grounde vpon  
my face. And beholde, an hande  
touched me, whiche set me vp vpon my  
knees and vpon the palmes of my han-  
des, sayinge vnto me: \* O Daniel, thou  
well beloued man: take good hede of the  
wordes, that I shall saye vnto thee, and  
stande ryght vp, for vnto the am I now  
sente.

¶ And when he had sayde these wor-  
des, I stode vp tremblynge. Then said  
he vnto me: feare not Daniel: for why-  
sence the fyrste daye that thou set thyne  
hearte to vnderstande, and dydest chaste  
thy selfe before thy God: thy wordes  
haue bene hearde. And I had come vn-  
to the, when thou begannest to speake  
had not the pynce ouer the kyngdom of  
the Perses withstande me, xxi. dayes.

But lo, \* Michael one of the chefe pyn-  
ces, came to helpe me, hym haue I lefte  
by the kyng of Persia, and am come to  
shewe the, what shall happen vnto thy  
people in the latter dayes: for it wylbe  
longe yet or the bysion be fulfyllled.

¶ Nowe when he had spoken these  
wordes vnto me, I cast downe my heade  
to the grounde and helde my tunge.  
Beholde, there touched my lippes one  
very lyke vnto a man. Then opened I  
my mouth, and sayde vnto hym, & stode  
before me: O my Lorde, my loyntes are  
lowed in the bysion, & there is no more  
strengthe within me: Nowe maye my  
Lordes seruante then talke with my  
Lorde: seynge there is no strengthe in  
me, so that I cannot take my breath. Up-  
on this there touched me agayne, one  
much lyke a man, and \* comforted me,

¶ Fr. iiii.

sayinge:

Daniel. 1. 2.  
Actu. 9. 8.

Daniel. 9. 8.

Iohn. 8. 12.  
Dan. 12. 8.

D

Dan. 9. 8.



sayinge : O thou man so well beloued,  
feare not: be contente, take a good heart  
vnto the, & be stronge. So when he had  
spoken vnto me, I recouered, and sayd:  
Speake on my Lorde, for thou haste re-  
freshed me. Then sayd he: knowest thou  
wherfore I am come vnto thee: now wil  
I go agayne to fyghte with the prynce  
of the Perses. As soone as I go forth,  
lo, the prynce of Greke lande shal come.  
Neuertheles, I wyl shew thee þ thing,  
that is faste noted in þ scripture of tru-  
eth. And as for al yonder matters, there  
is none that helpeth me in thē, but Mi-  
chael your prynce.

The .xi. Chapter.

A prophete of the kynges of Persia. Of the kyng-  
dome of Grece. Of the kyngdome of Egypte, and of the  
bondes therof, and of the battell with the kyngdome of  
Siria. Of the Jewes that spe vnto the kyng of E-  
gypte, whome Antiochus the kyng of Siria persecuteth,  
whiche figureth vnto vs Antichriste. The pryde of  
Antiochus.



And in the fyrste yere of  
Darius of Medea, I  
stode by him, to comforte  
him, and to strenght him,  
and nowe wyl I shewe  
thee the trueth. Behold,  
there shal stande by yet thre kynges in  
Persia, but the fourthe shalbe fatte ry-  
cher then they all. And when he is in the  
chefeest power of his riches, he shal pro-  
voke euery man agaynste the realme of  
Grekelande. \* Then shal there arys yet  
a myghtie kyng, that shal rule with  
greate dominion, and do what him list.  
\* And as soone as hys kyngdome com-  
meth by, it shalbe destroyed, and deuy-  
ded towarde the fourte wyndes of the  
heauen. They that come after him, shal  
not haue suche power and dominion as  
he: but his kyngdom shalbe scattered, yea,  
euen amonge other then those. And the  
kyng of the southe shalbe myghtyer,  
then hys other prynces. Against hym  
there shal one make hym selfe stronge,  
and shal rule hys dominion with great  
power.

But after certayne yeres they shalbe  
ioyned together, and þ kynges dought-  
er of the southe shal come to the kyng  
of the North, for to make frendshipp, but  
she shal not optayne the power of that  
arme, nether shal she be able to endure  
thorowe hys myghte: but she, and such  
as broughte her, yea, and he that begat

her, and comforted her for hys tyme, shal  
be deliuered by. Out of the braunches  
of her rote, there shal one stande by in  
hys steade: which with power of armes  
shal go thorowe the kynges lande of the  
northe, and handle hym accordyng to  
his strength. As for their Idols & prin-  
ces, with their costlye Jewels of golde  
and syluer, he shal carie them away cap-  
ties into Egypte, and he shal preuayle  
agaynste the kyng of the north certayne  
yeres. And when he is come into the  
kynges realme of the southe, he shalbe  
fayne to turne agayne in to hys owne  
lande. Wherfore his sonnes shalbe dys-  
pleased, & shal gather together a mygh-  
tye greate hooste of people: and one of  
them shal come, and go thorowe lyke a  
water flowed: then shal he retorne, and  
go forth with despyng and boastyng  
vnto his owne lande.

Then the kyng of the south shal  
be angrie, and shal come forth to fight  
against the kyng of the northe: yea, he  
shal byng a greate multitude of people  
together, and a greate heape shalbe ge-  
uen in to his hande: these shal he carie  
awaye with great pryde, for so much as  
he hath cast downe so many thousandes,  
neuertheles he shal not preuayle, for the  
kyng of the northe shal gather (of the  
new) a greater heape of people then a-  
fore, & come forth (after a certayne time  
and yeres) with a myghtie hooste and  
exceedyng greate good.

At the same tyme there shal many  
stande by agaynste the kyng of þ south,  
so that the wycked chyldren of thy peo-  
ple also shal exalte them selues (to ful-  
fyll the bysion) and then fall. So the  
kyng of the northe shal come to laye  
sege, and to take the stronge fenced citi-  
es: And the power of them of the southe  
shal not be able to abyde hym, and the  
best mē of þ people shal not be so strōge,  
as to resist hym. Shortely, when he  
commeth, he shal handle hym as he list,  
and no man shalbe so hardye as to stāde  
agaynste him. He shal stande in the pleas-  
saunte countre, which thorow him shal-  
be destroyed. He shal set his face with al  
hys power to optayne his kyngedome,  
and to be lyke it: Yea, that shal he do,  
and geue hym vnto the daughters as  
monge women, to destroye him. But he  
shal

Dan, vii, a

4. Mac. i.

shall faile, nether shall he optayne his purpose. After this shall he set his face vnto the Isles, and take many of them. A pynce shall stoppe hym, to do hym a shame, belyde the confusion that els shall come vnto him. Thus shall he tourne agayne to his owne lande, stonemble, and fall, and be no moze founde: so he that came vpon hym and did hym violence, shall stande in his place, & haue a pleasaunte kyngedome: and after few dayes he shall be destroyed, & that nether in wrath, nor in battell. In his steade there shall arise a vyle person, not holden worthy of a kynges dygnytie: this shall come in craftely, and optayne the kyngdome with fayze wordes: he shall fyght against the armes of the mightie (and destroye them) yea, and against the pynce of the couenaunte.

So after that he hath taken truce with him, he shall handle dysceatfullye, that he may get vp, and ouercome him with a smal flocke: & so with craftynesse to get him to the fattest place of his lande, and to deale otherwys, then ether his fathers or graundfathers dyd. For he shall destroye the thyng, that they had robbed and spoyled, yea, and all theyr substance: ymagynynge thoughtes agaynst the stronge holdes, and that for a tyme. His power and herte shall be stirred vp with a greate armye against the kyng of the south: where thorow the kyng of the southe shall be moued then vnto battell, with a great and myghtye host also. Neuerthelesse, he shall not be able to stande, for they shall conspyre agaynst him. Yea, they that eate of his meate, shall hurte him: so that his host shall fall, and manye be slayne downe.

These two kynges shall be mynded to do myschefe, and talke of dysceate at one table: but they shall not prosper: for why, the ende shall not come yet, vnto the tyme apoynted. \* Then shall he go home agayne into his owne lande with great good, and set his heart agaynst the holy couenaunte, he shall be busy agaynst it, and then retorne home. At the tyme apoynted he shall come agayne, and go towarde the southe: So shall it happen otherwys then at the fyrste, yet ones agayne. And why, \* the sheppes of Cythin shall come vpon hym, that he maye

be smytten and turne agayne: that he maye take indignacion agaynst the couenaunte of holynesse, to medle agaynst it. Yea, he shall turne hym, and drawe suche vnto hym, as leaue the holy couenaunte.

He shall set myghtye men to inhabytw the Sanctuary of strength, to put downe the daily offeringe, and to set vp the abhominable desolacion. And suche as breake the couenaunt shall he flatter with fayze wordes. But the people that wil know their God, shall haue the ouerhande and prospere. Those also that haue vnderstandynge among the people shall enfourme the multitude: and for a longe season, they shall be persecuted with swearde, with fyre, with captiuite and with the takynge away of theyr goodes. Nowe when they fall, they shall be set vp with a lytle helpe: but many shall cleue vnto them faynedlye.

Yea, some of those whiche haue vnderstandynge shall be persecuted also: that they maye be tryed, purifyed and censed, tyl the tyme be oute: for there is yet another tyme appoynted. The kyng shall do what hym lyst, \* he shall exalte and magnifye him selfe agaynst al, that is God. Yea, he shall speake maruelous thynges agaynst the God of al goddes; wherein he shall prospere, so longe tyl \* the wrath be fulfilled, for the conclusion is deuyled alreadye. He shall not regard the God of his fathers, but his luste shall be vpon women: Yea, he shall not care for any God, for he shall magnifye hym selfe aboue all. In his place shall he worshippe the myghtye Idols: and the God whome his fathers knewe not, shall he honoure with golde and siluer, with precious stones and pleasaunte Jewels.

This shall he do, sekynge helpe and succoure at his myghtye Idols a straunge Goddes. Suche as wyl receaue hym, and take him for God, he shall geue them greate worshippe and power: yea, and make them lordes of the multitude, and geue them the lande with rewardes. In the latter tyme shall the kyng of the southe stryue with him: and the kyng of the northe in lyke maner shall come agaynst hym with charettes, horsemen and with a greate nauy of sheppes.



# The resurreccion. The Prophecie

**H**e shall come in to the landes, destroye  
and go thorow: he shall entre also in  
to the fayre pleasaunte lande. Many  
cittyes and countrees shall decaye, \* ex-  
cepte Edoom, Moab and the best of the  
chyl dren of Ammon, whiche shall escape  
from hys hande. He shall stretch forth  
hys handes vpon the countrees, and the  
lande of Egypte shall not escape hym.  
For thorow his goynge in, he shall haue  
dominion ouer the treasures of syluer  
and golde, & ouer all the precious Jes-  
wels of Egypte, Libia and Ethiopia.  
\* Neuerthelesse the rynges out of the  
East, and the northe shall trouble hym,  
for the whiche cause he shall goe forth  
to destroye and curle a great multitude.  
The tetes of his palace shall be pitched  
betwixte the two seas, vpon the hyl of  
the noble Sanctuaty, for he shall come  
to the ende of it, \* and then shall no man  
helpe hym.

## The .xii. Chapter.

The propheceth the resurreccion of the dead. The  
darknesse of the prophecye of Daniel.

**T**he tyme wyll come also, that  
the greates prince \* Michael,  
whiche standeth on thy peoples  
syde, shall aryse vpon, for there  
shall come a tyme of trouble, suche as  
neuer was, sence there beganne to be  
any people, vnto that same tyme. Then  
shall thy people be deliuered, yea, all  
those that be founde wyrtten in þe boke,  
\* Many of them that slepe in the duste  
of the earth, shall awake: some to the e-  
uerlastyng lyfe, some to perpetuall  
shame and reproche. \* The wyse (suche as  
haue taught other) shall glyster, as the  
shynnyng of heauen: and those that  
haue instructed the multitude vnto gods  
lynnesse, shall be as the starrs, worlde  
without ende.

**A**nd thou O Daniel, shut vp these  
wordes, and seale the boke tyll the laste  
tyme. Many shall go aboute here and  
there, & then shall knowledge increase.  
So I Daniel looked, and beholde, there  
stode other two: one vpon this shore of  
the water, the other vpon yonder side.  
And one of them sayde vnto him, which  
was clothed in linnen, & stode aboue vpon  
the waters of the floude: Howe long  
shall it be to the ende of these wonderous  
workes.

\* Then herde I the man with the  
nen clothes, whiche stode aboue vpon  
the waters of the floude: when he helde  
by his ryght and lefte hande vnto hea-  
uen, and swaie by hym whiche lyueth  
for euer: that it shall tarpe for a tyme,  
two tymes and halfe a tyme: and when  
the power of the holy people is cleane  
scattered abroad, then shall all these thyn-  
ges be fulfilled.

**I** herde it well, but I vnderstode  
it not. Then sayde I: O my lord, what  
shall happen after that? He answered:  
Go thy way Daniel, for these wordes  
shall be closed vp and sealed, tyll the last  
tyme: and many shall be purifyed, clea-  
sed and tryed. But the vngodly shall  
lyue wyckedly, \* and those wicked (as  
many of them as they be) shall haue no  
vnderstandynge. As for suche as haue  
vnderstandynge, they shall regarde it.  
And from the tyme forth that the daylie  
offeryng shall be put downe and the  
abominable desolacion set vp, there  
shall be a thousande two hundred and  
xx. dayes. O well is hym, that wayterh,  
and commeth to the thousande. iii. C.  
and. xxxv. daies. So thou thy way now,  
tyll it be ended: take thy rest, and abyde  
in thy lot, til the dayes haue an ende.

## The ende of the Prophecye of Daniel.

## The boke of the prophet Oseas.

### The fyrste Chapter.

The tyme wherein Oseas propheceth. Oseas by-  
henge an harlot to his wyfe, signyfeth the idolatry of  
the people. The destruction of the offsprynge of Iherusalem  
of the Israelites, is prophesied.

**T**his is the wordes of  
the Lorde, & came  
vnto Oseas þe sonne  
of Beery, \* in þe dayes  
of Oseas, Ios-  
thā, Achas & Ieze-  
kiah kynges of Ju-  
da: & in the tyme of  
Jeroboā & some of Iosias kyng of Israel.  
Fyrste, when the Lorde spake vnto  
Oseas he sayde vnto him: \* Go thy  
way, take an harlot to thy wyfe, and  
get chyl dren by her: for the lande hath  
committed

committed greates whordome agaynste the Lorde. So he went, and toke a Gomer the doughter of Debaiam: which conceaued, and brought forth a sonne. And the Lorde sayde vnto hym: call hys name Iesraell, for I wyll hozte lye: auenge the bloude of Iesrael vpon the house of Jehu, & wyl bynge the kynge of y house of Israel to an ende. Then wyl I breake the bowe of Israel in the valley of Iesraell.

She conceaued yet agayne, and bare a doughter. And he sayde vnto him: Call her name Lozubahmah (that is, not optaynyng mercy) for I wyll haue no pitie vpon the house of Israel, but forget them; and put them cleane out of remembraunce. Nevertheless, I wyll haue mercy vpon the house of Iuda, and wyl saue them, euen thow the Lord their God. But I wyl not deliuer them thow any bowe, swerde, batell, horses or horsmen.

Nowe when she had weaned Lozubahmah, she conceaued agayne, and bare a sonne. Then sayde he: Call hys name Loamy. For why? Ye are not my people, therfore wyl not I be your res. And though the numbze of the children of Israel be as the saide of the sea, which can netther be measured nor tolde: Yet in the place where as it is sayde vnto them, \* ye be not my people: Euen there shall it be thus reposed of them: \* They be the chyldren of the lypunge God. \* Then shall the children of Iuda and the children of Israel be gathered together agayne, and chose the selues one head, & then depart out of the lande: for great shalbe y day of Israel.

#### The Notes.

- a. That is, consumacion: because the kynge of Israel and Iuda shoulde haue bene consumed.
- b. That is, feaple of sygges: because of the great delypousnesse and voluptuousnesse, that Iuda and Israel were in.
- c. That is, the seade of god.
- d. That is, hauinge no mercy.
- e. That is, not my people.

#### The .ii. Chapter.

The people is called vnto repentance.

**S**ell youre brethzen, that they are my people: And youre sistre, that they haue optayned mercy.

As for youre mother, ye shall chyde with her, and reprove her. \* For she is not my wyfe, neither am I her husband, vnlesse she put away her whordome oute of my syghte, and her adoultre from her breastes. If no I shall strippe her naked, and sette her, \* euen as she came into the worlde: Yea, I shall laye her waste, and make her lyke a wylder nesse, and slaye her for thyrste. I shall haue no pytye also vpon her chyldren, for they be the chyldren of fornicacion.

Their mother hath broken her wedlocke; and she that bare them, is come to confusio. For she sayde: I wyll goe after my louers, that geue me my waiter and my breade, my woll and my flaxe, my oyle and my dryncke. But I wyll hedge her awaye wth thornes, and stoppe it, that she shall not fynde her fote steppes: And though she tume after her louers, yet shall she not gette them. She shall seke them, but not find them. Then shall she say: well, I wyll go turne agayne to my first husbnde, for at that tyme was I better at ease, then now. But this woulde she not knowe, where as I yet gaue her corne, wyne, oyle, syluer, & golde, \* whiche she hath hanged vpon Baal.

Wherefore nowe wyl I go take my corne and wyne agayne in their season, and set agayne my woll and my flaxe, whych I gaue her, to couer her shame. \* And nowe wyl I discouer her foolyshnesse, euen in the syghte of her louers, and no man shall delpue her out of my handes. Moreover, I wil take away al her \* myrrh, her holpe dayes, her newe moones, her Sabbothes and all her solempne feastes: I wyll destroye her vineyardes and sygge trees, though she sayeth: Lo, here are my rewardes that my louers haue geuen me. I wyll make it a wodde, and the wyld beasts shall eate it vp: I wyll punyche her also for the dayes of Baal, \* wherin she deuoted hym, deckyng hym with her eares, rynges and cheynes: When she folowed her louers, and forgaue me (sayeth the Lorde).

Wherefore beholde, I wyll call her agayne, bynge her into a wylder nesse, and speake frendely vnto her: There

Ex. v. wyl



will I geue her her vineyardes agayn,  
yea, and \* the valley of Achor also to  
her: and I will geue her hope and comforte.  
Then shall she synge there \* as in the tyme of her  
youth, and \* lyke as in the daye when  
she came oute of the lande of Egypte.  
Then (sayeth the Lorde) she shall saye  
vnto me: O my husbnde, and shall call  
me no more Baall: for I will take a-  
waye those names of Baall frome her  
mouthe, yea, she shall neuer remembre  
their names anye more. \* Then will I  
make a couenante wyth them, wyth  
the wilde beastes, with the foules of  
the ayre, & with euerye thinge that cre-  
peth vpon the earth.

\* As for bove, swerde and battell,  
I will destroye suche out of the lande,  
and will make the to slepe safely. \* Thus  
will I marie thee vnto myne owne selfe  
for euer more: Yea, euen vnto myne  
owne selfe will I marie the, in righte-  
ousnesse, in equite, in lounge kyndnes  
and mercye. In saythe also will I ma-  
rie the vnto my selfe, and thou shalt  
knowe the Lorde. At the same tyme  
will I geue my selfe frendelye and  
gracyous vnto the heauens say-  
eth the Lorde: And the heauens shall  
helpe the earth, and the earth shall helpe  
the corne, wyne and oyle, and they shall  
helpe Israell. \* I will come them vpo  
earth, for a sede to myne owne selfe,  
\* and will haue mercye vpon her, that  
was without mercy. And to them whi-  
che were not my people, I will say: thou  
art my people. And he shall saye: Thou  
art my God.

The Notes.

a. Another here signifieth the Synagog, of the  
Iewes, or the church or congregate of the peo-  
ple, as in Esay. l. a

The.iii. Chapter.

Of the loue of God towards the people.

**T**hen sayde the Lorde to  
me: \* Goe yet thy waye  
and wowe an aduoute-  
rous woman, whom thy  
neighbour loueth, as  
the Lorde doeth the  
chylde of Israell: Howe be it they  
haue respecte to straunge gods, \* & loue  
the wyne kannes. So I gat her for. xv.  
silverlinges, and for an homer and an  
halfe of barley, and sayd vnto her: thou

shalt abide with me a longe season, but  
se that thou playest not the harlot, and  
loke thou medle with none other man, &  
then will I kepe my selfe for the.

\* Thus the chylde of Israell shall  
sytt a great while without kynge and  
prync, withoute offerynge and aulter,  
withoute prieste and reuelacion. But  
afterwarde shall the chylde of Isra-  
ell conuerter, and seke the Lorde their  
God, and \* Dauid their kynge: And in  
the latter dayes they shall wurchypp  
the Lorde, and bys lounge kyndnesse.

The.iiii. Chapter.

A complayne agaynst the people and the priests  
of Israell.

**H**ear the woordes of the  
Lorde, O ye chylde of  
Israell: for the Lorde  
must punishe them, that  
dwell in the lande. And  
why? There is no faith-  
fulnesse, there is no mercye, there is no  
knowledge of God in the lande: But  
swearynge, lyng, manslaughter,  
theft, and aduoutye haue gotten the  
ouerhande, and one bloude gyltynesse  
foloweth another. Therefore shall the  
lande be in a miserable case, and all they  
that dwell therein, shall mourne. The  
beastes in the felde, the foules in the  
ayre, and the fyshes in the sea shall dye.  
Yet is there none, that will chasten nor  
reproue another. The \* priestes whiche  
should resourme other men, are become  
lyke the people.

Therefore stomblest thou in the daye  
tyme, and the prophete with the in the  
nyghte. I will byynge thy mother to  
silence, and why? \* my people perishe,  
because they haue no knowledge. Se-  
ynge then that thou hast refused vnder-  
standynge, therefore will I refuse  
the also: so y thou shalt no more be my  
priest. And for so muche as y haste for-  
gotten the lawe of thy God, I will also  
forget thy chylde. The more they  
increased in the multitude, the moore  
they synned agaynst me, therefore will  
I chaunge their honoure into shame.  
\* They eate by the synnes of my pro-  
ple, and corage them in their wycked-  
nesse. \* Thus the priest is become lyke  
the people. Wherefore I will punishe  
them for their wycked wayes, and re-  
warde

warde them accordinge to their owne  
 ymaginacions. \* They shall eate, and  
 not haue ynoughe: They haue a bled  
 whoredome, therefore shall they not pro-  
 sper: and why? They haue forsaken the  
 Lorde, and not regarded hym.

Whoredome, wyne and dronkenesse,  
 take the hearte awaye. \* My people  
 aske counsell at their stockes, their  
 staffe muste tell them, for an whoreshe  
 mynde hath disceaued them, so that  
 they comyette fornicacion agaynst  
 their God. \* They make sacrifices vpon  
 the hye mountaynes, and burne their  
 incense vpon the hylles, yea, amouge  
 the okes, groues and bushes, for there  
 are good shadowes. Therefore your  
 daughters are become harlottes, and  
 your spouses haue broken their wed-  
 locke, I will not punyssh your dou-  
 ghters for beynge despyled, and your  
 wydes that became whores. \* Seynge  
 the fathers their selues haue medled  
 wyth harlottes, and offered with vn-  
 thyfftes. But the people that will not  
 vnderstande must be punished.

Though thou, O Israell, arte dispo-  
 sed to play the harlot, yet shouldest not  
 thou haue offended, O Juda: Thou  
 shouldest not haue runne to Galgala,  
 nor haue gone vp to Bethauen, nor  
 haue sworn by the Lordelyoth. For Is-  
 rael is gone backe lyke a wanton cowe.  
 The Lorde therefore shall make her  
 fede, as the lambe that goeth astraye.  
 And where as Ephraim is become par-  
 taker of Idolles, well, lette hym goe.  
 Their dronkenesse hath putte them  
 backe, and brought them to whoredome.  
 Their ruelars loue rewardes, byynge  
 (saye they) to their owne shame. A  
 wynde shall take holde of their fethers,  
 and they shall be confounded in their  
 offerynge.

#### The Pottes.

A false whoredome or fornicacion thoroowe oute  
 of prophetes, is, to take another God then the  
 true God, and to serue ymagines or to belene in  
 them.

Israell and Ephraim, for the most part in the  
 prophetes are spoken for their trybes. Isalme.  
 xxxiii. b. Ye reade in the. iii. of the kynges. cii. c.  
 wheremercybes followed Jeroboam, where as  
 onelye Juda and Benjamin abode by Rehobo-  
 am. Those ten trybes are commonlye called Isra-  
 ell in the prophetes: And Benjamin is reckened  
 with Juda.

#### The. v. Chapter.

Agaynst the priestes & ruelars of Israell. The helpe  
 of man can do nothinge agaynst God.



**O** ye Priestes: Heare  
 this, take hede, O  
 thou housholde of  
 Israell: Cease eate,  
 O thou kyngelye  
 house: for thys pu-  
 nyshment will come  
 vpon you, that are become a snare vnto  
 whorshipp, and a spredde net vnto the  
 mounte of Chabor. They kyll sacrifici-  
 ces by heapes, \* to begyle the people  
 therewith: Therefore will I punyssh  
 them all. \* I knowe Ephraim well y-  
 noughe, and Israell is not hyd fro me:  
 for Ephraim is become an harlot: and  
 Israell is defiled. They are not mynded  
 to turne to their God, for they haue an  
 whoreshe heart, so y they can not knowe  
 the Lorde.

\* But the pryde of Israell will be  
 rewarded hym in his face, yea, both Is-  
 rael and Ephraim shall fall for theyr  
 wickednesse, and Juda wyth them also.  
 \* They shall come with their shepe and  
 bullockes, to seke the Lorde, but they  
 shall not fynde hym, for he is gone from  
 them. As for the Lorde, they haue refus-  
 ed hym, and brought vp bastarde chil-  
 dren. A moneth therefore shall deuoure  
 them with their porcions. Blowe with  
 the shawmes at Gibeon, and with the  
 trompet at Ramah, crye out at Betha-  
 uen vpon the yowlyde of Benjamin. In  
 the tyme of y plague shall Ephraim be  
 layde waste, therefore dyd I saythful-  
 lye warne the trybes of Israell. Yet are  
 the prynces of Juda become like them,  
 that remoue the landmarckes, therefore  
 will I powre out my wrathe vpon the  
 lyke water: Ephraim is oppressed, and  
 can haue no right of the lawe: for why?  
 They folowe the doctrynes of men.  
 Therefore wil I be vnto Ephraim as a  
 Mothe, and to the house of Juda as a  
 Caterpyller.

When Ephraim sawe hys synne-  
 nesse, and Juda his disease: \* Ephraim  
 wente vnto Assur, and sent vnto kyng  
 Tareb: Yet coude not he helpe you, nor  
 ease you of your payne. I am vnto E-  
 phraim as a Lyon, and as a Lyons  
 whelp to the house of Juda. Cuen I,

vnderstand  
 to ydols.

Eze. viii. b  
 Jer. xlii. b

But  
 Dec. vii. b

Jer. xlii. b  
 Jer. xlii. b  
 Jer. xlii. b

C

D  
 4. re. xvi. b  
 Deut. 27. b



I will spoyle them, and go my waye. I will take the with me, & no man shall rescue them. I will goe, and returne to my place, tyll they were fapnte, and seke me.

The. vi. Chapter.

Affliction causeth a man to returne to God. The wickednes of the priestes.

**I**n their aduersite they shall seke me, and saye: come, lette vs tourne againe to the Lord: \* for he hath smitten vs, and he shall heale vs: he hath wounded vs, and he shall bynde vs by a gayne: <sup>a</sup> After two dayes shall he quicken vs, in the thyrde daye he shall rayse vs, so that we shall lyue in hys syghte. Then shall we haue vnderstandynge and endeouore them selues to knowe the Lord. He shall go forth as a spyng of the daye, and come vnto vs \* as the euenynge and morning rayne vpon the earth.

**E**phraim, what shall I doe vnto the? **J**uda, howe shall I intreate thee? Sepinge poure loue is like a morninge cloude, and lyke a dewe that gatherth earlye awake. Therfore haue I cut downe the prophetes, and let them be slayne for my wordes sake: So that thy punishment shall come to lyghte. \* for I haue pleasure in lounge kyndenes, and \* not in offering: Yea, in the knowledge of God, moore then in burnt sacrifice. But euen lyke as \* Adam dyd, so haue they broken my couenaunte, and set me at noughte. **G**ilead is a citty of wycked doers, of malicious people and bloudesthedders. The multitude of the priestes is lyke an heape of theues, murtherers and bloudthrusty: for they haue wroughte abhominacions. \* Horrible thynges haue I sene in the house of Israel, there playeth Ephraim the harlot, and Israel is defyled: But Juda shall haue an haruelt for hym selfe, when I returne the captiuite of my people.

The Notes.

a. After two dayes shall he quicken vs, and in the thirde daye shall rayse vs vp. &c. That is, for a certayne space wyl be afflicted and trouble vs, but he wyl heale vs agayne, and restore vs to soundnes. The thirde daye, that is without longe delaye or longe tarryaunce.

The. vii. Chapter.

Of the byres and wantonnes of the people.

**W**hen I undertake to make Israel whole, the the vngrectounesse of Ephraim and the wickednesse of Samaria commeth to lyght: then goe they aboute with lyes. At home, they be theues: And withoute they fall to robbinge. They consider not in their heartes that I remembre all their wickednesse. They goe aboute with their owne inuencions, but I see them well ynoughe. \* They make the kynge and the Prynces, to haue pleasure in their wyckednesse and lyes. All these burne in aduoutye, as it were an ouen that the baker heateth, when he hath leste knedynge, tyll the doue be leuened. <sup>b</sup> Then so goeth it thys daye with our kynges and prynces, for they begynne to be woode droncken thorothe wyne: they vse familiarite with suche as disceauie them. They with the ymaginacions of their hearte are like an ouen, their slepe is all a nyght lyke the slepe of a baker, in the morninge is he as hote as the flame of fyre: They are all together as hote as an ouen.

They haue deuoured their owne iudges, all their knyges are fallen: yet is there none of them that calleth vpon me. Therfore muste Ephraim be myte amonge the heathen. Ephraim is become lyke a cake, that no man turneth: <sup>c</sup> Strangers haue deuoured his strength, yet he regardeth it not: He wareth full of graye heetes, yet wyl he not knowe it: \* And the pryde of Israel is caste downe before their face, yet wyl they not turne to a Lord their God, nor seke him for al this.

Ephraim is lyke a doue, that is begyled, and hath no hearte. \* Nowe call they vpon the Egyptians, nowe goe they to the Assirians: But whyle they be gorynge here and there, I shall sprede my nette ouer them, and drawe them downe as the foules of the ayre: And accordynge as they haue ben warned, so wyl I punishe them. \* Woe be vnto them, for they haue forsaken me. They muste be destroyed, for they haue sette me at noughte. \* I am he that haue re-

named

denied them, and yet they dissemble to me. \* They call not vpon me with their heartes, but lye houlynge vpon theyr beddes. Where as they come together, it is but for meate and dryncke, and me wylly they not obey. I haue taughte them, and defended their acine, yet doe they imagine mischief agaynst me. They tourne them selues, but not a ryghte, and are become as a broken bowe. Their Prynces shall be slayne with the swerde, for the malice of their tongues, suche blasphemies haue they learned in the lande of Egypt.

### The. viii. Chapter.

The destruction of Iuda and Israel, because of their idolatrye.

**S**ette the horne to thy mouth, and blowe: get the swyrtle (as an Angel) vnto the house of the Lorde: for they haue broken my couenaunte, and transgressed my lawe. Israel can saye vnto me: Thou arte my God, we knowe the: But he hath refused the thyng that is good, therefore shall the enemye folowe vpon hym. \* They haue ordeyned kynges, but not thoroowe me: They haue made prynces, and I muste not knowe of it. \* Of their syluer and golde haue they made them images, to bypunge them selues to destruction. \* Thy calfe, O Samaria, shall be taken awaye for my wrathfull indignacion is gone forth agaynst the. How longe wyl it be, or they can be clesed: for the calfe came frome Israel, the workeman made it, therefore can it be no God, but euen to a spyders web shall the calfe of Samaria be turned. \* They haue sowe wynde, therefore shall they reape a storme.

Theyr sede shall beare no corne, there shall no meell be made of their increase: Though they reape, yet shall strangers deuoure it by. Israel shall perishe, the Gentyles shall increase hym as a foule beest. Sence they wente by to the Assyrians, they are become lyke a wyld Ass in the desert.

\* Ephraim geueth rewardes to get louers, therefore are they scattered amonge the heathen, there wyl I gather

them by. They shall soone be werpe of the burthen of kynges and prynces. Ephraim hath made manye aulters to doe wickednesse, therefore shall the aulters tourne to hye synne. Though I shewe them my lawe neuer so muche, they counte it but straunge doctryne. Where as they doe sacrifice, offerynge the fleshe and eatynge it: The Lorde wylly haue no pleasure therein: But wylly remembre their wyckednesse, and punishe theyr synnes. \* Israel tourneith agayne into Egypt, they haue forgotten hym that made them, they buylde churches, and Iuda maketh manye stronge cities: \* therefore wyl I sende a fyre into their cities, & it shall consume their places.

### The Notes.

a. That is: they haue geuen them selues to bayne and trauynge thynge, therefore shall they fall into great trouble and icopardie: To save wynde is as muche to save amonge the hebrewes, as to labour in vayne, and to lese the labour.

### The. ix. Chapter.

Of the hunger and captiuitie of Israel.

**D**o not thou triumphe, O Israel, make no boaste: I styrge moore then the heathen, for thou hast committed aduoutrye agaynst thy God: strange rewardes haste thou loued, moore then al the cornellores. \* Therefore shall they no moore enioy the cornellores and wynepresses, and their swete wyne shall fayle them. They wylly not dwell in the Lordes lande, \* but Ephraim tourneith agayne into Egypt, & eateth vncleane thynges amonge the Assyrians. They poure out no wyne for a dryncke offerynge vnto the Lorde, neither geue they hym their slayne offerings: but they be vnto them as mourners meates, wherein all they that eate them, are defyled. for the breade that they haue suche luste vnto, shall not come into the house of the Lorde. What wylly ye doe then in the solempne dayes, and in the feast of the Lorde? No, they shall get them awaye for the destruction: Egypt shall receaue them, and Noph shall burye them.

The Nettles shall ouergrowe theyr pleasaunte goodes, and bures shall be in their tabernacles. Be ye sure (O Israel)

den. xv. 4. b  
4. re. xvi. 8

4. re. xvi. 8

Isa. 44. 9

Ezech. xiii. 1



raell) the tyme of visitacion is come, the dayes of recompensynge are at hande. As for the prophet, ye hold him for a foole: And him that is riche in sperte, for a mad man: So greate is your wickednesse and malice. Ephraim hath made hym selfe a watchman of my God, a prophet that is become a snare to doe hurte in euery strete, and abominacion in þe house of his God. They be gone to farre, and haue destroyed them selues, lyke as they dyd a fore tyme at **C** \*Gibeā. Therefore their wickednesse shalbe remembred, and their synnes punished.

Jer. xix. a.  
i. Reg. x. c.  
iii. Reg. ix. c.

I founde Israell lyke grapes in the wyldernes, and sawe their fathers, as the \*first figges in the toppe of the figge tree. \*But they are gone to Baal Deoz, & runne away fro me to þe shamefull Idoll, and are become as abominable as their louers. Ephraim blyseth as a byrde, so shall their glozve also: In so muche, that they shall neither begyle, conceaue nor beare chylde. And though they bynge vp anye, yet wyl I make them chyldlesse amonge men. Yea, wo shall come to them, when I departe frome them. \*Ephraim (as me thyncke) is planted in welthenesse, lyke as Tyrys, but now we muste see theynge her owne chyldezen forthe to the manslayer.

d. that is,  
someth to  
wougbre.

Gen. 48. a

**O** Lorde thou shalt geue them: **W**hat shalt thou geue them? Geue the an vnfruitful wombe and drye brestes. All their wickednesse is done at \*Gilegall, there doe I abhorre them. for the vnglaciousnesse of their owne inventions, I wyl dryue them oute of my house, I wyl loue them no more, for all their prynces are vnfaithfull. Ephraim is hewen downe, their rote is dyed vp, so that they shall bynge no moore fruite: Yea, and though they bynge forthe anye, yet wyl I haue euen the best beloued fruite of their bodie. **O** God shall caste them awaye, for they haue not bene obedient vnto hym, therefore shall they goe astraye amonge the heathen.

Jos. iii. d

#### The Notes.

a. The scripture here calleth þe solempne day & þe scale of the Lorde the tyme of the Lorde's vengeance: Because that therein the power of God

shewed it selfe, in that he suffered the Afflictiōs to take his people prisoners. A lyke thyngt ye haue Sophony. i. b

#### The .x. Chapter.

Against Israell and his Idolles.

**I**SRAELL was a goodly byne, but he hath broughte forthe vnprofitable frut: yea, þe more frute he had, þe moe aulters he made: þe more good I did to their lade, the more frendshipp shewed they to their Images. Their hearte is deuided, therefore wyl they be destroyed. The Lorde shall breake downe their Images, he shall destroye their aulters. Then shall they say: we haue no king, for why? we haue not feared the Lorde. And what shall then the kynge doe to vs? They comen together, and sweare bayne othes: they be confederate together, therefore groweth their punishment, as the wedes in the forowes of the lande.

They that dwell in Samarya haue wutshipped the calfe of Bethauē: therefore shall the people mourne ouer them, yea, and the priestes also, that in their welthynesse reioysed with them: And why? I shall passe awaye from them. It shall be broughte to the Afflictiō, for a present vnto kinge Iareb. Ephraim shal receaue full punishment: Israell shall be confounded for his owne magnacions, Samaria wth his kynge shall banyshe awaye, as þe scōme in the water. The hye places of Auen where Israell doe synne, shall be caste downe: thysles and thornes shall grow vpo their aulters: \*Then shal they say to the mountaynes: couer vs, and to the hylles: sal vpon vs.

**O** Israell, thou hast synned, as \*Gibeā dyd a fore tyme, where they reymayned: should not the batel ther come vpon the wicked chyldezen, as wel as vpon the Gibeonites? I wyl chasten the, euen after myne owne desyre, the people shall be gathered together ouer them, when I punish them for their greate wickednesse. Ephraim was vnto me, as a cōwe that is bled to goe to plowe, therefore I loued him, and fell vpon his fayre necke. I drōue Ephraim, Iuda plowed, & Jacob played the husbāde man: þe they mighte sowe vnto ryghteousnes, & reape the frutes of welldoing: that

# Israel. Samaria Of Oleas Jo. clxviii.

that they myghte plowe by their freshe lande, and seke the Lorde, tyll he came, and learned them righteousnes.

But nowe <sup>a</sup> they haue plowed them wylkednesse, therefore shall they reape synne, and eate the fruite of lyes. Seing thou puttest thy cōfidence in thine owne wayes, and leaneest to the multitude of thy worthyes: There shall growe a sedition amonge thy people. Al thy strōge cities shall be layed wast, euen as <sup>a</sup> Samaria was destroyed with hys familiers, thozowe hym that was auenged of Irbell, in the daye of batell, where the mother perished with her chyldren. Euen so shall it goe with you (<sup>a</sup> Bethel) because of youre malicious wickednes. Like as the mornyng goeth away, so shall the kynge of Israel passe.

## The. xi. Chapter.

Agaynst the unkindnes of Israel.

**W**hen Israel was pounge, I loued hym: And <sup>a</sup> called hym my sonne oute of the lande of Egypte. But the moore they were called, the moze they went backe, <sup>a</sup> offeringe vnto Idols, <sup>a</sup> censyng ymagis. I lerned Ephraim to goe, <sup>a</sup> bare the in myne armes, but they regarded not me, that wolde haue helped them. I led them in coardes of frendshyppe, <sup>a</sup> with bandes of loue, I was euen he, that laid the yocke vpon their neckes. <sup>a</sup> I gaue them their fodder my selfe, that they shulde not goe agayne into Egypt. And nowe is Assur their kynge: for they wolde not turne vnto me. Therefore shall the swearde beginne in their cities, the floare <sup>a</sup> they haue layed vp, shall be destroyed and eaten: and that because of their owne ymagynacions. My people hath no luste to tourne vnto me, <sup>a</sup> they prophetes laye the yocke vpon them, but they ease them not of their burthe.

What great thinges haue I geuen the, <sup>a</sup> Ephraim: howe saythfully haue I defended thee, <sup>a</sup> Israel: haue I deale with the as with <sup>a</sup> Adama: <sup>a</sup> I haue I intreated the like Seboim: no, my hearte is otherwyle mynded. Yea, my mercy is to feruent: Therefore haue I not turned me to destroy Ephraim in my wrothfull displeasure. for I am God and no man, I am euen that holpe oue in the myddest of thee, though I

came not within the cite.

The Lorde roareth lyke a Lyon, that they maye folowe hym: Yea, <sup>a</sup> as a Lion roareth he, <sup>a</sup> they maye be afrayed like <sup>a</sup> chyldren of <sup>a</sup> sea: that they maye be scatred away fro Egypt, as men scatred byrdes: <sup>a</sup> frayed away (as doues vse to be) fro the Assyrians lande: And that because I woulde haue them tarpe at home, sayeth the Lorde. But Ephraim goth about me with lyes, and the house of Israel dissembleth. Onelye Iuda holdeth him with God, <sup>a</sup> with the true holy thinges.

## The. xii. Chapter.

Agaynst the wayne trust of the people.

**E**phraim kepeth the ayze, and foloweth after the east wynd: he is euer encreasynge lyes <sup>a</sup> destruccio. They be confederate with the Assyrians, <sup>a</sup> their oyle is carped into Egypte. The Lorde hathe a courtte to holde wyth Iuda, and wyl punyssh Jacob: After their owne wayes and accordynge to their owne inuencions, shall he recompense them. <sup>a</sup> He toke hys brother by the hele, when he was in his mothers wombe: And in hys strength he wrestled w God. <sup>a</sup> He stroue with the Angel, and gate the victorye: so that he prayed and desired hym. He foude him, <sup>a</sup> at Bethel, and there talked with vs.

Yea, the Lorde God of hostes euen the Lorde him selfe remembred hym: Then turne to thy God, kepe mercye and equite, and hope still in thy God. But the marchaūte hath a false weighe in hys hande, he hathe a pleasure to occuppe extortion. Ephraim thinketh thus: <sup>a</sup> Tushe, I am ryche, I haue good ynoughe: In all my woozkes shall not one faute be founde, that I haue offended. Yet am I the Lorde thy God, euen as when I brought the out of the land of Egypt, and set the in thy tentes, <sup>a</sup> as in the hye feast dayes.

I haue spoken thozowe the prophetes, and shewed diuerse visions, and declared my selfe by the ministracion of the prophetes. But at Gilead is the abhominacion, they are fallen to banishe. At Gilgall they haue slayne oxen: and <sup>a</sup> as many heapes of stones as they had in their lande forowes, so manye alters



# Israel. Samaria The Prophecy.

*Gen. 28. a* altars haue they made. \* Jacob fled into the lande of Siria, and Israel serued for a wyfe, and for a wyfe he kepte shepe.

By a prophete the Lorde broughte them out of Egypte, and by a prophete he preserued them. But Ephraim hath prouoked hym to displeasure thowowe hys abhominacions, therfore shall hys bloude be powred vpon him selfe, and p Lorde hys God shal rewarde hym hys blasphemies.

## The. xiii. Chapter. Of the abhominacions of Israel.

*Ex. xlii. a*  
*Ex. xvi. b*  
*Deut. ii. b*  
*Deut. viii. a*  
**I**n the abhominacio of Ephraim is come also into Israel. He is gone backe to Baal, therfore muste he dye. And nowe they synne moze and moze: \* Of theyr spluer, they make them molten Images, lyke the ydols of the heathen, and yet all is nothinge but the worke of the craftesman. Not withstandinge they preache of the same: Who so wyl kysse p calves, offereth to men. Therfore they shal be as the mozynge, and as the dewe that earlye passeth awaye, and lyke as duste that the wynde taketh away fr om the floze, and as smoke that goeth out of the chymney.

*Exod. 32. a*  
*Ex. xliii. b*  
*Deut. viii. a*  
*Deut. 32. b*  
**I** am the Lorde thy God, whiche brought the out of p lande of Egypte: p thou shouldest knowe no God but me onely, and p thou shouldest haue \* no saluoure but onelye me. I toke diligente hede of the in p wilderness, p drye lande. But when they were well fedde, & had p noughe, they waxed proude, and for gat me. \* Therfore wil I be vnto the as a Lyon, & as a Leopard in the waye to the Arians. I wyl come vpon them as a she Beer, p is robbed of her whelpes, and I wyl breake that stubburne hearte of theirs. There wyl I deuoure them as a Lyon: yea, the wylde beastes shal teare them.

*Job. xlii. a*  
*1. Re. viii. a*  
**I**saell, thou doest but destroye thy selfe, in me only is thy helpe. Where are thy kinges now, that shoulde helpe the in all thy cities? Yea, and thy iudges, of whome thou saydest: \* geue me a kynge and prynces. Well, I gaue the a kynge in my wrathe, and in my displeasure I wyl take hym from thee agayne. The wickednesse of Ephraim is

bounde together, & his sinne lyeth hid. Therfore shall the sorowes come vpon him, as vpon a woman p trauapleth. An vndiscrete son is he: for he considreth not, that he shoulde not haue bene able to haue endured in the tyme of hys byrth, had not I defened him fro p graue, and deliuered hym from death.

*1. Cor. 13. a*  
*1. Cor. 13. b*  
\* O death, I wil be thy death: O hel, I wyl be thy styng. Yet can I see no comforte, for when he is nowe the goodliest among p brethren, the East wynde (euen the wynde of the Lorde) shal come downe from the wylbernesse, and dye by hys condites, and dryncke by hys welles: He shal spoyle the treasure of al pleasant vessels.

*4. Cor. 13. a*  
\* As for Samaria, they shalbe made waste, and why? They are disobedient vnto their God. They shal perishe with the sword, their chyldren shalbe slayne, and their women great with childe shal be crypte by.

## The. xiiii. Chapter.

### The destruction of Samaria.



*Jer. 22. a*  
*Jer. 22. b*  
*Jer. 22. c*  
*Jer. 22. d*  
*Jer. 22. e*  
*Jer. 22. f*  
*Jer. 22. g*  
*Jer. 22. h*  
*Jer. 22. i*  
*Jer. 22. j*  
*Jer. 22. k*  
*Jer. 22. l*  
*Jer. 22. m*  
*Jer. 22. n*  
*Jer. 22. o*  
*Jer. 22. p*  
*Jer. 22. q*  
*Jer. 22. r*  
*Jer. 22. s*  
*Jer. 22. t*  
*Jer. 22. u*  
*Jer. 22. v*  
*Jer. 22. w*  
*Jer. 22. x*  
*Jer. 22. y*  
*Jer. 22. z*  
**I**saell, \* turne the nowe vnto the Lord thy God, \* for p hast take a great fal thow thy wickednes. Take these wordes by you, whe ye tourne to the Lorde, & say vnto him. O forgeue vs al our synnes, receaue vs graciously, & the wil we offer p bullockes of our lippes vnto the. Assur shalbe no moze our helper, nether wyl we ryde vpon horses any moze. As for p workes of our handes, we wyl no moze call vpon the: for it is thou that arte oure God, thou shewest euer mercy vnto the fatherlesse.

*Jer. 22. a*  
*Jer. 22. b*  
*Jer. 22. c*  
*Jer. 22. d*  
*Jer. 22. e*  
*Jer. 22. f*  
*Jer. 22. g*  
*Jer. 22. h*  
*Jer. 22. i*  
*Jer. 22. j*  
*Jer. 22. k*  
*Jer. 22. l*  
*Jer. 22. m*  
*Jer. 22. n*  
*Jer. 22. o*  
*Jer. 22. p*  
*Jer. 22. q*  
*Jer. 22. r*  
*Jer. 22. s*  
*Jer. 22. t*  
*Jer. 22. u*  
*Jer. 22. v*  
*Jer. 22. w*  
*Jer. 22. x*  
*Jer. 22. y*  
*Jer. 22. z*  
**O**f they woulde doe this) I shulde heale their sores: Yea, with al my heart woulde I loue them: so that my wrath shoulde cleane be tourned awaye frome them. Yea, I woulde be vnto Israell as the dewe, and he shoulde grow as the lylle, and his rote shoulde breake oute as Libanus. Hys braunches shoulde sprede oute abroad, and be as fayre as p olyue tree, and smel as Libanus. They that dwell vnder his shadowe, shoulde come agayne, and growe as the corne, and floreye as the hyne: He shoulde haue as good a name as the wyne of Libanus.

¶ Ephraim what haue I to do with  
Idols anye more. I wyll graciousl<sup>y</sup>  
heare him, and lede him forth. I wyl be  
vnto the as a grene fyre tree, vpon me  
shalte thou fynde thy frute. \* who so is  
wylle, shall vnderstand this: and he that  
is righte instructe, wyl regard it. \* for  
the wapes of the Lorde are rightuous,  
suche as he Godly wyl walcke in them:  
As for the wycked, they wyl stumbl  
theretn.

¶ The ende of the prophesye  
of Oseas.

## The booke of the prophete Joel.

¶ The first Chapter.

¶ A prophesye agaynst the Iewes. Deceyved  
the prestes to praye and fastinge for the mystry  
that was commynge at hande.



This is the worde of the  
Lorde, that came vnto  
Joel the sonne of Phae-  
ruel: Heare O ye elders:  
poude this well, all ye  
that dwell in the lande:  
ye euer there happened suche a thing in  
yours dapes, or in the dapes of your fa-  
thers. Tell youre chyldren of it, and let  
them shewe it vnto theyr chyldren, and  
so they to certifie theyr posterite therof.  
Loke what the caterpyller hath lefte, that  
hath the grethopper eaten vp: what the  
grethopper lefte, that hath the locuste  
eaten vp: and what the locuste hath lefte,  
that hath the blasting consumed. Wake  
ye ye dronchardes, and wepe: mourne  
all ye winesuppers, because of youre  
spete wyne, for it shall be taken awaye  
frome your mouth. Yea, a myghty and  
an innumerable people shall come vp in  
to my lande: \* these haue teeth lyke the  
teeth of Lyons, and chaste bones like the  
honeses. They shall make my vyne-  
yard waste, they shall pill of the barches  
of my figgetrees, strype them bare, caste  
them awaye, and make the bryanches  
wyte.

Wake thy mone as a byrgyn doth  
wylth herselfe with lacke, because of  
her hyde grome. For the meate and  
drinke offynge shalbe taken awaye from  
the house of the Lorde: and the prestes

the Lordes ministers shal mourne. The  
felde shalbe wasted, þ land shalbee in a  
myserable case: for þ corne shal be de-  
stroyed, þ swete wyne shal come to confu-  
sion, & the oyle vnterly desolate. The hous-  
band men and the wine gardeners shal  
loke pteously and make lamentacion,  
for the wheate, wyne and batelpe, & be-  
cause þ hartest vpon the feld is so clene  
destroyed. The grape gatherers shal  
make great mone, when þ vineyard and  
figtrees be so vnterly wasted. Yea, al the  
pomgarnettes, palmietrees, apietrees, &  
the other trees of the felde shal wither a-  
way. Thus the mery cheate of the chyl-  
dren of men, shal come to confusyon.

Gyde pou, and make poute mone, O  
ye prestes: mourne ye ministres of the  
auter: goo youre waye in, and slepe in  
sacke clothe, O ye officers of my God:  
for the meat and drynke offering shal  
bee taken awaye frome the house of  
your God. \* Proclaime a fasting, cal the  
congregation, gather the elders and all  
the inhabytters of the lande together in  
to the house of the Lorde your God, and  
crye vnto the Lorde: alas, alas for this  
dape. And whyr the dape of the Lorde is  
at hande, and cometh as a destroyer  
from the Almighty. Shal not þ meates  
bee taken awaye before oure eyes, the  
mythe also and loye from the house of  
oure God. The sede shal perishe in the  
grounde, the garners shal lye waste, þ  
flores shalbe broke downe, for the corne  
shalbe destroyed. \* What a syghinge  
make þ cattell: the bullockes are verye  
uel liking, because they haue no pastur:  
and the shepe are famished a waye.

¶ O Lorde, to the wyl I crye: for the  
fyre hath consumed the goodly pastures  
of the wilderness, and the flame hath  
brent vp al the trees of the felde. Yea,  
the wylde beastes cry also vnto the: for  
the water ryuers are dryed vp, and the  
fyre hath consumed the pastures of the  
wildernesse.

The notes.

a. Hierome saith in the prologe of Osee, þ those  
prophetes which shewe not the tyme of their pro-  
phesye, byd prophesye in the tyme of the prophete þ  
stander next before the, which declared þ tyme  
of his prophesye.

¶ The. ii. Chapter.

¶ The prophesye of commynge a cruel tyme of theyr  
enemies. An exhortacion to moue the to conuert.

Yp. i.

Blow



**B**low out the trumpet in Si-  
on, and cry vpon my holy hyl,  
that all suche as dwell in the  
lande, maye tremble at it:  
\* for the daye of the Lorde cometh,  
it is hard at hand: a darcke day, a gloo-  
myng daye, a cloudy daye, yea a a foz-  
myng daye like as the moynge spredeth  
out vpon the hylls: Namely, a greate  
and myghty people: suche as haue not  
bene sens the beginnyng, nether shal be  
after them for euermore. Before him  
shal be a consumynge fyre, and behynde  
him a burnynge flame. The lande shal  
be as a garden of pleasure before hym,  
but behynde hym shal it be a very wast  
wyldeynes, and there is no man, that  
shal escape hym. They are to loke vpon  
lyke barded horses, and runne lyke  
horse menne. They shyppe vpon the  
hylls, as it were the sounde of charret-  
tes: as the flame of fyre that consumeth  
the straw, and as a myghty people redy  
to the batell.

The folke shal be afrayed of hym, al  
faces shal be as blacke as a pot. They  
shal runne lyke gyautes, and leape ouer  
the walles like men of warre. Every  
man in his going shal kepe his araye,  
and not goo oute of his pathe. There  
shal not one dye another, but eche shal  
kepe his owne waye. They shal breake  
in at the wyndowes, and not be hurte:  
They shal come into the city and runne  
vpon the walles: They shal clyme vpon  
the howles, and syppe in at the  
wyndowes lyke a thele. The earthe shal  
quake before hym, yea, the heauens shal  
be moued: The sunne and moone  
shal be darkened, and the starres shal  
withdrawe theyr myne. The Lorde shal  
deme his hoysse before his hoste, for  
his hoste is grete, stronge and myghty  
to fulfill his commaundemente.  
This is that grete and marvelous  
fearfull daye of the Lorde: And who is  
able to abyde it.

Some therefore sayeth the Lorde  
\* Turne you vnto me with all your her-  
tes, with fastynge, weppynge and moun-  
nyng, rente your hertes, and not youre  
clothes. Turne you vnto the Lord your  
God, \* for he is gracious and merciful,  
longe sufferynge and of greate compas-  
sion: and redye to pardone wickednes.

Then (no doute) he also shal turne, and  
forgiue: and after his chastenynge, he  
shal let your increase remaine, for meat  
and drinck offeringes vnto the Lorde  
your God: \* Blowe out with the trom-  
pet in Syon, proclame a fastynge, cal  
the congregacion, and gather the people  
together: warne the congregacion, ga-  
ther the elders, bying the chyldren and  
sucklynges together. Let the byrd come  
go forth of his chambze, and the byrde  
out of her closet. Let the prestes serue  
the Lorde betwixt the porche and the  
aylter, weping and saying: be sauoura-  
ble. O Lorde, be sauourable vnto thy  
people: let not thine heritage be brought  
to suche confusyon, lest the heathen be  
lordes therof. Wherefore shoulde they  
saye amonge the heathen: \* where is  
nowe theyr God?

Then shal the Lorde be gelous ouer  
his lande, and spare his people: yea, the  
Lorde shal answer, and saye vnto his  
people: Behold, I will sende you corne,  
wine, and oyle, so that ye shal haue plen-  
ty of them: and I will no more geue you  
ouer to be a reprove amonge the heathen.  
Agayne, as for hym of the North, I  
shal dyue him farre from you: I shute  
him oute into a drye and waste land, his  
face toward the East sea, and his hindes  
betwixt toward the Westmost sea. The  
spynke of him shal goo vpon, and his fyl-  
thy corruption shal fall vpon himselfe,  
because he hath deale so proudly, feare  
not (O lande) but bee glad and reioyse,  
for the Lorde will do greates thynges.  
Be not ye afrayed nether O ye beastes  
of the felde) for I pastures shal be grene,  
and the trees shal beare their fruite:  
the figgetrees and byneparbes shal geue  
theyr increase.

We glad then O ye chyldren of Si-  
on) and reioyce in the Lord your God,  
for he hath geuen you a teacher of righ-  
teousnes: and he it is that shal sende  
you downe humers of rayne, early and  
late in the fyrst moneth: so that the gar-  
dens shal be full of corne, and the prestes  
plenteous in wyne and oyle. And as for  
the yeates that the gresshopper, locuste,  
blasting and caterpillar (my great host,  
whiche I sente amongest you) haue  
eaten vpon, I shal restore them to you as  
garment: so that ye shal haue prouynge to  
eate

oph. i. c.  
135. v. c.

Joel. iii. c.  
10. v. c.

Isa. xl. c.

Deut. xxi. c.  
and. xxv.

Col. ii. c.  
Iona. iii. c.

Joel

Joel

Joel

Joel

Joel

Joel

Joel

Joel

Joel

Joel

Joel

Joel

Joel

cate, and bee satisfied: and prayse the name of  $\text{p}$  Lord your God, that so maruelously hath dealete with you.

And my people shall neuer bee confounded any more. Ye shall wel knowe, that I am in the myddest of Israel, and that I am your God: yea, and that there is none other, and my people shall no more be broughte to confusion.

\* After this, wil I poure out my spirite vpon al fleshe: and your sonnes and your daughters shall prophesye: your olde men shall dreame dreames, & your yonge men shall se visions, yea, in those dayes I wil poure out my spirite vpon seruantes and maydens. I wil shewe wonders in heauen aboue, and tokens in the earth beneth: bloud and fyre, and the vapoure of smoke. The sunne shall be turned in to darcknesse, and  $\text{p}$  moone into bloude: before the great and notable day of the Lord come. And the time shall come: that whosoever calleth on  $\text{p}$  name of the Lord, shall be saued. For vpon the mounte Syon and at Jerusalem, there shall be a saluacyon, lyke as the Lord hath promysed: yea, and amonge the other remnant, whome the Lord shall call.

### The. iii. Chapter.

Of the iudgement of God agaynst the enemies of his people.

**T**ake hede: in those dayes and at the same tyme, when I turne againe  $\text{p}$  captiuite of Iuda and Jerusalem: I shall gather al people together and bringe them in the valley of Josaphat: and there wil I reason with the: because of my people and herptage of Israel: whome they haue scatted aboute in the nations, and parted my lande: yea, they haue caste lottes for my people, the yonge men haue they sette in the bordel house, and sold the Damsels for wyne,  $\text{p}$  they myght haue to drinke. Thou Tyrus and Sidon and all ye borders of the Philistines: what haue ye to do with me? Wil ye despye me? well, yf ye wil nedes despye me, I shall recompence you, euen vpon youre head, and that right shortly: for ye haue taken awaye my syluer and golde, my saye and goodly Jewels, and brought

them into youre gods houses. The children also of Iuda and Jerusalem haue ye sold vnto the Grekes, that ye might bringe them farre from the borders of their owne countrees.

Beholde therefore, I wil raise the out of the place, wher ye haue solde the, \* and wil rewarde you euen vpon your heade. Your sonnes and your daughters wil I sell thorow the handes of the chyldren of Iuda, and so they shall geue them forth to sell, vnto them of Saba, a people of a farre countre: for the Lord himselfe hath sayde it. Crie out these thynges amonge the Gentyles, proclarme warre, wake vp the gyantes, let them drawe nye, let the come vp al  $\text{p}$  lusty warrours of the. \* Make you sweardes of your plowshares, and speares of your spyces and sythes. Let the weake man say: I am stronge. Mustre you, and come, all ye heathen rounde aboute: gather you together, there shall the Lord laye all thy grauntes to the ground. Let the people aryse, and get the to the balley of Josaphat: for there wil I spt, and iudge al heathen round aboute. \* Laye to your sythes, for the harvest is ripe: come, get you downe: the wyne presse is full, yea, the winepresses runne ouer, for theyr wickednesse is waxen greate.

In the valley appoynted, there shall be many, many people: for the day of the Lord is nye in the valley appoynted. \* The sunne and moone shall be darckened, and the starres shall withdraw their lyghte. \* The Lord shall roare out of Sion, and crye out of Jerusalem, that the heauens and the earthe shall quake withall. But the Lord shall be a defence vnto his owne people, and a refuge for the chyldren of Israel. Thus shall ye know, that I the Lord your God dwel vpon my holpe mounte of Syon. Then shall Jerusalem be holy, and there shall no straungers go thorow her any more. \* Then shall the mountaynes drop swete wyne, and the hylles shall flowe wyth mylke. All the ryuers of Iuda shall haue water ynoughe, and oute of the Lordes house there shall flow a spring, to water the broke of Sitim: \* but Egypte shall be layed waste, and \* Edom shall be desolate: because they haue dealt



# Against many nations. The Prophecie.

cruelly with the chyldren of Iuda, and shed innocent bloude in theyr lande. Agayne, Iuda shalbe inhabyted for euer more, and Ierusalem from generacyon to generacion: for I wyl not leaue their bloude vnauenged. And the Lorde shall dwell in Syon.

The ende of the prophecy of Joel.

## The booke of the prophet Amos.

The fyrst Chapter.

The tyme of the prophecy of Amos. The word of the Lord against Azah, against Tyre, agaynst Edom, and against the sonnes of Ammon.

**T**hese are the Sermons that were shewed vnto Amos (whiche was one of the shepherdes at Thecua) vpon Israel, in the tyme of Osiab kyng of Iuda, and in the tyme of Zeroboam the sonne of Ioah kyng of Israel, two yere before the earthe quake. And he sayde: The Lorde shall roare oute of Sion, and shewe his voyce from Ierusalem: so that the pastures of the shepherdes shalbe in a miferable case, & the tope of Charnel dyed vp. Thus sayth the Lorde: for thre and foure wickedneses of Damascus, I wyl not spare her: because they haue throsed Gilead with yron stales: But I wyl sende a fire into the house of Hazael, the same shall consume the palaces of Benadab. Thus wil I breake the barres of Damascus, and rote out the inhabiter from thefeld of Auen, and him that holdeth the scepter, out of the pleasaunte house: so that the people shalbe dryuen oute of sayre Syria, sayth the Lorde. Thus sayth the Lorde: for thre and foure wickedneses of Gaza, I will not spare her: because they make the prisoners yet more captiue, & haue dryuen them in to the land of Edom. Therfore wyl I sende a fyre in to the walles of Gaza, whiche shall deuoure her houses. I wyl rote oute them that dwel at Aldod, and hym that holdeth the sceptre of Ascalon, and stretch oute myne hande ouer Accaron,

that the remnaunte of the Philistines shal perishe sayeth the Lorde.

Thus sayeth the Lorde: for thre and foure wickedneses of the city of Tyre, I wyl not spare her: because they haue increased the captiuitie of the Edomites, and haue not remembred the sterly couenaunt. Therfore wil I sende a fyre into the walles of Tyre: that shal consume her palaces. Thus sayeth the Lorde: for thre and foure wickedneses of Edom, I wil not spare him, because he persecuted his brother in the sword, destroyed his mothers wombe, bare hatred very longe, and so kept indignacy on alway by hym. Therfore wyl I sende a fyre in to Theman, which shal deuoure the palaces of Bostra.

Thus sayeth the Lorde: for thre and foure wickedneses of the chyldren of Ammon I wil not spare them: because they cryte vp the women greate with child in Gilead, to make the borders of theyr landes the wider. Therfore I wil kindle a fyre in the walles of Rabbath, that shal consume her palaces: with a great crye, in the day of batel, in tempest and in the daye of storme: so that theyr king shal go into captiuitie he and his princes together, sayth the Lorde.

The .ii. Chapter.

Agaynst Moab, Iuda, and Israel

**T**hus sayeth the Lorde: for thre and foure wickedneses of Moab, I will not spare him: because he brent the bones of the king of Edom to ashes. Therfore wil I sende a fyre into Moab, which shall consume the palaces of Carioth: so that Moab shall perishe with a noise and the sounde of a shawme. I wyl rote out the iudge from amonge them, and slaye al his princes with him, sayth the Lorde. Thus sayth the Lorde: for thre and foure wickedneses of Iuda, I wil not spare him: because he hath cast a syde playe of the Lorde, and not kept his commandementes: for why, they woulde nedes bee disceaued with the lyes, that their forefathers solowed. Therfore wyl I sende a fyre into Iuda, whiche shal consume the palaces of Ierusalem.

Thus sayeth the Lorde: for thre and foure wickedneses of Israel, I wil not spare him: because he hath sold the

the ryghtuous for money, and the poore for shewes. They tread vpon poore mens heades, in the duste of the earthe, and crooke the wayes of the meke. The sonne and the father go to the harlot, to dysprounour my holy name, they a lye beside euery aulter vpon clothes taken to pledge, and in the house of theyr gods they drinke the wyne of the oppressed. Yet destroyed I the Amozites \* before them, that was as hye as the Cedre trees, and as stronge as the okes: notwithstanding I destroyed his frute fro aboue and his rote from vnder.

\* Agayne: I brought you out of the lande of Egypte, and led you. xl. yeres thorow the wilderness, that ye myght haue the Amozites lande in possession. I rayled by prophetes amonge your chyldren, and absteyners amonge your yonge men. Is it not so, O ye chyldren of Israell, sayeth the Lorde: \* But ye gaue y absteyners wyne to drinke, \* yea, ye commaunded the prophetes, saying: prophesy not. Beholde, I will craше you in sonder, lyke as a wayne craшeth, that is full of sheaues: so that the swifte shall not escape, nether the stronge be able to do any thyng: no, the giaunt shall not saue his owne life. The archer shall not abyde, and the swifte of fote shall not escape. The horsman shall not saue his lyfe, and he that is as manly of stomacke as a gyaunte, shall in that daye be fayne to rúne his waye naked, sayth the Lorde.

#### The notes.

a. To lye besyde euery hylauter vpon clothes taken to pledge, is, to serue their Idolles of goodes taken by error: yon from the poore.

#### The. iiii. Chapter.

The reprobeth y house of Israell of wyckednes.

**H**ear, what the Lorde speaketh vnto you (O ye chyldren of Israell) namely, vnto al the tribes, whom I broughte out of Egypte, and sayde: \* you only haue I accepted from all the generacyons of the earth: therfore will I byset you in all your wickednesses. Hape twaine walcke together excepte they bee agreed amonge them selues. \* Doth a lion roare in the wodde, except he haue a pray: Or crieth a lions whelp out of his denne, excepte he haue gotten somthinge: Doth a byrd fall in a snare

vpon the earth where no fouler is: Taketh a man his snare by fro the ground, afore he cathe somwhat: Crye they out Alarum with the trompet in the cytie, and the people not afrayed: Commeth there any plage in a cytie without it be the Lordes doyng: \* Nowe dothe the Lorde God no maner of thyng, but he telleth hys secrete before vnto hys seruantes the prophetes. When a lyon roareth, who wyl not be afrayed: Seynge then that the Lorde God hymselfe speaketh, who wyl not \* prophesy:

or receane  
prophesy.

Preach in the palaces at Asdod, and in the palaces of the land of Egypt, and say: gather you together vpon the mountaynes of Samaria, so shal ye se great murther and vyolent oppression among them, for why, they regarde not the thyng that is righte sayeth the Lorde: they gather together euell gotten goodes, and lay by robbery in theyr houses.

Therefore thus sayeth the Lorde God: This lande shalbe troubled and beseged rounde aboute, thy strengthe shalbe plucte from thee, and thy palaces robbed. Thus sayth the Lorde, lyke as an heardeman taketh two legges or a pece of an eare out of the lyons mouth: Euen so the chyldren of Israell (y dwell in Samaria, haunge theyr couches in the corner, and theyr beddes at Damascus) shalbe plucte awaye. \* Heare, and beate record in the house of Jacob (sayeth the Lorde God of hostes) that when I begynne to byset the wyckednesse of Israell, I will byset the aulter at Bethell also: so that the hornes of the aulter shalbe broken of, and fall to the grounde.

ill. reg. xvi.  
and. xvi.

As for the wynter house and sommer house, I wyl smyte them downe: and the houses of Iuerye, yea, and manye other houses shal peryshe, and bee destroyed, sayeth the Lorde.

#### The. iiii. Chapter.

Against the gouernours of Samaria.



Heare this word, y ye fat kyne, that bee vpon the hyl of Samaria: ye that do poore men wronge, & opresse the nedye: ye that saye to your Lordes: bryng hither, let vs drinke. Therefore the Lorde hathe sworne by his holy

Yp. iiii.

nelle

By these  
latter kinde  
are vnder  
stande the  
rich & cur  
lars of the  
world.



# Israel and Juda.

# The Prophecie.

nesse: The dayes shall come vpon you, that ye shalbe lyft vp vpon speares, and your posterite caried awaye in fythers panpers. Ye shall get you oute at the gappes one after another, and in Armon shall ye be cast away, sayth  $\text{p}$  Lord.

Ye came to \* Bethell for to worcke vnglaciousnes, & haue increased youre synnes at \* Gilgal: ye brought youre sacrifices in the moynynge, and youre tythes vnto the thyrde daye. Ye made

**B** a thanckofferynge of leuen, ye promised frewillofferynge, and proclaimed them. Suche luste had ye, O ye chyldren of Israel, sayeth the Lorde God. Therfore haue I geuen you ydle teeth in al youre cyties, and scarfenesse of breade in all youre places: yet wyll ye not turne vnto me, sayeth the Lorde. When there were but thre monethes vnto the haruest, I wythelde the rayne frome you: yea, I rayned vpon one cytie, and not vpon another, one pece of grounde was mofstured wyth rayne, and the ground that I rayned not vpon, was drye. Wherefore two, yea, thre cyties came vnto one, to dryncke water: but they were not satisfied, yet wyll ye not turne vnto me, sayeth the Lorde.

I haue smytten you with dzothe and blastinge: and loke how manye orchardes, vineyardes, figetrees & olyue trees ye had: the caterpyller hath eaten the vp. But yet wyll ye not turne vnto me, sayth the Lorde. Pestylence haue I sent amonge you \* as I dyd in Egypt: your yong men haue I slaine with the sword, and caused youre hozses bee taken captiue: I made the synckinge sauoure of youre tentes to come vp into youre nostrils: Yet wyll ye not turne vnto me, sayeth the Lorde. Some of you haue I ouerthrowen, \* as I ouerthrew Sodome and Gomorres: so that ye were as a brande plucked out of the fyre. Yet wil ye not turne vnto me, saith  $\text{p}$  Lorde. Therefore thus wyll I handle thee agayne, O Israel: yea, euē thus wyll I handle thee, Make the readye then to mete thy God, O Israel. for so, he maketh the mountaynes, he ordeneth the wynde, he sheweth manne what he is aboute to do: he maketh the moynynge and the darcknesse, he treadeth vpon the hye places of the earth: the Lorde God

of hostes is his name.

**The. v. Chapter.**

A complaynte of the captiuitie of Israel.

**M**ake thys word, O ye house of Israel, and why? I muste make this mone for you: The byrgin Israel shall fail, and neuer ryse vp agayne: she shalbe caste downe vpon her owne grounde, and no man shall helpe her vp. for thus sayeth the Lorde God: Where as there dwelte a  $\text{p}$  in one cytie there shalbe left scarce an hundzeth therein: and where there dwelte an  $\text{c}$  there shalbe left scarce tenne be left for the house of Israel. Neuer thelesse, thus sayeth the Lorde vnto the house of Israel: Seke after me, and ye shall lyue, but seke not after Bethell. Come not at Gilgal, and go not to Bersaba: for Gilgall shalbe carped awaye captiue, & Bethel shal come to nought. Seke the Lorde, that ye maye lyue: lest the house of Ioseph be bzient wyth fyre and consumed, and lest there be none to quench Bethell.

Ye turne the lawe to wormwode, and caste downe ryghtuousnes vnto the ground: \* The Lorde maketh the. vii. starres and the Dyons, he turneth the nyght into daye, and of the daye he maketh darcknesse. \* He calleth the waters of the sea, and poureth them oute vpon the playne grounde: the Lorde is hys name. He rayseth destruccyon vpon the myghty people, and bringeth downe the stronge holde, but they owe him euell wyll, that reprocueth them openly: and who so telleth them the playne truth, they abhorre him. for so much then as ye oppresse the poore, and robbe him of his beste sustenance: \* therefore, where as ye haue buylded houses of square stone, ye shall not dwell in them. Maruelous pleasaunte byneyardes shall ye plante, but the wyne of them shall ye not dryncke: and why? as for the multitude of your wyckednesse & your stout synnes, I knowe them right well. Enemyes are ye of the ryghtuous, \* ye take rewarde, ye oppresse the poore in iudgement. Therefore the wyse muste now be fayne to holde his tunge, so wycked a tyme is it.

Seke after the thyng that is good, & not euell, so shall ye lyue: yea,  $\text{p}$  Lorde God

Isa. xli. a  
3 reg. xli. c  
Osee. xlii. c

Osee. ix. c,  
and. xli. b

Erod. ix. b.

Gen. xix. b  
ii. p. ii. b

**D**

God of hostes shall be with you, according to your owne desyre. \* Hate the euell, and loue the good: set vp right a gayne in the porte: (and no doute) the Lord God of hostes shall be mercifull vnto the remnaunte of Joseph. If no (sayeth the Lord God, the god of hostes) there shall be mourning in all stretes, yea, they shall saie in euery strete: alas, alas. They shall call the husband mā to lamentacyō, and such as can mourne to mourning. In all byneyarches there shall bee heynesse, for I wyl come amonge you, sayeth the Lord. Wo bee vnto them that desyre the daye of the Lord: wherefore woulde ye haue it? As for that daye of the Lord, it shall be darcke and not cleare: Yea, like as when a manne runneth from a Lyon, and a Beere meteth with him: or when he cometh into the house, and leaneth hye hande vpon the wall, a serpente byteth hym. \* Shall not the daye of the Lord be darcke, and not cleare? shall it not be cloude, and no shynne in it?

\* I hate and abhorre your holy dayes, and where as ye cense me when ye come together I wyl not accepte it. And though ye offere me bzentofferynges & meatofferynges, yet haue I no pleasure therein. As for youre fatte thankofferynges, I wyl not loke vpon them. I awaye with that noyse of thy songes, I wyl not heare thy playes of musicke: but se that equyte flowe as the water, & ryghtuousnesse as a myghty streame. O ye house of Israel, \* gaue ye me offerynges and sacrifices those xl. yeares longe in the wyldernes: yet haue ye set vp tabernacles to your \* Moloch, and Images of youre Idoles, yea, and the starre of youre god Rempha, figures whiche ye made to worshyppe them. Therefore wyl I cause you be carped awaye beyonde Damascus, sayeth the Lord, whose name is the God of hostes.

### The. vi. Chapter.

Agaynste the princes of Israel lyunge in pleasures



Wo be to y<sup>e</sup> proude welthy in Syon, to such as thinke them so sure vpon the mount of Samaria: which hold them selues for the beste of y<sup>e</sup> worlde, & rule the house of Israel, euen as they

list. So vnto Calne, and se: & fro thence get you to Hemath the great cytie, and to go downe to Gath of the Philistines: be they better at ease then these kinges doimes, or y<sup>e</sup> border of their land wyder the yours. Ye are take out for the euell daye, euen ye that syt in the stole of wylfulnesse: Ye that lye vpon beddes of Iuery, and vse your wantonnesse vpon your couches: ye that eate the beste lambes of the flocke, and the fattest calves of the droaue: \* ye that synge to the lute, and in playinge of instrumentes compare your selues vnto \* Dauid: ye that drinke wyne out of goblettes, and anoynte your selues with the beste oyle, but no manne is sorow for Josephs hurt. Therefore now shall ye be the fyrste of them, that shall bee led awaye captiue, and the lusty chere of the wylfull shall come to an ende.

\* The Lord God hath sworne euen by himselfe (sayeth the Lord God of hostes) I hate the pryde of Jacob, and I abhorre his palaces: and I wyl geue ouer the cytye, with all that is therein: so that though there remayne ten men in one house, they shall dye. So they nexte kynfolkes and the deed butiers shall take them, and carpe awaye they bones, and saue vnto hym, that is in the ynnnermost house: is there yet any mo by the? And he shall answer: they are all gone, holde thy tunge (shall he saie) \* for they woulde not remembre y<sup>e</sup> name of the Lord.

Beholde, the Lord is mynded to smyte the great houses, so that they shall decaye: and the lytle houses, that they shall cleue a sunder. Who can runne w<sup>th</sup> horses, or plow with oxen vpon the hard rockes of stone? for why, ye haue \* turned true iudgemente into bytternesse, and the frute of ryghtuousnesse in to wormwode: Yea, euen ye that reioyce in bayne thynges, ye that saie: haue not we optayned hoznes in our owne strength? Wel, take hede, O ye house of Israel, sayeth the Lord God of hostes: I wyl bringe a people vpon you, which shall trouble you, from the waye that goeth toward Hemath, vnto the broke in the meadow..

### The. vii. Chapter.

Of the captiuitie of Israel and Iuda.

Yp. liii.

The

Job. xxi. b.  
Ezay. v. b.

1. reg. xvi. b.  
ii. reg. vi. a.

Here. li. c.  
Amos. 8. a.  
Ierem. vii. b.

Deu. xvi. b.

To turne  
iudgemente  
is to deli-  
uer y<sup>e</sup> flau-  
rie, and to  
oppress the  
innocent.  
Deu. xxi. b.



**I**n the Lorde God shewed  
suche a vision: beholde,  
there stood one that made  
gresshoppers, euen whē  
the corne was shutynge  
forth, after þe kinge had  
clynge his shepe. Now whē they vnder-  
toke to eate vp all the grene thynges in  
the land, I sayd: O Lorde God, be mer-  
cyful, I beseech the: who shoulde els helpe  
vp Jacob that is brought so lowe? So  
the Lorde was gracious therin, and the  
Lorde sayde: wel, it shal not be. Againe,  
the Lorde shewed me thys vjspon: be-  
holde, the Lorde God called the fyre to  
punyshe wythall, and it deuoured the  
greate depe: yea, it consumed a parte all  
readye. Then sayde I: O Lorde God,  
holde thynne hande: for who shoulde els  
helpe vp Jacob that is broughte so  
lowe? So the Lorde was merciful ther-  
in, and the Lorde God sayd: well, it shal  
not be.

Moreouer, he shewed me thys visi-  
on: beholde, the Lorde stode vpon a pla-  
stered wal, and a masons trowel in his  
hande. And the Lorde sayd vnto me: A-  
mos, what seist thou? I answered: a ma-  
sons trowel. Then sayde the Lorde: be-  
holde, I will laye the trowel among my  
people of Israel, and wpll nomore ou-  
uerse them: but the hie hylchapels of I-  
saac muste be lated waste, and the chur-  
ches of Israel made desolate: \* and as  
for the house of Jeroboam, I wpll stand  
vp agaynst it with the swerde. Upon  
thys sente Amasiah the preeste to  
Bethel vnto Jeroboam the kynge of  
Israel, sayinge: \* Amos maketh the  
house of Israel to rebell agaynst the,  
the lande can not awake with his wor-  
des. for Amos sayeth, Jeroboam shal  
dye with the swerde, and Israel shal be  
lead awaye captiue oute of theyr owne  
lande. And Amasiah sayde vnto Amos.  
Get the hence (\* thou that canste se so  
wel) and fle into the lande of Iuda: get  
the there thy liuing, and prophesy there:  
and prophesy no more at Bethel, for it  
is þe kinges chapel, and þe kinges court.

**D** Amos answered, and sayde to Ama-  
siah: \* As for me I am nether prophete,  
nor prophetes sonne: but a keeper of ca-  
tell. Now as I was breakynge downe  
molberies, and goynge after the catell,

the Lorde toke me, and sayde vnto me:  
Go thy waye, and prophesy vnto my  
people of Israel. And therefore, heare  
thou now the word of the Lorde: Thou  
sayest: prophesy not agaynst Israel,  
and speake nothyng agaynst the house  
of Isaac. Wherefore thus sayeth the  
Lorde: Thy wyfe shalbe despyled in the  
citty, thy sonnes and daughters shal  
be sayne with the swearde, and thy land  
shalbe measured out with þe line. Thou  
thy selfe shalte dye in an vncleane land,  
\* and Israel shalbe dyspue out of hys  
owne countre.

## ¶ The viii. Chapter.

Agaynst the rulers of Israel. The Lord swa-  
reth that he wpll fulfyll the thinges which he hath  
determined agaynst Israel.

**I**n the Lord God shewed me this  
vision: and beholde, ther was  
a maunde with sommer frut,  
and he sayd: Amos, what seist  
thou? I answered: a maund with som-  
mer frute. Then sayde the Lorde vnto  
me: the ende commeth vpon my people  
of Israel, I wpll nomore ouerbide them.  
In that daye shal the songes of the  
temple, be turned into sorow, sayeth the  
Lord God. Many dead bodies shal lye  
in euery place, and be cast forth secret-  
lye. \* Heare this, O ye that oppresse the  
poore, and destroy the nedye in the lande,  
sayinge: when wpll the new moneth be  
gone, that we may sell bytyle, and the  
Sabboth, that we may haue scarcenesse  
of corne: to make the busshell lisse and  
the syckle greater. We shal sette vp false  
wayghtes, that we maye get the poore  
vnder vs, with theyr money, and the  
nedye also for shues: yea, let vs sell the  
chaffe for corne.

\* The Lorde hathe sworne agaynst  
þe pyrd of Jacob: these wordes of theys  
wpll I neuer forget. Shal not the land  
tremble, and all they that dwell therein,  
mourne for thys? Shall not their de-  
struction come vpon them lyke a water  
streame, and flowe ouer them, as the  
floude of Egypte? \* At the same tyme  
(sayeth the Lorde God) I shal cause  
the sunne to goo downe at none, and  
the lande to be darcke in the cleare day.  
\* Pour the hye feastes wpll I turne to so-  
row, and pour songes to mourning: I  
wpll bynge sacke clothe vpon all bar-  
kes

Some cal  
it a lyne.

4. xx. xvi. a

3. xx. xvi. b

Elay xxx. b

Sach xlii. a.

bes, and baldnesse vpon euery heade: yea, suche a mournynge wyl I sende theym,\* as is made vpon an onely begotten sonne, and they shall haue a miserable ende.

Beholde, the tyme cometh (sayeth the Lord God) that I shall send an hunger into the earth: not the hunger of bread, nor the thirst of water: but an hunger to heare the word of the Lord: so that they shall go from the one sea to the other, yea, from the north vnto the east, runnyng about to seeke the word of the Lord, and shall not fynde it. In that tyme, shall the fayre virgins and the yonge men perishe for thirst, yea, euen they that sweare in the offence of Samaria, and saye: as truly as thy God lyueth at Dan, and as truly as thy God lyueth at Bersaba. These shall fall, and neuer rise by agayne.

**C** The. ix. Chapter.

Threatynnges agaynst Israell. No man can escape the hand of God.

**I** Sawe the Lord standing vpon the aulter, & he sayde: smyte the dore cheke, that the postes maye shake with all. For their couetousnesse shall fall vpon al their heades, and their postes shall be slayne with the sword.

\* They shall not flye awaye, there shall not one of them escape; nor be deliuered. Though they were hurped in the hell, my hande shall fetch theym from thence: though they clymme vp to heauen, yet shall I caste theym downe: \* though they hyde them selues vpon the toppe of Carmel, yet shall I seke them out, and bringe them fro thence: Though they crepe downe fro my sight into y<sup>e</sup> depe of the sea, I shall commande the serpente, euen there to bite theym. If they go away before their enemyes into captiuite, then shall I comaunde the sword, there to slaye them.

Thus wyl I set myne eyes vpon the, for their harme & not for their wealth. For when the Lord GOD of hostes toucheth a lande, it consumeth awaye, and all they that dwell therein, must needs mourne: And why? theyr destruction shall arysse as euery streame and run ouer them, as the flood in Egypte. \* He that hath his dwellyng in heauen, and

groundeth his tabernacle in the earth:

\* He that calleth the waters of the sea, and powreth them out vpon the plaine ground: his name is the Lord. O ye chyldren of Israell, are ye not vnto me, euen as the Mozyans, sayeth y<sup>e</sup> Lord: haue not I brought Israell out of the lande of Egypt, \* the Philistines from Capthor, and the Sycians from Cyprus? Beholde, the eyes of the Lord are vpon the realme that synneth, to roote it cleane out of the erth: neuer theles, \* I wyl not utterly destroy the house of Jacob, saith the Lord.

For lo, this I promyse & thoughte I spte the house of Israell among al nations (like as they be to spt in a spue) yet shall not the smallest grauell stone fall vpon the earth: But al the wycked doers of my people, that saye: Cusch, the plage is not so nye, to come so hastely vpon vs: those shall perishe with the sword. \* At that tyme wyl I buylde agayne the tabernacle of Dauid, that is fallen down, and hedge vp by his gap: pes: and loke what is broken, I shall repayre it: Yea, I shall buylde it agayne, as it was a foretyme, that they maye possesse the remnaut of Edom, yea, and all such people as cal vpon my name w<sup>th</sup> them, sayeth the Lord, whiche doeth these thynges.

Beholde, the tyme cometh (sayeth y<sup>e</sup> Lord) that the plowman shall ouertake the mower, and the treader of grapes, him that soweth seede. \* The mountaynes shall droppe swete wyne, and y<sup>e</sup> hilles shall be fruitful and I wyl turne the captiuite of my people Israell: they shall repayre the waste cyties, and haue them in possession: they shall plante vineyardes, and dryncke the wyne thereof: they shall make gardens, and entoye the frutes of them. And I wyl plant them vpon theyr owne grounde, so that

I wyl neuer rote them oute as agayne fro theyr land whiche

I haue giuen the saith  
the LORD  
thy GOD.

**C** The ende of the prophesy  
of Amos.

Amos .b.

Gene. x. b.

Iere. 30. b.

Iach. i. b.

Roma. ix.

Actu xv. b.

Mich. 7. b.

Ierl. iii. c.



# Edom.

# The Prophecie.

## The booke of the prophete Abdi.

Agaynst Edom, and the trust that they had in  
tyches.



This is the vision  
that was shewed  
vnto Abdi: Thus  
hath y<sup>e</sup> Lorde God  
spoken vpon \* E-  
do: We haue herd  
of the Lorde that  
there is an embas-  
sage sent amonge the heathen: Up, let  
vs arise, and fight agaynst them. We  
holde, \* I will make the small among  
the heathen, so that thou shalt be bitter-  
ly despyled. The pryde of thyne herte  
hath lyfte the vp, thou that dwellest in  
the stronge holdes of stone, and haste  
made thee an hye seate: Thou sayest in  
thyne hert: who shall cast me downe to  
the grounder? But though thou wen-  
test vp as hye as the Aegle, and madest  
thy nest aboue among the starrs: yet  
woulde I plucke the downe fro thence.

¶ If the theues and robbers came to the  
by nyght, thou takynge thy rest: should  
they not steale, tyll they had ynough?  
¶ If the grape gatherers came vpon the,  
would they not leaue the some grapes?  
But how shall they rype Esau, and seke  
out his treasures?

¶ Yea, the men that were sworn vnto  
the, shall dryue the out of the borders of  
thyne owne lande. They that be now at  
one with the, shall disceauce thee, and o-  
uercome thee: Euen they that eate thy  
breade, shall betraye thee, or euer thou  
perceauce it. \* Shall not I at the same  
tyme destroye the wyse men of Edom, &  
those that haue vnderstandyng, fro the  
mount of Esau? Thy graues, O The-  
man, shall be afraied, for thou shalt  
be all ouerthrowen vpon the mount of  
Esau. Shame shall

come vpon the, for the malice \* y<sup>e</sup> thou  
shewedest to thy brother Jacob: yea,  
for euermore shalt thou perishe, & that  
because of the tyme, when thou dydest  
set thy selfe agaynst him, euen when the  
enemyes caried awaye his hooke, and  
when the aleauntes came in at his por-  
tes, and cast lottes vpon Ierusalem, &

thou thy selfe wast as one of them.

Thou shalt nomore se the day of thy  
brother, thou shalt no more beholde the  
tyme of his captiuite: thou shalt no  
more reioyce ouer y<sup>e</sup> chyldren of Iuda,  
in the daye of their destruction, y<sup>e</sup> shalt  
trumphe no more in the tyme of their  
trouble. Thou shalt no more come in  
at the gates of my people, in the tyme  
of their decaye: thou shalt not se their  
mysery in the day of their fall.

Thou shalt sende out no man agaynst  
their host, in the daye of their aduersy-  
te: nether shalt thou stande waytynge  
any more at the corners of the stretes,  
to murther suche as are fled, or to take  
them prisoners, that remayne in y<sup>e</sup> day  
of their trouble. For the daye of y<sup>e</sup> Lorde  
is hard by vpon al the heathen. \* Like  
as thou hast done, so shalt thou be dealt  
withall, yea, thou shalt be rewarded e-  
uen vpon thyne head. For lyke wyse as  
ye haue dryncken vpon myne holy hil,  
so shall all heathen dryncke contyn-  
ually: yea, dryncke shall they, and swallow  
vp, so that ye shall be, as though ye had  
neuer bene.

But vpon the mount Syon, there  
shall a remnant escape: these shall be ho-  
lye, \* and the house of Jacob shall pos-  
seesse euen those, that had theym selues  
aforein possession. Moreover, \* y<sup>e</sup> house  
of Jacob shall be a fyre, y<sup>e</sup> house of Jo-  
seph a flame, and the house of Esau shall  
be the strawe: which they shall kyndle &  
consume, so that nothinge shall be left  
of the house of Esau, for the Lorde him-  
selfe hath sayde it. They of the southe  
shall haue the mount of Esau in posses-  
sion: and loke what lieth vpon y<sup>e</sup> ground,  
that shall the philistines haue: y<sup>e</sup> plaine  
feldes shall Ephraim & Samaria pos-  
seesse: & the mountaynes of Gilead shall  
Beniamin haue. And this host shall be  
the chyldren of Israels prisoners: how  
what so lyeth from a Canaan vnto Je-  
reptah, and in Sepharad, that shall be  
vnder the subiection of Ierusalem: and  
the cyties of the South shall inherite it.  
Thus they that escape vpon the hill  
of Syon, shall go vp to punish y<sup>e</sup> mount  
of Esau, & the kyngdome shall be y<sup>e</sup> Lordy.

The ende of the booke of the  
Prophecie of Abdi.

The

Jer. 49. 1  
and xxxv. 2  
Amos. 1. 11

Jer. 49. 1

Amos. 1. 11

Isaiah. 17. 1

Ezek. 25. 1  
Lam. 4. 1

Gene. 27. 1  
Lam. 4. 1  
Rome. 11. 1

Jer. 49. 1

Isaiah. 17. 1

Jer. 49. 1

a. 11  
nre, at  
the 10  
b. The  
c. The  
spare

# The Prologe of the prophete Jonas.

¶ C. into the Christian reader.



**A**s the envious whilkenes  
stopped the welles of Abrahā  
and filled them vp with erth,  
to put the memorie out of  
mynd, to the intent that they  
might challenge the grounde:  
euen so the selfe mynded  
hypocrites stoppe by the baines  
of lyfe whiche are in the scripture, with the erth  
of their traditions, false symilitudes and lying  
allegories, and that of lyke yele, to make the scrip-  
ture theiꝝ owne possession and marchaundise: so  
to shutte vp the kyngdome of heauen, whiche is  
Gods worde, vnder the enterynge in theiꝝ selues  
not sufferinge them that woulde.

The scripture hath a bodie withoute, and  
with in a soule, spirite and lyfe. It hath with-  
out a barche, a shel, and as it were an hard bone  
for the fleshy mynded to knawe vpon. And with  
in it hath a pith, cornell, marrow, and all sweetnes  
for Goddes electe which he hath chosē to geue  
them his spirite, and to write his lawe and the  
fayth of his sonne in their hertes.

The scripture conteineth the thynges in it,  
first the lawe to condemne all fleshe: seconda-  
rily the gospel, that is to say, promyses of mer-  
cy for all that repente and knowlege of their  
synnes at the preaching of the law, and consent  
in their hertes that the lawe is good and submit  
theiꝝ selues to be scollers, to learne to kepe the  
lawe and to learne to beleue the mercie that is  
promised them: and thirdly the stories and lyes  
of those scollars bothe what chaunces fortun-  
ed them, and also by what meanes their scollers  
taught them, and made them perfect, and  
howe he tried the true from the false.

When the hypocrites come to the lawe, they  
putte gloses to, and make no more of it then of a  
worldely lawe whiche is sarified with the out-  
warde worke, and which a Turke may also ful-  
fyl. When yet Gods lawe ceaseth not to rebu-  
ke a man vntill it be written in his herte, and vntill  
he kepe it naturally without compulsion,  
and all other respecte, saue onely of pure loue to  
God, and his neyghbour, as he naturallie ea-  
teth when he is an hongred, without compulsi-  
on, and all other respecte saue to slake his hon-  
gre onely.

And when they come to the gospel, there  
they myngle their leuen and saye: God nothe re-  
ceaueth vs no more to merce, but of merce re-  
cepueth vs to penaunce, that is to myrr, holpe  
deces that make them fatte belies, and vs their  
captiues, both in soule and bodie. And yet they  
saye theiꝝ whole the hope to mercifull that yf  
they make a lytle monye glyster in his Balams  
eyes, there is nether penaunce nor purgatorie,  
nor anye fastinge at all but to spe to heauen as  
fowle as a thought, and at the twpuckelynge  
of an eye.

And the lyes, stories and gyftes of meime,  
which are coueyned in the Wyble, they reade as

thynges no more perteyning vnto the, then a tale  
of Robyn hode, and as thynges they wote not  
where to they serue, saue to saye false discant,  
& iugling allegories, to stablysh their kyngdom  
with all. And one the cheefest and fleshyest study  
they haue, is to magnifie sayntes about mea-  
sure and aboute tructh, and with their poetrie  
to make them greater then euer god made them.  
And yf they fynde any infirmite or synne ascri-  
bed vnto the sayntes, that they excuse with all  
dyligence, by minispyng the glorie of the mer-  
cy of God, and robbynge wretched synners of  
all their comfort, and thusche thereby to flatter  
the sayntes, and to obayne theiꝝ fauoure, and  
to make speciall aduocates of theiꝝ, euen as a  
man woulde obayne the fauoure of worldely ri-  
chautes as they also saye the sayntes more  
cruell then euer was any Iherseyman, and more  
wrethfull and vengeable then the poeres sayne  
theiꝝ goddes, or their furies that torment the sou-  
les in hell, if theiꝝ euens be not fasted, and their  
ymages bysyt and saluted with a water no-  
ster (which praye onely oure lyppes be accoun-  
ted with oure hertes vnderstandynge none at all  
and worshipped with a candle, and the offering  
of oure deuotion, in the place whiche they haue  
chosē to heare the supplicacions, and make pe-  
titions of their clientes therin.)

But thou reader, thinke of the lawe of God,  
howe that it is all together spirituall, and so  
spirituall that it is neuer fulfilled with dedes  
or workes, vntill they flowe oute of thyne herte  
with as great loue toward theiꝝ neyghbour, for  
no deseruynge of his, yet though he be thyne ene-  
mye, as Christ loued the, and dyed for the, for no  
deseruynge of thyne, but euen when thou wast  
his. And in þe meane tyme, thou wote all our in-  
fancie and childe hode in Christ, till we be grow-  
wen vp into perfecte men in the full knowlege  
of Christe and full loue of Christe agayne, and of  
our neyghbours for his sake, after the ensam-  
ple of his loue to vs, remember that the fulfyl-  
lynge of þe lawe is, a fast fayth in Christes bloud,  
coupled with our profession, and submytynge  
our selues to learne to do better.

And of the Gospel or promyses whiche thou  
merest in the scripture, beleue fast that God wil  
fulfyl them vnto the, and that vnto the vtter-  
most ior, at the repentaunce of thyne hert, when  
thou turnest to hym, and forsakest euell, euen of  
hys goodnesse and fatherly merce vnto the, and  
not for thy flatterynge hym with hypocritish wor-  
kes of thyne owne saynyng. So that a fast fayth  
onely without respecte of all workes, is the for-  
geueneesse bothe of the synne, whiche we dyd in  
tyme of ignorance with lust & consent to synne,  
and also of all the synne which we do by chauce  
& of frauple, after þe we are come to knowlege  
and haue professed the lawe oute of oure hertes.  
And al dedes serue onely for to helpe our neygh-  
bours, and to tame oure fleshe that we fall not  
to synne agayne, and to exercise oure soules in  
vertue, & not to make sarification to Godward  
for the synne that is ones past.

And all other stories of the Wyble, withoute  
exception, are the practisynge of the lawe and  
of the Gospel, and are true and faythful ensam-  
ples and sure earnest that God wyl euen so deale  
with vs, as he dyd with them, in al infirmities,  
in all temptacions, and in lyke cases and chaun-  
ces. Wher in yete on the one syde, howe fatherly  
and tenderly and with all compassion God  
entreateth his cleer which submytte theiꝝ sel-  
ues



# The Prologue.

ues as scoles, to learne to walke in the wayes of hys lawes, and to kepe them of loue. If they forgatte theym selues at a tyme, and wente agayne with all mercye. If they fell and hurte theym selues, he healed theym agayne with all compassion and tenderesse of hert. He hath oft brought great tribulacion and aduersite vpon his electe: but all of fatherly loue onely, to teach theym and to make them se their owne herres, and þ synne that there laye hyd, that they might afterwarde scale hys mercye. For hys mercye wayted vpon them, to rydde them oute agayne, as soon as they were leaured, & come to þ knowledge of their owne herres, so that he neuer cast man awaye, howe depe so euer he hadde synned saue them onely whiche had fyrt cast the yoke of hys lawes from their neckes, with vtter dysfraunce and malice of herte. Whiche ensamples howe comfortable are they for vs, when we be fallen into synne, and God is come vpon vs with a scourge, that we dyspeare not, but repent with full hope of mercye, after the ensamples of mercye that are gone before. And therefore they were wyttten for oure lernynge, as testyfyeth Dauid. Romanorum. xv. to comfort vs, that we myght the better put our hope and trust in God, when we se, howe mercyfull he hath bene in tymes past vnto our weak bretheren that are gone before, in all their aduersities, neede, temptacions, yea, and horrible synnes, into whiche they nowe and then fell.

And on the other syde, yf se howe they that hardened their heartes, and synned of malice, and refused mercye that was offered theym, and had no power to repent, perished at the latter ende with all confusyon and shame mercylessly. Whiche ensamples are verie good and necessary, to kepe vs in awe and drede in tyme of prosperite, as thou mayest se by Dauid. i. Cor. x. that we abyde in the feare of God, and ware not wylde, and fall to vanities, and so synne, and prouoke God, and byrnye his wrath vpon vs.

And thysdely yf se, in the practyse, howe as God is mercyfull and longe sufferynge, euen so here al hys true prophetes & preachers, bearyng þ infirmities of their weak bretheren, and their own wronges & iniuries with al pacyence & long sufferynge, neuer castynge any of theym of their backs, vntill they synned agaynst the holpe of hope, malyciously persecutynge the open and manifest trouthe: contrarie vnto the ensample of the hope, whiche in synnyng agaynst God, and to quenche the trueth of hys holpe spirit, is euer chiefe captayne and tromper bloker, to set other a worke, and seketh onely hys owne freedom, lyberte, pryuelledge, wealth, prosperite, pleasure, pastyme, honour and glorie, with the bondage, thraldome, captiuitie, miserie, wretchednesse and vyle subiection of hys bretheren: and in his owne cause is so feruent, so styffe and cruell, that he wyll not suffer one worde spoken agaynst hys false magesty wply inuencions and suglynge pproctyse to be vnduneged, though he all churche dome shoulde be sette together by the eares, and shoulde cost he cared not howe manye hundred thousande they lyues.

Nowe that thou mayest reade Jonas testyfyll, and not as a poetesfable, but as an obligacion betwene God and thy soule, as an earnest penne geuen the of God, that he wyll helpe

the intyme of neede, yf thou tourne to hym, & as the worde of God the onely fode and lyfe of thy soule, this marke and note. Fyrt counte Jonas the frende of God, and a man chosen of God to testyfy his name vnto the world: but yet a yong scholer, weak and rude after the fashion of the apostles, whyle Christ was yet with them bodily, whiche thoughte Christ taught them euer to be meke, and to vmbles theym selues yet ofte stroue amonge them selues who shoulde be greatest. The sonnes of sebede woulde syt, the one on the ryght hande of Christ, and the other on the lefte. They woulde praye, that fyrt in pght descende from heauen, and consume the Samaritans.

When CHRIST ayled who sape men that I am, Peter answered: thou arte the sonne of the lyuing God, as thoughte Peter hadde bene as perfect as an Angel: But immediatly after, whē CHRIST preached vnto them of hys deathe and passyon. Peter was angrey and rebuked CHRIST, and thoughte earnestly that he had raued, and not wylde what he sayde, as at another tyme, when CHRIST was so feruently busyed in healynge the people, that he hadde no leyser to eate, they went oute to holde him, supposynge that he had bene besyde him selfe. And one that caste oute deuils in CHRISTES name, they forbadde, because he wayted not on them, so glorious were they yet.

And though CHRIST taughte all waye to forgyue, yet Peter after longe goynge to scole, ayled whether men shoulde forgyue. vii. tymes, thynckynge that eight times had bene to much. And at the laste supper, Peter woulde haue dyed with CHRIST, but yet within felwe howies after, he denyed him, both cowardly and shamefully. And after the same maner, though he had so longe hearde that no man myght auenge him selfe, but rather tourne the other cheker, then to smyte agayne, yet when CHRIST was in takynge, Peter ayled whether it were lawefull to smyte with the swearde, and tarped none answer, but layed on rashly. So that though he when we come fyrst vnto the knowledge of the trueth, and the peace is made betwene God and vs, and we loue hys lawes, and beleue and trust in him, as in our father, and haue good herres vnto him, and be borne a newe in the spirit, yet we are but children and yong scoles, weak and feble, and must haue lapyse to growe in the spirit, in knowledge, loue and in the dedes thereof, as yong children must haue tyme to growe in their bodies.

And God our father and scole master feedeth vs, and teacheth vs, accordynge vnto the capacite of our stomaches, and maketh vs to growe and ware perfecte, and syneth vs, and tryeth vs, as golde in the fyre of temptacions and tribulacions. As Moses wytnesseth Deuteronom. viii. saying: Remember all the waye by whiche the LORD thy God caried the thys fourtie yeares in the wyldernesse, to vmbles thee, and to tempte or prouoke the, that it myght be knowen what were in thyne hearte. He brought the into aduersite, and made the an hongred, and then fedde the with manna, whiche neyther thou, nor yet thy fathers euer knewe of, to teache that a man lyueth not by bread onely, but by al that proceedeth out of the mouth of God. For the promyses of God are lyfe vnto all that cleane vnto them, muche more then is brede and bodi-

he sustenance, as the iourney of the chyl dren of Israell out of the lande of Egypte into the land promysed them, ministereth the notable ensamples, and that aboundauntlye, as doeth all the rest of the Bible also. Howe be it, it is impossible for the to beleue and to truste in the truerth of GODS promyses, vntyll he haue learned it in muche tribulacion, after that GOD hath deliuered him out thereof agayne.

GOD therfore to teach Jonas, and to shew hym hys owne heretie, and to make him perfecte, and to instructe vs also by hys ensample, sente hym out of the lande of Israell, to where he was a prophete, to go amonge the Heathen people, and to the greatest and myghtyest cytye of the worlde then, called Ninue: to preach that with in fourtye dayes they should all perishe for their synnes, and that the cytye should be ouerthrowen. Whiche message the freewyll of Jonas had as moche power to do, as the weakest heretie wo man in the worlde hath power, yf he were commaunded, to leape into a topp of Iyunge snakes, and adders: as happelye yf GOD had commaunded S ara to haue sacrificed her sonne Isaac, as he dyd Abraham, he would haue disputed with him, yet he had done it, or though he were stronge enough, yet many an holpe saynet coulde not haue founde in their heretie, but woulde haue dysobeyed, and haue runne away from the presence of the commaundement of GOD with Jonas, yf they had bene so strongly tempted.

For Jonas thoughte of this maner: loe, I am here a prophete vnto GODS people the Israelites. Whych though they haue GODS worde testified vnto them daylye, yet dyspise it, and worshyppe GOD vnder the lyknesse of calues, and after all maner fashyons, saue after hys owne worde, and therefore are of al nacions the worst and most worthy of punishment. And yet GOD for loue of fewe that are among them and for his names sake spareth them, and defendeth them. Howe then shoulde GOD take so cruell vengeance on so great a multitude of the, to whome his name was neuer preached to, and therefore are not the tenth parte so euill as these: If I shall therefore go preache, so shall I lyve, and shame my selfe and GOD thereto, and make them the more to dyspise GOD, and sette the lesse by hym, and to be the more cruell vnto hys people.

And vpon that ymaginacyon he fledde from the face or presence of GOD: that is, out of the countrey where GOD was worshipped in, and fro the prosecutyng of GODS commaundement, and thought, I wyl gette me another waye amonge the Heathen people, and be no more a prophete, but lyue at rest, and out of all combrance. Neuerthelesse that GOD of al mercye which careth for his eldere children, and turneth all vnto good to them, and smytheth the, to heale them agayne, and killeth them, to make them asyue agayne, and playeth with them (as a father doeth sometyme with hys yonge ignorant children) and tempereth them, and prouerth them, to make them see theyr owne heautes, prouided for Jonas, howe all thynges shoulde be.

When Jonas was entred in to the wyppye, he layed him downe to slepe and to take his rest: that is, hys conscience was tolled betwene the commaundement of GOD whych charged hym to Ninue, and hys despayre wyppye

dome that dyswadeth, and counsaileth hym the contrarie, and at the laste preuailed against the commaundement, and carped hym another waye, as a wyppye caught betwene two trees, and as poetes sayne the mother of Agellager to be betwene dyuerse affections, while to aduenge her brothers death, she sought to sle her owne sonne. Where vpon for verpe payne and tedpousnesse, he laye downe to slepe, for to putte the commaundement which so gnewe & feared his conscience, out of mynde, as the nature of al weakened is, when they haue spynned a good, to seke all meanes with riot, reuell and pastyme, to dyspue the remembraunce of synne out of their thoughtes: or as Adam dyd, to cover their nakednes with apouns of pope holy workes. But GOD awoke him out of his dreame, and set his synnes before his face.

For when that lot had caughte Jonas, the be sure that his synnes came to remembraunce agayne, and that hys conscience ragged no lesse then the waues of the sea. And then he thoughte that he onely, was a synner, and the Heathen that were in the wyppye none in respecte of him, and thoughte also, as verelye as he was fledde from GOD, that as verelye GOD had cast him awaye: for the syghte of the rodde maketh the naturall chylde not onely to se and to know ledge his faulte, but also to forget al his fathers olde mercye and kyndnesse. And then he confessed his synne openly, and had yet leuce perishe alone, then that the other woulde haue perished with him for his sake: and so of very desperacion to haue lyued any longer, had cast him into the sea betwene, excepte they woulde be lost also.

To speake of lottes, howe forth they are latwefull is a lyght question: firste to vse them for the breaking of strepe, as when partenars, theyr goodes as equallye deuided as they can, take euery man his part by lotte, to auoide all suspencion of disceyfulnesse: and as the Apostels in the first of the Actes, when they sought another to succede Judas the traytour and two persons were presented, then to breake strife, and to sayrlye all parties, dyd caste lottes whether shoulde be admitted, desyringe GOD to temper them, and to take whome he kene mooste mete, seyng: they wyl not whether to preferre, or haplye coulde not all agree, on eyther is lawefull and in all lyke cases. But to abuse them, vnto the tempringe of GOD, and to compell hym thereto wyllyng to breke thynges where of we stonde in doubte, when we haue no commaundement of him so to do, as these Heathen here dyd: though GOD turned it vnto his glory, can not be but euill.

The Heathen wyppmen astonied at the sight of the myracle, feared GOD, prayed to him, offered sacrifice and bowed downes. And I doubt not, but that some of them or haplye all came there by vnto the true knowledge, and true worshypinge of GOD, and were wonne to GOD in their soules. And thus GOD whiche is infinite mercifull in all his wayes wrought their soules healtie out of the infirmite of Jonas, euen of his good wyl and purpose & lone, where with he loued them before the worlde was made, and not of chaunce, as it appeareth vnto eyes of the ygnorant.

And that Jonas was three dayes and three nyghtes in the belye of his fyssh: we can not thereby proue vnto the Jewes and infydels or vnto



# The Prologue.

unto any man, that **CHRIST** muste therefore dye, and be buried, and rise agayne. But we vse the ensample and lykenes to strengthe the saythe of the weak. For he that beleueth the one canue not doubte in the other: in as muche as the hand of **GOD** was no lesse myghtye in preseruinge Jonas alpyc agaynst all naturall possybylprye, and in deliueringe hym safe oute of hys fyfthe, then in resynging vpon **CHRIST** agayne oute of hys sepulchre. And we maye describe the power and vertue of the resurrection therby, as Christe him selfe dothoweth the simplicitie thereto. **Mattheu. xii.** sayinge vnto the Jewes that came aboute him: and desyred a sygne or a wonder from heuyn, to certifie them that he was **CHRIST**: this cruel and wedlocke breaking nation (which breaketh the wedlocke of fapth, wherewith they be maryed vnto **GOD**, and beleue in their false worches) seke a sygne, but there shall no sygne be geuen theym, save the sygne of the prophete Jonas. For as Jonas was thre dayes and thre nyghtes in the bely of the whale, euen so shall the sonne of man be thre dayes and thre nyghtes in the hearte of the earth. Whiche was a watch worde, as we saie, and a sharpe threatenyng vnto the Jewes, and as muche to saie, as thus: ye haue heretofore seke a sygne: lo, this shalbe your sygne, as Jonas was raysted oute of the sepulchre of hys fyfthe, and then sente vnto the Ninuities to preache that they should perishe, euen so shall I rise agayne oute of my sepulchre, and come and preache repentance vnto you. Se therefore when ye se the signe, that ye repent or elles ye shall surely perishe and not escape. For though the infirmities, whiche ye nowe see in my fleshe, be a lette vnto your fathers, ye shall yet then be without excuse, when ye se so greate a miracle and so greate power of **GOD** shewed out vpon you. And so **CHRIST** came agayne after the resurrection in his spirite, and preacht repentance vnto them, by the mouth of his Apostles and disciples, and with miracles of the holy ghost. And al that repented not, perished shortly after, and the rest carped away captiue into all quarters of the worlde for an ensample, as ye se vnto this day.

And in lyke maner sence the worlde began, wherofore repentance was offered and not receyued, there **GOD** toke cruell vengeance immediatly, as ye se in the floude of Noe, in the ouerthrowing of Sodome and Gomor, and all the countrey aboute, and as ye see of Egypte, of the Amorites, Cananites, and afterwarde of the very Israelites, and then at the laste of the Jewes to, and of the Assyrians and Babylonians, and so thorow out al the emperies of the worlde.

**Sidas** preached repentance vnto the olde Britayne that inhabited Englande: they repented not, and therefore **GOD** sent in their enemies vpon them on euery syde, and destroyed them byp, and gaue the lande vnto other nacpons. And greate vengeance hath bene taken in that lande for synne sence that tyme.

Whye I preached repentance vnto our fathers not long sence: they repented not, for their heartes were indurate, and theyr eyes blinded with their owne hope holie ryghtwysenesse, wherby they had made theyr soules gaye agaynst the receyving agayne of the wycked spirite that byngeth seuen worse then himselfe, wherby he maketh a latter ende worse then the begynnyng: for in open synnes there is hope of repentance, but

in holpe pproctyspe none at all. But what folowed (they sette their true and ryght kyng and set byr the wronge kynges atowe, vnder whiche all the noble bloude was slayne byp, and halfe the commens thereto, what in Fraunce, and what with their owne swearde, in syghing among theym selues for the crowne, and the cyties and townes decayed, and the lande brought halfe into a wylderneesse, in respecte of that it was before.

And now **CHRIST** to preache repentance, is risen yet once agayne oute of his sepulchre, in whiche the hope hadde buried him and kepte him downe with hys pylars and poles, and all dyspynges of pproctyspe, with oyle, wyles and falshede, and with the swearde of al princes, whiche he had blinded with his false machaundise. And as I doubte not of the ensamples that are past, so am I sure that great wrath wyll folowe, except repentance turne it backe agayne and cease it.

When Jonas had bene in the fyfthe bely a space and the rage of his conscience was somewhat quieted and swaged, and he come to hym selfe agayne, and had receyued a lyric hope, the qualmes and pangues of desperation which went ouer his herte, halfe ouer come, he prayed, as he maketh mencion in the terte, sayinge: Jonas prayed vnto the **LORDE** hys **GOD** oute of the bely of the fyfthe. But the wordes of that prayer are not here set. The prayer that here standeth in the terte, is the prayer of praise and thanksgyving, which he prayed and wrote when he was escaped and past all leopardeye.

In the ende of whiche prayer he sayeth, I wyll sacrifice with the hope of thanksgyuing, and paye that I haue vowed, that sayyng cometh of the **LORDE**. For verely to confesse oute of the hert, that all benefytes come of **GOD**, euen oute of the goodnesse of hys mercy, and not despyng of oure dedes, is the onely sacrifice that pleaseth **GOD**. And to beleue that all the Jewes vowed in theyr circumcision, as we in oure baptysme. Whye the volue Jonas now taughte with experience, promyseth to paye. For those outward sacrifices of beastes, vnto whiche Jonas had haplye ascribed to muche before, were but feble and chyldishe thynges, and not ordeyned, that the worches of them selues shoulde be a seruite vnto the people, to put them in remembrance of this inward sacrifice of thankes, and of sayth to trust and beleue in **GOD** the onely sauer. Whye the significacion when it was awaye, they were abhominable and dyuellishe ydolatre and image seruite: as our ceremonies and sacramentes are become now to all that trust and beleue in the worke of theym, and are not taughte the synnyng capens, to chyspe their soules with knoweledge and the doctrine of **GOD**.

When Jonas was cast vpon land agayne, then his wyll was free, and had power to go whither **GOD** sente him, and to do what **GOD** bad, his owne imaginacions layed a part. For he had bene at a newefoule, yea, and in a fornace where he was purged of muche refuse and molte of fleshy wyldome, whiche resyted the wyldome of **GOD**, and led Jonas wyll contrary vnto the wyll of **GOD**. For as farre as we be blinded in Adam, we can not but seke and wyll oure owne profyte, pleasure and glory. And as farre as we be taught in the spirite, we can not but seke and wyll

by the pleasure and glory of **God** only.

And as the threedayes tauerney of **Jonas**, whereby it were in length to go round about it, as thowout all the streets, I committe vnto the discretioun of other men. But I thinke that it was then the greatest cite of the world.

And that **Jonas** went a dayes tauerney in the cite, I suppose he did it not in one day: but with saynt and easye preachinge here a sermon, and there another: rebuked the synne of the people for whiche they must perishe.

And when thou arte come vnto the repentance of the **Minuites**, there wast thou sure to see, that howe so euer angere **God** be, yet he comendeth mercy vnto all that truly repent and beleue in mercy. Whiche ensample our saynt **Paul** also carthly in the tere of the indurate **Pharisees**, saying: the **Minuites** shall crite in iudgement vnto thes nacion and condemn them, for they repented at the preachinge of **Jonas**, and beholde a greater then **Jonas**, here meauynge of him selfe. At whose preachinge yet, though it were neuer so myghty to perse the herte, and for all his myracles hereto, the hardenid **Pharisees** coulde not repent: when the **Pharisees** **Minuites** repented at the bare preachinge of **Jonas**, rebuking their synnes with oute anye myracle at all.

Why for the **Pharisees** had leuened the spiritual law of **God**, and to the glorie of **God** had made it altogether carthy and fleshy, and so had set a baile in couerunge on **Gods** face, to shadowe and darken the glorious brightnes of his countenance. It was a synne to steale: but to robbe widowes houses vnder a colour of longe prayeng, and to passe in the name of offeringes, and to snare the people with intolerable coucturions agaynst all loue, to ketch their monney out of their purses, was no synne at all.

To synne father and mother was synne. But to withdraue helpe from them at their nede, for blynd zeile of offereng, vnto the prospe of the holp pharises was then as mercynous as it is now to lette all thy kynne chose whether they will synne or shynne, whyle thou buydest and makest godly solidacons for holy people, which thou hast chose to be thy churche, for to soule thy soule with oyle of thep's sinne blesynges, & to be thy **Jesus**, for to saue thy soule from the purgatory of the bloude that onely purgeth synne, with their watchinge, fastyng, & towardes goyng, and cryng at mydnyght. &c. wherewith yet they purge not theym selues from their coucturionnes, pryde, lechery, or any vyce that thou seist amonge the lase people.

It was great synne for **Christe** to heale the people on the Sabbath daye vnto the glorie of **God** his father, but none at all for the to helpe their carrell vnto their owne prayre. It was synne to eate with vniuersen habes, or on an vniuersen table, or out of an vniuersen dysh, but to eate out of that purified dysh, that whiche came of bypberpe, therre and cōfession, was no synne at all.

It was excreabyng mercurious to make many disciples. But to teachy them to feare **God** in his countenances, had they no care at all.

The **Pharisees** so defended the ryght of holy church, and so feared the people with the crite of **God** and terribil paynes of hell, that no man durst leaue the vylest herbe in his garden vnpryde. And the offerenge and thynges

dedicate vnto **God** for the prospe of his holy bytars wherein was such estrination & reuerence, that it was much greater syn to swece cruelly by them, then to forswece thy selfe by **God**, what vengeance then of **God**, and howe terrible and cruell damnycon thynke yemached they to fall on them that had stouen to the holy thynges? And yet sayeth **Christ**, that ryghtwysnes and sayth, in keepinge promysse, in mercy and in iudgement were vnto thes nation vnderfoure, and cleane dyspyed of those blessed fathers, which so myghtely magnifyed **Gods** partyng, and had made it to prosperous and enurtoned it, and wasted it aboute on euery syde with the feare of **God**, that no man durst touch it.

It was great holynes to hatynge the sepulchres of the prophetes, and to condemn thes owne fathers for sleynge of them, and yet were they them selues, for blynd zeile of their owne constitution, as readye as their fathers to slea whoso euer resisted vnto them, the same cruelty which the prophetes resisted vnto their fathers. So that **Christ** comparith all the ryghtwysnes of those holy patriarches, vnto the outward beuetye of a paynted sepulchre full of stynche and all vnclennes within. And finally to begyle a man's neyghbour in subtle bargayning and to withhede and compasse him in word cannyes of the lawe, was then as it is now in the kynghome of the Pope. By the reason wherof they excluded the laue of loue out of their heres, and consequently all true repentance: for howe coulde they repent of that they coulde not se to be synne.

And on the other syde they had set by a rightwysnes of holpe waches, to cleane thre soules withall, as the Pope sanctifyeth vs with holpe oyle, holpe breade, holpe saltre, holpe candels, holpe dome cere monies, holpe dome blesynges, & with whatforer holynes thou wilt saue with the holynes of **Gods** worde, whiche onely speaketh vnto the herte, and thretheth the soule his synnes, and vnto the synnes of synne, and leadeh her by the waye repentance vnto the fountain of **Christes** bloud to washe it awaye thowout sayth. By the reason of whiche false ryghtwysnes they were disobedient vnto the ryghtwysnes of **God**, which is the forgiveness of syn in **Christ**'s bloud, and coulde not beleue it. And so thowme they helpe interpretynge the lawe and false imagined rightwysnes, their heartes were hardenid, and made as stoupe as claye in an hote furnace of fyre, that they coulde receaue nether repitance nor sayth of any maner of grace at all.

But the **Pharisees** **Minuites**, though they were blynded with lutes a good, yet were in thos. in. poyntes vncorrupte and vnhardened, and therefore with the onely preachinge of **Jonas** came vnto the knowledge of their synnes, and confessed them, and repented truly, and couened euery man fed his euell dedes, and declared their sorow of herte, and true repentance, with their dedes, whiche they dyd out of sayth and hope of forgiveness, chastysing their bodies with prayer and fastyng, and with sayng all pleasures from the fleshe trustyng, as **God** was angere for thep's wickednesse, euen so should he forgueue them of his mercy if they repented and forsoke their myse lusing.

And in the laste ende of a ll, thou hast yet a godly ensample of letynge, to se howe cruelly **Jonas** is spyl for all his strengthe in the whales belye. He was so sore dyspleased, because the **Minuites**



# The Prologue.

its perished not, that he was werye of his lyfe, & wrythed after death for verye sorowe, that he hath lost the gloire of hys propheteinge, in that hys prophesye came not to passe. But GOD rebuked him with a lykenes, saying: it greweth thine hearte for the losse of a byle wodde or spraye wheron thou bestoweddest no laboure or coste, nether was it thine hande worche. How much more then wouldest it greve myne heert the losse of so great a myltitude of innocentes as art in Hell, whiche are all myne handes worche. Saye Ionas. I am GOD ouer all, and father as wel vnto the heathen as vnto the Jewes, and merciful to all, and warne yet I smyte, nether thurt I so cruelly by any prophet, but that I wyl forgive yf they repent, and are meteynded on the other syde, what so euer, I promise, wyl I fulfill it, saue for they take onely which trust in me, and submit thein selues to kepe my lawes of verye loue, as natur all children.

On this maner to rede the scripture is the waye vnto theol, and wby the holy ghost caused it to be wrytten. That is, that thou first seke out the lawe, that GOD wyl haue the to do, interpretinge it spirituallie without glose or conceytinge the byghyns of Moyses face, so that thou seest in thine heert, how that it is damnable synne before GOD, not to loue thine neyghbour that is thine enemy, as purely as **CHRIST** loved thee, and that not to loue thine neyghbour in thine heert, is to haue committed alreadye all synne agaynst hym. And therefore vntill that thou be come, thou must knowledg vnfaynely that there is synne in the best dede thou doest. And it muste earnestlye greue thine hearte, and thou muste make al thy good dedes in **CHRISTES** bloude yf they can be pure and an acceptable sacrifice vnto GOD, and muste desyre GOD the father for his sake, to take thy dedes a worthe, and to pardone the imperfectenes of them, and to geue thee power to do them better, and with more feruent loue.

And on the other side thou muste seache diligentlye for the promysse of mercye, wby the GOD hath promysed the agayne. Wby the two poyntes, that is to wete, the lawe spirituallie interpreted, howe that all is damnable synne, that is not vnfayned loue out of the grounde and botome of the heert, after the ensample of **CHRISTES** loue to vs, because we be all equallye created and formed of one GOD our father, and indifferentlye boughte and redeemed with one blod of our sauour **JESUS CHRIST**: and that the promysse be geuen vnto a repentynge soule, that thyselfe and lougeth after them of the pure and fatherlye mercye of GOD, thou shalt our saye the onely withoute all deservynge of our dedes or merites of our workes, but for **CHRISTES** sake alone, and for the merites and deservynge of hys workes, death and passyons that he suffered altogether for vs, and not for him selfe: whiche two poyntes I say, if they be wrytten in thine heert are the eyes whiche so open all the scripture vnto the, that no creature can looke the oute, and with whiche thou shalt go in and out, and fynde pasture and fode euer where. And yf these lessons be wrytten in thine hearte, then is all the scripture thine byp, as a corne in the field, so that thou mayest read it and commen of it, and reuerse all the stories of it, and dispute so clype and be a profounde sophister, and yet understande not one

nor therof.

And thirdly that thou take the stories and lyues whiche are coneyned in the byble, for sure and vndoubted ensamples that GOD so wyl deale with vs vnto the worldes ende.

Herewith shaldest thou be comend vnto GOD, and vnto the grace of hys spirite. And fynde se thou stoppe not thine eares vnto the callinge of GOD, and thou shaldest not thine heert begiled with fleschelye interpretinge of the lawe, and false ymagined and ypoctishe rightnesnes, and so the Rynuttes fyte with thee at the daye of Judgement and condempne thee.

And secondarilye, yf thou fynde oughte amysse, when thou seest thy selfe in the glasse of GODS worde, thynke it compendious wyse, to amende the same betymes, monefynd and warned by the ensample of other men, rather then to tary vntill thou be hearen also.

And thirdly yf it shall so chaunce, that the world lodes of thy synne shall blind the, and carye the cleue awaye with them for a tyme: yet at the latter ende, when the GOD of all mercye shall haue compassed the in on euery syde with temptacions, tribulation, aduersities and comballice, to bringe the home agayne vnto thine ome heert, and to set thy synnes whiche thou wouldest so faste couer and put out of mynde with delictacion of voluptuous pastimes, before the eyes of thy conscience, then call the sayfull ensample of Ionas, and all the stories vnto thy remembrance, and with Ionas turne vnto the father that smote the not to cast the awaye, but to laye a corolpe, and a frearyng place: with the poete that laye byd and fret inwarde, to make the disease out, and to make it appeare, that thou mightest seale thy synnes and the daunger thereof, and to come and receyue the healyng playster of mercye.

And forgerre not that whatsoeuer ensample of mercye GOD hath shewed since the begynnyng of the world, the same is promysed the, yf thou wylt in lyke maner tounce agayne, and receyue it as they dyd. And with Ionas be acknowledged of thy synne and confesse it and knowledg it vnto thy father.

And as the lawe whiche seareth thy conscience, is in thine hearte, and is none outwarde thynge, euen to seke with in thine heert, the playster of mercye, the promysse of forgiveness in our sauour **JESUS CHRIST**, accordyng vnto all the ensamples of mercye, that are gone before.

And with Ionas let them that wayte on banities, and seke GOD here and there and in euerye temple saue in the heertes, goe, and seke thou the testament of GOD in thine heert. For in thine heert, is the worde of the lawe, and in thine heert is the worde of sayth in the promysse of mercye in **JESUS CHRIST**. So that yf thou confesse with a repentynge hearte and knowledg, and surelye beleue that **JESUS** is **LOUDED** ouer all synne, thou art safe.

And synallye when the rage of thy conscience is ceased and quyeted with faste saythe in the promysse of mercye, then offer with Ionas the offeringe of praye and thankes geuyng, & paye the bowe of thy baptisme, that GOD onelye saueh of his onelye mercye and goodnes: that is, beleue resolutelye and preache constantlye, that it is GOD onely that smyteth, and GOD onely

# The booke of the Prophete Jonas.

## The fyrste Chapter.

Of the flyghte of Jonas when he was sente to  
preache. A tempest aryseth, and casteth hym in  
the sea for his dysobedience.



The word of the

Lorde came vnto  
\* Jonas the sonne  
of Amithai, sayig:  
\* Arise, & get the  
to Ninue þ great  
cite: and preache  
vnto them, howe

that their wyckednesse is come vp be-  
foze me. And Jonas made hym readye  
to fle vnto \* Charlis from the presence  
of the Lorde, and gat hym downe to  
Joppa: where he founde a shyppe ready  
for to go vnto Charlis. So he payde  
his fare, and wente abrode, þ he myghte  
go with them vnto Charlis, from the  
presence of the LORDE. But the  
Lorde hurled a greate wynde in to the  
sea, and there was a mightye tempest  
in the sea: so that the shyppe was in reo-  
pardye of goynge in peces. Then the  
maryners were afraide, and cryed eue-  
ry man vnto his god: and the goodes  
that were in the shyppe, they caste in to  
the sea, to lyghten it of them. But Jo-  
nas gat him vnder the hatches, where  
he layed him downe and slombred.

So the master of the shyp came to  
hym and sayde vnto hym: why slombe-  
rest thou? Up, call vpon thy God: yf  
God (happely) wyll thyncke vpon vs,  
that we perishe not. And they sayde one  
to another: come, let vs cast lottes: that  
we maye knowe, for whose cause we are  
thus troubled. \* And so they caste lot-  
tes, and the lot fel vpon Jonas.

Then sayde they vnto him: tel vs,  
for whose cause are we thus troubled? **C**  
what is thine occupacion: whence com-  
mest thou: what countre man art thou,  
and of what nacyon? He answered  
them: I am an Ebzue, and I feare  
the Lorde God of heauen, whyche

made

4, reg. 14-8

Jonas. iii. a

Under þ  
name of  
Charlis  
(as some  
thynke) is  
signyfied  
some scap-  
was farre  
of, & who  
se viage  
was very  
lōge: so þ  
þ sapientia  
therin  
coude se  
nothinge  
but þ sea  
& the apyl  
Joppa is  
an haue  
of Jewes  
where  
was some  
tyme a  
good lye  
crite of  
whyche  
there re-  
mayneth  
nowe but  
a porcion.

**B**

Jonas. vii. e

(17)

only that healeth: a fterþynge the cause of thy  
redemption vnto thynne owne synne, and þ cause  
of thy deliuerance vnto the mercye of God.

And beware of the lecher that saythe we haue  
power in oure fee wyll before the preachinge of  
the gospel, to deserue grace, to kepe the lawe of  
congruete, or God to be buryghteous. And saye  
with John in the fyrste, that as the law was ge-  
uen by Moyses, euen so grace to fulfill it, is geuen  
by Christus. And when they saye oure dedes with  
grace deserue heauē: saye thou with Paul. Rom.  
vi. that euerylastinge lyfe is the gifte of God thro-  
uowe Iesus Christus oure Lorde, & that we be made  
sonnes by fapth. John. i. and therefore hepyes of  
God with Christus. Rom. viii. And say that we re-  
ceyue all of God throughe fapthe that soloweth  
repentaunce, and that we do not oure woordes vn-  
to God, but ether vnto oure selues, to slepe the sin  
that remaineth in the flesh and to waite perfecte,  
ether vnto oure neyghbours whiche do as muche  
for vs agayne in order thynge. And when a man  
exceadeth in gyftes of grace, let hym vnderstande  
that they be geuen hym, as well for his weakhe bre-  
thren, as for hym selfe: as though he all the breade  
be chympred vnto the paunter, yet for his felowes  
with hym, whiche geue the thankes vnto theyr  
Lorde and recompence the paunter agayne wether  
hyn deseruyet in theyr offices. And when they  
saye that Christus hath made no satisfaccion for  
the synne we do after oure baptyme: saye þ with  
the doctrine of Paul, that in oure baptyme we  
receyue the merities of Christes deathe thoro-  
we repentaunce and fapth of whiche two; baptyme  
is the sygne. And though he when we synne of fra-  
styte after oure baptyme we receyue that sygne  
no more, yet we be renewed agayne thoro-  
we repentaunce and fapthe in Christes bloude, whiche  
remaineth, the sygne of baptyme euer continued a-  
monge vs in baptispyng oure yonge chylidren do-  
eth euer kepe in mynde and call vs backe agayne  
vnto oure profession yf we be gonne astray, and  
promyseth vs forgiveness. Nether can actuall  
synne be washed awaye with oure woordes, but  
with Christes bloude: nether can there be any o-  
ther sacrifice or satisfaccion to Godwarde for  
them saue Christes bloude. For as muche as we  
can do no woordes vnto God, but receyue onely  
of his mercye with oure repentyng fapth,  
thoro-  
we Iesus Christus oure Lorde and ou-  
relfe sauer, vnto whome and vnto  
God oure father thoro-  
we hym  
and vnto his holy spirite, that  
onely purgeth, sanctifieth  
and wascheth vs in the  
innocent bloude of oure  
redemption, be prayse  
for euer  
Amen.



made bothe the sea & drye lande. Then were the men exceedingly afrayed, and said vnto him: why dydest thou so: (for they knewe, that he was fled from the presence of the Lorde, because he had tolde them) and sayde moreouer vnto hym: What shall we do vnto the, that the sea maye cease fro troublinge vs: (for the sea wroughte and was troublous) he answered the: Take me, and caste me in to the sea, so shall it let you be in rest: for I wote, it is for my sake, that thys greate tempest is come vpon you.

**D**

Neuerthelesse, the men assayed with rowynge, to bynge the shyppe to lade: but it woulde not be, because the sea wroughte so, and was so troublous agaynste them. Wherefore they cried vnto the Lorde, and sayde: \* O Lorde, let vs not perishe for this mans death, neither laye thou innocente bloude vnto our charge: for þ, O Lorde, hast done, euen as thy pleasure was.

**Deut. 2. b**

So they toke Jonas, and caste him in to the sea, and the sea leste ragynge. And the men feared þ Lorde exceedingly, doyng sacrifices and makynge vowes vnto the Lorde.

## The.ii. Chapter.

Jonas is swallowed of a whale. The prayer of Jonas.

**The scrip**  
ture spea-  
keth of  
hel come-  
ly as of a  
place co-  
mely for all  
the þ go  
doun in-  
to heauyn  
as in to a  
grane, or  
so þ depe  
of the sea  
as ye  
haue in  
ge. & in þ  
psalms  
136. 4. b



But the Lorde prepared a great fythe, to swallow vp Jonas. So was Jonas in the bely of þ fish, thre dayes & thre nyghtes. And Jonas prayed vnto the Lorde his God, out of the fisshes bely, and sayde: In my trouble I called vnto the Lorde, and he herde me: out of the bely of þ hel I cried, and thou herdest my voyce. Thou haddest caste me downe depe in the myddest of þ sea, and the floude compassed me aboute: yea, all \* thy waues & roules of water wente ouer me, I thoughte that I had bene caste awaye out of thy sight: but I wyl yet againe loke towarde thy holy temple.

**B**

The waters compassed me, euen to the very soule: the depe lay about me, and the wedes were wrapte aboute myne heade. I wente downe to the bottom of the hylles, and was bared in

with earthe for euer. But þ, O Lorde my God, haste broughte vp my soule agayne out of corruption. Whē my soule saynted within me, I thoughte vnto the Lorde: and my prayer came in vnto the, euen in to thy holy temple. They that holde of vayne vanities, wyl forsake hys mercye. But I wyl do the sacrifice with the voyce of thankesgeyng, and wyl paye that I haue vowed: for whysaluacion commeth of the Lorde. And the Lorde spake vnto the fysh, and it caste out Jonas agayne vpon the drye lande.

## The.iii. Chapter.

Jonas is sende againe to Ninue. The repentance of the kynge of Ninue.

**W**hen came the worde of the Lorde vnto Jonas agayne, sayinge: \* vp, and get the to Ninue that great cite, and preache vnto the the preachynge which I bade the. So Jonas arose, and went to Ninue at the Lordes commaundement. Ninue was a great cite vnto God, namely, of thre dayes iourney.

And Jonas wente to, and entred in to the cite: eue a daies iourney, and cryed, sayinge: There are yet .xl. dayes and then shall Ninue be ouerthrowen. \* And the people of Ninue beleued God, and proclaimed fastynge, & arayed them selues in \* sacke clothe, as well the greate as the small of them. And the rydnges came vnto the kynge of Ninue, whiche arose out of hys seate, and dyd his apparell of, and put on sacke clothe, and sate hym downe in ashes.

And it was cryed and commaunded in Ninue, by the auctorite of the kynge and his lordes, sayinge: \* se that nether mā oz beest, ore oz shepe taste ought at al: & that they nether fede nor dryncke water: but put on sacke clothe both mā and beest, and crie mightely vnto God: \* yea, se that euery man turne from hys euell waye, and from the wyckednesse, that he hath in hande.

Who can tell: God maye turne, and repente, and cease fro his searce wrath, that we perishe not. And when God sawe thei woekes, howe they turned from thei wicked wayes: he repented on the euell, whiche he sayde he woulde do vnto them, and dyd it not.

**Jonas**

The. iiii. Chapter.

Jonas is reproved of God.

**W**herfore Jonas was soze dis-  
content and angrie. And he  
prayed vnto the Lorde, and  
sayde: O Lorde, was not this  
my sayinge (I praye the) when I was  
yet in my countrey: Therfore I halted  
rather to flee vnto Tharsis, \* for I  
knewe well ynoughe that thou arte a  
mercifull God, full of compassion, longe  
sufferinge, and of great kindnesse, and  
repentest when thou shouldest take pu-  
nishment. And nowe \* O Lorde, take  
my lpe fro me (I beseeche the) for I had  
rather dye then lyue. Then sayde the  
Lorde: art thou so angrie? And Jonas  
gat him oute of the cite, and sat downe  
on the east side therof: and there made  
him a booth, and sat vnder it in þe sha-  
dowe, till he myghte se, what shoulde  
chaunce vnto the cite.

And the Lorde God prepared a  
wyldc byne, whiche sprange vp ouer  
Jonas, that he myght haue shadowe a-  
boue his heade, to deliuer him oute of  
his payne. And Jonas was exceedinge  
glade of the wyldc byne. But vpon the  
nexte morow against the sprynge of the  
daye. The Lorde ordered a worme,  
whiche smote the wyldc byne, so that it  
withered away. And when the Sunne  
was vp, God prepared a feruente easte  
winde: a the Sunne bet ouer þe heade of  
Jonas, þe he fainted agayne, a wylshed  
vnto hys soule, þe he might dye, a sayde:  
It is better for me to dye, the to lyue.  
And God sayde vnto Jonas: Arise þe so  
angrie for the wyldc byne. And he said:  
yea, herpe angrie am I, euen vnto the  
death. And the Lorde sayde: thou haste  
compassion vpon a wyldc byne, wher-  
as thou bestowdest no laboure, nor  
madest it growe: whiche sprange vp in  
one nyghte, and perished in another.  
And shouldest not I then haue compas-  
sion vpon Ninue that greates ctyte,  
wherin there are aboue an. C. and  
xx. thousande personnes, that  
knowe not their eyghte hande from the left,

besydes muche cattell.

The ende of the Prophecie of Jonas.

The booke of the  
Prophet Michas.

The fyrste Chapter.

Of the destruction of Samaria because of their  
Idolatrye.



**T**his is the word of  
the Lorde, þe came  
vnto Michas the  
Mozabite, in the  
dayes of \* Iothan,  
\* Ahaz and \* Iehoi-  
zekiah kynges of  
Juda: whiche was  
shewed him vpon Samaria and Jeru-  
salem. \* Heare all the people, marcke  
this wel O earth, and al that therin is:  
Yea, the Lorde God him selfe be wyt-  
nesse amonge you, euen the Lorde from  
his holy temple. For why \* beholde,  
the Lord shal go oute of hys place, and  
come downe, and treade vpon the hye  
thynges of the earth. The mountaynes  
shall consume vnder him, and the bal-  
leyes shal cleue a sunder: lyke as wake  
consumeth at the fyre, and as the wa-  
ters runne downewarde. And all this  
shal be for þe wickednesse of Jacob, and  
the synnes of the house of Israel.

But what is the wickednesse of Ja-  
cob? Is not \* Samaria: whiche are  
the hye places of Juda: Is not \* Jeru-  
salem: Therfore I shal make Sama-  
ria an heape of stones in þe feld, to laye  
about the vineyarde: her stones shal  
I cast in to the balley, a dyscouer her  
foundacions: All her Images shal be  
broken downe, a al her wympynges shal  
be bzent in þe fyre: yea, al her Idols wyl  
I destroy: for why, \* they are gathered  
oute of the hye of an whoze, and in to  
an whozes hye shal they be turned a-  
gayne. Wherfore I wil mourne a make  
lamentacion, bare a naked: till I go: I  
must mourne like the dragons, and take  
sorrow as þe Estriches: for their wounde  
is past remedy: And why \* it is come in  
to Juda, and hath touched the porte of  
my people at Ierusalem already: \* wepe  
not, lest they at Beth perceauce it.

Thou at Bethaphra, welter thy selfe  
in the dust and ashes. Thou that dwel-  
lest at Sephir, get the hence with  
hame, The proude shal doost no more

4. reg. xv. a  
1. par. 17. a  
14. reg. 16. a  
14. reg. 18. a  
and, xix.

Deut. 31. a  
Esa. 1. a

Esa. xviii. a

3. reg. xli. e.

3. reg. xl. a  
4. reg. xvi. a  
and, xxi. a

Deu. xxi. a

2. Reg. 4. a



for very sorowe: and why? her neygh-  
boure shall take fro her what she hath.  
The rebellious cytie hopeth, & it shall  
not be so euell: but for all that, & plage  
shall come from the Lorde, euen in to the  
porte of Jerusalem. The greates noyle  
of the charettes shall feare them, that  
dwell at \* Lachis, whiche is an occasi-  
on of the synne of the daughter of Si-  
on, for in the came vp the wyckednesses  
of Israel. Yea, she sent her courtiers in  
to the lande of Geth.

The houses of lyes will dysceane  
the knyges of Israel. And as for the  
(thou that dwellest at Moza) I  
shall bringe a possessor vpon the, and  
the plage of Israel shall reache vnto do-  
dola. Make the balde, & haue the, be-  
cause of thy tender children: Make the  
cleane balde as an Aegle, for they shall  
be carted awaye captiue from the.

## The. ii. Chapter.

Threatynnges agaynst the synful people.

**W**ho vnto them, that I  
imagin to do harme, and  
deuyle bngtatiounesse  
vpon their beddes, to  
perfourme it in & cleare  
daye: for theyr power is  
agaynst God. When they couet to haue  
lande, \* they take it by violence, they  
robbe men of their houses.

Thus they oppresse a man for hys  
house, and euery man for his heritage.  
Therefore thus sayeth the Lorde: Be-  
holde \* agaynst this householde haue  
I deuysed a plage, wherout ye shall not  
plucke your neckes: Ye shall nomore  
go so proude, for it will be a perious  
tyme. In that daye shall this terme be  
bied, and a monnyng shall be made o-  
uer you on this maner: we be bitterly  
desolate, the porcion of my people is  
erastated. When will he parte vnto vs  
the lande, that he hath taken from vs?

¶ Neuertheless \* there shall be no man  
to deuide the thy porcion in the congrega-  
tion of the Lorde. Truly, holde yourre  
tunge (saye they.) It shall not salve  
on this people, we shall not come so to  
confusion, sayeth the house of Jacob.  
¶ Is the spirit of the Lorde so cleane a-  
waye, or is he so mynded? Eueth it is,  
my wordes are frendly vnto them that  
lyue ryghte: but my people doeth & con-

trarie, therefore muste I take parte a-  
gaynst them: for they take awaye bothe  
rote and cloke from the symple.

Ye haue turned yourre selues to  
fghte, the women of my people haue  
shot out from their good houses, and  
taken awaye my excellent gyses from  
theyr children. Up, get you hence, for  
here shall ye haue no rest.

Because of their Idolatrye they  
are corrupte, and shall miserably perishe.  
If I were a fleshy felowe, & a preacher  
of lyes, and tolde them that they might  
spyt bebynge and bollunge, & be drun-  
ken: & that were a prophete for thys  
people. But I will gather the in dede,  
& Jacob, and dyue the remnaunte of  
Israel al together. I shall carpe the one  
with another, as a flocke in the folde,  
and as the castell in their walles, that  
they may be dysquyeted of other men.  
Who so breaketh the gappe, he shall go  
before. They shall breake by the porte,  
and go in and out at it. Their kynge  
shall go before them, and the Lorde shall  
be vpon the heade of them.

## The. iii. Chapter.

Agaynst the tyranny of princes, and false pro-  
phets.

**C**are, O ye heades of & house  
of Jacob, and ye leders of the  
house of Israel: \* Shoulde  
not ye know what were law-  
ful and right? But ye haue the good,  
and loue the euill: ye plucke of mennes  
skynnes, and the flesh from their bones;  
ye eate the flesh of my people, and stape  
of their skynnes: ye breake their bones,  
ye choppe them in peces as it were into  
a cauldre, and as flesh into a pot. Now  
the tyme shall come, \* that when they  
cal vnto the Lorde, he shall not heare the,  
\* but hyde his face from them, because  
that they haue their owne Imaginacions  
they haue deualte so wyckedly.

¶ And as concernynge the prophetes  
that dysceane my people, thus & Lorde  
sayeth agaynst them: \* When they  
haue any thyng to byte vpon, the they  
preache that all shall be well: but yf a  
man put not some thyng in to theyr  
mouthes, they preach of warre agaynst  
hym.

\* Therefore yourre hyppon shall be tur-  
ned

ned to night, and your prophecenge  
to darkenesse. The Sunne shall go  
downe ouer those prophetes, & the daie  
shall be darcke vnto them. Then shall  
the byspon seers be ashamed, and the  
sotylayers confounded: yea, they shall  
be fayne, al the packe of them, to stoppe  
their mouthes, for they haue not Gods  
word. \* As for me, I am full of strenght,  
and of the spirite of the Lorde, full of  
iudgemente and boldnesse: to shewe the  
house of Israel their wickednesse, & the  
house of Israel their synne.

O heare this ye rulers of the house  
of Jacob, and ye iudges of the house of  
Israel: ye that abhorre the thinge that  
is lawfull, and waiste asyde the thyng  
that is streight: \* Ye shall buyde by Si-  
on with bloude, and Jerusalem with  
doinge wronge. \* O ye iudges, ye geue  
sentence for gyftes: O ye priestes, ye  
teache for lucre: \* O ye prophetes, ye  
prophecie for monye. Yet wyl they be  
taken as those that holde vpon God,  
and saye: Is not the Lorde amonge vs?  
Tush, there can no mysfortune happen  
vs. \* Therfore shall syon (for your  
sakes) be plowed lyke a felde: \* Jeru-  
salem shall become an heape of stones,  
and the hyll of the temple shall be tur-  
ned to an hye wodde.

The Notes.

a To hyde his face is, to shew no token of beny-  
volence, as in Iohu. xiii. d. and. Deut. xxxi. d

The. iiii. Chapter.

Of the callinge of the Gentiles, and conuer-  
sion of the Jewes.

**B**ut in the latter dayes it wil  
come to passe, that the hyll of  
the Lordes house shall be set  
vp hyer then any mountay-  
nes or hylles: Yea, & people shall praise  
vnto it, and the multitude of the Gen-  
tiles shall haste them thither, sayinge:  
Come, \* let vs go vp to the hyll of the  
Lords, and to the house of the God of  
Jacob: that he maye teache vs his  
waye, and that we maye walcke in his  
pathes. \* For the lawe shall come out of  
syon, and the word of God from Jeru-  
salem, and shall geue sentence amonge  
the multitude of & heathen & refoirme  
the people of sacre countrees: To that  
of theyr swerdes they shall make  
plowshares, & of theyr speares.

\* One people shall not lyfte vp a  
sworde agaynst another. yea, they shall  
nomore learne to fyght: but every man  
shall sit vnder his vineparde and vn-  
der his figge tre, and no man to fraye  
him awaye: for the mouth of & Lorde  
of hostes hath spoken it. Therfore,  
where as all the people haue walched  
euery man in & name of his owne God,  
we wil walcke in the name of oure God  
for euer and euer. \* At the same tyme,  
sayeth the Lorde, wil I gather vp the  
lame and the outcastes, and suche as I  
haue chastened: and wyl geue yssue vnto  
the lame, and make of the outcastes  
a greate people: \* and the Lorde hym  
selfe shall be theyr kynge vpon & mount  
Syon, from this tyme forth for euer  
more. And vnto the (O thou tower of  
\* Eder, thou stronge holde of & dought-  
ter Syon) vnto the shall it come: euen  
the lordshipp and kyngdom of & dought-  
ter Jerusalem. Why then arte thou  
now so heuy? is there no kynge in thee:  
are thy connecters awaye that thou  
arte so payned, as a woman in her tra-  
uayle? And nowe (O thou doughter  
Syon) be sorre, let it greue & as a wyfe  
laborynge with chyld: for nowe must  
thou get the out of the citie, & dwel vpon  
the playne felde: Yea, vnto Babi-  
lon shalt thou go, there shalt & be deli-  
uered, \* and there the Lorde shall lowse  
the from the hande of thyne enemyes.

Now also are there many people ga-  
thered together agaynst the, sayinge:  
what, Syon is curled, we shall se oure  
lust vpon her. But they know not the  
\* thoughtes of the Lorde, they vnder-  
stande not his counsell, that shall gather  
them together as & sheeues in & barne.  
Therfore get the vp, O thou doughter  
Syon, and throlle out the corne: for I  
will make thy horne prync, & thy clawes  
brasse, that thou mayest grynde many  
people: their goodes shalt thou appro-  
priate vnto the Lorde, & their substance  
vnto the ruler of the whole worlde.

The. v. Chapter.

Of the destruction of Jerusalem.

**A**fter that shalt thou be rob-  
bed thy selfe, O thou rob-  
bers doughter: they shall  
laye sege agaynst vs, and  
shalt the iudge of Israel with a robber  
22. iii. vpon



# Jerusalem. The Prophecie

Mat. 23.  
John. 7. b

upon the cheke. \* And thou Bethleem Ephrata, arte lytle amonge the thousandes of Juda. Out of the shall come vnto me, which shall be the gouernoure in Israel: whose out goynge hath bene from the beginnyng, and from euery lastyng. \* In the meane whyle he plaggeth them for a season, vntill the tyme that he (which shall beare) haue bozned: then shall the remnaunte of his brethern be conuerted vnto the chyldren of Israel. He shall stande fast, and geue lode in the strength of the Lorde, and in the victorie of the name of the Lorde his God: and when they be conuerted, he shall be magnified vnto the farthest partes of the worlde.

Eccl. 34. b  
John. 5. a  
Rom. 1. b

**B** Then shall there be peace, so that the Assyrian maye come in to our lade, and treade in oure houses. We shall bynge vp \* seuen shepherdes and, bynnynges vpon them: these shall subdue the lade of Assur with the swerde, and the lande of \* Assyrod with their naked weapons. \* Thus shall he deliuer vs from the Assyria, when he cometh within oure lande, and setteth his fore within oure borders.

Ps. 137. b  
for so maye  
as ar  
necessari.  
Genes. 1. b  
Ps. 137. b

**C** And the remnaunte of Jacob shall be amonge the myltitude of people, as the dewe of the Lorde, and as the dropes vpon the grasse, that tarieth for no man, and waiteth of no body. \* Yea, the residue of Jacob shall be amonge the Gentyles and the myltitude of people, as the lyon amonge the bestes of the wood, and as the Lyons whelp amonge a flocke of shepe: which when he goeth thorow treadeth downe, teareth in peces, and there is no man that can helpe. Thyne hande shall be lyfte vp vpon thyne enemies, and al thyne aduersaries shall perishe.

Eccl. 1. b

**D** The tyme shall come also, sayeth the Lorde, that I wil take thine horses from the, and destroye thy charrettes. I will breake downe the cities of the lande, and ouerthrowe all thy strong holdes. \* All witchcraftes will I rote oute of thyne hande, there shall no more sorcerynges be within the. \* Thyne Idols and thyne Images will I destroye oute of the, so that thou shalt no more bowe thy selfe vnto the workes of thyne owne handes. Thy groues

Deut. 18. b

Ps. 1. b

will I plucke by by the rotes, and breake downe the cisternes. Thus will I be auenged also vpon all the heathen that wil not heare.

**The. xl. Chapter.**  
An exhortacion to heare the iudgement agayn Israel bynnyng bynnyng. What maner of sacrifices do please God.

**I** Erken nowe what the Lorde sayeth: Up, \* reprove the mountaynes, and let the hylls heare thy voyce. O heare the punishment of the Lorde, ye mountaynes, and ye mightye foundations of the earth: for the Lorde will reprove his people, a reason to Israel: O my people, what haue I done vnto the: or wherin haue I hurted thee: geue me answere. \* Because I broughte thee from the lande of Egypte, and deliuered the out of the house of bondage. \* Because I made Moses, Aaron and Miriam to lede thee. Remembre (O my people) what \* Balach the kynge of Moab had Imagined agaynst thee, & what answere that Balaam the sonne of Beor gaue hym, from Bethim vnto Gilgal, that ye may know the loyng kindnesses of the Lorde.

What acceptable thyng shall I offre vnto the Lorde: shall I bowe my knee to the hye God: Shall I come before hym with brente offeringes, and with calues of a yere olde: Hath the Lorde a pleasure in manye thousande rammes, or innumerable streames of oyle: Or shall I geue my fyrst borne for myne offences, and the frute of my bodye for the synne of my soule: I will shewe the, O man, what is good, and what the Lorde requyret of the: Namely, to do ryghte, to haue pleasure in louynge kyndnesse, to be lowlye, and to walke in thy God: that thou mayest be called a citie of the Lorde, and that thy name maye be ryghteousnesse. Heare (O ye trybes) who would els geue you suche warnynges: Should I not be displeased, for the iniquities: Ous good in the houses of the wycked, and because the measure is minished: Or should I susteyne the false balaunces and the bagge of deceitful waightes, amonge those that be full of riches, but ryghteousnesse gotten where

the

the cattyns deale with falsheode, speake  
yes, & haue dyscreetful tynge in their  
mouthes.

Therefore wyl I take in hande to  
punyſhe the; and to make the desolate,  
because of thy synnes. \* Thou shalt  
eate, and not haue ynoughe: yea, thou  
shalt bynge thy selfe downe. \* Thou  
shalt sle, but not escape: and those that  
thou wouldest saue, wyl I deliuer to  
the. \* Therefore thou shalt sowe, but not  
reape: thou shalt presse out olives, but  
oyle shalt thou not haue, to anoynte thy  
selfe withal: thou shalt treade out swete  
muste, but shalt drynke no wyne. \* Ye  
kepe the ordinaunces of \* Amri, and al  
the customes of the house of Abab: ye  
folowe their pleasures, therefore wyl I  
make the waste, and cause thy inhaby-  
ters to be abhorred. \* O my people: and  
thus shalt thou beate thyne owne  
shame.

**The. vii. Chapter.**

A complaynte of the lytell nombre of the righte-  
teous, against the many that ought not to holde  
with oure greates frendes.

**W**is me: I am become as  
one, that goeth a gleanynge  
in the haruest. There are no  
vnto grapes to eate, yet woulde  
I sayne (with al my hearte) haue of the  
best frute. \* There is not a goodlye man  
vpon earth, there is not one righteous  
amonge me. \* They laboure all to thed  
bloode, and euery man hureth his bro-  
ther to death: yet they saye they do wel  
when they do euill. As the prince wyl,  
so sayeth the iudge: that he maie do  
by a pleasure agayne. \* The greates  
speake that which their hearte desyreth:  
and the heares a lowe bynde. \* The best  
of them is but as a thistle, and the most  
righteous of them is but as a byer in  
the hedge. \* But when the wynde of thy  
preachers cometh, that thou shalt be  
dispyed, & that they be made awaye.  
\* Let no man beleue his frende, nor  
put his confidence in a payre. \* Kepe  
the porte of thy mouth, from her that  
is with in the bosome: for the sonne shall  
burne her, & she shall be consumed, & brought  
downe as a chaffe. \* She shall aske her mother, the  
daughter in lawe, agaynst her mother  
in lawe, and a mans foes shall be euery  
one of his owne household.

Neuerthelesse I wil loke vp vnto  
the Lorde, I wyl patiently abyde God  
my sauour: my god shall heare me. \* O thou  
enemye of myne, reioyce not at my  
fall, for I shall get vp agayne: a though  
I lye in darcknesse, yet the Lorde is  
my lycht. I wil beate the punishmente  
of the Lorde (for why, I haue offended  
hym) yet he lye in iudgement vpon my  
cause, and let that I haue righte. \* He  
wyl bynge me forth to the lycht, and  
I shall see his righteousnesse.

Who that is myne enemy shall loke  
vpon it, and be confounded, which now  
sayeth. \* Where is thy Lorde God?  
Myne eyes shall beholde her, when she  
shal be troden downe, as the clape in the  
streets. \* The tyme wyl come, that thy  
gappes shall be made vp, and the lawe  
shall go abrode: and at that tyme shall  
they come vnto the, fro Assur vnto the  
stronge cities, and from the stronge ci-  
ties vnto the ryuer: from the one sea to  
the other, fro the one mountayne to the other.

Not withstandynge the lande must  
be wasted, because of them that dwell  
therin, and for the frutes of their owne  
Imaginations. Therefore fede thy peo-  
ple with thy rodde, the flocke of thyne  
herytage whyche dwell desolate in the  
wodde: that they maye be fedde vpon  
the mounte of Charment, Basan & Gi-  
lead as afore tyme. \* Maruelous thynges  
wyl I shewe them, \* lyke as when  
they came oute of Egypt. This shall the  
heathen se, and be ashamed for al their  
power, so that they shall laye their  
hande vpon their mouth, and stoppe  
their eares. They shall lycke the dust  
lyke a serpente, and as the wormes of  
the earthe, that tremble in their holes.  
They shall be afrayed of the Lorde oure  
God, and they shall feare the.

Where is there such a God as thou  
that pardonest wyckedones, and forge-  
uest the offences of the remnaunte of  
thyne herytage? \* He kepeth not his  
wrathe for euer. And why? \* he desyreth  
is to haue compassion: \* he shall turne  
agayne, and be mercyfull to vs: he  
shall put downe oure wyckednesse,  
and caste all oure synnes in to the bo-  
some of the sea. \* Thou shalt kepe thy  
covenant with Iacob, and thy mercy for  
Abraham, lyke as thou hast sowe vnto  
me.



oure fathers longe agoe.

**The Notes.**  
a. To labour to spee bloude, as to spee in wayte for bloude is, to make meynes liues laborious and miserable, by theatyniges, mutchets, and violence. **Plouer. i. b.**  
b. By darcknesse vnderstande the sadnes and miseries of this worlde, and by lyght the comforte and reioysynge of the conscience. **Job. 30. 2.**  
c. Godde heare spynnyeth dominion and gouernance.  
d. Of this ye haue in **Job. xxxi. d.**  
e. What is, what be humbled & brought as lowe as serpentes that creepe on the ground. **Sorobedite** (sayeth the prophete) shall the heathen be vnto Israel although they before had Israel in greuous subiection.

**The ende of the prophecye of Micheas.**

## The boke of the prophet Nahum.

**The fyrste Chapter.**

**Of the destruction of Ninue and of the deliuerance of Israel.**

**I**his is the heuy burthen of Ninue, whiche Nahum of Elchos did write as he saw it. \* The Lord is a gelous God, and a taker of vengeance: yea, a taker of vengeance is the Lord, and wrathful. \* The Lord taketh vengeance of his enemyes, and reuerfeth displeasure for his aduersaries. \* The Lord suffreth longe, he is of great power, and so innocente that he leaueth no man faultlesse before hym. The Lord goeth forth in tempest and stormy weather, the cloudes are the duste of hye fete. When he reproveth the sea, he dryeth it vp, and turneth all the foudes to drye lande. Balan is desolate, Chamel and the pleasure of Libanus, wasteth away. The mountaynes tremble for him, the hylles consume. At the syghte of him, the earth quaketh: yea, & whole worlde, and all that dwel therein. \* Who may endure, before his wrath? \* Who is able to abide his grime displeasure? His anger taketh on lyke fyre; and the harde rockes burst in luter before him. Full gracious is the Lord, and a strange holde in the tyme of trouble, he sheweth the that trust in him.

When the foudes renneth ouer, and destroyeth the place, & when the darcknesse foloweth fil upon his enemyes. What do ye Imagin then against the Lord on this manere. (Tush, when he hath once made an ende, there shall come no more trouble.) For lyke as the thornes that stike together, and as the drye straws, so shall the bronckardes be consumed together, euē whē they be ful. There come out of the such as Imagin mischief, & geue vngacious counsel against the Lord.

Therefore thus sayeth the Lord: Let them be as wel prepared, yea, and as many as they can, yet shall they be hewen downe, and passe away. And as for the, I wil bere the, but not bitterly destroye the. And now wyll I breake hye rodde from thy backe, and burst thy bowes in londer. But the Lord hath geuen a commaundemente concerninge thee, that there shal come no more sede of thy name. \* The carued and caste Images wyll I rote oute of the house of thy God, thy graue shall I prepare for the, and thou shalt be confounded.

**The ii. Chapter.**

**Of the destruction of the city of Ninue.**

**B**ehold, & vpon the mountaynes come the fete of him, that hymneth good tidings, and preacheth peace. \* I will hymne thy holy dates, perfourme thy promyses for: Behal that cometh in the, he is utterly rote out. \* The scaterer that come vp against the, and lay lege to the castle. Like thou weke to & stetes, make thy lordes strong, and thy selfe with all thy myghte: for the Lord hath set thee against the glory of Jacob, & he is the glory of Israel. The destroyers haue dyed the downe, and mactes the bones of stunches. The hyde of his garments is purple, & his charactes are as fyre: when he maketh him to treade, his enemyes are wel dechte and crymmed. \* The charactes tolke vpon the stetes, and weke in the hye wayes. They are to lode vpon the crestles of hye and not to lode, as the lychtynge. When he is to lode, his gaudes, they call in their name, and hastily they come by & walles.

Dem. v. b

Roma. ii. a

Roma. ii. a

Exo. 34. a

Jer. 10. b

Jer. 10. b

Jer. 10. b

Exo. 34. a

Exo. 34. a

Exo. 34. a

The engins off that are prepared al tra-  
ye. The water portes shalbe opened,  
and the kynges palace shall fall. The  
queene her selfe shall be led away cap-  
tue, and her gentel women shal mouthe  
as the doues, and gone with the  
heattes. \* Finlue is lyke a pole full of  
water, but then shall they be sayne to  
see. Stande, stande, shall they crye, a  
there shall not one tume backe. Awaye  
with the syluer, awaye with the golde:  
for here is no ende of treasure. There  
shalbe a multitude of all maner of cos-  
lye ornementes. Thus muste he be  
spoyled, emptied & cleane stripped oute:  
That the heartes maye be melted a-  
waye, their knees tremble, all theyr  
ioyes be weake, and their faces blacke  
as a potte.

Where is now the dwellinge of the  
Lyons, and the pasture of the Lyons  
whelpes? Where the Lyon and the Ly-  
onne wente with the whelpes, and no  
man frayd them awaye? But the Ly-  
on spoyled throughte for his pounge  
pnes, and deuoured for his Lyonne:  
He filled his dennes with his prape,  
and his dwellinge plate with that he  
had taugeth. Beholde, I will vpon the,  
I laye the Lyde of hooftes, and wyl let  
the vpon the charettes, that they shall  
smoke with all, and the swerde shall  
deuoure the pounge Lyons. I wyl make  
an ende of thy spoylinge & come oute of  
the earth, and the voyce of thy mel-  
lengers shall no more be hearde.

The fall of Finlue.

The fall of Finlue.



to that bloudthrusty  
crobe, whiche is all full  
of lyes and robberye, &  
wyl not leaue of fro ra-  
uynge. There a man  
maye hear scourginge,  
cuthinge, the noyse of whelles, the cry-  
punge of the hoyses, and the rollinge of  
the Charettes. There the horsemen  
gett up with naked swerdes, and  
gashynge speares. There lyeth a  
midwintre layne, and a greate heape  
of dead bodies: there is no ende of dea-  
thes, & men fall vpon their bodi-  
es, and that for the greace and many  
the whor dome, of the sayre and beu-

tyfull harlot: whiche is a maistrisse of  
witchcraft, yea, and selleth the people  
thorowe her whor dome, and the nape-  
ons thorowe her witchcraft.

\* Beholde, I wyl vpon thee (sayeth  
the Lorde of hooftes) and wyl pull thy  
clothes ouer thy heade: That I maye  
shewe thy nakednesse amonge the hea-  
then, and thy shame amonge the kynges  
domes. I wyl caste dyrt vpon thee, to  
make the be abhorred, and a galynge  
stocke: Yea, all they that loke vpon the,  
shall statte backe, and saye: Finlue is  
destroyed.

Who wyl haue ptye vpon thee:  
where shall I take one to comferte the:  
Arte thou better then the great cite of  
\* Alexandria: That laye in the waters,  
and had the waters rounde aboute it:  
whiche was stronge fenced and wal-  
led with the sea. Ethiopia and Egypte  
were her strength, & exceeding great  
aboue measure. Aphrica and Lybya,  
were her helpers, yet was she dryuen a-  
waye, and broughte into captiuite: her  
pounge chyldren were smytten downe  
at the heade of euerie strete, the lottes  
were caste for the most auncient men in  
her, and all her myghty men were  
bounde in chaynes. Euen so shalt  
thou also be drincken, & hyde thy selfe,  
and seke some helpe agaynst thyne e-  
nemye. All thy stronge cities shall be  
lyke ygge trees with ygge fygges:  
whiche when a man shaketh, they shall  
fall into the month of the eater.

Beholde, thy people with in the are  
but women: The portes of thy lande  
shalbe opened vnto thyne enemyes, and  
the fyre shal deuoure thy barres. Draw  
water now agaynst thou be beseged,  
make vp thy stronge holdes, goe into  
the claye, temper the mortar, make  
stronge hycke: \* Yet the fyre shall con-  
sume the, the swerde shall destroye the,  
yea, as the locuste doeth, so shall it eate  
the vp. It shall fall heuelp vpon thee  
as the locustes yea, ryght heuelp shal  
it fall vpon the, euen as the greschop-  
pers. Thy marchauntes haue bene  
nombred with the starres of heauen:  
But now shal they sprede abroad as  
locustes, and see their waye: Thy loz-  
des are as greschoppers, and thy cap-  
taynes as the multitude of greschop-



pers: Whiche when they be colde, re-  
mayne in the hedges: But when þe sune  
is vp, they flee awaye, and no man can  
tell where they are become. Thy shepe-  
herdes are a shepe (O kynge of Assur)  
thy worthyes are layed downe: thy peo-  
ple is scatered abroad vpon the moun-  
tayne, and no man gathereth them to-  
gether agayne. Thy wounde can not  
be hydde, thy plage is so sore. All they  
that heare this of the, shal clappe their  
handes ouer the, for what is he, to who  
thou haste not alwaye bene doyng  
hurte,

The ende of the prophecye  
of Nahum.

## The booke of the prophete Abarucke.

The .i. Chapter.

A complaynte agaynst Israel.



Is this the heu-  
y burthen, whiche þe  
prophete Abaruc  
doe see. O Lorde,  
\*howe shal I crye,  
and thou wylte not  
heare. \*howe longe  
shal I complayne  
vnto the, sufferynge wronge, and thou  
wylte not helpe. Why ledest thou me  
lee weynesse and laboure. \*Tyrannye  
and violence are before me, power oer-  
goeth ryght: for the lawe is coarke in  
peces, and there can no ryght iudgement  
goe forth. And why. The vngodlye is  
more set by then the ryghteous: this is  
the cause, that wronge iudgement pro-  
cedeth. \*Beholde, amonge the heathen,  
and loke well: wonder at it, and be a-  
bashed: for I wyl doe a thynge in your  
time, whiche though it be tolde to you,  
ye shal not beleue.

\*for lo, I wyl rayse vp the Chalde-  
es, that bitter and swifte people: which  
shal goe as wyde as the lande is, to  
take possession of the dwellinge places,  
that be not their owne. A grimme and  
hoosterous people is it, these shal lye  
in iudgement and punyshe. Their hor-  
ses are swifter then the Cartes of the

mountayne, and byte faster then the  
\*wolves in the euenynge. Their horse,  
men come by greates heapes from farre,  
they flee halselpe to deuoure as the An-  
gle. They come al to spoyle: oute of the  
commeth an East wynde, whiche blow-  
eth and gathereth their captiues, like  
as the sande. They shal mocke the kin-  
ges, and laughe the prynces to scorn.  
They shal not set by any stronge holde,  
for they shal laye ordinaunce agaynst  
it, and take it. \*Then shal they take a  
freshe corage vnto them, to goe forth  
and to doe more euell, and so ascribe þe  
power vnto their God.

But thou O Lorde my God, my  
\*holpe one thou arte frome the begyn-  
nyng, therefore shal we not dye. O  
Lorde, thou haste ordened them for a  
punysment, and sette them to reprove  
the myghty. Thine eyes are cleue, thou  
mayest not see euell, thou canst not be-  
holde the thynges þe is wyched. \*Where-  
fore then dost thou looke vpon the vn-  
godlye, and holdest thy tongue, when  
the wicked deuoureth the man that is  
better then hym selfe. Thou makest me  
as the fysh in the sea, and lyke as the  
crepyng beastes, that haue no gyde.  
They take vnto with their angle, they  
catche it in their net, and gather it in  
their yams: whereof they reioyce and  
are glad. Therefore offer they vnto the  
net, and doe sacrifice vnto their yams:  
because that they owe it their porcion  
is become so fat, & they reioyce so plea-  
teous. Wherefore they cast out their net  
agayne, and set their snare to snare the  
people.

The .ii. Chapter.

Of the vision of the prophete: Agaynst pollucy,  
couerousnes, and holatrye.



I wrote vpon my bache-  
let me vpon my hart  
to looke and see what  
I should saye vnto me, and  
what answer I should  
geue hym that reprocheth me. But the  
Lorde answered me, and sayde: \*Write  
the vision plainly vpon thy tables,  
that who so cometh by, maye see it  
for the vision is yet: sure it is to  
come, but at the laste it shal come to  
passe, and not faile. \*And though he

yet maye thou for him, for in he-  
 re he will come and not be slacke.  
 Beholde, who so will not beleue, hys  
 soule shall not prosper. But the iuste  
 shall lyue by hys faythe. Lyke as the  
 wynde disceaueth the dyoncharde, euen  
 so the proude shall fayle and not endure.  
 he openeth his desyre wyde bp as the  
 hell, \* and is as vnsaciabie as deathe.  
 all heathen gathereth he to hym, and  
 heapeth vnto him al people.

But shall not all these take bp a  
 prouerbe agaynst hym, and mocke him  
 with a bywoorde, and say: wo vnto him  
 that heapeth vp other mēnes goodes.  
 Howe longe will he lade him selfe with  
 thycke claye. Howe sodenlye will  
 they stande bp, that shall byte, and a-  
 wake, that shall teare thee in peces.  
 Yea, thou shalt be their praye. \* Se-  
 inge thou haste spoyled manye Dea-  
 then, therfore shall y remnaunt of y pro-  
 ple spoyl the: because of mens bloude,  
 and for the wronge done in the lande,  
 in the citie and vnto all them that dwel  
 therein.

\* wo vnto him, that couetously ga-  
 thereth euil gottē goodes in his house:  
 that he maye sette hys nest an hye, to  
 escape frome the power of misfortune.  
 Thou haste deuiled the shame of thyne  
 owne house; for thou haste slayne to  
 muche people, and haste wylfullye of-  
 fended: so that the berpe stones of the  
 wall shall crye oute of it, and the tym-  
 ber that lyeth betwixte the ioyntes of  
 the buyldinge shall answere. \* wo  
 vnto hym, that buyldeth the towne  
 wth bloude, and maynteneth the  
 citie with bryghteounesse. Shall  
 not the LORD of hostes bynge  
 this to passe, that the labourers of the  
 people shall be treme with a great treme,  
 and that the thyng where vpon the  
 people haue werped them selves, shall  
 be loste. \* For the earth shall be full of  
 knowlidge of the Lordes hondure, lyke  
 as the waters that couer the sea.

\* wo vnto hym that getteth hys  
 neyghbour dycke, to get hym wath-  
 er, and pleasure for hys dyckness.  
 That he maye see hys pryuyties.  
 And hys wth shame shall thou be  
 shamed, in steade of honoure. Dycke  
 thou also, and thou shalt slumber wth all:

for the cuppe of the Lordes ryghte  
 hande shall compasse thee aboute, and  
 shameful spewing in steade of thy wure  
 sheppe. \* For the wronge that thou hast  
 done in Labanus, shall ouerwhelme  
 thee, and the wyld beasts shall make  
 thee afrayed: because of mens bloude,  
 and for the wronge done in the lande,  
 in the citie, and vnto al suche as dwell  
 therein.

What helpe then will the Image  
 doe, whome the workman hath rathio-  
 ned. Or the hayne caste Image, wher-  
 in because the craftesman putteth hys  
 trust, therfore maketh he domme Idols.  
 wo vnto hym, that sayeth to a pe-  
 ce of wodde: arise, and to a dōme stone:  
 Stande bp. for what instruccion may  
 suche one geue. Beholde, it is layed ou-  
 er with golde and syluer, and there is  
 no brette in it. \* But the Lord in his  
 holpe temple is he, whome all y worlde  
 shoulde feare.

### The. iii. Chapter.

A prayer of the prophete Abacuc for the ig-  
 norance.



Lord, when I heard I  
 speake of thee, I was  
 afrayde. The wor-  
 ke that thou hast  
 taken in hand, shalt  
 thou perourne in  
 hys tyme. O Lord:  
 and when thy tyme cometh, thou  
 shalt declare it. In thy verpe wra-  
 the thou thynckest vpon mercye. God com-  
 meth frome Cheman, and the holpe  
 one frome the mounte of Sharan. Be-  
 lah.

hys glory couereth the heauens, and  
 the earthe is full of hys prayse. hys  
 shene is as the Sunne, and beames of  
 lighte goe oute of hys handes, there  
 is hys power hyd. Destruction goeth  
 before hym, and burnynge cressettes  
 goe frome hys fete. \* he standeth, and  
 meashureth the earthe. he loketh, and  
 the people consume awaye, the moun-  
 taynes of the worlde fall downe to  
 powder, and the hylles are fayne to  
 bowe themselves, for his goynges are  
 euclastynge and sure.

I sawe, that the paylions of the  
 Moztians and the tentes of the lande  
 of

Jerem. l. c.  
 3. d. l. c.

Psal. xl. a.

Amos. ii. 4.



of Madian were vexed for wetnesse.  
Wast thou not angrye, O Lorde, in the  
waters? Was not thy wrathe in the  
floudes, and thy displeasure in the sea?  
Yee, when thou sattest vpon thyn  
horse, and when thy charettes had the  
victorie. Thou sheweddest thy bowe  
openlye, lyke as thou haddest promy-  
sed wyth an othe, \* vnto the trybes.  
Selah.

Gene. xlii. c.

Thou dydest deuyde the waters of  
the earth. When the mountaynes sawe  
the, they were afraide, the water strea-  
me went away: The depe made a noyse  
at the lyfeynge bp of thyn hande. The  
\* Sunne and the Moone remayned stil  
in their habitacyon. Thyn arrowes  
went but glisterynge, and thy speares  
as the thyne of the lyghteyng. \* Thou  
trodest downe the lande in thyn anger,  
and dydest throthe the heathen in thy  
displeasure. Thou camest forth to helpe  
thy people, to helpe thyn annoynted.  
Thou smotest downe the head house of  
the yngodlye, and discouereddest hys  
foundacion, euen vnto the necke of him.  
Selah.

Iosua. x. c.

Iosua. xi. a.

20

Thou curstest his scepters, the cap-  
taine of hys men of warre: which come  
as a storme wide to scater me abroad,  
and are glad when they maye eat vpon  
the poore secretlye. Thou makest a way  
for thyn horses in the sea, euen in the  
mudde of great waters. When I heare  
this, my bodye is vexed, my lippes  
tremble at the voyce thereof, my bones  
corrupte, I am afraide where I stand.  
O that I myghte reste in the daye of  
trouble, that I myghte go bp vnto our  
people, whiche are alreedye prepared.

For the figge trees shal not be grene,  
and the vines shal beare no fruite. The  
labour of the olyue shalbe but lost, and  
the lande shal byynge no corne: The  
shepe shal be taken oute of the folde, &  
there shalbe no catell in the stalles.

Psal. 138.

But as for me, I wyl be glad in the  
Lorde, and wyl reioyce in God my sa-  
uoure. \* The Lorde is my strengthe,  
he shal make my fete as the fete of har-  
tes: and he which geueth þ victorie, shal  
bringe me to my hie places singyng bp  
on my psalmes.

The ende of the prophecye  
of Abacuch.

## The booke of the prophet Sophony.

### The first Chapter.

The threatnynges agaynst Iuda and Ieru-  
salem because of their Idolatrye.



Thys is the woordes  
of the Lorde, whi-  
ch came vnto So-  
phony the sonne of  
Chusi, the sonne of  
Gedoliah, the sone  
of Amariah þ sone  
of Hezekiah in the

tyne of \* Iosiah the sonne of \* Amos  
kyng of Iuda. I wyl gather vp all  
thynges in the lande (sayeth þ Lorde)  
I wyl gather vp man and beast: I wil  
gather vp the foules in the ayre and  
the fishe in the sea, (to the great decaye  
of the wicked) and wyl bitterlye destroye  
the men out of the land, sayeth þ Lorde.  
I wyl stretche oute myne hande vpon  
Iuda, and vpon all suche as dwel at  
Ierusalem. Thus wyl I rote oute the  
remnaunte of Baal frome thys place, &  
the names of the \* Remurins and pri-  
stes: yea, and \* suche as vpon their house  
toppes wurthyppe and bowe them sel-  
ues vnto the hooke of Heauen: whiche  
swear by the Lorde, and by their Mal-  
chom also: whiche starte a backe from  
the Lorde, and neither leke after the  
Lorde, nor regarde hym.

\* Be still at the presence of þ Lorde  
God, for the daye of the Lorde is at  
hande: Yea, the Lorde hath prepared a  
daye offerynge, and called hys gesses  
thereto. And thus shal it happen in the  
daye of the Lordes daye offerynge  
I wyl viset the princes, \* the kyn-  
ges chyldren, and all synners as weere  
straunge clothynge. In the same daye  
also wyl I viset all those, that treade  
ouer the threshold so proudly, whiche  
fyl their Lordes house with robberye  
and falsheode. At the same tyme (sayeth  
the Lorde) there shalbe heard a grea-  
te crye from the \* synners, and an how-  
lynge from the other parte, and a great  
murthur from the helles. Howle ye  
that dwell in the myll, for all the mer-  
chaunte people are gone, and all they  
that were laden w silver, are rotte out.

# Jerusalem. Of Sophony. Jo. clxxxiij.

At the same tyme wyl I take thozow  
Jerusalem with lanternes, and bilet  
them that continue in their dregges,  
and sape in their heartes. \* Tushe, the  
Lorde wyl doe neither good nor euell,  
Thei goodes shall be spoyled, & they  
houses layed wast: \* They shal buylde  
houses, and not dwell in them: They  
shal plante vinyardes, but nor drinke  
the wine therof. for the greates daye  
of the Lorde is at hande, it is heard by,  
and cometh on a pace. Horrible is the  
tydings of the Lordes daye, then shal  
the Giaunte crye out: for that daye is  
a daye of wrathe, a daye of trouble and  
heuinesse, a daye of bitter destruction  
and misery, a darcke & a glominge day,  
a cloudy & stormy day, a day of noise of  
trappettes & shalwmes, agaynst & strage  
cities and hie towres. I wyl byynge the  
people into suche vexacion, that they  
shall goe aboute lyke blynde men, be-  
cause they haue sinned agaynst the  
Lorde: Their bloude shalbe shed as the  
dust, and their bodies as the myze.  
\* Nelther their syluer nor their golde  
shalbe able to deliuer them in & wra-  
the full daye of the Lorde, but the whole  
lande shall be consumed thozowe the  
spe of hys getouspe: for he shall soone  
make cleane rchaunce of al them y dwell  
in the lande.

## The. ii. Chapter.

He moueth to retorne to God, prophesyinge vnto  
the one destruction, and to the other deliue-  
rance.

**C**ome together and ga-  
ther you. O frowarde  
people, of the thyng go-  
forth that is concluded,  
and of the tyme be pat-  
red awaye as the dust:  
O the fearefull wrathe of the Lorde  
come vpon you, yea, o the daye of the  
Lordes toz displeasure come vpon you.  
Seke the Lorde all ye meke hearted  
vpon earthe, ye that woocke after his  
iugement: seke righteously, & seke tru-  
thly: ye may be deliued in a wra-  
the full daye of the Lorde: for Gaza shall  
be destroyed, and Ascalon shall be layde  
waste. They shal cast out wood at the  
wode, yea, and Ascalon shalbe plucked  
up by the roots.

Woo vnto you that dwell vpon the  
sea coast, ye murthetous people: The  
woorde of the Lorde shall come vpon  
you. O Canaan thou lande of the Phi-  
listines, I wyl destroy the, so that there  
shall no man dwell in the anye moore:  
And as for the sea coast, it shal be herd  
menne's cotages and shepe foldes: Yea,  
it shalbe a portion for such as remayne  
of the house of Iuda, to fede ther vpon.  
In the houses of Ascalon shal they rest  
towarde nyghte: for the Lorde their  
God shall bilet them, and turne awaye  
their captiuite. \* I haue hearde the des-  
pyte of Moab, and the blasphemies of  
the children of Ammon, how they haue  
shamefullye intreated my people, and  
magnified them selues with in the boy-  
ders of their lande. Therefore as true  
lye as I lyue (sayeth the Lorde of ho-  
sties the God of Israell) Moab shall be  
as Sodome, and Ammon as Gomor-  
ta: Euen dye thorne hedges, salt pits,  
tes and a perpetuall wydewnesse. The  
relidue of my folcke shall spoye them,  
the remnaunte of my people shall haue  
them in possession. \* This happen vnto  
them for their pryde, because they haue  
dealte so shamefullye with the Lorde of  
hosties people, and magnified them  
selues aboue them. The Lorde shall be  
grymme vpon them, & and destroye all  
the goddes in the land. And all the Jies  
of the heathen shall worshippe hym, e-  
uer yman in his place.

Ye Moztians also shall perishe with  
my swearde: Yea, he shall stretche oute  
hys hande ouer the North, and destroye  
Assur. \* As for Ninire, he shall make it  
desolate, drye and waste. The flockes  
and all the beastes of the people shall  
lye in the myddest of it, pellicanes and  
storkes shall abyde in the upper por-  
tes of it, foules shall synge in the win-  
dowes, and Ravens shall sye vpon the  
bushes, for the boordes of Cedet shall  
be rynd downe. This is the proude  
carelesse tye, that sayde in her heart:  
\* I am, and there is els none: O howe  
is she made to waste, that the beastes  
lye therein: who so goeth by, mocketh  
her, and popteth at her wyth hys syn-  
ger.

## The. iii. Chapter.

Agaynst the gouernours of Jerusalem. O the  
callynge

Esa. 15, 16  
Jer. 48. a  
Eze. 25. b

That is  
as barren  
as & plas-  
ces where  
salte is  
salte.

Isa. 48. b

Esa. 4. a

Esa. 34. a

Esa. 44. 16. b  
Isa. 44. 16. b



# Israel. The Prophecie.

callenge of all the Gentyles. A comforte to the  
residue of Israel.

**W**Unto the abhominable, spithye and cruell  
cette: Whiche wyll not  
heare, nor be refourmed.  
Her truste is not in the  
Lorde, neither wyll she  
holde her to her God. Her ruelars in  
her are as roaring Lyons: Her iudges  
are as wolues in the eueninge, whiche  
leaueth nothinge behynde them tyll  
the morowe. Her prophetes are lyghte  
persones and vnfaithfull men: Her  
priestes vnhalow the Sanctuary, and  
doe wronge vnder the pretence of the  
lawe. But the iust Lorde that doeth no  
bypyghte, was amouge them, euerye  
mornynge shewynge them hys lawe  
clerelye, and ceased not. But the vni  
godlye wyll not learne to be ashamed.  
Therefore wyll I rote out thys people,  
and destroye their towres: Yea, and  
make their stretes so vyde, that no man  
shall goe therein. Their cities shall be  
broken downe, so that no bodye shall  
leste, nor dwel there any moze.

**I** sayde vnto them: O feare me, and  
be content to be refourmed. That their  
dwellinge shoulde not be destroyed,  
and that there shoulde happen vnto  
them none of these thynges, wherewith  
I shall viset them. But neuerthelesse  
they stande by earlye, to folowe the fyl  
thynges of their owne ymaginacions.  
Therefore ye shall waite vpon me (say  
eth the Lorde) vntyl the tyme that I stande  
by: for I am determed, to gather the  
people and to bynne the kyngdomes  
together, that I maye poure out myue  
anger, yea, all my wrathful displeasur  
vpon them. For all the worlde shall  
be consumed with the fyre of my gelous  
ye. And then wyll I cleanse the lyppes  
of the people, that they maye euerych  
one call vpon the name of the Lorde,  
and serue hym w one shoulde. Suche  
as I haue subdued, and my chyldren  
also whome I haue scatered abroad,  
shall bynne me presentes beyonde the  
waters of Ethiopia.

**I**n that tyme shalt thou no moze  
be confounded, because of all thy yma  
ginacions, wherthorowe thou haddest  
offended me: for I wyll take awaye

the proude boosters of thyne honoure  
frome the, so that thou shalt no moze  
triumphe because of my holpe byll. In  
the also wyll I leane a smale people  
whiche shall truste in the name  
of the Lorde. The remnaunte of Isra  
ell shall doe no wyckednesse, nor speake  
lyes: Neither shall there anye disceitful  
tongue be founde in their mouthes.  
For they shall be fedde, and take theyr  
rest, and no man shall make them astray  
ed. Geue thanckes O daughter Syon,  
be ioyfull. O Israel: Reioyce and be  
glad from thy whole hearte, O dought  
er Jerusalem, for the Lorde hath ta  
ken awaye thy punishment, and turned  
backe thyne enemies. The kyng of Is  
raell, euen the Lorde hym selfe is with  
the: so that thou nedest nought to feare  
anye misfortune.

In that tyme it shall be sayde to Je  
rusalem: feare not, and to Syon: Lette  
not thyne handes be slacke, for the Lorde  
thy God is with thee, it is he that hath  
power to saue: he hath a speciall plea  
sure in thee, and a meruelous loue to  
warde the: Yea, he reioyseth ouer thee  
with gladnesse: Suche as haue bene  
in heuynesse, wyll I gather together,  
and take oute of thy congregacion: As  
for the shame and reproche that hath  
bene layed vpon thee, it shall be farre  
frome the. And lo, in that tyme wyll I  
destroye all those that beere the: I wyll  
helpe the lame, and gather by the cast  
awaye: yea, I wyll gette them prayse  
and honoure in all landes, where they  
haue bene put to shame. At the same  
tyme wyll I bynne pou to, and at the  
same tyme wyll I gather pou. I wyll  
get you a name: a good report among  
all people of the earthe, when I turne  
backe your captiuitie before your eyes  
(sayeth the Lorde.)

The ende of the prophete  
of Sophony.

## The booke of the prophete Aggeus.

The .I. Chapter.

The tyme of the prophete of Aggeus. Aggeus  
tacion to buylde the temple agayne.

Jer. 22, 5.  
Ezech. 11, 5.  
I. 1, 1, 5.

Bas. 1, 1.  
Sopho. 1, 1.

Jerem. 1, 1.

# Of Aggeus. Fo. clxxxiii.



In the seconde yeare of  
kynges Darius, in the  
 fyrte moneth, the fyrste  
 daye of þ moneth, came  
 the worde of the Lorde  
 (by the prophete Aggeus

sayeth the Lorde. \* So the Lorde was  
 ked by the spirite of zorobabel þ prince  
 of Iuda, and þ spirite of Iesua the sonne  
 of Iosedech the hie prieste, and the spi-  
 rite of the remnaunte of all the people:  
 that they came and laboured, in þ house  
 of the Lorde of hoostes their God.

## The Notes.

a. To wake by the spirite of a man is, when  
 God by his spirite comforteth and boldeneth the  
 heart to take vpon him without feare any act or  
 deade of great importance.

## The. ii. Chapter.

Be sheweth that the goodlines of the. ii. temple  
 shal exceede þ first, because of þ coming of Christ.



Vpon the. xxiij. day of the. vi.  
 moneth, in the seconde yeare  
 of kynges Darius, the. xxi.  
 daye of the. vii. moneth, came  
 the worde of the Lorde by the prophete  
 Aggeus, sayinge: Speake to zoroba-  
 bel the sonne of Salathieil prince of  
 Iuda, & to Iesua þ sonne of Iosedech  
 the hie prieste, and to the residue of the  
 people, & saye: \* Who is left amonge  
 you, þ sawe this house in her first beu-  
 tier? But what thinke ye now by it? is it  
 not in your eyes, euē as though it were  
 nothing? Neuertheles be of good chere  
 zorobabel (sayeth the Lorde) \* be of  
 good comforte, o Iesua thou sonne of  
 Iosedech hie prieste: take good hear-  
 tes vnto you also, all ye people of the  
 lande (sayeth the Lorde of hoostes) and  
 do accordinge to the worde (\* for I am  
 with you, sayeth þ Lorde of hoostes) like  
 as I agreed with you, when ye came  
 out of þ lande of Egypt: and my spirite  
 shalbe amonge you, feare ye not.

For thus sayeth the Lorde of hoostes:  
 \* yet once moore wyl I make heauen  
 and earth, the sea, and the drie lāde: yea,  
 \* I wyl moue all the heathen, and the  
 comforte of all the heathen shal come,  
 and so wyl I fyl this house wth honour,  
 sayeth the Lorde of hoostes. \* The siluer  
 is myne, & the golde is myne, sayeth the  
 Lorde of hoostes. Thus the glory of the  
 last house shalbe greater then the fyrst,  
 sayeth the Lorde of hoostes: and in this  
 place wyl I geue peace, sayeth þ Lorde  
 of hoostes.

The. xxiij. daye of the. ii. moneth in  
 the secōde yeare of kynges Darius, came  
 the

us vnto zorobabel the sonne of Sa-  
 lathieil the prince of Iuda, and to Ie-  
 sua the sonne of Iosedech the hie priest,  
 sayinge: thus speaketh the Lord of hos-  
 tes, and sayeth: Thys people doeth  
 say: The tyme is not yet come to buyld  
 by the Lordes house. Then spake the  
 Lorde by the prophete Aggeus, and  
 sayde: \* Ye poure selues can finde tyme  
 to dwel in spled houses, and shall thys  
 house lye waste? Consider nowe poure  
 owne wayes in youre heartes (sayeth þ  
 Lorde of hoostes) \* ye sowe much, but ye  
 bringe lytle in: ye eate, but ye haue not  
 ynough: ye dryncke, but ye are not fyl-  
 led: ye decke your selues, but ye are not  
 warme: And he þ eateth anye wages,  
 putteth it in a broken purse.

Thus sayeth the Lorde of hoostes:  
 Consider poure owne wayes in youre  
 heartes, get you vp to the mountayne,  
 fetch wod, & buyld by the house: \* that  
 it may be acceptable vnto me, and that  
 I maye shewe myne honoure, sayeth  
 the Lorde. Ye looked for muche, & lo, it  
 is come to litle: & though ye bynge it  
 home, yet do I blowe it away. And why  
 so, sayeth the Lorde of hoostes? \* Euen  
 because that my house lyeth so waste, &  
 ye runne euery man to his owne house.  
 Wherefore the heauen is forbydden to  
 geue you anye dewe, and the earthe is  
 forbydden to geue you encrease. \* I  
 haue called for a drowth, both vpon the  
 lande and vpon the mountaynes, vpon  
 corne, vpon wine, and vpon oyle, vpon  
 euery thyng that the grounde bringeth  
 forth, vpon men and vpon catel, yea, &  
 vpon al handy labour.

Nowe when zorobabel the sonne of  
 Salathieil, & Iesua the sonne of Iose-  
 dech the hie priest with the remnaunte  
 of the people, hearde the voyce of the  
 Lorde their God, and þ woordes of the  
 prophete Aggeus (lyke as the Lorde  
 their God had sent him) the people byd  
 feare the Lorde. Then Aggeus the  
 Lordes angel sayde in the Lordes mes-  
 sage vnto the people: \* I am with you,

1. Chron. 5. 9

1. Chron. 3. 5

Deut. 31. 8.  
Iosua. 1. 8.

Aggeus. 1. 8

Isa. 40. 5.

Esa. 60. 8

Deut. 8. 8



the woorde of the Lorde vnto the prophete Aggeus, sayinge: Thus sayeth the Lorde God of hostes: Alke the priestes concernynge the lawe, & saye: \* yf one beate holpe fleshe in his cote lappe, and yd his lappe do touche þ bread, potage, wine, oyle, or any other meate: shal he be holy also? The priestes answered and sayde: No. Then sayde Aggeus: now yf one beinge defyled with a deed carcase, touche anye of these: shal it also be vncleane? The priestes gaue answer and sayd: \* yea, it shalbe vncleane. Then Aggeus answered and sayd: euē so is this people and this nacion before me, sayeth the Lorde: and so are all the woorkes of their handes, yea, and all þ they offer, is vncleane.

And nowe (I praye you) consider fro this daye forth, and howe it hath gone with you afore: or euē there was layd one stone vpon another in the temple of the Lorde: That when ye came to a corne heape of .xx. bushelles, there were scarce ten: \* and that when ye came to þ wine presse for to powze oute .x. pottes of wine, there were scarce twēty. For I smote you with heate, blasting & hayle stones in al the laboures of youre handes: yet was there none of you, that woulde tourne vnto me, sayeth Lorde. Consider then from this day forth and afore, namelye, frome the .xxiii. daye of the .ix. monethe, vnto the daye that the foundation of the Lordes temple was layed: Marcke it well, \* is not the seide yet in the barne: haue not the vines, the figtrees, the pomegranetes & oliue trees bene yet vnfruitful? But from thys day forth, I shal make the to prospere.

Moreouer the .xxiii. day of the moneth came the woorde of the Lorde vnto Aggeus agayne, sayinge: Speake vnto zorobabell the prynce of Iuda, & saye: I wyll shake both heauen & earth, and ouerthrowe the seate of the kyngdomes, yea, and destroye the mightye kyngdome of the heathen. I wyll ouerthrowe the charettes, and those that sit vpon them, so that both horse and man shall fall downe, euery man thorow his neighboures swearde. And as for thee, O zorobabell (sayeth the Lorde of hostes) thou sonne of Salathiel my seruante: I wyll take thee (sayeth the

Lorde) at the same tyme, and make thee as a seale, for I haue chosen the (sayeth the Lorde of hostes).

The ende of the prophecye of Aggeus.

## The booke of the prophete zachary.

The .i. Chapter.

The mouth the people to returne to þ Lorde, & to eschue the wickednes of their fathers. He pte figureth Christ and the Apostles.



In the eyght moneth of the seconde yere of king Darius, came the word of the Lorde vnto zachary the sonne of Barachias, the sonne of Addo, the prophete, sayinge: The Lorde hathe bene sore displeased at your fore fathers. And say thou vnto them: thus sayeth the Lorde of hostes. \* Tourne you vnto me (sayeth the Lorde of hostes) & I wyll turne me vnto you, sayeth the Lorde of hostes. \* Be not ye like your fore fathers, vnto whome the prophetes cried afore tyme, sayinge: thus sayeth þ Lorde God of hostes: \* Turne you from your euell wayes, and from youre wicked ymaginacions. \* But they wolde not heare, nor regarde me, sayeth the Lorde. What is nowe become of youre fore fathers and the prophetes? Are they yet styll alpye? But dyd not my wordes and statutes (whiche I comaunded by my seruantes the prophetes) touche youre fathers? vpon this they gaue answer and sayde: lyke as the Lorde of hostes deuised to do vnto vs, accordinge to oure owne wayes and ymaginacions, euē so hathe he dealede with vs.

vpon the .xxiii. daye of the .xi. moneth whiche is the monethe Sebat, in the seconde yere of Darius, came the worde of the Lorde vnto zachary the sonne of Barachias, the sonne of Addo the prophete, sayinge: I sawe by night, and lo, there satte one vpon a \* reade horse, & stode styll amonge the myrtre trees, þ were beyn vpon the ground: and behynde hym were there reade, speckled, and whyte horses. Then sayde,

Agg. i. c.

Agg. i. c.  
and, xi. b.  
Zach. i. c.

Agg. i. c.

Zach. i. c.

sayd I: O my Lorde, what are these? And the aungell that talked with me, said vnto me: I wyl shew þ what these be. And the man that stode amonge the myrre trees, answered and said: These are they, whom the Lorde hath sente to go thorow the worlde. And they answered the aungell of the Lorde, that stode among the myrre trees, & sayde: we haue gone thorow the worlde: and beholde, al the worlde dwel at ease, and are carelesse.

Then the Lordes angel gaue answer, and sayde: O Lorde of hostes, howe longe wylt thou be vnmerefull to Ierusalem, and to the cyties of Iuda, \*with whom thou hast bene displeased nowe these. lxx. yeares. So þ Lorde gaue a lounge and a confortable answer vnto the aungell that talked with me. And the aungell that commoned with me, sayd vnto me: Crye thou, and speake: Thus sayeth the Lorde of hostes: I am excedyng gelous ouer Ierusalem and Sion, and sore displeased at the carelesse heathen: for where as I was but a lytle angre, they dyd theyr best that I myght destroye them. Therefore thus sayeth the Lorde: \* I wyl turne me agayne in mercy toward Ierusalem, so that my house shall be buyled in it, sayeth the Lorde of hostes: yea, and the plommet shall be layed abrode in Ierusalem, sayeth the Lorde of hostes.

Crye also, and speake: thus sayeth the Lorde of hostes: My cyties shall be in good prosperite agayne, þ Lorde shall yet cofort Sion, and chose Ierusalem. Then lyfte I vp myne eyes and sawe, and beholde, foure \*hornes. And I said vnto the angell, that talketh with me: what be these? he answered me: \* These are the hornes, which haue scatted Iuda, Israel, and Ierusalem abroade. And the Lorde shewed me. iiii. carpenters. Then sayd I: what will these do? he answered, and sayde: Those are the hornes, which haue so strowed Iuda abroade, that no man durst lyfte vp hys head: But these are come to fraye them awaye, and to cast out the hornes of the Gentyles, whiche lyfte vp theyr hornes ouer the lande of Iuda, to scatte it abroade.

## The. ii. Chapter.

The reuiewyng of Ierusalem and Iuda.

**L**yst vp myne eyes agayne, I toked: & behold, a \* man with a measure line in his hande. Then sayd I: whether goest thou? And he sayde vnto me: To measure Ierusalem, that I maye se howe long & howe broade it is. And behold, the angell that talked with me, wente hys waye forth. Then went there oute another angell to mete him, and sayd vnto him: Runne, speake to this yong man, and saye: Ierusalem shall be inhabited wythout any wall, for the very multitude of people & catell, þ shall be therein. \* Yea, I my selfe (sayeth the Lorde) wyl be vnto her a wal of fyre round about, and wyl be honoured in her.

O get you forth, O ke from the land of the north, sayeth the Lorde, ye \* who I haue scatted into the \* foure wyndes vnder heauen, sayeth the Lorde. Saue thy selfe, O Sion: thou that dwellest with the doughter of Babilon, for thus sayth þ Lorde of hostes: With a glorious power hath he sent me out to the hethen, which spoiled you: for \* who so touched you, shall touch þ apple of his owne eye. Beholde, I wil lift vp my had ouer the, \* so þ they shall be spoiled of those, which afore serued theym: and ye shall knowe, that the LORDE of hostes hath sente me.

Be glad, & reioyce, O doughter of Sion, for loe, I \* am come to dwell in the myddest of the, sayeth the Lorde. At the same tyme there shall manye heathen cleue to the Lorde, and shall be my people. Thus wyl I dwell in the myddest of the, & thou shalt knowe, that the Lorde of hostes hath sent me vnto the. The Lorde shall haue Iuda in possession for his parte in the holy grounde, and shall chose Ierusalem yet agayne. \* Let all fleshe be still before the Lorde, for he is rylen out of his holy place.

## The Notes.

a. By the foure wyndes is vnderstand the whole worlde, as in math. xxiii. c.

b. Doughter of Sion for al the people, as in the psalm. cxxix. a.

## The. iii. Chapter.

Of the lame and byt estate of Christe, vnder the figure of Iesua the priest. A prophete of Christe.

¶ i. And

Exe. 44. b  
3 por. xxi. 2.

B  
Deut. xxxi. 8  
zach. ix. 8

Jerem. 23. 8

Jerem. ii. 8  
Ex. 21. 30. 2.  
Isa. 16. b.  
Act. ix. 8  
1 Cor. 14. 8

Exod. 25. 8  
Mat. 23. 2

Isa. 1. 8



Isa. 44. 28.  
Dan. 4. 34.  
Iud. 1. 6

**A**nd he shewed me Iesua þ hre  
ppest standynge before the  
angell of the Lord, and \* Sa  
tan stode at his ryght hande  
to resiste him. And the Lord sayd vn  
to Satan: The Lord reprove the (thou  
Satan) pea, the Lord that hath cho  
sen Jerusalem, reprove the. Is not this  
a brande taken out of the fire? Nowe  
Iesua was clothed in bclene rayment  
and stode before the angell: whiche an  
swered and sayde vnto those that stode  
before him: take away þ soule clothes  
fro him. And vnto him he said: behold,  
I haue taken away thy synne fro thee,  
and wil decke the with chaunge of rai  
ment. He sayd moreouer: set a sayre my  
ter vpon his head. So they set a sayre  
myter vpon his heade, and put on clo  
thes vpon him, and the angell of the  
Lord testified vnto Iesua, & spake:  
thus sayeth the Lord of hostes: I  
thou wilt walke in my wayes, & kepe  
my watch: thou shalt rule my house, &  
kepe my courtes, and I will geue thee  
place amonge these that stande here.  
Heare (O Iesua) thou hre ppest, thou  
and thy stendes that dwell before the,  
for they are woderous people. Behold,  
I will brynge forth \* the braunche of  
my seruaunt: for lo, the stone þ I haue  
laped before Iesua: vpon \* one stone  
shalbe vii. eyes. Beholde, I will helpe  
him out (sayeth þ Lord of hostes) and  
take awaye the synne of that lande in  
one daye. Then shall euery man sal for  
his neyghboare, vnder the vyne and  
vnder the figge tre, sayth the Lord of  
hostes.

Isa. 44. 28.  
Dan. 4. 34.  
Iud. 1. 6

The fourth Chapter.

The vision of the golden candlestyk, and þ  
exposition thereof.

**A**nd the angell that tal  
ked to me, came againe,  
& waked me vp, as a ma  
that is raised out of his  
lepe, and said vnto me:  
what seest thou? And I  
said: I haue looked, & beholde a candel  
styk of golde, with a boll vpon it &  
his vii. lampes therein, & vpon euerye  
lape. vii. stalkes. And \* .ii. olyue trees  
thereby, one vpon the right syde of the  
boll, and the other vpon the left syde.

Isa. 44. 28.  
Dan. 4. 34.  
Iud. 1. 6

So I answered, & spake to the angel þ  
talked to me, saying: O my Lord what  
are these? The angel þ talked with me  
answered & said vnto me: knowest thou  
not what these be? And I sayd: No, my  
Lord. He answered, and sayd vnto me:  
This is the word of the Lord vnto Zo  
robabel, saying: \* Neether thow an  
hoste of men, nor thowow strength, but  
thowow my sprete, sayeth the Lord of  
hostes. What art þ, thou great moun  
taine, before Zorobabel: thou must be  
made euen. And he shall brynge vp the  
first stone so that men shall cpe vnto  
him: good lucke, good lucke.

Moreouer the worde of the Lord  
came vnto me, saying: \* The handes  
of Zorobabel haue laped the founda  
cyon of this house, his handes shall al  
to finishe it: þ \* ye maye knowe howe  
that the Lord of hostes hath sent me vn  
to you. For he that hath bene despyed  
a litle season, shal reioyce, whē he lepyth  
the synne weight in Zorobabels hand.  
The. vii. eyes are the Lordes, whyche  
go thowow the whole worlde. Then an  
swered I, & sayde vnto him: What are  
these two olyue trees vpon the ryghte  
and left syde of the candlestyk? I spake  
moreouer, and sayd vnto him: what be  
these two olyue braunches (whiche tho  
row the two golden pipes) emptye the  
selues into the gold? He answered me,  
and sayd: knowest thou not, what these  
be? And I sayd no, my Lord. He sayd  
he: \* These are the two olyue braun  
ches, that stande before the ruler of the  
whole earth.

The v. Chapter.

The vision of the flying boke, signifyinge þ  
curse of theus and such as abuse the name of  
God. By the vision of the measure, signifyinge  
the brynnyng of Iuda to Babylon.

**S**o I turned me, & stynged by þ  
mine eyes, & looked, & behold,  
a \* flying boke. And he sayd  
vnto me: what seest thou? I  
answered: I se a flying boke of .xx. cu  
bytes longe, & .x. cubites broad. Then  
said he vnto me: This is the curse, that  
goeth forth ouer the whole earth: for  
all theus shall be iudged after this  
boke, and all tweaters shall be iudged  
accordynge to the same. I wil brynge it  
forth (sayth the Lord of hostes) so that  
it shall come to the house of the these,  
and to

and to þ house of him, that falsely sweareth by my name: & shal remaine in his house, and consume it, with the tymbre and stones therof. Then the angel that talked with me, went forth, & sayd vnto me: lift vp thyne eyes and se, what this is that goeth forth. And I sayde: what is it? He answered: this is a measure goinge out. He sayde mozeouer: Euen thus are they (that dwel vpon þ whole earth) to loke vpon. And beholde, there was lyft vp a talent of lead: & lo, a woman sat in the myddest of the measure. And he sayde: this is vngodlynnes. So he cast her into the myddest of the measure, and threwe the lompe of leade vp into an hole.

Then lift I vp myne eyes, and looked: & beholde, there came oute two women, & the wynde was in their wynges (for they had wynges lyke the wynges of a stork, and they lift vp the measure betwixte the earth and the heauen. Then spake I to the angel that talked wth me: whither wyll these beare the measure? And he sayd vnto me: into þ lande of Syneat, to buyde them an house: which whē it is prepared, the measure shalbe set there in his place.

**The Notes.**

a. This flying boke was a rolle turned rounde about a staffe, which the inhabytors of the east part of the world do yet call a boke, and do also vse them.

**The. vi. Chapter.**

By the. iiii. charrettes, he describeth the prosperite of. iiii. kyngdomes,

**M**ozeouer I turned me, lyf-tyng vp myne eyes, & looked: and behold there came foute charrettes out from betwixt two hpyles, which hilles were of brasse: In þ fyrst charet were read horsles, in the seconde charet were blacke horsles, in the thirde charet were whyte horsles, in the fourth charet were horsles of dyuerse colours and stronge. Then spake I, and sayde vnto the angell that talked with me: O Lord, what are these? The angell answered, & sayd vnto me: These are the foute wyndes of the heuen, which be come forth to stand before the ruler of al the earth. That with the blacke horse went into the lande of the north, and the whyte folowed them, & the speckled horsles wēt forth towarde

þ south. These horsles were very strong, and wēt out: & sought to go & take their tourney ouer þ whole erth. And he said: get you hēce, & go thorow þ world. So they wēt thorowout þ world. Thē cried he vpo me, & spake vnto me, saying: behold, these þ go towarde to north, shal styll my wrath in the north countrey.

And the worde of the Lorde came vnto me, saying: Take of þ prysoners that are come frome Babylon: namely, Heldai, Tobiah and Jdaia: and come thou the same day, and go into þ house of Josiah the sonne of Sophony. Then take golde and syluer, and make crownes therof, and set them vpon the head of Iesua the sonne of Josedebe, the hie priest, and speake vnto him: Thus sayeth þ Lord of hostes: Beholde: the man whose name is \* the braunche: and he that shal spyng vp after hym, \* shal buyde vp the temple of the Lord, yea, euen he shal buyde vp the temple of þ Lord. \* He shal beate þ prayse, he shal syt vpo the Lordes trone, and haue the domynacion.

\* A priest shal he be also vpon hys trone, & a peaceable counsell shalbe betwixt them both. And the crownes shalbe in the temple of the Lorde, for a remembraunce vnto Helem, Tobiah, Jdaia, and Hen the sonne of Sophony. And suche as be farre of, shal come and buyde the temple of the Lorde, that ye maye knowe, how that the Lorde of hostes hath sent me vnto you. And thys shal come to passe, yf ye wyll hearken diligently vnto the voyce of the Lord your God.

**The. vii. Chapter.**

The estimation of fastyng without merce. The dispysing of charite, and the obduracy of the people.

**I**t happened also in þ fourth yere of kyng Darius, that the worde of the Lorde came vnto zachary in the fourth daye of the nynte moneth, whiche is called \* Casleu: what tyme as Sara- sar and Rogomelech and the men that were with them, sent vnto Bethell for to praye before the Lord: and that they shoulde saye vnto the priestes, whiche were in the house of þ Lorde of hostes, and to the prophetes: Should I wepe

zach. vii. 1

Isa. lxxvii. 1

Isa. lxxvii. 1

Isa. lxxvii. 1

Isa. lxxvii. 1

Isa. lxxvii. 1



# Israel.

# The Prophecie.

4. Reg. 25. b in the \* fyfte moneth, and absteyne, as  
I haue done nowe certayne yeares.

Then came the worde of the Lorde of  
hostes vnto me, sayinge: Speake vnto  
all the people of the lande, and to the

**B** p̄iestes, and saye: when ye fasted and

Jer. 41. a  
4. Reg. 2. b

mourned in the. v. \* and. vii. moneth  
(now this. lxx. yeares) dyd ye fast vnto  
me: When ye ate also and dronke, dyd  
ye not eate and dryncke for your owne  
selues: Are not these the wordes, which  
the Lorde spake by his prophetes afore  
tyme, when Ierusalem was yet inha-  
bited and welthye, she and the cyties  
rounde aboute her: when there dwelte  
men, both toward the south and in the  
playne countreys.

**C** And the worde of the Lorde came  
vnto zachary, sayinge: Thus saith the  
Lorde of hostes: \* Execute true iudge-  
ment: shewe mercy and loupnge kynd-  
nesse, euery man to his brother. Do  
the wyddowe, the fatherlesse, the stra-  
nger, and poore no wronge: and let no  
man ymagen euell agaynste his bro-  
ther in his hert. \* Neuertheles they  
woulde not take hede, but turned their  
backes, and stopped their eares, that  
they shoulde not heare: yea, they made  
theyr hertes as an Adamant stone lest  
they shoulde heare the lawe and wor-  
des, \* whiche the Lorde of hostes sent  
in his holpe sp̄yte by the prophetes a-  
fore tyme.

zach. 8. c  
Exod. xxi. c  
Leuit. xix. a  
Job. 24. a  
Iere. vii. a

Jer. vii. c.

II Pet. 1. b

**D** Wherefore the Lorde of hostes was  
very wroth at thepm. And thus is it  
come to passe, \* that lyke as he spake  
and they would not heare: euen so they  
cryed, and I would not heare (sayeth  
the Lorde of hostes) but scatered them  
amonge all the Gentyles, whom they  
knewe not. Thus the lande was made  
so desolate, that there trauelyed no mā  
in it, neyther to nor fro, for that plea-  
saunt lande was bitterly layed wast.

Jerem. xl. b

## The. viii. Chapter.

Of the retorne of the people vnto Ierusa-  
lem, & of the mercy of god toward the. Of good  
workes. The calling of the Gentyls.

**S** O the worde of the Lorde  
came vnto me, sayinge:  
Thus sayeth the Lorde of  
hostes: I was in a great ge-  
lousy ouer syon, yea, I haue bene ve-  
ry gelous ouer her in a great displea-

sure, thus sayeth the Lorde of hostes:  
I wyl turne me agayne vnto syon, &  
wyl dwell in the myddest of Ierusa-  
lem: \* so that Ierusalem shalbe called a  
faithful & true citte, the hil of the Lorde  
of hostes, yea, an holy hyll.

Thus sayeth the Lorde of hostes:  
There shal yet olde men & women dwell  
agayne in the stretes of Ierusalem: yea,  
and such as go with stauers in their ha-  
des for very age. The stretes of the ci-  
tye also shalbe full of yonge boyes and  
damselles, playnge vpon the stretes.

Thus sayeth the Lorde of hostes: **B**  
y the resydue of this people thyncke  
it to be \* vnpossyble in these dayes,  
shoulde it therfore be vnpossyble in my  
syght, sayeth the Lorde of hostes: Thus  
sayeth the Lorde of hostes: Behold,  
I wyl deliuer my people from the land  
of the east and weste, and wyl brynge  
theym agayne: that they may dwell at  
Ierusalem. \* They shal be my people,  
and I wyl be their God, in trueth and  
ryghtuousnes. Thus sayeth the Lorde  
of hostes: let your handes be stronge,  
ye that now heare these wordes by the  
mouth of the prophetes whiche be in  
these dayes, that the foundation is lay-  
ed vpon the Lorde of hostes house, that  
the temple may be buylded. For whye  
\* before these dayes, nether men nor cas-  
tell coulde wyne any thyng, neyther  
myght any man come in & oute in rest  
for trouble: but I let euery manne go  
agaynste his neyghboure.

Neuerthelesse I wyl nowe intreate  
the resydue of this people nomore as a  
fore tyme, sayeth the Lorde of hostes,  
\* but they shalbe a sede of peace. The  
synnarde shal geue her frute, & ground  
shal geue her increase, and the heuens  
shal geue theyr dewe: and I shal cause  
the remnaunte of this people, to haue  
all these in possession. And it shal come  
to passe, that lyke as ye were a curse a-  
mong the heathen (O ye house of Ju-  
da & ye house of Israel) euen so wyl I  
deliuer you, that ye shal be a bles-  
synge: feare not, but let your handes  
be stronge.

For thus sayeth the Lorde of hostes:  
lyke as I deuyled to punyssh you,  
what tyme as your fathers prouoked  
me vnto wrauth, sayeth the Lorde  
of

of hostes, and spared not. Euen so am  
I determyned nowe in these dayes, for to  
do wel vnto the house of Iuda & Jeru-  
salem, therfore feare ye not. Nowe the  
thynges that ye shall do, are these:

\* Speake euerye man the trueth vnto  
hys neyghboure, execute iudgemente  
truely, and peaceably within your por-  
tes, none of you imagyne euell in hys  
heart agaynste his neyghboure, & loue  
no false othes: for al these are the thin-  
ges that I hate, sayeth the Lorde. And  
the woide of the LORD of hostes,  
came vnto me, sayinge: thus sayeth the  
Lorde of hostes: The faste of the.iiii.  
moneth, the fast of the fyfth, the fast of  
the seuenth, and the faste of the tenth,  
shall be ioye and gladnesse, and pros-  
perous hys feastes vnto the house of  
Iuda: Onelye, loue the trueth and  
peace.

Thus sayeth the Lorde of hostes:  
There shall yet come people, and the in-  
habiters of many cyties: and they that  
dwell in one cytie, shall go to another,  
sayinge: \* Up, let vs go, and praye be-  
fore the Lorde, let vs seke the Lord of  
hostes, I will go with you: yea, much  
people and mightie heathen shall come  
and seke the Lorde of hostes at Jeru-  
salem, and to praye before the Lorde.  
Thus sayeth the Lorde of hostes: In  
that tyme shall ten men (out of al maner  
of languages of the Gentiles) take one  
Iewe by the hymme of his garment, &  
saye: we will go wyth you, for we haue  
heard, that God is among you.

The. ix. Chapter.

The conuersion of the Gentyles. The com-  
ming of Christ spryng on an asse.

The worde of the Lorde shall be  
receaued at Bzath, and Ba-  
mascus shall be hys offerynge:  
for the eyes of all men, and of the try-  
bes of Israell shall loke vp vnto the  
Lorde. The borders of Hemath shall be  
harde therby, Tyzus also and Sydon,  
for they are very wyse. \* Tyzus shall  
make her selfe strong, heape vp syluer  
as the sande, and gold as clay of the  
streets. Beholde, the Lorde shall take  
her in, and haue her in possession: \* he  
shall smyte downe her power in to the  
sea, and she shall be consumed with fire.  
Thus shall Acalon se, and be affayed.

\* Gaza shall be very soze, so shall Acca-  
ron also, because her hope is come to  
confusion. For the kynge of Gaza  
shall perishe, and at Acalon shall no  
man dwell.

Straungers shall dwell at Ahdod, &  
and as for the pryde of the philistines,  
I shall rote it out. \* Their bloud will  
I take awaye from thy mouth, & their  
abhomynacions from amonge theyr  
teeth. Thus they shall be leste for our  
god, yea, they shall be as a prince in Ju-  
da, and Accaron lyke as Jebusy. And  
so will I compass my house rounde a-  
bout wyth my men of warre goynge  
to and fro: that no oppressour come vp  
on them any moze. For that haue I  
sene nowe with myne eyes.

\* Reioyce thou greatly, O dought-  
ter Sion be gladde, O doughter Je-  
rusalem. for lo, the king commeth vnto  
the, euen the ryghtuous and Sau-  
oure: Lowlye and symple is he, he ry-  
beth vpon an asse, and vpon the foale  
of an asse, I will rote out the charret-  
tes from Ephraim, and the horse from  
Jerusalem, the batel bowe shall be de-  
stroyed. He shall geue the doctryne of  
peace vnto the heathen, \* and his do-  
minion shall be from the one sea to the  
other, and from the floudes to the en-  
des of the worlde.

Thou also thou shalt the bloud of thy  
couenaunt: shalt let thy prysoners out  
of the pit wherin is no water. Turne  
you nowe to the stronge holde, ye that  
be in prysen, and longe soze to be deli-  
uered: and this daye I byng þ word,  
that I will rewarde the double agayne.  
For Iuda haue I bent oute as a bowe  
for me, and Ephraim haue I fylled.  
Thy sonnes (O Sion) will I raise vp as  
gaynste the Grekes, and make the as a  
gyauntes swearde: the Lorde GOD  
shall be sene aboute them, and his dartes  
shall go forth as the lyghtenynge. The  
Lord GOD shall blow the troumpet, & shall  
come forth as a storme out of þ south.

The Lorde of hostes shall defende  
them, they shall consume and deuoure,  
and subdue them with synge stones.  
They shall drynke and rage, as it were  
thorowe wyne. They shall be fylled lyke  
the basens, & as the hornes of the alter.  
The Lord their GOD shall deliuer the in

as. iii. the

Jer. 47. a  
Amos 1. b

Jer. 25. b  
1. Cor. 8. a  
and 3. c.

Ezay. 1. 1. a  
Mat. 23. a  
John 12. b

Plal. 79. b

Ezay 21. a  
Spoca. 12. a  
1. Cor. 12. c

zach. 12. a  
Eccl. 47. a



the day, as the flocke of his people: for the stones of his Sanctuary shall be set vp in his lande. O how prosperous and goodly a thyng shall that be. The corne shall make the yong men chearefull, and the new wyne the maydens.

The notes.

a. That is, the sacrifice of their ydols, wherby they were wont to eate.

## The .x. Chapter.

The people is moued to requyre the doctrine of truth of the Lorde. The Lorde promyseth to byset and comfort the house of Israel.

**O**f this ye haue in the xij. chap. of s. James.

**R**aye the Lorde then by thynges to geue you the \* latter daye, so shall the Lorde make cloudes, and geue you raine ynoughe for all the encrease of þe felde: for bayne is the answer of ydols.

The sothsayers se lyes, & tel but vaine dreames: the comfort that they geue, is nothing worth. Therefore go they astraye like a flocke of shepe, & are troubled, because they haue no shepheard.

Ex. xlii. a.

**B**y wrothful displeasure is moued at the shepherdes, and I will byset the goates. for the Lorde of hostes will graciously byset his flocke, the house of Iuda, and holde them as a goodlye fayre horse in the batell. \* Oute of Iuda shall come the helmet, & the naple, the batelbowe, and al þe princes together. They shall be as the giauntes, whiche in the batel treade downe the myre vpon the stretes. They shall fight, for the Lorde shall be with them, so that the horsemen shall be confounded.

Clay xlii. b. Gen xlii. b.

**I** will comforte the house of Iuda, and preserue the house of Ioseph. I will turne them also, for I pittie them: and they shall be lyke as they were, whē I had not caste them of. For I the Lorde am theyr GOD, and will heare them. Ephraim shall be as a giaunte, and their hert shall be cheerefull as thowre wyne: yea, theyr chyldren shall se it, and be glad, and their hette shall reioyce in the Lorde. I will blowe for them and gather them together, for I will redeme them. They shall encrease, as they increased afore. I will sowe them among the people, that they may thyncke vpon me in farre countreys: they shall lyue with their chyldren, and turne agayne. I will byynge them agayne also from the lande of Egypt, &

gather them out of Assyria: I will raye them into the land of Gilead and to Libanus, and they shall want nothing. He shall go vpon the sea of trouble, and smyte the sea wates: so shall all the depe floudes shall be dreyed vp. The proude boasting of Assur shall be caste downe, and the scepter of \* Egypt shall be taken awaye. I will comforte them in the Lorde, & they may walcke in his name, sayeth the Lorde.

## The .xi. Chapter.

The destruction of the temple. The care of the faithful is commytted to Christ, by the father. A greuous bysion agaynst Ierusalem and Iuda.



**O**pen thy dores, O Libanus, & the fyre maye consume thy Cedre trees. Howle ye fyre trees, for the Cedre is fallen, yea, all the proude are wasted awaye. Howle ye oke trees of Baasan for the myghty strong wood is cut downe. When maye heare the shepherdes mourne, for their glorie is destroyed. When maye heare the Lyons whelpes roare for the pyrd of Iordane is wasted awaye.

Thus sayeth the Lorde my God: fede the shepe of the slaughter, which shall be slayne of those that possesse the: yet they take it for no synne, but they that sell them, saye: The Lorde be thanked, I am ryche: yea, their owne shepherdes spare them not. Therefore will I no more spare those that dwell in the lande (sayeth the Lorde) but so, I will delyuer the people, euery man into his neyghbours hande, and into the hande of his kynge: that they maye smyte the lande, and out of their handes will not I delyuer them.

I my selfe fedde the slaughter shepe (a poore flocke verely) & toke vnto me two staves: the one I called lounge mekenes, the other I called wo, and so I kept the shepe. These shepherdes destroyed I in one moneth, for I mighte not away with them, neyther had they any delyte in me. Then sayd I: I will fede you no more, & the thinge that dyeth, let it dye: & that will perishe, let it perishe, and let the remnant eate, euery one the fleshe of his neyghbour. I toke also my lounge meke staffe, and brake it,

# Jerusalem. Of Zachary. Fol. clxxxviii

it, that I myghte disanull the \* coue-  
naunte, which I made with all people.  
And so it was broken in that daye.

Then the poore simple shepe that had  
a respecte vnto me, knew therby, that it  
was the worde of the Lord. And I said  
vnto them: yf ye thincke it good, bynge  
hither my pyece: yf no, then leaue. \* So  
they wayed howne. xxx. syluer peng, the  
alue that I was pypled at. And the  
Lorde sayde vnto me: caste it vnto the  
potter (a goodly pyce for me to be valu-  
ed at of them) and I toke the. xxx. syluer  
peng, and caste them to the potter in the  
house of the Lord. Then brake I my o-  
ther staf also (namely wo) that I might  
lowse the brotherheade betwixte Juda  
and Israell. And the Lorde sayde vnto  
me: Take to the also the staf of a foo-  
lish shepherde: for lo, I wyll rayse vp a  
shepherde in the lande, whiche shall not  
seke after the thynges that be loste, nor  
care for suche as go a straye: he shall not  
heale the wounded, he shall not noyse  
the thyng that is whole: but he shall  
eate the fleshe of suche as be fat, & teare  
theyr clawes in peces.

¶ I doles shepherde, that leaueth the  
flocke. The swerde shall come vpon hys  
arme and vpon his right eye. His arme  
shal bee cleane dyed vp, and his righte  
eye shal be soze blynded.

## ¶ The .xii. Chapter.

Of the destruction and buyldinge agayne of  
Jerusalem.

**I**n the heuy burthen whiche  
the Lorde hath deupled  
for Israell. Thus sayeth  
the Lorde, \* which spred  
the heauens abrode, laid  
the foundacyon of the  
earthe, \* and geueth inau the breathe of  
lyfe: Beholde, I wyll make Jerusalem  
a cuppe of surfet, vnto all the people  
that are rounde about her: \* Yea, Juda him-  
selfe also shal be in the sege agaynst Je-  
rusalem. At the same tyme wyl I make  
Jerusalem an heuy stowe for al people,  
so that al such as lyft it vp, shal be tozile  
and rente, and al the people of the earth  
shal be gathered together agaynst it.

\* In that day, sayth the Lord, I will  
make al hoxses abashed, and those that  
rode vpon them, to be out of their wy-  
tes. I wyll open myne eyes vpon the

house of Juda, and smyte all the hoxses  
of the people with blyndnesse. And the  
prynces of Juda shall save in theyr her-  
tes: The inhabyters of Jerusalem shal  
geue the consolacion in the Lorde of ho-  
stes their God. \* In that tyme wyl I  
make the prynces of Juda lyke an hote  
burnynge ouen with wood, and lyke a  
cresset of fyre among the stawe: so that  
they shall consume all the people round  
about them, both vpon the right hand  
and the lefte. Jerusalem also shal be in-  
habytet agayne: namely, in the same place  
where Jerusalem standeth.

The Lorde shal preserve the tentes  
of Juda lyke as afore tyme: so that the  
gloze of the house of Dauid and the glo-  
rye of the cytelins of Jerusalem, shal be  
but lytle regarded, in comparison of the  
gloze of Juda. In that daye shall the  
Lorde defende the cytelins of Jerusa-  
lem: so that the weakest then amonge  
them shal be as \* Dauid: and the house  
of Dauid shal be like as Goddes house,  
and as the Jungell of the Lorde before  
them.

At the same tyme wyl I go aboute  
to destrope all suche people as come a-  
gaynst Jerusalem. Moreover, vpon the  
house of Dauid and vpon the cytelins  
of Jerusalem, \* wyl I poure out the spi-  
rite of grace and prayer, so that \* they  
shall loke vpon me, whome they haue  
peatfled: and they shall bewepe hym, as  
menne mourne for theyr onely begotten  
sonne: yea, and be soze for him, as men  
are soze for their fyrst chyld.

\* Then shal there be a greate mour-  
nyng at Jerusalem, lyke as the lame,  
tacyon at Addremnon in the selde of  
Maggadon. And the land shal bewaile  
euery kynted by them selues: the kyn-  
dred of the house of Dauid them selues  
alone, and theyr wyues by them sel-  
ues: The kynted of the house of \* Da-  
than them selues alone, and theyr wy-  
ues by them selues: The kynted of the  
house of Leui them selues alone, & their  
wyues by them selues: The kynted of  
the house of Semei them selues alone,  
and theyr wyues by them selues: In  
lyke maner, al the other generacions, es-  
uerichone by them selues alone, & their  
wyues by them selues.

## ¶ The .xiii. Chapter.

¶ .iii.

¶ .ii.



# Jerusalem. The Prophecy.

Of the wel of grace & truth Christ. Of the cleane  
reproddance of Idolatry, and of false prophetes.

**I**n that tyme shall the house  
of Dauid and the cytelings  
of Jerusalem haue an open  
\*well, to washe of synne and  
vncleynesse. And then (saith  
the Lorde of hostes) \* I wyll destroye  
the names of Idoles out of the lande: so  
that they shal nomore be put in remem-  
braunce.

\* As for the false prophetes also and  
the vncleane spirite, I shall take them  
out of the lande: So that yf any of them  
prophecye any more, \* his owne father  
and mother that begate hym, shall saie  
vnto him: Thou shalt dye, for thou spea-  
kest lyes vnder the name of the Lorde:

**B**yea, his owne father and mother that  
begate hym, shall wounde him, when he  
propheceth. And then shall those pro-  
phetes be confounded, euery one of hys  
byston when he propheceth, nether shal  
they weere sackclothes any more, to dis-  
creaue men with all. But he shal be saine  
to saie: \* I am no prophete: I am an  
husbande manne, for so am I taughte  
by \* Adam fro my youthe by. And yf it  
be sayde vnto hym: howe came these  
woundes then in thyne handes? He shal  
answere: Thus am I wounded in the  
house of myne owne frendes.

**C** Atyle, O thou swerde, vpon my shep-  
herde, and vpon the Prince of my peo-  
ple, sayth the Lorde of hostes: \* Smitte  
the shepherde, and the shepe shalbe sca-  
tered abroade, and so wyll I turne myne  
hand to the lytle ones. And it shal come  
to passe (sayth the Lorde) that in all the  
lande two partes shalbe roted out, \* but  
the thyrde parte shal remayne therein.

**D** \* And the same thyrde parte wil I bring  
thorowe the fyre, and will clesse them,  
as the siluer is clesed: yea, and tye the  
lyke as gold is tried. Then shall they  
call vpon my name, and I wyll heare  
them: I wyl saie: it is my people. And  
they shal saie: Lorde, my God.

**The. xliii. Chapter.**

The wastynge of the church vnder the fygure  
of Jerusalem. Of the kyngdome of the Lorde.

**B**ehold, the daye of the Lorde  
commeth, that thou shalte be  
spoyled & robbed: for I wyll  
gather together all the hea-

then, to fyghte agaynste Jerusalem: so  
that the cyte shalbe wonne, the houses  
spoyled, and the women despyled. The  
halfe of the cyte shal go away into cap-  
tiuite, and the residue of the people shal  
not be carryed out of the cyte. After that  
shall the Lorde goo forth to fyghte a-  
gaynste those heathen, as menne vse to  
fyghte in the daye of battell. Then shall  
his sete stande vpon the mount olpucte,  
that lyeth vpon the easle syde of Jeru-  
salem. And the mount olpucte shal cleue  
in two, eastward and westward, so that  
there shalbe a greate valley: and the  
halfe mount shal remoue towarde the  
north, and the other towarde the southe.  
And ye shall fle vnto the valley of my  
hylls, for the valley of the hylls shal  
reache vnto Alal. Yea, fle shal ye, \* lyke  
as ye fled for the earthquake in the day-  
es of Osiash kinge of Iuda. And the  
Lorde my God shal come, and al sayne-  
tes with him. In that daye shal it not  
bee lyghte, but colde and froste. Thys  
shalbe that specyall daye, \* whiche is  
known vnto the Lorde: neyther daye  
nor night, but aboute the euenyng time  
it shalbe lyghte. \* In that tyme shall  
there \* waters of lyfe runne oute from  
Jerusalem: the halfe parte of them to  
warde the easle sea, and the other halfe  
towards the uttermoste sea, and shall  
continue both somer and wynter. \* And  
the Lorde hym selfe shalbe kyng euer  
al the earth.

**A**t that tyme shall there be one Lord  
only, and his name shalbe but one. Men  
shal go aboute the whole earth, as vpon  
a felde: from Gibea to Benimon, and  
from the south to Jerusalem. She shal  
be set by, and inhabited in her place: fro  
Bentampns porte, vnto the place of the  
fyfte porte, and vnto the corner porte:  
and from the tower of \* Bananeel, vnto  
the kynges wyne presses. There shal  
men dwel, and there shalbe no more cur-  
synge, but Jerusalem shal be safely in-  
habited. Thys shalbe the plage, wher-  
with the Lorde wyll smyte all people,  
that haue sought agaynste Jerusalem:  
Namely, theyr flesh shal consume away,  
thoughe they stande vpon theyr sete:  
theyr eyes shalbe corrupte in theyr ho-  
les, and their tung shal consume in their  
mouthe.

In that daye shall the Lorde make a great sedycion among them, so that one man shall take another by the hand, and laye his handes vpon the handes of his neyghboure. \* Juda shall fyght also agaynst Jerusalem, and the goodes of al the heathen shall be gathered together rounde about: golde and syluer and a very great multitude of clothes. And so shall this plage go ouer horses, mules, camels, asses, and all the beastes that shall be in the host, lyke as yonder plage was. Euery one that remayneth then of al the people, which cam agaynst Jerusalem, shall go by yearly, to worshyppe the kyng(e) (euen the Lorde of hostes) \* & to kepe the feaste of tabernacles. And loke what generacyon vpon earthe goeth not by to Jerusalem, for to worshyp the kyng(e) (euen the Lorde of hostes) by, on the same shall come no rayne. If the kynted of Egypte go not by, and come not, it shall not rayne vpon them neither.

This shall be the plage wherewith the Lord wyl smyte all heathen, that come not by to kepe the feast of tabernacles, yea, this shall be the synne plage of Egypte and the synne plage of al people, that goo not by to kepe the feaste of tabernacles.

At that tyme shall the rydyng(e) geer of the horses be holpe vnto the Lorde, & the kettels in the Lordes house shall be lyke the basens before the aulter: yea, al the kettelles in Jerusalem and Juda, shall be holpe vnto the Lorde of hostes: and all they that stave offerynges, shall come take of them, and dryghte them therein. And at that tyme there shall be no mo Cananites in the house of the Lorde.

#### The notes.

- a. That is, the vnderstandynge of þ word of god.  
b. Towarde the east sea, and toward the vrmotte sea: that is, al the world ouer.

**The ende of the prophecy  
of zachary.**

## The booke of the prophete Malachy.

**The fyrst Chapter.**

A complaynt agaynst Israel and her preestes.



He heupe burthen, which the Lorde sheweth agaynst Israel by Malachy. I haue loued you, saith the Lorde: and yet ye saye: wherein hast thou loued vs? \* Was not Elau Jacobs brother, saith the Lorde: \* yet haue I loued Jacob, and hated Elau: yea, I haue made hys bylles waste, and his heritage wilde: nesse for dragons. And thoughe Edoom sayde: well, we are destroyed, we wyl go bylde by agayne the places that bee wasted: yet (saith the Lorde of hostes) \* what they bylde, I brake I downe, so that it was called a cursed land, and a people, whome the Lorde hathe euer bene angrie withall.

Your eyes haue sene it, and ye your selues muste confesse, that the Lorde hathe broughte the lande of Israel to great honour. \* Should not a sonne honour his father, & a seruau this master? \* If I bee nowe a father, wher is mine honour? If I be the Lord, wher am I feared? saith the Lorde of hostes.

Now to you preestes, that despyse my name. And yf ye saye: wherin haue we despyed thy name? In this, that ye offer vncleane breade vpon myne aulter. And yf ye wyl say: wherin haue we offered anye vncleane thinge vnto the? In this that ye saye: the aulter of the Lord is not to be regarded. If ye offre the blynde, is not that euell? And yf ye offre the lame & sicke, is not that euell? \* Yea, offre it vnto thy prince, shall he be content with thee, or accepte thy personne, saith the Lorde of hostes?

And nowe make youre prayer before God, that he maye haue merce vpon vs: for suche thynges haue ye done. Shall he regard your personnes, thinke ye, saith the Lord of hostes? Yea, what is he amonge you, that wyl do so much as to shut the doores, or to kyndle the fyre vpon myne aulter for nought? \* I haue no pleasure in you, saith the Lord of hostes: \* and as for the meat offeringe, I wyl not accepte it at youre hande. \* For from the rydyng(e) by of the synne vnto the goinge downe of the same, my

name

Gen. xxi.  
Roma. ix.  
Iosu. 24.  
Gen. 36.

Abdi. ii. a.

Exod. xx.  
Deu. xxxii.

C  
Leuit. xxi.  
Ex. 42. a.

Gene. xlii. a.  
D  
Esa. i. b.  
Pla. ii. a.



name is greate amonge the Gentylls: yea, in euerye place shall there sacrifice be donie, and a clene meatofferinge offered vnto my name: for my name is greate amonge the heathen, sayeth the Lorde of hostes. But ye haue vnhallowed it, in that ye saye, the aulter of the Lorde is not to bee regarded, and the thinge that is set ther vpon, not worthy to be eaten.

Now saye ye: It is but labour and trauayle, and thus haue ye thoughte scoone at it (sayeth the Lorde of hostes) offeringe robbery, yea, the lame and the specke. Ye haue brought me in a meatofferinge, shoulde I accepte it of your hande, sayeth the Lorde. Cursed be the dissembler, which hath in his focke one that is male, and whē he maketh a bow offereth a spotted one vnto the Lorde. For I am a great king (sayeth the Lorde of hostes) and my name is feartfull among the heathen.

The notes.

a. To offer defyled breade is, to do any thyng by hypocryse, and norto glorifye God, as he hath commaunded in his worde but accordyng to the inuencions and dreames of men. Ofsee. ix. a.  
b. Of his worde, and his meate are dispised.

¶ The .ii. Chapter.

Threatenynge against the priests bringe seducers of the people,



And nowe (O ye preestes) thys commaundement toucheth you: yf ye wyl not heare it, nor regarde it, to geue the glory vnto my name, sayeth the Lorde of hostes, \* I wyl sende a curse vpon you, and wil curse your blessings: yea, curse them wel. If ye do not take hede, Beholde, I shall corrupte your seide, & cast donge in your faces: euen the dong of your solempne feastes, and it shall cleue fast vpon you. And ye shall know, that I haue sent this commaundement vnto you: that my couenaunt which I made with Leuy, might stand sayeth the Lorde of hostes.

I made a couenaunte of lpe & peace with him: thys I gaue him, that he myght stande in awe of me: and so he did feare me, and had my name in reuerence. The lawe of truth was in hys mouth, and there was no wickednesse founde in his lippes. He walked with me in peace

and equite, and dyd turne manye one as waye frome theyr synnes. \* For in the priestes lippes shoulde be sure knowledge that mē may seke the law at his mouth, for he is a messaunger of the Lorde of hostes. But as for you, ye are gone clene oute of the waye, and haue caused the multitude to be offended at the law: \* ye haue broken the couenaunte of Leui, sayeth the Lorde of hostes. Therefore wyl I also make you to bee despised, & to bee of no reputacion amonge all the people: because ye haue not kepte my wayes, but bene parciall in the law.

\* Haue we not all one father? Hathe not one God made vs? \* why doth euery one of vs thē despise his owne brother, and so breake the couenaunt of our fathers? Nowe hath Iuda offended: yea, the abhomy nacoon is done in Itraell and in Ierusalem, \* for Iuda hath defiled the Sanctuary of the Lorde, which he loued, and hathe kepte the daughter of a straunge God. But the Lorde shall destroye the manne that doth this (yea, bothe the master and the scolar) oute of the tabernacle of Iacob, with hym that offereth by meatofferinge vnto the Lorde of hostes. Nowe haue ye brought it to thys poynte agayne, that the aulter of the Lorde is cruered with teares wepyng and mournynge: so that I wyl nomore regarde the meatofferinge, neither wyl I receaue or accepte any thing at your handes. And yet ye saye: wherfore? Euen because that where as the Lorde made a couenaunt betwixte thee and the wife of thy pouth, thou hast despised her: \* Yet is she thyne one companyon and married wyfe.

So dyd not the one, and yet had he an excellent spirite. What dyd then the one? He soughte the seide promysed of God. Therefore loke well to your spirite, and let no man despyse the wyfe of his pouth. If thou hatest her, put her a waye, sayeth the Lorde God of Itraell and geue her a clothynge for the scoone sayeth the Lorde of hostes. \* Loke well then to your spirite, and despyse her not. Ye greue the Lorde with your wordes, and yet ye saye: wherewith all haue we greued hym? In thys, that ye saye: All that do euell are good in the syghte of God, & such please hym. Of els wher

Deut. 28. b

Gen. xix. a

Deut. 33. b

Deut.

C

Eph.

1. Pet.

1. Cor.

1. Tim.

1. Thim.

1. Pet.

1. Cor.

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1. Cor.

1. Tim.

1. Thim.

is the God that punisheth:

**C**he.iii. Chapter.

Of the messenger of the Lorde John Baptista.  
Of the day of the Lorde, and of eliah.

**B**Ehold,\* I wyl sende my messenger, which shall prepare the way before me: and the Lorde\* whome ye would haue, shall soone come to his temple, yea, euen the messenger of the couenauit whom ye longe for.

Beholde, he commeth, sayth the Lorde of hostes. But who maye abyde the day of his commynge? who shall bee able to endure, when he appeareth? For he is lyke a goldsmithes fyre, and lyke washers sope. He shall syt hym downe to trye & to cleanse the siluer, he shall pource the chylzen of Leui, and purifie them lyke as golde and syluer: that they may byynge meat offerynges vnto the Lorde in ryghtuousnes. Then shall the offerynge of Iuda and Ierusalem bee acceptable vnto the Lorde, lyke as frome the begynninge, and in the yeaeres afore tyme. I wyl come and punish you, and I my selfe wyl be a swift witnesse agaynst the witches, agaynst the aduouterers, agaynst the false swearers: yea, & agaynst those, that wrongeously kepe backe the byzelynges dewty: which be the wyddowes and the fatherlesse, and oppresse the straunger, and feare not me, sayeth the Lorde of hostes. For I am the Lorde that chaunge not, and ye (O chylzen of Iacob) wil not leaue of: \* ye are gone a waye fro myne ordinaunces, and sens the tyme of your fathers haue ye not kept them.

\* Turne you nowe vnto me, and I wyl turne me vnto you, sayth the Lorde of hostes: ye say: wherin shall we turne? Should a man vse falshed and disceate with God as ye vse falshed and disceate with me? Yet ye saye wherin vse we disceate with the? In \* Tithe and heaue offerynges. \* Therefore are ye cursed with penyry, because ye dissemble with me, al the sorte of you.

Byynge euer ye Tithe into my barne,

that there maye be meat in myne house: and proue me withall (sayeth the Lorde of hostes) yf I wyl not open the wyndowes of heauen vnto you, and pource you out a blessing with plenteousnesse. Yea, I shall reprove the consumer for youre sakes, so that he shall not eate vp the frute of youre grounde, nether shall the bynyarde be baren in the felde, sayth the Lorde of hostes: In so muche that all people shall saye, that ye bee blessed, for ye shall be a pleasaunt land, sayth the Lorde of hostes.

Ye speake harde wordes agaynst me, sayth the Lorde. And yet ye saye: what haue we spoken agaynst the? Ye haue sayde.

It is but lost labour, to serue God: \* What profit haue we for keepynge bys commaundementes, and for walkynge humblye before the Lorde of hostes? \* Therefore may we saye, that the proud are happye, and that they whiche deale with vngodlynnesse, are set vp: for they tempte God, and yet escape.

But they that feare God, saye thus one to another: the Lorde consydereth and heareth it. Yea, it is before hym a memorial booke, writte for such as feare the Lorde, and remembre his name. And in the daye that I wyl make (sayth the Lorde of hostes) they shall be myne owne possession: and I wyl fauour the, lyke as a manne fauoureth his owne sonne, that dothe him seruyce. Turne you therefore, and consyde what difference is betwyxe the ryghtuous and vngodlye: betwyxe him that serueth God, and hym that serueth him not.

\* For marcke, the daye commeth that shall burne as an ouen: & all the proud, yea, and all suche as do wickednesse, shall be strawe: and the daye that is for to come, shall burne them vp (sayth the Lorde of hostes) so that it shall leaue them nether rote nor braunche.

But vnto you I feare my name, shall the Sonne of rightuousnesse aryse, & health shall be vnder his winges: ye shall go forth, and multiplie as the fat calves. Ye shall treade downe I vngodlye: for they shall be lyke the ashes vnder the soles of your fete, in I daye that I shall make

D  
Ioh. xxi. b  
Ista. 73. b

Ioh. xxi. a.  
Iere. xli. a.

Ista. xxi. a



Of the day of the Lord,  
and of Elias.

# The Prophecy.

make, sayth the Lord of hostes.

Dem. 4. 5. a

Math. 23. 34.  
and ch. 23. 34.

Math. 23. 34.

Remember the law of Moses my ser-  
uant, \* which I committed vnto him  
in Horeb for all Israel, with the statutes  
and ordinaunces. Beholde, I wyl sende  
you \* Elias the prophet, before the com-  
ing of the day of the great and fear-  
full Lord. \* He shall turne the heartes

of the fathers to their chyldren, and  
the heartes of the chyldren to their fa-  
thers, that I come not and smyte the  
earth with cursinge.

**T**he ende of the prophecye  
of Malachy: and conse-  
quentie of all the  
prophetes.



Item in his vniuersis pre-  
dicare euangelij. sc. ma. 16.



Hec sunt iudicia que pre-  
ponis eis. Exod. 11.



**The newe  
Testament of  
oure sauoure Iesu Chust,**  
newly and dyligently translated  
into English, with Annotacions  
in the Margēt, and other god-  
lye Notes in the ende of the  
chapters, to helpe the Rea-  
der to vnderstand  
dynges of the  
Texte.

**C**ome vnto me al ye that labour  
and are laden, and I wyl ease  
you. Math. xi. b.

**I**mpzinted at London in  
the yeare of our Lorde  
God. 1551.







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✠ William Tindale vnto the Christen Reader.

**H**ere haste thou (mooste deare reader) the new Testament or couenaunt made with vs of God in Christes bloude. Whiche I haue looked ouer againe (not at the laste) with all diligence, and compared it vnto the Greke, & haue meded out of it many fautes, whiche for lacke of helpe at the begynnyng and ouerlyght, dyd sowe therein. If ought some chaunged, or not altogether agreynge with the Greke, let the spyder of a faute consider the Hebrew phrase, or maner of speache lesse in the Greke wordes. Whose interpreter perfect and preserue is ofte bothe one, and the future is the optatue mode also, and a future is ofte the imparatue mode in the actiue voyce, and in the passiue euer. A phylsophy person for person, nūbre for nūbre, and interrogacion for a condiciouall, and such lyke is with the Hebrews and common vsage.

I haue also in many places set lyght in the margente to vnderstande the terte by. If any man spynde faute eyther with the translation or ought besyde (whiche is easer for manye to do, then so well to haue translated it them selves of theyr owne pugnance wyrtres at a begynnyng withoute an ensample) to the same it shall be lawfull to translate it them selues, and to put what they luste thereto. If I shall perceyue eyther by my selfe or by the informacion of other, that oughte be escaped me, or mighte be more plainly translated: I wyll shortly after cause it to be amended. Howbeit, in many places, me thinketh it better to put a declaration in the margente, then to runne to farr from the terte. And in many places where the terte seemeth at a fyrste choppe harde to be vnderstande, yet the circumstances before and after, and often readyng together, make it playne inough.

Moreover, because the kyngdome of heauen, whiche is the scripture and word of God, may be so locked vp, that he whiche readeth or heareth it, can not vnderstande it: as Christ testifyeth how that the scribes and phariseis had so shut it by math. xxiii. and had taken away the keye of knowledge. Luke. xi. that the Jewes whiche thoughte them selues with in were yet so locked oute, and are to this daye, that they can vnderstande no sentence of the scripture vnto theyr saluacion though they can reuerse the tertes eueri where and dyspute therof as subtilly as the poppish doctors of Dunces darke learyng, whiche with theyr sophistrie seduced vs as the phariseis dyd the Jewes. Therefore, that I myghte be founde faythfull to my father & lord in distributyng vnto my brethren and felowes of onysaythe, theyr due and necessarye sode: so dyspyng it and reasonyng it: that the weakelie stomaches may receyue it also, & be the better for it: I thought it my duty (mooste deare reader) to warne the before, & to shew the, & ryght waye in, and to geue the, & true keye to open it wial, and to arme the against false propheres & malicious hypocrites, whose perpetual lye is to leue the

scripture with gloste, & thereto locke it by, whiche it shoulde saue & soule, and to make vs shut at a wyse marke to put oure truste in those thynges that profit their bellies ouly, & sea oure soules.

The ryght waye (pea, and the onely waye) to vnderstande the scripture vnto saluacion, is right way that we earnestly and aboue all thynges serche for into the professiō of oure baptisme or couenaunt scripture made betwene God and vs. As for an ensample. Christ saith. Mat. v. happy are the merciful, for they shall obtayne mercy. Lo, here God hath made a couenaunt with vs, to be merciful vnto vs, yf we will be merciful one to another, so that a man whiche sheweth mercy vnto his neyghbour: may be bolde to truste in God for mercy at all nedes. And contrariwise, iudgement without mercy, Iaco. ii. shalbe to hym that sheweth not mercy. So now, yf he that sheweth no mercy, truste in God for mercy, his saythe is carnal and worldly, and but bayne presumptiō. For God hath promised mercy onely to the mercifull.

And therefore the mercies haue not Gods worde that they shall haue mercy: but contrariwise that they shall haue iudgement without mercy. And math. vi. If ye shall forgeue men their fautes, your heavenly father shall forgeue you: but and yf ye shall not forgeue men their fautes: no more shall your father forgeue you your fautes.

Here also by the vertue and strenght of this couenaunt, wherewith God of his mercy hath bounde him selfe to vs vntowrthe, maye he that forgeueth his neyghbour, be bolde when he retourneth and amendeth, to beleeue and truste in God for remission of whatsoeuer he hath done amysse. And contrariwise, he that wyll not forgeue, can not but dyspeare of forgeuenes in the ende, and feare iudgement without mercy.

The general couenaunt wherin all other are comprehended and included, is this. If we meke our selues to God, to kepe all his lawes, after the ensample of Christ: the God hath bounde hym selfe vnto vs, to kepe, & make good all & mercyes promysed in Christ, thorow out all the scripture.

All the whole law, which was geuen to vnter out corrupt nature, is comprehended in 10 ten commandementes. And the ten commandementes are comprehended in these two: loue God & thy neyghbour. And he that loueth his neyghbour in God & Christ, fulfilleth these two & consequently the ten, and finally all & other. Now if we loue oure neyghbours in God & Christ & is to witte, if we be louinge, kynde & merciful to the, because God hath created them vnto his likenes, & Christ hath redeemed the, & boughte them w his bloude: then may we be bolde to trust in God thorow Christ & his deservynge, for al mercy. For God hath promysed and bounde hym selfe to vs to shew vs all mercy, and to be a father almyghty to vs, so that we shall not ned to feare the power of all oure aduersaries.

Now if any man that submitteth not him selfe to kepe the commandementes, do thynke that he hath any saythe in God: the same mannes saythe is bayne, worldly, damnable, deuylishe, and playne presumption, as it is aboute sayd, and is no saythe that can iustifie or be accepted before God. And that is it that James meaneth in his Epistle. For howe can a man beleeue (sayeth Paule without a preacher. Romanorum i. Nowe reade all the scripture, & se where God sent any too preach mercy to any, saue vnto them



# W. T. vnto the reader.

only that repent and turne to GOD with all theyr heartes, to hepe his commaundementes. Auto the dyfobedience that wyl not turne, is threathened with vengeaunce, and damnacion, accordyng to all the terrible curfes and fearfull ensamples of the Byble.

What  
saith it is  
of sauerth.

Saythe nowe in GOD the father thowme our Lorde Iesus Christe, accordyng to the couenauntes and appoyntment made betwene God and vs is oure saluacion. Wherefore I haue ceter noted the couenauntes in the mergetes, and also promyses. Moreover where thou fyndest a promyse and no couenaunte exprested therewith: there muste thou vnderstande a couenaunte, that we when we be receyued to grace, knowe it to be oure dutye to hepe the lawe. As for an ensample. When the scripture sayeth. Math. vii. Are and it shal be geuen you, seeke and you shal fynde, knocke and it shal be opened vnto you: It is to be vnderstande, yf that when thy neyghboure ageth, sekerly or knockerly to the, thou then shew him the same mercy, which thou desirest of God, then hath he God bounde him selfe to helpe the as gapne, and els not.

Also yese that two thynges are requyred to begyn a Christen man. The fyrste is a stedfast sayth, and truce in almyghty God, to obayne all the mercy that he hath promysed vs, thow to the deservyng & merites of Christes bloude only, without al respecte to our owne workes.

It. thynges  
are requyred  
to begyn a  
Christen  
man,

And the other is, that we forsake euyl, and turne to God to kepe hys lawes, and to fyghte agaynst oure felues, and oure corrupte nature perpetually, that we maye do the wyl of God euey daye better and better.

What  
nature  
of Gods  
worde is.

This haue I sayde (moost deare reader) to haue the, leaste thou shouldest be deceyued, and shouldest not only reade the scriptures in vaine, and to no profyte, but also vnto thy greater damnacion. For the nature of Goddes worde is that whosoener reade it, or heare it reasoned and dysputed before hym, it wyl begynne immediatly to make hym euey daye better and better, tyll he be growen into a perfect man in knowledge of Christe and loue of the lame of GOD, or clamaue him worse and worse, tyl he be hardened yf he openly resisteth the spirite of GOD and then blasphemeth, after the ensample of Pharao, Coran, Abiron, Salam, Judas, Simon Magus, and suche other.

This to be euen so, the wordes of Christe, John. iii. do well confirme. This is condempnation (sayeth he) that lyght is come in to the worlde but the men loued darkenes more then lyght: for theyr dedes were euyl. Beholde, when the lyght of Gods word cometh to a man wher he reade it or heare it preached and testyfyed and he yet haue no loue therto, to fashion his lyfe thereafter, but consenteth styll vnto his olde dedes of ignorance: then beginneth his ruste damnacion immediatly, and he is henceforth withoute truce in that he refused mercy offered him, for GOD offereth mercy vpon the condicio that he wyl mende hys lyfynge: but he wyl not come vnder the couenaunte. And from that houre forthwarde he wacth worse and worse, GOD rathunge hys spirite of mercy and grace from hym for his vnthankfulness sake.

And Paule writeth to the Ro. i. that the Heathen, because when they knewe God, they had no luste to honour hym with Godly lyfynge, therefore God poured his wrath vpon them, and

toke hys spirite from them and gaue them by to theyr heartes lustes to strutt spure, from iniquitie to iniquitie, tyll they were thowme hardened and past repentance.

And Pharao, because when the worde of GOD was in hys countrey, and Goddes people scattered thowme oure all hys lande, and yet neyther loued them or it, therefore GOD gaue hym vp, and in takynge hys spirite of grace fro hym, so hardened his heart with couctousnes, that afterwarde no miracle coulde conuerter him.

Hereto pertayneth the parable of the talentes. Math. xxv. The Lorde commaundeth the talent to be taken away from the euyl and slothfull seruaunte, and to bynde him hande and fore, and to cast hym into vnter darkenes, and to geue the talent vnto hym that had ten, sayinge: to al that haue, more shal be geuen. But from hym that hath not, that he hath shal be taken from hym. That is to saye: he that hath a good hearte toward the worde of GOD, and to garysh it with Godly lyfynge, and to testyfy it to other, the same shal increace more and more dayly in the grace of Christe. But he that loueth it not, to lye there after and to chyspe other: the same shal lose the grace of true knowledge, and be blynded agayne and euey daye wacth worse and worse, and blynder and blynder, tyll he be an vnter enemy of the worde of GOD and his heart so hardened, that it shal be impossible to conuerter hym.

And Luke. xii. The seruaunte that knoweth his masters wyl, and prepareth not hym selfe, shal be bearen with many strypes: that is, shal haue greater damnacion. And Math. vii. All that heare the worde of God and do not thereafter, buyde on sande: that is, as the foundacyon layed on sande can not resiste byvolence of water but is vndermynyed and ouerthrowen, euen so the saythe of them that haue no luste nor loue to the lame of God, buyde vpon the sande of theyr owne ymaginacions, & not on the rocke of Goddes worde accordyng to his couenauntes, turneth to desperacion in tyme of tribulacion, and when God cometh to iudge.

And the vyneyard Math. xxi. planted and hyed out to the hyfbaunde men that would not render to the Lorde, of the frute in due tyme, and therefore was taken from them, and hyed out to other, dothe confirme the same. For Christe sayeth to the Jewes: the kyngdome of heauen shal be taken from you, and geuen to a nation that wyl byynge forth the frutes thereof, as it is come to passe. For the Jewes haue loste the spirytual knowledge of his commaundementes, and also of all the scripture, so that they can vnderstande nothyng of Godlye. And the doore is locked vp that all theyr knockynge is in vayne though they many of them take greete payne for Gods sake. And Luc. xiii. the fygge tree yf beareth no fruite, is commaunded to be plucked vp.

And fynallye, hereto pertayneth (with inkyte orier) the terrible parable of the vncleane spirite (Luk. xi.) which after he is cast out, when he cometh and fyndeth his house swept and garyshed taketh to hym seven worse then hym selfe, and cometh and entrecth in, and dwelleth there, and so is the ende of that man worse then the begynnynge. The Jewes, they had cleasred them selues with Goddes worde from al outwarde ydolatre and worshypynge of ydols. But their hertes remained stil fairly lyste to Godwarde

and toward his mercye and trueth, and therefore  
withoute loue also and luste to his lawe and to  
theyr neyghbours for his sake, and thorow false  
trueth in theyr owne woordes (to whiche I referre  
the chyld of perdition, the wycked byshoppe of  
Rome with hys lawyers hath brought vs Chri-  
sten more abhominable idolaters then before)  
and become ten tymes worse in the ende then at  
the begynnyng. For the fyrst idolatrye was  
sone spyed and easye to be rebuked of the pro-  
phets by the scripture. But the latter is more  
slye to begyle withall and hundred tymes of  
more difficulte to be wedded oute of mennes her-  
tes.

This also is a conclusyon, nothyng more  
certayne, or more proued by the testimonye and  
examplis of the scripture, that yf anye that fa-  
uoureth t. e. worde of God, be so weak that he  
can not chaunge hys fleshe, hym wyl the LORD  
chastise and scourge euery daye wharper & whar-  
per, with tribulation and myfortune, that no-  
thyng shall prosper with hym, but all shall go  
agaynst hym whatsoeuer he taketh in hande,  
and shall byset hym with pouertie, with syche-  
nesses and dyscaies, and shall plague hym with  
plage vpon plage, eche more lothsome, terribil  
and fearefull then other, tyll he be at vnter despy-  
aunce with his fleshe.

Let vs therefore that haue notue at this tyme  
oure eyes opened agayne thorow the tender mer-  
cy of GOD, kepe a meane. Let vs so put our  
trueth in the mercye of GOD, thorow IESUS  
CHRIST that we knowe it oure dute, to kepe  
the lawe and commaundemente of GOD, and  
to loue oure neyghbours for theyr fathers sake,  
whiche created them and boughte them so deere-  
ly with hys bloude. Let vs walke in the feare of  
GOD, and haue oure eyes open to bothe parties  
of Goddes couenauntes, certified that none shall  
be partaker of the mercye saue he that wil fight  
agaynst the fleshe, to kepe hys lawe. And let vs  
arme oure selues with this remembraunce, that  
as Christes workes iustefye from synne and set  
vs in the fauoure of GOD, soo oure owne dedes  
and thorow woorkyng of the spirite of GOD, helpe  
vs to continue in the fauoure and the grace, into  
whiche Christ hath brought vs, and that we can  
no longer continue in fauoure and grace then our  
heretes do kepe the lawe.

Furthermore concernyng the lawe of GOD,  
this is a general conclusyon, that the whole lawe,  
whether they be ceremonies, sacrificies, yea, or  
Sacramentes cyther, or preceptes of equity be-  
twene man and man thorow oure all degrees of  
the woilde all were geuen for oure profyte and  
necessitie onely, and not for anye nede that GOD  
harde of oure keepyng theim, or that hys ioye en-  
creased thereby, or that the dede it selfe, dothe  
please him. That is all that GOD requyrieth of vs  
when we be at one with him, and do put our trust  
in hym, and loue euery man hys neyghboure to  
pyte hym, and to haue compassion on hym in al  
hys nedes, and too be mercyfull vnto him. This  
to be curi so, Christe testifieth Math. vii. say-  
inge: this is the lawe and the prophetes. That  
is to do as thou wouldest be done to (accordyng  
I meane to the doctryne of the scripture) and not  
to do that thou wouldest not haue done to the.  
This is all that the lawe requyrieth and the proph-  
ets. And I saule to the Roma. xiii. affirmeth  
also, that loue is the fulfyllinge of the lawe, and  
that he whiche loveth, doth of hys owne accorde

all that the lawe requyrieth. And. i. Timo.  
i. I saule sayeth that the loue of a pure hearte and  
good conscience and faythe vnfayned is the ende  
and fulfyllinge of the lawe. For saythe vnfayned  
in Christes bloude cause the to loue for Christes  
sake.

Whiche loue is the pure loue onely and the  
onely cause of good conscience. For then is the  
conscience pure when the eye lokeh to Christ in  
all her dedes, to do them for his sake, and not for  
her owne synguler aduantage or any other wic-  
ked purpose. And John bothe in hys Gospell  
and also Epistles, speaketh neuer of any other  
lawe then to loue one another purely, affirmyng  
that we haue GOD hym selfe dwellyng in vs  
and all that GOD despyerth, yf we loue one the  
other.

Sevyng then that sayth to GOD, and loue  
and mercifulnes to oure neyghbours, is al that we  
muste vnderstande and interprete by them. So  
that al inferioure lawes are to be kept and obser-  
ued as longe as they be seruauantes to saythe and  
loue: and then to be broken immediatlye, yf tho-  
tome any occasion, they hurte eyther the saythe  
whiche we shoulde haue to godwarde in the con-  
fidence of Christes bloude or the loue whiche we  
owe to oure neyghbours for Christes sake.

And therefore when the blynde pharisees  
murmured and grudged at him and his disciples,  
that they brake the Sabbath daye and tradycy-  
ons of the eldres and that he hym selfe dyd care  
with publicans and synners, he aunswereth.  
Math. ix. alledgyng Ezaies the prophete: So  
rather and learne what this meaneth, I requyre  
mercy and not sacrificy. And Math. xii. wh  
that ye wiste what this meaneth: I requyre mer-  
cy and not sacrificy. For ouly loue and mer-  
cyfulnes vnderstandeth the lawe, and els nothing.  
And he, that hath not that wyrtten in his heart,  
shall neuer vnderstande the lawe, no though he all  
the aungels of heauen wente aboute to teache  
hym. And he that hath that grauen in his heart,  
shall not onely vnderstande the lawe, but also  
shall do of his owne inclination all that is requir-  
ed of the lawe, though he neuer lawe had bene ge-  
uen: as all mothers do of them selues withoute  
lawe vnto theyr chyldren all that can be requy-  
red by any lawe, loue oure commynge all payne,  
gryefe, rediounesse or lothsomnes, and euen so  
no doubte yf we had continued in ourefyrst state  
of innocencie, we shoulde euer haue fulfylled the  
lawe without compulsion of the lawe.

And because the lawe (whiche is a doctryne  
thorow teachyng euery man hys dute, dothe  
vytter oure corrupte nature) is sufficiently descri-  
bed by Moyses, therefore is lytle mencion made  
therof in the newe Testamēt, saue of loue onely  
wherin all the lawe is included as seldom men-  
tion is made of the newe Testamēt in the olde  
lawe, saue here and there are promyses made vn-  
to them that Christ shoulde come and blesse them  
and deliuer them, and that the Gospell and newe  
Testamēt shoulde be preached and publyshed  
vnto all nacions.

The Gospell is glade tydynges of mercye,  
and grace and that oure corrupte nature shall be  
healed agayne for Christes sake and for the mer-  
cies of his descrypynges onely: yf on that condy-  
cion that we wyl turne to GOD to learne to kepe  
his lawes spiritualllye, his to say of loue for his  
sake, & wil also suffre & curie of our infirmities.

The newe Testamēt, is as much for to saye  
Aa. iii.

Fayth is  
cause of  
loue.

Onely  
loue vn-  
derstand-  
eth the  
lawe.

Gospell.

Actes  
Name.



# W. T. vnto the reader.

as a new couenaunte. The olde Testamente is an olde temporal couenaunte made berweene God and the carnal children of Abraham Isaac and Jacob, otherwysse called Israel, vpon the dedes and the obseruynge of a temporall lawe. Where the rewarde of the keepynge is temporal lyfe & prosperite in the lande of Canaan, and the brykynge is rewarded with temporall deathe and punishmente.

But the new Testamente is an euerlastynge couenaunte made vnto the chyldren of God, throughe apde in Christ, vpon the deseruynge of Christ: Where eternal lyfe is promised to al that beleue, and deathe to all that are vnbelleuynge. My dedes, yf I kepe the lawe are rewarded with the temporal promyses of this lyfe. But yf I beleue in Christ, Christes dedes haue purchased for me the eternal promyse of the euerlastynge lyfe. If I commyt nothyng worthy of deathe. I deserue to my rewarde that no man kyll me. If I hurte no man, I am worthy that no man hurte me. If I helpe my neyghboure, I am worthy that he helpe me againe. So that with outwarde dedes, with which I serue other men, I deserue that other men do lyke to me in this worlde: and they extend no further. But Christes dedes extend to lyfe euerlastynge vnto al that beleue. &c. This be sufficient in this place, concernynge the lawe and the Gospel, the new Testamente & the olde: so that as there is but one God, one Christ, one faith, and one baptysme: euen so vnderstande thou that there is but one Gospel, though many wyrtpe it, and many preache it. For al preache the same Christ and bringe the same glade tidynge. And thereto Pauls Epistles with the Gospel of John and his fyrste Epistle, and the fyrste Epistle of S. Peter, are most pure Gospel, and most playnly and cyphelye describe the gloire of the grace of Christ: yf ye requyre more of þe lawe: seke in the prologe to the Romaynes & in other places where it is sufficiently intreated of.

## ¶ Repentaunce.

**U**ncertaine this word repentaunce (or as they vnde) penaunce, the Hebrew hath in the olde Testament generally (Sob) turne to be conuerted. For which the translation that we take for saint Hieromes hath moost parte (conuertere) to turne or to be conuerted, and sometyme yet (agere penitentiam). And in the Greke the new Testament hath perpetually (Metanoeo) to turne in the hearte and minde, and to come to the ryght knowledge, and to a mannes right wyrtpe agayne. For which. (Metanoeo) Saint Hieromes translation hath sometyme (ago penitentiam) I do repent, sometyme (peniteo) I repente, sometyme (penitox) I repentaunte, sometyme (habeo penitentiam) I haue repentaunce, sometyme (penitet me) It repenteth me. And Erasmus vseth miche this worde (Resipisco) I come to my selfe, or to my right mynde agayne. And the very sence and signification both of the Hebrew, and also of the Greke worde is: to be conuerted and to tuerne to God with all the hearte, to knowe his will, and to lyue accordynge to his lawes, and to be cured of oure corrupte nature with the oyle of his spirite, and wyne of obedyence to his doctryne. Whiche conuersion or turnynge yf it be vnsayned these foure do accompanye it, and are enclused therein. Confession, not in the priests eare, for that is but mans inuention, but to God in thy hearte, and before all the congregation of God, howe that we be syn-

ners and synfull, and that oure whole nature is corrupte and inclyned to synne and all vnrightheousnes, and therefore euyl, wyched, and damnable, and his lawe holy and iuste, by which oure synfull nature is rebuked. And also to our neyghbours, yf we haue offended any person particularlye. Then contricion sorrowfulnes, that we be suche damnable synners, and not onely haue synned, but are whollye inclyned to synne agyll.

Thyrdely sayth (of which our olde doctours haue made no mention at all in the description of theyr penaunce) that God for Christes sake doth forgue vs, and receyue vs to mercy, and is at one with vs, and wyll heale our corrupte nature. And fourthly saith faccion or amendes makynge, not to God with holy workes, but to my neyghboure whome I haue hurte, and to the congregation of God, whome I haue offended (yf any open crime be founde in me) and submyttinge of a mans selfe vnto the congregation or churche of Christ, and to the officers of the same, to haue his lyfe corrected and gouerned hence forth of them, accordynge to the true doctryne of Christe. And note this: that as satisfaccion or amendes makynge is counted ryghteousnesse is before the worlde and a purge ynge of the synne: so that the worlde when I haue made a full amende hath no further to complayne: Euen so faith in Christes bloude is counted righteousnesse, and a purge ynge of all synne before God.

Moreover he that synneth agaynst his brother, synneth also agaynst his father almyghty god. And as the synne committed agaynst his brother is purged before the worlde with makynge amendes or askynge forgiveness: euen so is the synne comyncted agaynst God purged thorow saythe in Christes bloude onely. For Christ sayeth, I hon vili. Excepte ye beleue that I am he, ye shall dye in youre synnes. That is to saye, yf ye thynke that there is any other sacrifice or satisfaccion to Godwarde then me, ye remaine euer in synne before God, how soeuer righteous ye appeare before the worlde. Wherefore nowte, whether ye call this, Metanoeo, repentaunce, conuersion, or turnynge agayne to God, cyther amendynge, &c. Whether ye saye repente be conuerted, tuerne to God, amende youre lyfynge, or what ye lyfte, I am contente so ye vnderstande what is meant thereby, as I haue nowte declared.

## ¶ Elders.

**I**n the olde Testamente the temporall heades and rulers of the Jewes, whiche had the gouernaunce ouer the laye or commune people are called elder, as ye maye see in the foure Euangelystes. Out of the whiche custome Paule in his Epistles, and also Peter call the presbiteres and spirituall gouernours, whiche are Byshoppes and prestes elders. Nota whether ye call them elders or prestes, it is to me al one, so that ye do vnderstande that they be officers and seruantes of the worde of God, vnto the which all men, bothe hygge and lowe that wyll not rebell agayne Christe, muste obey as longe as they preache and rule truly, and no longer.

A prologe

The  
fourte  
of re-  
penaunce.

# A Prologe vp on the Gospel of. S. Mathew.

**A**s touchynge the Euangelistes, yese in the newe Testament clearye what they were. First Mathew (as ye reade Mathew. ix. Marke. ii. Luke. v. ) was one of Christes Apostles, and was with Christe all tyme of hys preachinge, and hearde his owne selfe almost all that he wrote.

## The Gospell of S. Mathew.

### The fyrst Chapter.

The genealogye of Christ, and mariage of hys mother Mary. The aungel sayth of hys Josephs mynde.

**T**his is the boke of the generaciō of Iesus Christe the sonne of Dauid, the sonne also of Abraham. \* Abraham begat Isaac: \* Isaac begat Jacob:

\* Jacob begat Judas and his brethren: \* Judas begat Phares and Zaram of Thamar. \* Phares begat Heltoim: \* Heltoim begat Aram: \* Aram begat Aminadab: \* Aminadab begat Naasson: \* Naasson begat Salomon: \* Salomon begat Boos of Rahab: \* Boos begat Obed of Ruthe: \* Obed begat Jesse: \* Jesse begat Dauid the kynge: \* Dauid the kynge begat Salomon, of her that was the wyfe of Ury: \* Salomon begat Roboam: \* Roboam begat Abia: \* Abia begat Asa: \* Asa begat Josaphat: \* Josaphat begat Joram: \* Joram begat Olias: \* Olias begat Joatham: \* Joatham begat Achas: \* Achas begat Ezechias: \* Ezechias begat Manasses: \* Manasses begat Amos: \* Amos begat Josias: \* Josias begat Jechonias and his brethren aboute the tyme they were carryed away to Babilon.

And after they were brought to Babilon, \* Jechonias begat Salathiel: \* Salathiel begat Zorobabel: \* Zorobabel begat Abiud: \* Abiud begat Eli-

achim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleasar: Eleasar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husbände of Mary, of whome was borne that Iesus, that is called Christe.

All the generacions fro Abraham, to Dauid are fourtene generacions. And from Dauid vnto the captiuitie of Babilon, are fourtene generacions. And from the captiuitie of Babilon vnto Christe, are also fourtene generacions.

The byrthe of Iesus Christ was on this wyse. Whē his mother Mary was married to Joseph, before they came to dwel together, he was founde with childe by the holy goost. Thē Joseph her husbände beinge a perfect man, and loth to make an ensample of hyr, was mynded to put her away secretly. While he thus thought, beholde the angel of the Lord appered vnto him in a dreame, saying: Joseph the sonne of Dauid, feare not to take vnto the Mary thy wyfe, for that which is conceaued in her is of the holy goost. She shal byynge forth a sonne, & thou shalt cal his name \* Iesus. For he shal saue his people from their synnes.

All this was done to fulfill what which was spoken of the Lord by the prophet, saying: Beholde, a mayde shal be with childe, and shal byynge forth a sonne, and they shal cal his name Emanuel, which is by interpretation, God with vs.

And Joseph as sone as he awoke out of slepe, did as the angel of the Lord had hym, and toke his wyfe vnto hym, and knew her not tyl she had brought forth his fyrste sonne, and called his name Iesus.

#### The Notes.

a. Iesus or after the Hebrue Iesua: is by interpretation, Sauour.

b. Dauid and Abraham are fyrste reherced, because Christe was especiallye promysed vnto them, to be of their fede.

c. Reade the. iii. Chapter of Paralip. in the letter. B. wherethou shalt se what hath ben left out in this place.

d. In the booke of our tyme is left out Joachim, the father of Jechonias, as appereth by the fyrste boke of Paralipome. eue the. iii. Chap. in the letter. B. where Jechonias is declared to be Joachims sonne.

e. Christ is in Hebrue, messias, and signifieth a notified, which name was geuen to all kynges, priestes & prophets in the olde law because they

Ma. liff.

were

Dhll. ii. v. Actes. iiii. b

D Eloy. vii.

Luke. ii. a

Iesus,

Dauid.

Joachim

messias,



# The Gospell

were anoynted with oyle: but to the sonne of the virgin because he was anoynted with the oyle of the spirite more aboundantly then any other, whiche anoyntinge was also signified by the o- ther.

**f.** They be ensamples, whiche be openlie pump- shed as euell doers to put other in feare to doe the lyke.

**g.** Angel is by interpretaciō, messenger, toher- fore the priestes and al other that do declare & set forth the wyll or worde of God: are in scripture called Angels.

**h.** Emanuel, is interpreted, God with vs. Whiche name was geuen vnto Christ, because he beyngt God, was (as Paule witnesseth) founde lyke vnto vs in all thynges, synne onely excepted.

**i.** The mynde of the euangelyste when he declar- ed Christ to be the kyngs sonne of Mary was to proue þ he was the sonne of a virgin, accordynge to the prophete that was of hym, and not to de- clare that Mary had more chyldren after hym, as some phantasie.

## The.ii. Chapter. ✕

**C** The tyme and place of Christes byrthe.

The wyse men offer their presentes.

Christ flieth into Egypt. The childe be claine.

Christ turned into Galile.

**W**hen Jesus was bozne at Bethleem in Iurpe, in the tyme of Herode the kyng: Beholde, there came 4 wyse men fro the east to Ierusalem, saying: where is he that is bozne kyng of Ie- wes? We haue sene his starre in the East, and are come to worshyp him.

When Herode the kyng had hearde this, he was troubled, and all Ierusa- lem with him, and he gathered all the chiefe priestes and scribes of the peo- ple, & asked of the where Christ shoulde be bozne. And they sayde vnto hym: at Bethleem in Jewry. For thus it is writ- ten by the prophet. \* And thou Bethleem in the lande of Jewry, art not the leest concernynge the prynces of Iuda.

For \* out of the thal come the captaine, that shall gouerne my people Israel.

**B** Then Herode priuely called þ wyse men, and diligently enquyred of the, the tyme of the starre that appered, and set them to Bethleem, saying: God & seatch diligently for the childe. And whē ye haue founde him, bringe me worde, that I maye come and worshyp him also.

When they had hearde the kyng, they departed: and lo the starre whiche they saw in the East went before them, tyll it came & stode ouer the place where the childe was. whē they saw þ starre,

they were maruelously glade: & wente into the house, and founde the chylde & Mary his mother, & and kuelled downe and worshipped him, and opened their treasures, and offered vnto him giftes, golde, franckynsence and myrr. And after they were warned of GOD in a dreame, that they should not go againe to Herode, they returned into theyr owne countre another waye. ✕

When they were departed: beholde the angel of þ Lord appered to Jo- seph in a dreame saying: arise, and take the childe and his mother, and fflye in- to Egypt, and abyde there tyl I bring the worde. For Herode wyl leke þ childe to destroye him. Then he arose and toke the childe & his mother by night, & de- parted in to Egypt, & was there vnto þ death of Herode to fulfill that whiche was spoken of the Lord by the prophet whiche sayeth, \* out of Egypt haue I called my sonne.

Then Herode perceauynge that he was mocked of the wyse men, was exce- dyng wroth and sent forth and sleue al the chylzen that were in Bethleem, and in all þ costes therof, as many as were two yere olde and vnder, & accordyng to the tyme which he had diligently sear- ched out of the wyse men.

Then was fulfilled that which was spoken by the prophet Jeremy, saying: On þ hylls was a voice hearde, mour- nyng, wepyng, and greete lamenta- tion: Rachel wepyng for her chylzen, and woulde not be comforted, because they were not. ✕

**✕** When Herode was deade: beholde, an angel of þ Lord appered in a dreame to Ioseph in Egypt, saying: arise & take the childe and his mother, & go into the lande of Israel. \* For they are deade which sought þ chylde's life. Then he a- rose vp, and toke þ chylde & his mother, and came into the lande of Israel. But whē he hearde þ Archelaus byd raigne in Jewry, in the towne of his father Herode, he was afrayed to go thither. Not withstandynge after he was war- ned of GOD in a dreame he turned & fflyde into the partys of Galyle, and wente and dwelte in a cytye called Na- zareth, to fulfill that whiche was spo- ken by þ prophetes: & he shalbe called a Nazarene.

A. Nazareth.

## The Notes

a. Strabo (who was in time of Christes birth) sayeth, that the wise men, were certain sage men amonge the Persiens, as Moyses was amonge the Hebrewes. He sayeth also, that they were the priests of the Persiens.

b. Note, that where it is sayde. And thou Bethleem in the laude of Iury, art not the lesse, &c. The scribes did as our prelates doe, when they had rather cherishe a peece of scripture as they finde it recorded by some of þe doctours, the as it lieth in the text. For the place of Agiche hatherthus. And thou Bethleem Ephrata, art little amonge the thousandes of Iuda. c. To gouerne is to rule the people by learninge & examples. d. The Hebrewes do often vse this worde worship for doing of reuerence with the inclination and bowing of the body, as ye haue bene. xxxiii. a. & reg. xxxi. c. e. Macrobis in the fourth chap. of his saturnalles, maketh mention that Augustus Cesar, hearing þe Herode had slayne his owne son amonge the other infantes, sayd: It is better to be Herodes swine, then his sonne. Meauynge that he would not kyll his swyne because the Jewes lawe forbode the vse of swines fleashe.

f. Accordinge to the time &c. Here may be gathered that it was. ii. yeares after þe birth of Christ, yea the wise men had founde him.

g. Were not, is as much to say as they remayne not unto her. This prophecy is one of the þe verified and fulfilled diuers wayes and at sondre times, beinge truly spoken of them al. As appeareth by the. xxi. cha. of Ieremy, where immediately after this prophecy is promised the rescue of the children of Israel from captiuitie.

h. He shalbe called a Nazarete. This was spoken of Samson. But for as muche as the holy gooste had ordained Samson to be a figure of Christ, it was necessarie, that the thinges spoken of hym shoulde be fulfilled in Christe.

## The.iii. Chapter.

The baptisme, preachinge & office of Iohn, & howe Christ was baptised of him in Iordan.

**I**n those dayes Iohn the baptist came & preached in þe wyldernes of Jewry, saying: Repent, the kingdom of heauen is at hande. This is he of whome it is spoken by the prophet Esay, whiche sayeth: The voyce of a cryer in the wyldernes, prepare the Lordes waye, and make his pathes straight. Thys Iohn had his garnēt of camels heere, and a gyrdle of a skynne about his loynes. His meate was locustes and a wyld be hony. Then went out to him Ierusalem, and al Ieruyse, and all the region rounde aboute Iordan, and were baptised of hym in Iordan, confessynge their synnes.

When he sawe many of the pharisees & of saducees come to his bap-

tisme, he sayde vnto them: O generacion of vipers, who hath taught you to sle fro þe vengeance to come. Bring forth therfore þe frutes belonging to repentaunce. And se þe ye ones thynke not to saue in youte selues, we haue Abraham to our father, for I say vnto you, that God is able of these stones to raise vp chyldren vnto Abraham. Euen now is the axe put vnto the roote of the trees: so that euerye tree, which bringeth not forth good fruite, is hewen downe and caste into the fyre.

I baptise you in water in token of repentaunce: But he that commeth after me, is mightier then I, whose shoes I am not worthy to beare. He shall baptise you with the holy goost & with fyre: which hath also by þe fanne in his hand, & wyl pouрге his floure & gather the wheat into his garner, & wyl burne the chaffe with vnquencheable fyre.

Then came Iesus from Galile to Iordā vnto Iohn to be baptised of hi. But Iohn forbade hym, sayinge: I ought to be baptised of the: and comest thou to me. Iesus answered and sayde to him: Let it be so now. for thus it becometh vs to fulfill all righteousnes. Then he suffered hym. And Iesus as soone as he was baptised, came straight out of þe water. And lo, heaue was opened vnto hym: and Iohn sawe the spirite of God descende lyke a doue, and light vpon hym. And lo, there came a voyce fro heaue sayinge: This is my beloued sonne in whom is my deelyte.

## The Notes.

a. Wyldernes. This wyldernes was not a place altogether voyde of habitacions, but as oure forefathers be, smallye inhabited. b. Locustes after Iheremie, are certain beastes whiche the Persiens & Ethiopians by a commonly vse to eate. Read the xi. booke and. xix. chap. and. xvi. booke and. xxx. ch. Notwithstandinge some hold opinion that they be the toppes of buddes of trees or frutes.

c. Vipers are certayne serpentes whose nature is to cheere by the mouth, whereby the female byteth of the males heade, and the yonge gnawe out the damers deale. Read iiii. in his. x. booke & xvi. chap. d. By wheate and chaffe, are met good & pl. e. All righteousnes, that is to do all þe ordinances of god for such purpose as god ordeneth them for.

## The.iiii. Chapter.

Christ called & is tempted. He called Peter, Andrew, James, and Iohn, & healeth a feche.

Ma. b.

Then



# The Gospell

**W**as Jesus led away of the spirite into wyldernesse, to be tempted of the deuyl. And when he had fasted .xl. dayes and fourtie nightes, he was afterwarde an hongred. Then came to hi the tēpter, & sayd: yf thou be s sonne of God commaund p these stones be made bread. He answered & sayd: it is writtē, \*man shal not lyue by bread onely, but by euery worde that proceedeth oute of the mouth of God.

Then the deuyl toke him vp into the holy cite, & set hym on a pynacle of the temple, & sayd vnto him: yf thou be the sonne of God, caste thy selfe downe. for it is writtē: he shall geue hys angels charge ouer the, and with their handes they shall holde the vp, that thou dashē not thy fote against a stone. And Jesus sayde to hym, it is writtē also: \*Thou shalt not tempt thy Lorde God.

The deuyl toke hym vp agayne & ledde him into an exceedynge hye mountayne, and shewed him al s kyngdomes of the worlde, & al the glorie of the, and sayde to hym: all these wyl I geue the, yf thou wylt fall downe and worshippe me. Then sayde Jesus vnto hym: auoyde Satan. for it is writtē: \*thou shalt worshippe the Lorde thy God, and him onely shalt thou serue.

Then the deuyl left hym, & beholde, s angels came & ministred vnto hi. When Jesus had hearde that John was taken, he departed into Galile and left Nazareth, & wēt and dwelt in Capernaum, whiche is a cite vpon s sea, in the coastes of Zabulo & Nephtalim, to fūlpill s whiche was spoken by E. say s prophet, sayinge: \* The lande of Zabulon and Nephtalim, the waye of the sea beyonde Jordan, Galile of the Gentiles, the people whiche sat in darkenes, sawe great lycht, & to them whiche sat in the region & shadow of death, light is begonne to shyne.

From s time Jesus began to preach, and to say: b & repēt, for the kyngdom of heauen is at hande.

As Jesus walcked by the sea of Galile, he sawe two brethzen: Symon whiche was called Peter, and Andrew his brother castynge a neet into s sea, for they were fishers, and he sayde vnto

the: folowe me, & I wyl make you fishers of men. And they strapte way left their nettes and folowed hym.

And he went forth from thence, and sawe other two brethzen, James the sonne of Zebede, & John his brother, in the shippe with Zebede their father, inēding their nettes, & called them. And they without tarynge, lestē the shippe and their father and folowed hym.

And Jesus went about al Galile, teachinge in their sinagoges, and preachinge the gospel of s kyngdome, and healed al maner of sickenes, and al maner diseases amonge s people. And his fame spred abrode thorow out al Siria. And they brought vnto hym al speke people that were taken w diuerse diseases and grippnges, & them that were possessed wth dyuels, & those whiche were lunatyke, and those that had the palsye: and he healed them. And there folowed hym a great nombre of people, from Galile, & from the ten cities, and frome Ierusalem, & from Jewry, & fro the regions s lye beyonde Jordan.

## The Notes.

As Jesus was led into wilderness. &c. Not because no man can be tempted of the deuyl oute of wilderness but because our sauour (who vsed meat and drinke indifferently in all mens company might not haue fasted so longe, & so straggle in those parties wher he had bene before counteraunte, whereby the diuyl might haue iuste occasion to tempt him in suche sort as he dyd. b. To repete is to sorowe euen from the bottom of the heart, that euer we dyd the thinge wherof we repente. And to endeavour with all oure myght to doe the contrarye. i. Gospel is that gladtydynge of the fremercy and redemption throuwe Christ.

## The .v. Chapter.

In this chapter and in the thowert folowing is conteyned the most excellent and louinge sermon of Christ in the mounte: whiche sermon is the verbe here that openeth the vnderstandinge into the lawe. In this fifth chapter specially he preacheth of the viii. beatitudes or blessings, of murther, warthe, and anger, of aduourte, of swerlinge, of sufferynge wronge and of loue euen towarde a mans enemies.

**W**hen he sawe the people he wente vp into a mountayne, & when he was set, hys disciples came to him, and he opened his mouth, and taught the, sayinge: blessed are s poze in spirite, for theirs is the kyngdome of heauen. \* Blessed are they that moutne: for they shall be comforted. Blessed are the make: for they shall enherite the earthe. Blessed are they

they whiche \*honger and thurst for  
righteousnes: for they shall be fylled.  
Blessed are the mercifull: for they shall  
obayne mercye. Blessed are the pure in  
heart: for they shall see God. Blessed are  
the peace makers: for they shall be cal-  
led the chyldre of God. Blessed are they  
which suffre persecution for righteous-  
nes sake: for theirs is the kyngdome of  
heauen. \* Blessed are ye when men re-  
pyle you, and persecute you, and shall  
falsly saye al maner of euil sayinges a-  
gaynste you for my sake. \* Reioyse &  
be glad, for great is your rewarde in  
heauen. For so persecuted they the  
prophetes whiche wrote before youre  
dayes. f.

\* Ye are the salte of the earth: \* but  
yf the salt haue losse her saltnes, what  
can be salted therewith. It is thence  
forth good for nothyng, but to be caste  
out, and to be troden vnder fote of mē.  
Ye are the lycht of the worlde. A cypre  
that is set on a hyll, can not be hyd, \* ne-  
ther do men lychte a candle, and put it  
vnder a bushell, but on a candellstycke,  
and it lighteth al that are in the house.  
Let your lycht so shyne before men, \* yf  
they maye see youre good woorkes,  
and glorifye youre father whiche is in  
heauen. f.

\* Thynke not that I am come to de-  
stroye the lawe, or the prophetes: No I  
am not come to destroye them, \* but to  
fulfyl them. For truly I say vnto you,  
\* tyl heauen and earth peryshe, one tote  
or one tytle of the lawe shall not escape,  
tyll all be fulfilled.

Whosoouer breaketh \* one of these  
lest commandementes, and teacheth  
men so, he shall be called the lest in the  
kyngdome of heauen. But whosoouer  
obserueth and teacheth, the same shall  
be called greate in the kyngedome of  
heauen. f.

\* For I saye vnto you, excepte your  
ryghteousnes excede the ryghteous-  
nes of the Sctybes and pharyses, ye  
cannot entre into the kyngdō of heauē.

Ye haue hearde howe it was sayde  
vnto them of y olde tyme: \* Thou shalt  
not kil. For whosoouer killeth, shall be in  
daunger of iudgemnt. But I say vnto  
you, whosoouer is angry with his bro-  
ther, shall be in daunger of iudgement.

Whosoouer sayeth vnto hys brother,  
Racha, shall be in daunger of a counsell.  
But whosoouer sayeth thou foole, shall  
be in daunger of hell fyre.

Therfore when thou offrest thy gift  
at the altare, and there remembreth that  
thy brother hathe ought agaynst thee:  
Leaue there thine offering before the  
altare, \* and goe thy waye fyrst and  
be reconcyled to thy brother, and then  
come and offre thy gyfte.

\* Agree wyth thyne aduersarye  
quickely, whyles thou arte in the way  
with him, lest y aduersarye deliuer the to  
the iudge, and the iudge deliuer thee to  
the minister, and then thou be cast into  
pylson. Verely I saye vnto the: Thou  
shalte not come oute thence tyl thou  
haue payed the vtmost farthyng.

Ye haue hearde howe it was sayde  
to the of olde tyme. \* Thou shalt not  
commit aduoutrye. But I saye vnto  
you, that \* whosoouer loketh on a wyfe,  
lustyng after her, hath committed ad-  
uoutrye with her alreadye in hys heart.

Wherfore \* yf thy ryght eye offende  
the y plucke him out, and cast him from  
the. Better it is for thee that one of thy  
membres perishe then that thy whole  
body shoulde be caste into hell. Also yf  
thy right hāde offende the, cut him of &  
caste hym frome thee. Better it is y one  
of thy membres perishe, then that al thy  
body shoulde be cast into hel. f.

It is sayde, whosoouer put awaye  
his wife, let \* hym geue her a testimoni-  
all also of the deuorcement. \* But I say  
vnto you: Whosoouer put awaye hys  
wife (except it be for fornicaciō) causeth  
her to breake matrimonye. And whoso-  
ouer maryeth her y is deuorced, brea-  
keth wedlocke.

Agayne ye haue heard howe it was  
sayd to the of olde tyme, thou shalt not  
forswere thy selfe, \* but shalt persourne  
thyne othe to God. But I saye vnto  
you, \* swere not at all: neither by hea-  
uen, \* for it is Goddes seate: nor yet by  
the earth, for it is hys fote stole: neither  
by Ierusalem: for it is the cite of that  
greate kyng: neither shalt thou swere  
by thy heade, bycause y canst not make  
one whyte heere or blacke. \* But youre  
communicacion shall be yea, yea: Nay,  
nay. For whatsover is moore then that  
commeth

Job. xlii.  
Mat. u.Luce. xii.  
Mat. xv.Eccl. vii.  
Mat. xxi.Eccl. xlii.  
Job. xxxi.C  
Mark. ix.Deut. 24.  
Mat. xix.Mat. xix.  
Mark. x.f  
Luce. xxi.

Deut. x.

Iacob. v.

ii para. vt  
Eap 66.

Mat. xxi.

Eccl. vii.



# The Gospell

commeth of euyl.

**Ye** haue heard howe it is sayd, \*an eye for an eye: a toth for a toth. \* But I say to you, **ye** resist not wronge. But who soeuer geue **þ** a blow on thy right cheke, turne to him **þ** other. And if any mā wyl sue the at the lawe, and take awaye thy cote, let him haue thy cloke also. And who so euer wyl compell thee to goe a myle, goe with **hi** twayne. Geue to him that asketh, and from him that woulde bozowe turne not awaye.

**Ye** haue heard howe it is sayd: \* thou shalt loue thy neighbour, and hate thine enemye. But I say vnto you, loue your enemies. \* Blesse them that curse you. Doe good to them that hate you. Praye for them whiche doe you wronge and persecute you, that ye may be **þ** children of your father **þ** is in heauen: \* for he maketh his sunne to arise on the euil, and on **þ** good, & sendeth his rayne on the iust and vniust. for \* if ye loue **thē**, which loue you: what rewarde shall ye haue? Doe not the Publicans euen so? And **ye** be frendely to your brethren onely: what singuler thyng doe ye? Doe not the Publicans lyke wyse? \* ye shall therefore be perfecte, euen as your father whyche is in heauen, is perfecte.

## The Notes.

a. Boze in spirit are such as set not their care vpon the gettinge or keepinge of riches, but labour diligently in their vocation, because God hath commaunded so. And if the riches of the worlde chaunce vnto **thē**: they receyue it with thynges, and endeour to vse it as God hath commaunded.

b. To longer and thusse righteousness, is to be as desirous of the righte vnderstandynge of the worde of God and the framinge of our lyfe to the same: As our bodie is of meate and dryncke.

c. Peace makers are called the children of God, not onely the makers of outwarde and wordly peace: but chiefly the peace makers of the conscience who do by the comfortable promyses of the scriptures, make attonement betwene God and our consciences.

d. God rewardeth his faithfull seruantes, not because they be persecuted, but because the persecution commeth for his sake.

e. This obseruinge and reachynge, is not of the outward letter: but of the spirit. Whiche who fo obserueth and reacheth, shall be greate in the kyngdom of God. That is, myghty in preaching the worde of God. for his dedes and wordes shall preache bothe one thyng. This is declared by that, **þ** foloweth. Receyue your eyghteousnes, &c.

f. Racha after Chrysostome, is a worde of the Syriens speache, by which is shewed that **þ** mynde is moued to anger. But vnder this worde sole, doeth Sainere Austine and Chrysostome vn-

derstande all iniurye opprobrius and spitefull wordes.

g. This offering is mentioned in Paule. Ro. xii. h. To plucke out the eye is to mortifye the concupiscence of the heart, proccadyng by the meanes of the eye. And lyke wyse to cut of handes and fete, as. Mar. xvi. b. Marke. ix. g. i. Hate thine enemye. This had the Pharyses added to the commaundment, because of that they founde wyrtu. Exod. xxiii. b. Deut. vii. a. Josu xxiii. c. Concernynge the haupng of familiarie with the Gentyles.

## The. vi. Chapter. ✕

Of almes, prayer and fastynge. Be forbyddeth the carefull sekynge of wordly thynges.

**Aske** hede to your almes. That ye geue it not in **þ** sight of men, to the intent that ye woulde be sene of them. Or els ye get no rewarde of your father whiche is in heauen. When soeuer therfore thou geuest thine almes, thou shalt not make a trumpet to be blown before the, as the ypocrites do in **þ** Synagoges & in **þ** streates, for to be praysed of men. Verely, I say vnto you, they haue their rewarde. But whē thou doest thine almes, a let not thy lyft hande know, what thy right hande doeth, that thine almes may be secrete: and thy father which seyth in secrete, shall reward the openlye. ✕

And when thou prayest, \* thou shalt not be as the ypocrites are. for they loue to stande and pray in the Synagoges, and in the corners of the streates, because they woulde be sene of men. Verely I say vnto you, they haue their rewarde. But whē thou prayest, entre \* into **þ** thy chābre, and shut thy doore to the, & pray to thy father which is in secrete: and thy father whiche seyth in secrete, shall reward the openlye. \* And when ye praye, bable not much, as the heathē doe: for they thynke that they shall be heard, for their muche bablinges sake. Be ye not like them therfore. \* for your father knoweth whereof ye haue nede, before ye aske of hym. After this maner therfore praye ye.

\* Our father which art in heauen, halowed be thy name. **þ** Let thy kyngdome come. **c** Thy wyll be fulfilled, as wel in earthe as it is in heauen. **f** Geue vs thyg day our dayly bread. **g** And for geue vs our trespasses, euen as we for geue our trespassers. **h** And lead vs not into tēptaciō: but deliuer vs fro euyl.

for

for thyne is the kyngdom & the power,  
and the glorie for euer Amen. For & yf  
ye shal forgieue other men their trespa-  
ces, your heauēly father shall also for-  
gieue you. \* But & ye wil not forgieue me  
their trespasses, no more shall your fa-  
ther forgieue you your trespasses.

\* \* \* Mozeouer, when ye fast, be not  
sad as the hypocrites are. For they dis-  
figure their faces, & they maye be sene  
of men how they fast. Verely I say vn-  
to you, they haue their rewarde. But y,  
when thou fastest, annoynt thyne head,  
and wash thy face, & it appeare not vn-  
to men how y thou fastest: but vnto thy  
father whiche is in secretes: & thy father  
whiche seith in secretes, shall rewarde the  
openlye.

\* Se y ye gather you not treasure vp  
on y earth, where rust and mothes cor-  
rupt, & where theues breake thozowe &  
steale. But gather ye treasures toge-  
ther in heauē where nether rust nor mo-  
thes corrupte, & where theues neither  
breake vp nor yet steale. For where-  
soeuer your treasure is there wil your  
heartes be also. f.

\* The light of the body is thyne eye.  
Wherefore yf thyne eye be synge all thy  
body shall be ful of lycht. But & yf thine  
eye be wycked then all thy body shall be  
full of darckenes. Wherefore yf y lycht  
that is in the, be darckenes: how great  
is that darckenes!

\* No man can serue two maisters.  
For either he shall hate y one & loue the  
other: or els he shall leane to the one and  
despyse y other: ye cannot serue God &  
Mammon. Therefore I saye vnto you:  
be not carefull for your lyfe, what ye  
shall eat, or what ye shall drynke, nor  
yet for your body, what ye shall put on.  
Is not the life moze worth then meate,  
and y body moze of value the raiment?  
Beholde the foules of the ayre: for they  
sowe not, neither reape, nor yet caryn-  
to the barnes: and yet your heauēly  
father feedeth them. Are ye not muche  
better then they.

\* Whiche of you (thoughe he tooke  
thought therfore) coulde put one cubit  
vnto his stature. And why care ye then  
for raiment? Consider the lylles of the  
felde, how they grow. They labour not  
neither spyn. And yet for al that I saye

vnto you, that euen Salomon in al his  
royaltie was not arrayed like vnto one  
of these. Wherefore yf God so clothe the  
gras, which is to daye in the felde, & to  
morrow shall be cast into the fornaice, shall  
he not much moze do y same vnto you,  
O ye litle of sayther.

Therefore take no thoughte sayinge:  
what shall we eat, or what shall we  
drinke, or wherwith shall we be clothed?  
After all these thinges seke y gentyles.  
For your heauēly father knoweth y ye  
haue nede of al these thynges. But ra-  
ther \* seke ye fyrst the kyngdom of hea-  
uen & the righteousnes therof, & al these  
thinges shall be ministred vnto you.

m Care not then for the morow, but let  
the morowe care for it selfe: for y daye  
present hath euer ynough of his owne  
trauayle. f.

#### The Notes.

a. Let not thy left hande. &c. By thys left hande  
is meure the fleshye phantasie, whiche woulde  
haue al thynges done to the pōp of y world. She  
must not therefore know of the worke of y spirit.  
b. Thys entreinge into thy chamber and shutting  
of thy doore to praye in secretes: is to declare that  
true prayer is the secretye lyfynge vp of the heart  
vnto God, al worldelye phantasies shutte out of  
the mynde. For it is the crye of the heart that sow-  
neth in the cares of the soyle. The lyke is in  
Cap. xvi. d.

c. Salowed be thy name. That is, let all the that  
professe thy name, lyue holylye as thou art holy,  
and so shall thy name be sanctified in them.

d. Thy kyngdom come. &c. That is y tyme when  
thy souerayn shall surrender his kyngdome vnto  
the. As it is. i. Corin. xv. Thys kyngdome is also  
mentioned in y viii. to y Romaynes iii. d. where  
is declared that all creatures desire that day as  
the tyme of their rest and perpetual Sabbath.

e. Thy wyll be done. &c. Thys petition must al-  
wayes be the ende of al othere prayers and peti-  
cions accordyng to the example of our Sauoure  
in the. xvi. of Mathewe. Where he desyeth to  
be deliuered from the dolorouse death of y crosse.

f. Geue vs thys. &c. By thys petition we are ad-  
monyshed, that all we receaue in this lyfe, is the  
mercye gift of God, thoughe it seme chaunce vnto  
vs by our owne labour or otherwyse.

g. Forgeue vs. &c. Thys petition teacheth vs to  
do as we woulde be done by.

h. Leade vs not. &c. By thys petition we are ad-  
monyshed of our weakenes, howe farre vnabie  
we are to stande fast, yf God shoulde prone vs as  
he dyd Abraham: Or suffer the deuyl to trye vs  
as he dyd Job.

i. But deliuer vs. &c. Thys petition declareth  
mans weakenes to be suitoried and helpe on e-  
uery syde with euell, that is, the wycked concu-  
piscence of the flesh, the vayne desyres of the  
world, and the subtil suggestyons of the serpent.  
From y whiche God onely deliuereth.

k. Wher ye faste. &c. There is to be noted that fa-  
stynge is thre fold. One is hypocrysy whiche

oure



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our Sauour repethendeth in the pharisees, as  
vayne and to be rewarded with the vayne prayse  
of the worlde. The other two are godly, and are  
rewarded according to the cause they proceede of.

The one proceedeth of mercie, when we do so prayse  
the head, that we receaue oure owne lode  
to geue it vnto them, & that is rewarded with the  
manifold mercies of God towards vs, & saue  
liiii. The other proceedeth of Godly care to sub-  
due the flesh to the spirit, that the heart may con-  
tinually cry vnto our Lord with charitable pray-  
er. And this is rewarded with plentiful fulfil-  
lyng of all our requestes. psal. xxi. i. e.

i. The light. &c. This light is knowledge, which  
is it be worldly, is ignorant before god. i. Cor. i.  
m. Be not careful. &c. Here is not forbidden the  
honest prouision that men make for their selues  
and their families (for paul saith that such  
as make not this prouision with their labour,  
are worse then infidels) but the miserable feare  
to lacke, which declarerth vs to thinke that God  
is not carefull for vs.

n. The kyngdome. &c. This righteousness can no  
man seeke that labourerth not in his vocacion.

## The vii. Chapter.

Be forbidden folow & temerarious iudgment, re-  
prouerth hypocrite exhorterth vnto prayer, war-  
nerth to beware of false prophetes, and so con-  
cluderth his sermon,

**I**udge a not, & ye be not iud-  
ged. & for as ye iudge so shal  
ye be iudged. \* And wh what  
measure ye mete, wh the same  
shall it be measured to you agayne.

\* Whp seyst thou a moote in thy brothers  
eye, & perceauest not thou beame in thine  
owne eye. Or whp sayest thou to thy bro-  
ther: suffre me to plucke out the moote  
out of thyne eye, & behold a beame is in  
thine own eye. \* Ppocrit, first cast out thou  
beame out of thyne owne eye, and then  
shalt thou clearly to plucke out the moote  
out of thy brothers eye.

\* Geue not thou whiche is holy, to dog-  
ges, nether caste ye your pearles before  
swine, lest they tread the vnder their fete,  
& thou other turne agayne & all to ret you.

\* Aske & it shalbe geuen you. Seke &  
ye shal fynde. Knocke & it shalbe opened  
vnto you. For whosoever asketh recey-  
ueth, & he that seeketh findeth, & to him that  
knocketh, it shalbe opened. \* Is there a-  
nye man amonge you which if his sone  
asked him bread, wold offer him a stoner?  
Or if he asked fi she, wold he profer  
him a Serpent? If ye then which are  
euyl, can geue to your children good  
gyftes: howe muche more shal your fa-  
ther which is in heauē geue good thin-  
ges to them that aske hym.

\* Therefore whatsoeuer ye woulde

men shoulde doe to you, euen so doye to  
the. This is the lawe and the prophetes.

\* Enter in at the strait gate: for wide  
is the gate, and broad is the way that  
leadeth to destruction: and many there  
be which go in therat. But strait is the  
gate, and narrow is the way which lea-  
deth vnto life: And fewe there be that  
fynde it. \* Beware of false prophe-  
tes, whiche come to you in shepes clo-  
thyng, but inwardly they are rauen-  
nyng wolues. Ye shall knowe them by  
their frutes. \* Doe men gather gra-  
pes of thornes? Or fygges of bryers?  
Euen so euery good tree bringeth forth  
good fruite. But a corrupt tree bringeth  
forth euell fruite. \* A good tree can not  
brynge forth bad fruite: Nor yet a bad  
tree can brynge forth good fruite. \* E-  
uery tree that bringeth not forth good  
fruite, shalbe hewen downe, and cast in-  
to the fyre. Wherefore by their frutes  
ye shall knowe them.

\* Not all they that say vnto me, Lord,  
Lord, shal enter into the kyngdome of  
heauen: But he that doeth my fathers  
will whiche is in heauen. \* Manye  
will saye vnto me in that daye: Lord,  
Lord, haue we not in thy name pro-  
pheted? And in thy name haue cast out  
dyuels? And in thy name haue done  
many myracles? And then wil I knowe  
ledge vnto them, that I neuer knewe  
them. Departe fro me, ye woorkers of  
iniquite.

\* Whosoever heareth of me these  
sayinges and doeth the same, I wil li-  
ken him vnto a wise man whiche buil-  
deth his house on a rocke: and aboun-  
daunce of rayne descended, & the fluddes  
came and the wyndes blew & bet vpon  
that same house and it fell not, because  
it was grounded on the rocke. And who-  
soever heareth of me these sayinges, &  
doeth the not, shal be likened vnto a foolish  
man whiche bylt his house vpon sand:  
& and aboundaunce of raine descended,  
and the fluddes came, and the wyndes  
blewe and bet vpon that house, and it  
fell, and great was the fall of it.

And it came to passe, that when Ie-  
sus had ended these sayinges, the peo-  
ple were astonied at his doctrine, for  
he taught them as one hauyng power,  
and not as the Scribes.

The

The Notes.

**1. Judgnot. &c.** Suche is the righteousness of God, that he wyl punyſhe with the ſame thinges that the offence is committed withall. As is mentioned in the booke of wyſdome the .x. Chap. the .c. .xv. .vi. .x. ſo that yf we myſdome oſper upon light occaſions: we ſhall in lyke manner be myſdemed of other. If we ſhewe ſmal mercy: we ſhall fynde as lytle. &c.

**2. Gue not. &c.** This holy thyng, is the worde of God. The Dogges are the obſtinate bynde, whiche are readye to perſecute all ſuche as go about to enſtructe them. And ſwyne are ſuche as delight in fylthyſpe lpyunge ſo muche, that yf they be at any tyme enforced to leaue theyr puddle: yet wyl they incontinente returne to the ſame.

**3. Beware of falſe prophetes. &c.** Falſe prophetes are preachers that peruert and wrete yf word of God. Theyr hymnes, ſignifye the appaunce of outwarde holynes. Theyr praynges, are ſheweth that deſyre in perſecution & ſparyng of innocent bloude. Actum. .xx. .f.

**4. Whoſoeuer heareth. &c.** This ſimplytude of bypdyngge declarerh that we ſhould grounde our conſcience vpon none other foundation, but the ſurety of Gods worde.

**5. As one haupnge power. &c.** This power is the ſpyre of prophece, whiche appeared not in the phariſeis. For they bypdyde all together vpon olde ſarthes conſtitutions.

The. viii. Chapter. .x.

Chriſt clenſerh the leper, healerh yf captaynes ſeruaunte & many other diſeaſes, helperh yf Peters mother in law, ſillerh the ſea & the wynde, & diuerſerh the deuils out of the poſſeſſed into yf ſwyne.



hen he was come downe fro yf mountayne, muche people folowed hym.

And lo, \* there came a leper and worſhipped him ſaying: Maſter, yf thou wylt thou canſt make me cleane. And Jeſus put forth his hande and touched him ſayinge: I wyl, be thou cleane, and immediatly his leproſy was clenſed. And Jeſus ſaid vnto him: ſe thou tell no man, \* but go & ſhewe thy ſelfe to the prieſte, and offer the gyfte that Moſes commaunded in wytnes to them.

\* When Jeſus was entred into Capernaum there came carye vnto hym a certayne Centurion, and beſought him ſayinge: \* Maſter, my ſeruaunte lyeth ſycke at home of the palſye, and is greuously payned. And Jeſus ſayde vnto him: I wil come and heale hym. The Centurion answered and ſaid: Syr, I am not worthy that yf ſhuldeſt come vnder my roſe, but \* ſpeake the word onely and my ſeruaunte ſhalbe healed. For I alſo my ſelfe am a man ſubiect to yf authority of another, & haue ſouldiers vnder me, and I ſay to one go, & he goeth,

and to another come & he cometh: and to my ſeruaunt, do this, & he doeth it. When Jeſus hearde yf, he marueled and ſayde to them yf folowed him: Verely I ſayde vnto you, I haue not founde ſo greates faith: no, not in Iſrael. \* I ſay therfore vnto you that many ſhal come from the eaſt & weſt & ſhal reſt in Abraham, Iſaac & Iacob in yf kyngdome of heauē: and the children of the kyngedome ſhalbe caſte oute into bitter darknes: there ſhalbe weppynge and gnaſhyng of teth. Then Jeſus ſaid vnto the Centurion, go thy waye, and as thou beleueſt ſo be it nes. vnto the. And his ſeruaunt was healed the ſelfe houre. .f.

\* And then Jeſus wente to Peters houſe, and ſawe his wiues mother lyinge ſycke of a feuer, & touched her had, and the feuer left her: and ſhe aroſe, and miniſtered vnto them.

\* When the euen was come, they brought vnto him many that were poſſeſſed with deuyls. And he caſt oute the ſpirtes with a word, and healed al that were ſycke, to fulfyll that whiche was ſpoken by Eliaſas the prophet ſayinge: \* He toke on him oure infirmities, and bare oure ſyckneſſes.

When Jeſus ſaw muche people about him, he comaunded to go ouer the water. And there came a ſcribe & ſaid vnto him: \* Maſter, I wil folow yf whither ſoeuer thou goeſt. And Jeſus ſaid vnto him: the foxes haue holes, and the byrdes of the ayre haue neſtes, but the ſonne of man hath not where on to reſt his heed. \* Another yf was one of his Diſciples ſayde vnto him: maſter, ſuffer me fyrſte to go and bury my father. But Jeſus ſaid vnto him: folowe me, & let the deade burye their deade.

\* And he entred into a ſhypp, & his Diſciples folowed him. And beholde there aroſe a greates tempeſt in the ſea, in ſo muche that the ſhypp was couered with waues, and he was a ſleepe. And his Diſciples came to him, and awoke him ſayinge: Maſter ſaue vs, we perith. And he ſayde to them: why are ye fearefull, O ye of lytel faith. Then he aroſe, & rebuked the wyndes and the ſea, and there folowed a greates calme. And the men marueled and ſayde: what man is this, that bothe wyndes and ſea

Luke. .xiii.

Witte

darknes

Marke. .i. c.

Luke. .iii. .9.

Marke. .i. c.

Luke. .4. .8.

Eliaſ. .iii. .9.

C

Luke. .4. .9.

Luke. .6. .8.

Marke. .4. .9.

Luke. .7. .9.

Job. .xvi. .9.

Pla. .cvi. .9.



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sea obey hym?

Mark. v. a  
Luks. 8. b

\* And when he was come to the other syde, in to the countre of the Gergesites, there met him two possessed of deuilles, which came out of þ graues, & were out of measure feare, so that no mā myght go by þ waye. And beholde they cryed out saying: \* O Jesu thou sonne of god, \* what haue we to do with the? Art thou come hitther to torment vs before the tyme be come? And there was a good waye of from the a great heerd of swine feedinge. Then the deuils besought him sayinge: pf thou caste vs out, suffice vs to go oure way into the heerd of swine. And he said vnto them: go your waies. Then went they out, and departed into the heerd of swine. And beholde the whoale heerd of swyne was caried with violence hedlynge into the sea, and perished in the water. \* Then the heerdsmen fled and wente theyr wayes in to the cite, and tolde euery thyng, & what had fortunied vnto the possessed of the deuils. And beholde all the cytte came out and met Iesus, and when they sawe him, they \* besought hym to depart out of their coastes. †

Mark. v. a  
Luks. 8. b  
I. cor. vi. b

Mark. v. b

Actes. xvi. b

## The Notes.

**The gifte** a. Ofte thy gyfte. &c. This gyfte is mentioned in the xiii. of Iherus in the letter. B. And Christ commaunded the leaper to offer it, as a witness to the priestes that he would not haue one iote of the law lyste undone tyl it were fulfilled in him.

**Forth.** b. Shall este. &c. To este with Abraham Isaac and Jacob, is to be of the same faythe and hope that they were. The chyldren of the kyngdome, are the people of the Jewes. After darknes, is ignorance of Gods mysteries. Gnawynge of tere, is payne, the gresse wherof can not be expressed with tonge. The cast and well: are all the parties of the worlde.

**Some of man.** c. The sonne of man, is a name much used amonge the prophetes, and commonly geuen vnto the that shoulde confyde and rebuke the synnes of the people. Wherfore Christe to declare hym selfe to be no lesse then a prophet, and yet to be a very natural man: called him the sonne of man.

**The dead** d. Let the deade burye their deade: is as much to saye, as let suche as endeuour not to folowe my doctrine, shew which no soule liueth, burye the deade carcases, wherunto they may right wel be compared.

**The tyme** e. The tyme wherin the wycked spirites shall be tormentid is the daye of iudgement.

## The ix. Chapter. †

¶ He healeth the palsy, called Mathew frō the custome, and cured for his disciples, healeth the woman of þ bloudy pury: heipeth Marcus doughter, geueth. ii. blyndemen their syghte, maketh a homme man to speake, and dyueth oure a deuyll.



Then he entred into a ship and passed ouer & came into his owne cytte. And so, \* they broughte to him a mā synke of þ palsy, lyge in his bed. And when Iesus sawe the faith of them, he sayd to the synke of the palsy: sonne be thou of good chere, thy synnes be forgiven the. And beholde certayne of þ scribes said in them selues, this man blasphemeth. And when Iesus sawe their thoughtes, he said: wherfore thinke ye euyll in your heattes? whether is easier to saye, thy synnes be forgiven the, or to saye: aryse and walke? \* That ye maye knowe that the sonne of man hath power to forgive synnes in earthe, then sayd he vnto the synke of the palsy: \* aryse, take vp thy bed, and go home to thyne house. And he arose & departed to his owne house. And when þ people saw it, they maruelled & glorified god whiche had geuen suche power to men. †

\* And as Iesus passed forth from thence, he saw a mā spt a receaupnge of custome, named Mathew, and sayde to him: folowe me. And he arose & folowed him. And it came to passe, as he sate at meate in þ house: beholde many publicans and synners came and sate downe also with Iesus and his dysciples.

When the pharises saw þ, they said to his disciples: why eateth your master with publicans & synners? When Iesus hearde that, he sayd vnto them: The whole neade not the phisicion, but they þ are sicke. Goo & learne what þ meaneth: \* I haue pleasure in mercede, and not in offeringe. For I am not come to cal the righteous, but the synners to repentance. †

\* Then came the disciples of Iohn to him saying: \* why do we & þ pharises fast ofte: but thy disciples fast not? And Iesus sayd vnto the: can þ weddig children moorne as lōg as þ bridegrome is with the? The tyme will come when the bridegrome shall be takē from the, and the shal they faste. No man pereth an olde garment w a pece of new clothe. For the taketh he away the pece agayne frō the garment, and the rent is made greater. Neither do men put new wyne into olde vessels for then the vessels breake, and the

the wyne runneth oute, and the vessels perishe. But they put newe wyne in, to newe vessels, and so are bothe saued together.

**C** While he thus spake vnto the, \* beholde there came a certayne ruler, and worshipped him, sayinge: my daughter is euen now deceased, but come and lay thy hande on her, and she shal lyue. And Jesus arose and folowed him with hys disciples. \* And behold, a woman which was diseased with an issue of blood, xii. yeres, came behynde him and touched the heme of his besture. For she sayd in her selfe: yf I may touche but euen his besture onely, I shalbe safe. Then Jesus turned him aboute, and behelde her saying: Doughter be of good comfort, thy fayth hath made the safe. And she was made whole euen that same hour.

\* And when Jesus came into the rulers house, and sawe the minstreis and the people ragynge, he sayde vnto the: get you hence, for the maid is not dead, \* but slepeth. And they laughed hym to scorn. As soone as the people were put forth, he wente in and toke her by the hande, and the mayde arose. And thys was nopsed throught out all the lande.

And as Jesus departed thence, two blinde men folowed him, crying, and sayinge: O thou sonne of Dauid haue mercy on vs. And when he was come home, the blinde came to him. And \* Jesus sayde vnto them: Beleue ye that I am able to do this? And they sayd vnto him: yea Lord. Then touched he their eyes, saying: \* accordyng to your fayth be it vnto you. And their eyes were opened. And Jesus charged theym, sayinge: Se that no man knowe of it. But they as soone as they were departed, spread abroad hys name throught out all the lande.

As they wente oute, \* beholde, they broughte to him a dōme man possessed of a deuill. And as soone as the deuill was caste out, the dōme spake. And the people marvelled, saying: it was neuer so sene in Israel. But the pharises sayd: he \* casteth out deuyls, by the power of the chiefe deuill.

\* And Jesus went aboute all cityes & townes, teachynge in their synagoges and preachyng the glad tidings of the

kyngdome, and healing al maner sicknesses and disease among the people. But whē he saw the people, he \* had compassion on the, because they were pynned away, & scattered abroade, euen as shepe hauing no shepherd.

\* Then sayd he to his disciples, & the heruest is great, but the labourers are fewe. Wherefore \* praye the Lord of the haruest, to send forth labourers into his haruest.

### The Notes.

a. This miracle shall be a sygne vnto you, that I haue power to forgive synne.

b. The Jewes taking Christ to be none other but man, glorified God which had geuen such power vnto men as was the healinge of the sycke, which was commonly geuen vnto al the prophetes, as a confirmation of their doctrine. But the chiefe thing to be noted here is that such as haue this power, haue also power to remitt synne. For he healed the sycke, that thereby they might knowe that he had power to remitt synne. This remittynge of synne, therfore is the certifyinge of the conscience of the synner that his synnes be forgiven.

c. Heare what this meaneth, &c. By this is declared that the repentaunte wyll seke to do the workes of mercy (with the omittinge wherof he shalbe charged at the latter daye) and not to appease the wrath of God with sacrifice, for that must be the worke of such one as is already iust and perfect, and not of the synner that seeketh for iustice throughe Christ.

d. This is no superstitious faste vpon prescripte dayes, but such as is mentioned in the actes the xxvi. Chap. & in other places of the scriptures.

e. It is the phrase of speache to say that y thing which made vs apt to receiue any benefyte, gaue vs the benefyte. The fayth of the woman healed her not: but made her apt to be healed of Christ. Euen so when we saye that fayth onely iustifieth, we meane that fayth onely maketh vs apt to receiue iustice from God by Christe and for Christes sake.

f. This question declareth that fayth prepareth and maketh vs mete to receiue Gods benefices. And the charge he gaue them, not to tell any man of it, declareth that he wold not haue vs reioyce in temporall benefices as that was. And they spreadyng abroad of y thing, declareth that they sought the glory of God, whose power they had afore confessed to be in Christ.

g. The haruest is the herdes of men prepared to receiue the worde as it appeareth of the Samaritans. John. xiii. f.

### The .x. Chapter.

Christ sendeth forth his .xii. Apostles to preach in Jewry, geueth them charge, teacheth them, and comforteth them agaynst persecucion and trouble.



And he called \* his .xii. disciples vnto him, & gaue them power ouer vncleane sprytes, to cast them out, & to heale al maner of sicknesses, & al maner diseases

Wb. l.

The



# The Gospell

The names of the xii. Apostles are these. The first, Symon called also Peter: and Andrew his brother. James the sonne of Zebede and John his brother. Philtp and Bartlemew. Thomas and Mathew the publican. James the sonne of Alphe, and Lebbeus otherwise called Taddeus. Simō of Cane, & Judas Iscarioth, which also betrayed hi.

\* These xii. dyd Iesus sende, & commaunded the, saying: \* Go not into the wayes & leade to gentyls, & into the cyties of the Samaritans enter ye not. But go rather to the loste shepe of the house of Israel. Go and preach, saying: that the kingdome of heauen is at hand. Heale the sicke, cleanse the lepers, tapse the dead, cast out the Devils. \* Frely ye haue receyued, frely geue agayn. \* Woflesse not golde nor syluer, nor brasse in your girdels, nor yet scrippe towardes your iorney: nether two coates, nether shoes, nor yet a staffe. \* For the worckman is worthy to haue his meate. In to what so euer cytye or towne ye shall come, enquire who is worthy in it, and there abyde tyll ye go thence. \* And when ye come into an house, salute the same. And yf the house be worthy, your peace shall come vpon it. But yf it be not worthy, your peace shall returne to you agayne.

And whosoever shall not receaue you, nor wyl heare your preaching: when ye departe out of that house or cytye, \* Shake of the dust of your feete. Truly I saye vnto you: it shall be easier for the land of Zodoma & Gomorra in that day of iudgment, then for that cytye.

\* Behold I sende you forth as shepe among wolues. Be ye therefore wylse as serpentes, and innocent as doves. \* Beware of men, for they shall delpuey you by to the counsels, and shall scourge you in their synagoges. And ye shall be brought to the head rulers and kinges for my sake, in wytnes theym and to the Gentyls.

\* But when they delpuey you by, & take no thought how or what ye shall speake, for it shall be geuen you, euen in that same houre, what ye shall say. For it is not ye that speake, but the spyte of your father whiche speaketh in you.

\* The brother shall betraye the brother

to death, & the father the sonne. And the chyl dren shall aryse agaynst their fathers and mothers, and shall put them to death: and ye shall be hated of all men for my name. \* But he that endureth to the ende, shall be saued.

\* When they persecute you in one cite, fflye into another. I tell you for a truth, ye shall not synne all the cities of Israel, tyll the sonne of man be come.

\* The discipyle is not aboue his master: nor yet the seruaunte aboue his Lorde. It is ynoughe for the discipyle to be as his master is, and that the seruaunt be as his Lorde is. If they haue called the Lorde of the house Belzebub: how muche moze shall they call them of his houlholde so feare them not therfore.

\* There is nothyng so close, that shall not be opened, and nothyng so hyd, that shall not be knowen.

What I tell you in darcknes, that speake ye in lyght. And what ye heare in the eare, that preache ye on the house toppes.

\* And feare ye not theym whiche kyll the body, and be not able to kyll the soule. But rather feare him, which is able to destroy both soule and bodye into hell. Are not two sparowes solde for a farthyng? And none of them doth lyght on the grounde, without your father. And now are al the heetes of your head nūbryd. Feare ye not therfore: ye are of more value then many sparowes.

\* Whosoever therfore shall know ledge me before men, hym wyl I know ledge also before my father which is in heauen. But whosoever shall denye me before men, hym wyl I also deny before my father which is in heauen.

\* Thinke not, that I am come to sēde peace into that earth. I came not to sēde peace, but a swerde. For I am come to set a man at variaunce \* agaynst his father, & the doughter agaynst her mother, & the doughter in law agaynst her mother in lawe: And a mā fors shall be they of his owne houlholde.

\* He that loueth his father, or mother more then me, is not mete for me. And he that loueth his sonne, or doughter more then me, is not mete for me. And he that taketh not his crosse & foloweth me, is not mete for me. He that findeth his

his lyfe, shall lose it: and he that loseth his lyfe for my sake, shall fynde it.

\* He that receaueth you, receaueth me: and he that receaueth me, receaueth him that sent me. He that receaueth a prophete in the name of a prophete, shall receaue a prophetes reward. And he that receaueth a righteous man, in the name of a righteous manne, shall receaue the reward of a righteous man. \* And who soeuer shall geue vnto one of these litle ones to dryncke, a cuppe of colde water onely in the name of a Disciple: I tell you of a trueth, he shall not loose his reward.

The Notes.

a. This forbyddynge was to declare that he was chiefly sent to the Iſraelites. And forbyddynge of prouocation: was to pull them from the eares of this world, agaynst he should send them into the vniuersall worlde.

b. Till ye go thence, is as muche to saye, as till ye departe the citty. For it is not denyng that the messengers of God should be so incircumspect in placing them selfe to be lodged in a citty, that they should afterwarde wythe lodgynges.

c. Not that it shalbe easie to the yodowites in that day: but in comparison of the vengeance prepared for suche as refuse the true preachers.

d. The wysdome that is noted in the serpent is to auoyde the sweete songes of them that go aboute to destroy him while he geueth eare to them, so that by this wysdome he escapeth death at their handes. So should by this wysdome escape the hildes of persecutors. Innocency noted in doves, is to hurt none other beast, but simply to take her fode where she fyndeth it, and if any other beast profer her wrong, she resisteth not but flyeth, and so endeuereth to escape.

e. Here are we admonished not to defende our cause (or rather Christes cause) by the wyrtue of answers that we can inuent: but to trust vpon the wysdome that he shall geue in the selfe instant, his spure answering in vs.

f. This worde signifieth God or Lord of dyes. And by this name dyd the Iewes call the greates Idol Iſel, because of the great multitude of aies that resorted to the blynde and wyne that was shed in the sacrifices done thereunto. And for the abhominacion of the Idol: they reputed it as prince of Demys.

g. To fynd his life, is to satisfie the desyre of his heart, refusynge or byching agaynst the crosse of Christ, that is the persecution that foloweth the professynge of the trueth, or whatsoeuer burden God layeth vpon vs. h. The reward of a prophete, is increase of knowledge in this lyfe, and euerylastynge ioye in the lyfe to come, accordynge to the parable. To him that shall be geuen. And againe, Wel done good seruant, enter into thy lordes ioye.

The .xi. Chapter.

John baptist sendeth his disciples vnto Christ. Which greatly the their answer, rebuketh the buthanchful cities, a lowlyngly exhorteth men to take his yocke vpon them.

**A**nd it came to passe when Jesus had made an ende of comaundynge his .xii. disciples, that he departed thence, to teache and to preache in their cyties.

\* When John beyng in pryson hearde the workes of Christ, he sent ii. of his disciples and sayde vnto him.

Art thou he that shall come? or shall we loke for another. Jesus answered and sayde vnto them.

Go and shewe John what ye haue hearde and sene. \* The blynde se, the halt go, the lepers are clesed: the

deef heare, the deade rise agayne, \* and the gladde tydynges is preached to the poore. And happy is he that is not offen

ded by me.

\* And as they departed, Jesus began to speake vnto the people of John. To

se what, wet ye out into the wyldernes: went ye out to se a breede taken wyth

the wynde: or what went ye oute for to se? A man clothed in softe rayment:

Behold they that weare soft clothynge, are in kynges houses. But what went ye out for to see? A prophete: Yea, I say

to you and more then a prophete. For this is he of whome it is wyrtten. \* Be-

holde, I sende my messenger before thy face, whiche shall prepare thy waye before the.

\* Verely I saye vnto you, among the chyldren of women arose there not a

greater then John the Baptiste. Not withstanding he is lesse in the kingdome of heauen, is greater then he. fro

the tyme of John Baptiste hitherto, the kyngdome of heauen suffereth violence,

and they that go to it with violence pluck it vnto them. \* for all the prophetes

the lawe prophesied vnto the tyme of John. And also ye shall receaue it,

\* this is Hellas which should come. He that hath eates to heare let him heare.

\* But wherunto shall I liken this generacion? It is lyke vnto chyldre

whiche sate in the market and call vnto theyr felowes, and saye: we haue pypp

vnto you, and ye haue not daunsed: we haue mourned vnto you, and ye haue

not sorowed. For John came nether eatynge nor drynckynge, and they saye, he

hath the deuyl. The sonne of man came eatynge and drynckynge, and they say,

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saie, behold a glutton and dpycker of wine, and a frende vnto publicans and synners. Neuerthelatter wylsdom is iustified of her chyldezen.

Then began he to bypbyrde p cities, in whiche mooste of hys myracles were done, because they mended not. Wo be to the Chorazin. Wo be to thee Bethsaida: for yf the miracles whiche were shewed in you, hadde bene done in Tyze & Sidon, they had repented long agoe in sackcloth & ashes. Neuerthelasse I saie to you: it shall be easer for Tyze and Sidon at the daye of iudgement, then for you. And thou Capernaum, whiche arte lyfte vp vnto heauen, shalt be brought downe to hell. For yf the miracles whiche haue bene done in thee, hadde bene shewed in Zodom: they had remained to this day. Neuertheles I say vnto you: it shall be easer for the land of Zodom in the daye of iudgement, then for thee.

At that tyme Iesus answered and sayd: I praye the O father Lorde of heuen and earth, because thou hast hyd these thynges from the wyse and prydēt, and hast opened them vnto babes: euen so father, for so it pleased the. All thynges are geue vnto me of my father. And no man knoweth the sonne but the father: neyther knoweth any man the father, save the sonne, and he to whom the sonne wyl open him.

Come vnto me all ye that labour & are laden and I wyl ease you. Take my pocke on you and learne of me, for I am meke and lowly in hert: & ye shall fynde rest vnto your soules. For my pocke is easy, and my burde is lyght.

## The Notes.

a. So and shewe John. etc. This answer byd playely declare, that he was the Agellias looked for. For the workes were the workes of Agellias. But the chiefe thing to be noted, is the good hap of them that were not offended by hym (that is) byd not stumble at him and so fall. For as it is sayd. Esay. xlii. c. He is the stone to stumble at, and the rocke to fall vpon, a snare to both the houses, Israel and the inhabitaunce of Ierusalem. And agayne. Luk. ii. c. He was the stumbling stone appointed for many to stumble at. That is, all such as looked to haue him raygne in great glory as a kyng of greates powte, and to deliuer them from their enemies by the force of armes, & not by the suffering vpon the crosse.

b. The cced is a figure of the doctrine that is not of God which waucth with every wind.

c. The sonne of the liuinge God, equall with his

father in power, could not be inferiour to John, who was but man, and therefore he sayth, he that is lesse (that is) he that is humbled to the lowest degree of seruantes, reputed rather as a worme, then a mā, is greater then he, cuē the sonne of God, of whō it is sayd, I am a worme and no man, an opprobrye of the Gentils, and an outcaste of the race of all people.

d. Here is a prouerbe as to Esay. xxi. a. Bygnifying thus much. By diuerse wayes haue we gone about to spere you to thanckegewing: but you haue by no meanes, bene therunto.

e. Wylsdom is iustified. etc. That is, they that are the chyldezen of God, receiue his doctrine, and his worde as truth and wylsdom, although the contrarie part, do not so receiue it.

f. Yerthar labour. etc. Those are compted here to labour, that acknowledge theyr sinne, & feele the heauie burthen of the fleshe.

## The xii. Chapter.

The disciples plucke the eares of corne. He excuseth the, healed the dyed hand, helpech the possessed that was blind and domme, rebuketh the vnfaithful that would nedes haue tokes, and sheweth who is hys brother, syster and mother.

At that tyme Iesus went on the Sabboth dayes: thorow the corne, and hys dysciples were an hongred, and began to plucke the eares of corne, & to eate. When the Pharisees saw that, they said vnto him: Behold, thy disciples do that which is not lawfull to do vpon the sabboth daye. He saide vnto them. Haue ye not read what Dauid did, when he was an hongred, and they also whiche were with him? How he entred into the house of God, & ate the halowed loaves which were not lawfull for hym to eate, nether for the which were w him, but onely for the priestes. Or haue ye not read in the lawe, howe that the priestes in the temple breake the Sabboth daye, and yet are blamelesse? But I say vnto you: that here is one greater then the temple. Wherefore if ye had wist what this sayng meaueth: I require mercede, & not sacrifice: ye would neuer haue condemned innocentes. For the sonne of man is Lorde euen of the Sabboth daye.

And he departed thence, & wente into their Synagoge: and behold there was a mā whiche had his hande dyed vp. And they asked hym, sayng: is it lawfull to heale vpon the sabboth daies? because they myght accuse him. And he sayde vnto them: whiche of you woulde it be, yf he hadde a shepe fallen into a pytte on the Sabboth daye, that would not take him and lift him out? And how much

much moze is a mā better then a sheper-  
wherfoze it is lawfull to do a good dede  
on the sabboth dayes. Then sayd he to  
the man: stretch forth thy hand. And he  
stretched it forth. And it was made  
whole agayne like vnto the other:

✠ \* Then the Pharises went out, &  
helde a counsell agaynst him, how they  
myght destroy him. When Iesus knew  
that, he departed thence, and much peo-  
ple folowed him, and he healed them al,  
and charged them, that they should not  
make him knowen: to fulfyll þe whiche  
was spokē by Esay the Prophet, which  
sayeth. \* Beholde my chyld, whome I  
haue chosē, my beloued, in whome my  
soule delyteth. I wyll put my sprete on  
him, and he shall shewe iudgement to  
the Gentyls. He shall not stryue, he  
shall not crye, nether shall any man heare  
his voyce in the stretes, a brysed reede  
shall he not bryake, and flaxe that be-  
gynneth to burne, he shall not quenche,  
till he sende forth iudgement vnto vic-  
toyre, and in hys name shall the Gen-  
tyls truste. ✠

\* Then was brought to him, one pos-  
sessed with a Deuel, whiche was bothe  
blynde, and domme: & he healed him, in  
so muche that he which was blynd and  
domme, both spake and sawe. And all  
the people were amased, & said: \* Is not  
this that sonne of Dauid? But whē the  
Pharises heard that, they sayd: Thys  
felow dryneth the deuils no notherwise  
oute but by the helpe of Belzebub the  
chiefe of the Deuyls.

But Iesus knewe their thoughtes  
& sayde to them: Euery kingdome deu-  
ded wyth in it selfe, shall be brought to  
nought. Nether shall any cytie or hous-  
hold deuided agaynst it selfe, continue.  
C So yf Satan cast out Satan, then he  
is deuided agaynst him selfe. Howe  
shall then his kyngdome endure? Also  
yf I by the helpe of Belzebub cast oute  
deuils: by whose helpe do your chyldre  
cast them out? Therfore they shall be  
your iudges. But yf I cast out the de-  
uils by the sprete of God: then is þe king-  
dome of God come on you.

Ether \* how can a man enter into a  
stronge mannes house, and by violentye  
take a way his goodes: excepte he fyrste  
bynde the stronge man, and then spoyle

his house. ✠ He that is not wyth me,  
is agaynst me. And he þe gathereth not  
me, scattereth abroad. wherfoze I say  
vnto you, al maner of synne & blasphemie  
shalbe forgiven vnto men: \* but þe  
blasphemy of the spyte, shall not be for-  
geuen vnto men. \* And whosoever spea-  
keth a worde agaynst the sonne of man,  
it shall be forgiven him. But whosoever  
speaketh agaynst the holy ghost, it shall  
not be forgiven him, no, neyther in this  
worlde neither in the worlde to come.

\* Eether make the tree good, and hys  
frute good also: or els make the tree eu-  
yll, and his frute euell also. \* For the  
tree is knowē by his frut. O generacio  
of bityers, how can you say wel, when ye  
your selues are euell? for of the abou-  
daunce of þe hert, the mouth speaketh. A  
good man out of þe good treasure of hys  
hert, bryngeth forth good thynges. And  
an euill man oute of hys euell treasure,  
bryngeth forth euell thynges. But I  
saye vnto you, that of euery ydel word  
that men shall haue spoken: they shall  
geue a countes at the day of iudgemēt.  
\* for by thy wordes thou shalt be iusti-  
fied: and by thy wordes thou shalt be  
condemned. ✠

✠ Then answered certayne of the  
scribes & of þe pharises, saying: \* Ma-  
ster, we wold faine se a sygne of the. He  
answered & said to the: The \* euill and  
aduouterous generacio seeketh a signe,  
but there shall no signe be geuen to the,  
saue the sygne of the Prophete Jonas.  
\* for as Jonas was thre dayes and  
thre nightes in the whales belly: so shall  
the sonne of man be thre dayes and thre  
nyghtes in the heart of the earth. The  
men of Ninue shall ryle at the daye of  
iudgement wyth thys nacyon, and con-  
demne theym: for they amended at the  
preachynge of Jonas. And beholde, a  
greater the Jonas is here. \* The quene  
of the south shall ryle at the day of iud-  
gement wyth this generacion, and shall  
condemne theym: for she came from the  
vtimost parties of the worlde, to heare  
the wisdom of Salomon. And beholde  
a greater then Salomon is here.

\* When the vnclene spyte is gone out  
of a man, he walketh throughtout drye  
places, sekynge rest and fyndeth none.  
Then he sayeth: I wyll retourne  
BB.iii. agayne



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agaple into my house, from whence I came out. And when he is come, he findeth the house emptye and swept and garnished. Then he goeth his way, and taketh vnto him seuen other spytes worse then him selfe, & so enter they in and dwell there. And \* the ende of that man is worse then the beginninge. **Eue** so shall it be with this euell natiō.

**Wh**yle he yet talked to þe people: \* he hold his mother and his brethren stode without, desyring to speake with hym. Then one sayd vnto him: behold, \* thy mother & thy brethren stande withoute, desyring to speake with the.

He answered & sayd to him, that told him: who is my mother? Or who are my brethren? And he stretched forth his hand ouer his disciples, and sayd: \* behold my mother and my brethren. For whosoever doeth my fathers will which is in heauen, the same is my brother, sister and mother. **I**

## The Notes.

a. This blasphemie is, when men se and know the open and manifest trueth of God & his word, their consciences being fully certified thereof: & yet not withstandinge will rayle vpon it & persecute it to the vttermoost of their power, saying: it is of the deuill and not of God. Whiche synne shall neuer be forgotten. For so is the meaning of nether in this worlde: nor in worlde to come, as appeareth by the other euangelistes. b. Euell and aduoutorous generacyon: are those that beleue not in God & his sonne Iesus Christ to be þe only Sauoure. But seke other meanes. c. These dry places are the hertes of men sodried by wryth the sunnes beames of Goddes worde that the wycked sprites can haue no commodious dwelling there.

## The .xiii. Chapter.

**T**he parable of þe seede, of the tares, of the mustard seede, of the leuē, of the treasure hid in the felde, of the pearles, and of the net.

**T**he same daye went Iesus out of the house, and \* satte by the sea syde, and muche people resorted vnto him, so greatly that he went, and sat in a shyppe, and all the people stode on the shoore. And he spake many thynges to them in similitudes, saying: **Se**, holde, the sower went forth to sowe. And as he soweth, some fell by the wayes syde, and the fowles came and deuoured it by. Some fell vpon stony grounde where it had not much earth, and anone it spronge by, because it had no depth of earth: and when the sunne was by it caughte heete, and for lacke of rotyng wyddozed awaye. Some fel

among thornes, and the thornes sprong by and chooked it. **Par**te fell in good ground, and brought forth good frute: some an hundred folde, some sixty folde, some thirtie folde. Whosoever hath eares to heare, let him heare.

And the disciples came and sayde to him: why speakest thou to them in parables? He answered and sayde vnto them, \* it is geuen vnto you to knowe the secretes of the kyngdome of heauē, \* but to them it is not geuen. For \* who so euer hathe, to him shall be geuen: and he shall haue aboundaunce. But whosoever hathe not: from hym shall be taken awaye euen that he hath. **Ther**fore speake I to them in synplytudes: for though they see, they se not: and hearinge they heare not: nether vnderstande. And in theym is fulfilled the prophetic of Esaias, whiche prophesy sayeth: \* wyth the eares ye shall heare and shall not vnderstande, and with the eyes ye shall se, and shall not perceaue. For thys peoples heartes are waxed grosse, and they eares are dull of hearinge, and they eyes haue they closed: lest they should se wyth they eyes, and heare with their eares, and shoulde vnderstande wyth they heartes, and shuld turne that I myght heale them.

\* But blessed are your eyes, for they see: and your eares, for they heare. **Mer**e-ly I say vnto you, \* þe many prophetes, and pastite me haue desyred to se those thynges whiche ye se, and haue not sene the: and to heare those thynges whiche ye heare, and haue not herd the. \* **Hea**te ye therfore the similitude of the sower. Whosoever heareth the worde of the kyngdome and vnderstandeth it not, there cometh the euell man and catcheth awaye þe which was sown in his herte. And this is he which was sown by the waye syde. But he that was sown in the stony grounde, is he which heareth the worde of God, and anone with ioy receaueth it, yet hathe he no rootes in hym selfe, and therefore dureth but a season: for as soone as trybulacyon or persecucion aryseth because of þe word, by and by he falleth. He that was sown amonge thornes, is he that heareth the word of God: but þe care of this worlde, and the disceptfulnesse of riches

choke

choke the worde, and so is he made vn-  
fruitful. He whiche is sowne in þ good  
grounde is he that heareth the worde  
and vnderstandeth it: whiche also bea-  
reth frute and byngeth forth, some an  
hundred folde, some fiftie fold, & some  
thyrtye folde.

\* Another similitude put he forth vn-  
to thim, sayinge: ¶ The kyngdome of  
heauen is lyke vnto a mā which sowed  
good seede in his felde. But whyle men  
slept, there came his foo and sowed ta-  
res among the wheate, & went his way.  
When the blade was sprōg vp and had  
brought forth frute, then appeared the  
tares also. Then came the seruauntes  
to the houlholder, and sayde vnto hym:  
Syr, sowedst thou good seede in thy  
close, from whence then hath it tares?  
He sayd to them: the enuious man hath  
done this. Then the seruauntes sayde  
vnto hym: wylte thou then that we go  
and weede them out? But he sayde, nay,  
lest while ye go aboute to weede out the  
tares, ye plucke vp also wyth them the  
wheate by the rootes: let both grow to-  
gether, tyll haruest come, and in tyme  
of haruest, I wyl saye to the reapers,  
gather ye first the tares, and bind them  
in sheues to be brynte: but gather the  
wheate into my barn. ¶

\* Another parable he put forth vnto  
them, sayinge: ¶ The kyngdome of hea-  
uen is lyke vnto a grayne of mustarde  
seed, whiche a man taketh and soweth  
in his felde, which is the leest of all see-  
des. But whē it is growen, it is þ grea-  
test among perbes, and it is a tree: so þ  
the byrdes of the ayre come and builde  
in the braunches of it.

\* Another similitude sayd he to them.  
¶ The kyngdome of heauen is lyke vn-  
to leuen which a womā taketh and hy-  
deth in. iiii. peckes of meele, tyl all be le-  
uened.

\* All these thynges spake Iesus vnto  
the people by similitudes, and about si-  
militudes spake he nothyng to them,  
to fulfill that which was spoken by the  
prophete, sayinge: ¶ I wyl open my  
mouth in similitudes, and wyl speake  
forth thynges which haue bene kept se-  
crete from the begynnyng of þ world. ¶

\* Then sent Iesus the people away,  
and came home. \* And his discyples

came vnto him, sayinge: declare vnto  
vs the symilitude of the tares of the  
felde. ¶ Then answered he and sayde  
to them. He that soweth the good seede,  
is the sonne of man. And the felde is the  
world. And the children of the kyngdō,  
they are the good seed. And the tares  
are the children of the wycked. And the  
enemye that soweth them, is the deuyll.  
The haruest is the ende of world. And  
the reapers be the Angels. For euen as  
the tares are gathered and brynt in the  
fyr: so shall it be in the ende of thys  
world. \* The sonne of man shall sende  
forth his Angels, and they shall gather  
oute of his kyngedome all thynges that  
offende, and them whiche do iniquite, &  
shall caste them into a furnes of fyre.  
There shal be waylynge and gnashyng  
of teth. \* Then shall the iust men shyne  
as byght as the sunne in the kyngdom  
of their father. Who so euer hath eares  
to heare, let him heare. ¶

\* Agayne, the kyngdome of heauen  
is lyke vnto treasure hydde in the felde,  
the which a man fyndeth & hydeth: and  
for soyet herof goeth a sellet al that he  
hath, and bieth that felde.

Agayne, the kyngdome of hea uen is  
lyke to a Marchaunt that seketh good  
pearles, which \* when he had found one  
precious pearle, went and sold all that  
he had, and bought it.

Agayne, the kyngdome of heauen is  
lyke vnto a net cast in to the sea, þ ges-  
thereth of all kyndes of fyshes: whiche  
when it is full, men drawe to lande, and  
fyt and geather the good into vessels, &  
cast the bad away. So shal it be at the  
ende of the world. The Angels shall  
come out, and seuer the badde from the  
good, and shall cast them into a furnes  
of fyre: there \* shall be waylynge and  
gnashyng of teth.

Iesus sayde vnto the. vnderstande  
ye all these thynges. ¶ They sayde: yea  
Lorde. Then sayd he vnto them: There  
fore enerye scribe whiche is taught  
vnto the kyngdom of heauen is lyke an  
houlholder, whiche byngeth forth, ou-  
of hys treasure, thynges both new and  
olde. ¶

And it came to passe when Iesus had  
synplified these symplitudes, that he  
departed thence, & came in to his own



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countre, and taught them in their synagoges, in so much that they were astonished, & sayde: whence cometh al this wysedome & power vnto him? Is not this the Carpenters sonne? Is not his mother called Mary, and his brethren, he called James and Ioseph, and Simo and Judas? And are not his sisters all here with vs? Whence hath he all these thynges? And they were offended by hym. Then Iesus sayde to them, a prophete is not without honoure, saue in his owne countrey, and amonge his owne kinne. And he did not many miracles there, for their vnbefelies sake.

## The Notes.

- a. That is to him that hath a good heart toward Gods worde to fulfill it: Maibe more grace geuen. And for him that hath not, Maibe taken awayeuen if same knowledge that he hath, & his heart so hardened, that he shall not repent.
- b. Kingdome signifieth here the gospell, by the which God reigneth in the heartes of the faithful. And the same signifieth Christe which is ouer hyng, and our kingdome reigning in vs, and in whome we reigne as we praye.
- c. This slepe signifieth, & negligence that haue in the thynges belonging to God, which is by carefullnes of riches, & pleasures of this world.
- d. Scribes were they that had power of interpreting & answering to the sentences of the prophetes, as it appeareth by that Herode enquired of the Scribes, in the iii. cha. above. c.

## The xliii. Chapter.

John is taken and headed. Christ feedeth. v. thousand men with fyue loues and two fysshes, and appeared by nyght vnto his disciples vpon the sea.



At that time Herod the Tetrarcha hearde of the same of Iesu, and sayd vnto his seruantes: this is John the Baptist. He is risen agayne from death, and therfore are such miracles wrought by him. For Herod had taken John, and bounde him, and put hym in prison for Herodias sake, his brother Philippos wyfe. For John sayde vnto him: it is not lawfull for thee to haue her. And when he would haue put him to death, he feared the people, because they counted him as a prophete.

But when Herodes byrth day was come, the daughter of Herodias daunced before the, & pleased Herode. Wherefore he promysed with an othe, that he would geue her whatsoeuer she would aske. And she being informed of her mother before, sayd: geue me here John Baptistes head in a platter. And the

kinge sorowed. Nevertheless for his othes sake, and for their sakes which sat also at the table, he commaunded it to be geuen her: & sent a beheaded John in the prison, and his head was brought in a platter & geuen to the damsell, and she brought it to her mother. And his disciples came and toke by his bodye, and buried it: and went & tolde Iesus.

When Iesus heard that, he departed thence by shyppe into a desert place out of the waye. And when the people had hearde thereof, they folowed hym a fote out of their cyties. And Iesus went forth and sawe muche people, and his heart was melt vpon them, and he healed of them those that were sicke. When euen was come, his disciples came to hym, saying: this is a desert place, and day is spent: let the people departe, & they maye go into the townes, and buye them breades. But Iesus sayd vnto them: They haue no nede to go awaye. Geue ye them to eate. Then sayde they vnto him: we haue here but fyue loues and two fysshes. And he said: bring them hyther to me. And he commaunded the people to sit downe on the grasse, and toke the fyue loues and the two fysshes, and blessed by to heauen and brake, and gaue the loues to his disciples, and the disciples gaue the to the people. And they did all eate, and were sufficed. And they gathered by of the gobets that remained, xi. baskets full. And they that ate, were in nombre aboute. v. men, besyde women and children.

And streight waye Iesus made his disciples enter into a shyppe, and to go ouer before him, while he sent the people away. And as soone as he had sent the people away, he went by into a mountayne alone to praye. And when nyght was come, he was there hymselfe alone. And the shyppe was now in the middes of the sea, and was toost with waues, for it was a contrary wynde. And in the fourth watche of the night Iesus came vnto them walckynge on the sea. And when his disciples sawe hym walckynge on the sea, they were troubled, saying: it is some spytte, and cryed out for feare. And streight waye Iesus spake vnto them, saying: be of good cheare, it is I, be not afrayed.

Peter

Peter answered him, and sayde: master, if thou be he, byd me to come vnto the on þ water. And he sayde, come. And when Peter was come doune oute of þ shyppe, he walcked on the water, to goo to Iesus. But when he sawe a myghtye wynde, he was afrayed. And as he beganne to syncke, he cryed sayinge: master saue me. And immediatlye Iesus stretched forth his hand, and caughte him, and sayde to hym: O thou of lytell faythe, wherefore dydest thou doubt? And as sone as they were come into the shyp, the wynde ceased. Then they that wer in the shyppe, came and worshypped hym, sayinge: of a truthe thou arte the sonne of God. And when they were come ouer, they went into the lande of Genasareth. And when the men of that place had knowledge of hym, they sent out in to all that countre rounde aboute, and broughte vnto him all that were sycke, and besoughte him, that they myghte touch þ hemme of hys besture only. And as manye as touched it were made safe.

## ¶ The notes.

a. Tetrarche, is a hyng of Loude of one of the partes of a regyon or countrey deuided into foure partes. Suche one was Herode in Iuda, whiche was (as Eusebius wyrteth) deuided into foure partes. See Eusebius, lib. i. Cap. 7.

b. Note that his brother was a lyue. For if he had bene deade, Herode myght haue answered, that by the lath of the Iewes he myght mary hys owne sister, beinge freed of other men, as it appeareth in the xiii. Chapter of the seconde booke of the kinges, betwene Ammon & Thamar his sister. To blesse, is in most places of þ new Testament, to prayse God and geue hym thanks, as after in the xxvi. c.

d. The Iewes deuided the nyght into. iiii. partes, which they called the foure watches. Wherefore the fourth watch was surne to the mornyng, and was called the mornyng watche, as in the firste of the hynges, the. xi. c.

## ¶ The. xv. Chapter. †

Christe reuerceth bys disciples, and rebuketh the scribes and pharises for transgressing Gods commaundement thowth their owne tradicions. The thyng that goeth into the mouth defyleth not the man: he defyleth the woman of Canaan: nes daughter, healeth the multitude, and with. vii. leuit. and a fewe Iyrlie sydes feedeth. iiii. Mat. men, besyde women and chyldren.

**W**hen came to Iesus scribes and pharises from Ierusalem, sayinge: why do thy disciples transgresse the tradicions of the elders: for they walke not theyr handes when they eate breade. He answered, and sayde vnto them: why do ye al

so transgresse the commaundement of God, thowth ye your tradicions? For God commaunded, sayinge: \* honour thy father and mother, and he that curseth father or mother, shal suffer deathe. But ye saye, euery man shall saye to hys father or mother: that \* whiche thou desyrest of me to helpe thee with: is geuen God: and so shall he not honour hys father or his mother. And thus haue ye made, that the commaundement of god is without effecte, through your tradicions. Ypocrites, well prophesied of you Elyas sayinge: This people draweth nye vnto me with their mouthes, & honoureth me with their lippes, how be it their heartes are farre from me: but in vayne they worshyppe me teachinge doctrynes, whiche are nothyng but mens preceptes.

And he called the people vnto hym, and sayde vnto them: heare and vnderstande. That whiche goeth into the mouthe, defyleth not the man: but that which commeth oute of the mouth, defyleth the man.

Then came his disciples, and sayde vnto hym: perceauest thou not, howe that the pharises are offended in hearyng thys sayinge? He answered, and sayde: al plantes which my heauenlye father hath not planted, shal be plucked vp by the rotes. Let them alone, they be the blynde leaders of the blynde. If the blynde leade the blynde, bothe fall into the dyche.

Then answered Peter and sayde to him: declare vnto vs this parable. The sayde Iesus: are ye yet without vnderstandynge? perceauye ye not, that what soeuer goeth in at the mouth, defiledeth doune into the bely, and is caste out in to the draughte? But those thynges which procede out of the mouth, come from the heart, and they defile the man. For out of the heart come euell thoughtes, murder, breaking of wedlocke, whoredome, thefte, false witnessbearing, blasphemye. These are the thynges which defyle a man. But to eate with vncleane handes, defyleth not a man.

¶ And Iesus wente thence, and departed into the costes of Tyre and Sydon. And behold a woman which was a Canaite came out of the same coastes,

Wb. b. and



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and cryed vnto hym, sayinge: haue mercye on me Lord Sonne of Dauid, my doughter is peteously vexed with a deuell. And he gaue her neuer a worde to aunswere. Then came to him his discyples, and besoughte hym, sayinge: sende her awaye, for she foloweth vs cryinge. He answered and sayde: I am not sent, but vnto the loofte shepe of the house of Israell. Then she came and worshipped hym, sayinge: master helpe me. He answered & sayd: it is not good, to take the chyldrens breade, and to caste it to dogges. She aunswered and sayde: truth Lord, neuerthelesse the dogges eate of the crommes, whiche fall frome their masters table. Then Iesus answered and sayd vnto her. O woman, great is thy fayth, be it to the, euen as thou desyrest. And her doughter was made whole euen at that same houre.

Then Iesus went away from thence and cam nye vnto the sea of Galile, and went vp in to a mountayne & sat doune there. And much people came vnto hym hauing with them, halt, blynd, domme, maymed, and other many: and cast the downe at Iesus fete. And he healed them, in so muche that the people wondered, to se the domme speake, the maymed whole, the halte to goo, and the blynd to se. And they glorified the God of Israell.

Then Iesus called his discyples to him, and sayde: I haue compassion on the people because they haue continued with me now. iiii. dayes, & haue noughte to eate: and I wyl not let them departe fastynge, lest they perishe in the waye. And hys discyples sayde vnto hym: whence shoulde we get so muche breade in the wyldernes, as shoulde suffice so greate a myltitude? And Iesus sayde vnto them: howe many loues haue ye? And they sayde: seuen, and a fewe lytle fyshes. And he commaunded the people to syt downe on the grounde: and toke the seuen loaves, and the fyshes, and gaue thanks, and brake the, and gaue to his discyples, and the discyples gaue them to the people. And they dyd al eate & were sufficed. And they toke vp of the broken meate that was left. vii. baskets full. And yet they that ate were iiii. thousand, besyde women and chyl-

den. And he sente awaye the people, and toke shyppe and came into the partes of Magdala.

## The notes.

a. Offence in this place: signifieth the grudging of mynde when any thinketh that an other doeth or sayeth euell, and so grudgeth in his mynde and is offended in his conscience at his doing or sayinge. Whiche offence we are not bound to refrain so longe as our wordes and dedes bee good, and the parties offended be not weake but obstinate. For charitie byndeth vs to beare with the weake but not with the obstinate.

b. These plantes are doctrines and inuencions of men, whiche are not grounded on the worde of God.

c. Let al men beware that they stumble not at this pece of scripture. For it meaneth nothinge lesse, then that we shoulde (incke it lawfull for) to poure in meate and drynke whyle the stomacke wyl holde, but that no kynde of meate, at what tyme or vnder what sorte souer it be taken (so it be only for the necessitie of our bodies) can defile the man that taketh it with thanks geuyng.

d. The Iewes call the heathen and gentils dogges, because of theyr idolatry. But chiefly for their smal mercy in deuouring the flocke of Israell.

e. Thy fayth is great. The greatnes of euery mans faith is knowen by the benefites that we receaue at Goddes hand. For (as Paul wyrteth) God geueth his gyftes to euery of hys seruantes, accordyng to the measure of the fayth that is founde in the same. Not because the faith deserueth the, but because he hath made them mete vessels for so precious lycour to be bestowed in.

## The xvi. Chapter.

The pharises require a token. Iesus warneth hys discyples of the pharises doctrine. The resurrection of Iesus. The keyes of heauen. The faithfull must beare the crosse after Christe.

Then came the pharises and saduces, and dyd tempt him, desyring him to shewe them some sygne from heauen. He answered and said vnto them. At euen ye saye, we shall haue saye wedder and that because the skye is reade: and in the morning ye saye, to daye shalbe foule wedder, and that because the skye is cloude and reed. O ye hypocrites, ye can dyscerne the fallow of the skye: and can ye not dyscerne the signes of the tymes? The froward nacyon and aduoutrous lebeth a sygne, and there shal no other signe be geuen vnto them but the signe of the prophete Jonas. So lest he them and departed.

And when hys discyples were come to the other syde of the water, they had forgotten to take bread with them. The Iesus sayd vnto them: Take hede and beware

beware of the leuen of the Pharises and of the Saduces. And they thought in them selues sayinge: because we haue brought no breade with vs. When Iesus vnderstode that, he sayd vnto them. O ye of lytle fayth, why are youre myn- des cumbred because ye haue broughte no breade? Do ye not yet perceaue, ney- ther remember those .v. loaves when there were .v. men, and how many baskettes toke ye vp? Neether the .viij. loaves, when there wer. iiii. men, and how many baskettes toke ye vp? Why per- ceauye ye not then, that I spake not vnto you of breade, when I sayde, beware of the leuen of the Pharises and of the Sa- ducers? Then vnderstode they, how that he had not them beware of the leuen of breade; but of the doctrine of the Phari- ses, and of the Saduces.

When Iesus cam into the coastes of the cytie whiche is called Cesarea Philippi, he asked his discyples sayinge: whome do men saye that I the sonne of man am? They sayd, some say that thou art John Baptist, some Helyas, some Jeremias, or one of the prophetes. He sayd vnto them: but whome say ye that I am? Simon Peter answered and said: Thou arte Chryste the sonne of the li- uynge God. And Iesus answered and sayde to hym: happy arte thou Symon the sonne of Ionas, for flesh and blood hath not opened vnto the that, but my father whiche is in heauen. And I saye also vnto the that thou arte Peter: and vpon this rocke I wyl bylde my co- gregacyon. And the gates of hell shall not preuaile agaynste it. And I wyl geue vnto thee, the keyes of the kyng- dome of heauē: whatsoeuer thou bin- dest vpon earth, shall be bounde in hea- uen: whatsoeuer thou loost on earth, shall be loosed in heauen.

Then he charged hys discyples, that they shoulde tell no man, that he was Iesus Chryste. From that tyme forth Iesus began to shewe vnto hys dysc- ples, how that he must go vnto Jerusa- lem, and suffer many thynges of the el- ders, and of the hye preestes, and of the Scribes, and muste be kyled, and cyle agayne the thyrde day. But Peter toke him a side, and beganne to rebuke hym, sayinge: master saue thy selfe, this shal

not come vnto the. The turned he about, and said vnto Peter: come after me. Sa- tan, thou offendest me, because thou sa- uourest not godlye thynges, but world- lye thynges.

Iesus then sayde to hys dyscyples. If any man wyl folow me, let hym for- sake him selfe and take vp his crosse and folow me. For whosoever wil saue his lyfe, shal loose it. And who soeuer shall loose hys lyfe for my sake, shall synde it. What shall it profyt a man, though he should wyne all the whole worlde yf he loose his owne soule? Or els what shall a man geue to redeme hys soule againe with all? For the sonne of man shall come in the glory of hys father, with his angels: and then shall he reward eue- ry man accordynge to his dedes. I re- ly I saye vnto you, some there be a- monge them that here stande, whiche shall not taste of deathe, tyll they shall se the sonne of man come in his kingdome

The Notes.

a. Leuen is somtyme taken in an euell sence, as here. And somtyme in a good, as aboue in the. xlii. Chapter. E.

b. Vpon this rocke. That is (as sayth saynt Au- gustine) vpon the confession which thou hast made, acknowledgedge me to bee Chryste the sonne of the liuynge God: I bylde my congegacyon or church.

c. By the gates of hell, are signified, deathe, hel, desperacion, synne, vpoience and tirāous hand- lyng, persecucion. &c.

d. Luke in the letter. G. of his. xi. Chapter: calleth these keyes the keyes of science, that is to saye of the knowlege of God by the scriptures whiche keyes Chryst gaue to his apostles, that they might open vnto the worlde the treasures of the kyng- dome, that is to saye communion of the faythful, remission of synnes, and lyfe euertlasting, thowgh Chryst, and for Chrystes sake onelye. The know- ledge wherof was by the lawers and phariseis byd from the people of the Jewes, by whome they were taught to put confydence in wyl workes of theyr inuencion, and the outward obseruance of the lawe.

e. Whatsoeuer. &c. Like as Peters confession was the confession of all the reste of the Apostles, so was this promys made vnto Peter, commune to them all. What whatsoeuer they shoulde bynde or loose in earth: should be so in heauen. And then haue you the meanynge thereof in the. xlii. of Math. B. and the. xx. of John. C.

f. Satan, is by interpretation. Aduersary. Wher- thefore was Peter called by that name when he by hys counsayl would haue withstāde the wyl of God, which was that Chryst should suffer all those thynges that he had declared vnto them.

g. To forsake hym selfe, is bitterly to do agaynst the wyl of hys flesh, mortyfying the affections of the mynde workynge the glory of God and profyt

Math. vii. mar. vi. luke. ix. and. xlii. John. x.

Roma. i. Mar. vi. luke. ix.

Leuen.

Therof

The ga- tes of h-

The ke- of the kingdome

Bynde and lose.

Sathan

Forsake &c.



# The Gospell

of our neyghbour. As is sayde Romans the. xv. and philippians. ii.

b. Thys was spoken of the transfiguration of our Sauour before his disciples, wherof is mentyon in the chapter folowynge.

## The. xvii. Chapter. +

The transfiguration of Christ vpon the mounte of Tabor. He healeth the lunaticke, and payeth tribute.



And \* after. vi. dayes Jesus toke Peter and James and John his brother, and broughte them vp into an hye mountaine out of the waye, and was transfigured before them: \* and his face dyd shyne as the sunne, and his clothes were as whyte as the lyght. And behold there appered vnto them, Moses and Helias, talkynge with him. Then answered Peter, & said to Jesus: master, here is good being for vs. If thou wilt, let vs make here. iiii. tabernacles, one for the, and one for Moses and one for Helias. Whyll he yet spake, beholde a bryght cloude shadowed them. And \* beholde there came a voyce oute of the cloude sayng: thys is my deare sonne, in whome I delite, a heart. hi. And whē the dysciples hearde þ, they fell on their faces and were sooze afrayed. And Jesus came and touched them, and sayde: aryse and bee not afrayed. And when they looked vp, they sawe no man, saue Jesus onely.

\* And as they came downe from the mountaine, Jesus charged them sayng: se that ye shewe the vylion to no man, vntyll the sonne of man be rplen agayne from death. + And his dysciples asked of hym, sayng: why then say the scriebes, that Helias must fyrst come? Jesus answered, and sayde vnto them: \* Helias shall fyrst come, and restore all thynges. And I say vnto you that \* Helias is come alredy, and they knew him not: but haue done vnto hym whatsoeuer they lustred. In lyke wyse shall also the sonne of man lustre of them. Then the dysciples perceaued that he spake vnto them of John Baptyst. And whē they were come to the people, there came to hym a certayne man, & kneled doune to hym, and sayde: Master haue mercepe on my sonne for he is lunaticke: and is soze vexed. And ofte times he falleth into the fyre, and oft into the water. \* And

I broughte hym to thy dysciples, and they coulde not heale hym. Jesus answered and sayde: O generacion fapthles and croked: howe longe shall I bee with you howe long shall I lustre you bzing him hpyther to me. And Jesus rebuked the deuill, and he came oute of hym. And the chyld was healed euen that same houre.

\* Then came the dysciples to Jesus secretly, and sayde: why coulde not we caste hym out? Jesus sayde vnto them: Because of your vnbelefe. for I saye verelye vnto you: \* yf ye had sayth as a grayne of musterd seed, ye shoulde saye vnto this mountayne, remoue hence to ponde place, and he shoulde remoue: ne ther shoulde any thyng be vnpossible for you to do. Howe be it thys kynde goeth not out, but c by prayer and fastynge. As they passed the tyme in Galile, Jesus sayd vnto them: \* the sonne of man shall be betrayed into the handes of men, and they shal kil him, & the thyrde day shal he rple agayne. And they sorowed greatly.

+ And when they were come to Capernaum, they that were wont to gather polle money, came to Peter and sayde: Dothe youre master paye tribute? He sayde: yea. And when he was come into the house, Jesus spake fyrst to him, sayng: What thynekst thou Simon: of whome do the kyngees of the earth take tcybute or polle moneye, of theyr chyl-dren, or of straungers? Peter sayde vnto him agayne: of straungers. The sayd Jesus vnto him agayne: Then are the chyl-dre fre. Neuerthelesse: lest we shuld offend the: go to the sea, & cast in thine angel, and take the fysh that fyrst cometh vp: and when thou haste opened hys mouthe, thou shalt fynde a pece of twentye pence: that take and paye for me and the.

## The notes.

a. Here are we taught to geue care to the word of God onely, and not to folowe our owne fantas-tes. For immediatlye as Peter had deuyld to haue the tentes or tabernacles made for Christ, Helias, and Moyses, to dwell in: the brightnes of the Godheade adonyed them, and the voyce of the father was heard sayng. This is my welbeloued sonne, heare hym. As who shoulde saye. My wyll is not that you fantaspe thynges of your owne braynes, but that you folowe the doctrine that he shall teache.

b. John Baptiste is called Helias, because he preached with the spirite of Helias, that is rebuked synne sharply as Helias dyd.

Here take the superstitious papistes, great hold  
for they prescribe fastinges, and set numbres of  
prayer. But fowdely. For here is nothing wher-  
upon to buyde any prescript daye or numbrie. For  
this is all that may be gathered of the text. That  
such as be once troubled with the wycked spirit  
offrence, cannot bee deliuered of hym tyll suche  
tyme as they geue them selues to true prayer (that  
is to continual lyfing vp of theyr hertes to God  
warde) and fastinge that is subduynge of the flesch  
to the spirit by withdrauynge from it, not onely  
the plectious and delicious fode that it desyereth:  
but also softe clothyng, and al other thynges that  
it delireth in.

So that in this place his meanyng is none o-  
ther then if he had sayde. For withstanding that  
your weaknes hath were a great parte of the cause  
that you could not cast out this deuell: yet was  
there also an other cause. That is on the syde  
mans behalfe, for he had not put hym selfe whol-  
ly into the handes of God, neither had tibenou-  
red to mortify his flesch by true prayer & fasting.  
d. If Christe had not payed the cole money, he  
shoulde have offened the people. That is, his exam-  
ple shoulde haue caused the people to withhold  
the tribute, whiche must of necessitie bee payed  
vnto hynges.

### The. xliii. Chapter. ✠

He teacheth his dyscyples to be humble & harme-  
les: to auoide occasiouns of euill, and out to for-  
geue anothers offence.

**I**n the same tyme the dyscyp-  
ples came vnto Iesus  
saying: \* who is þe grea-  
test in the kyngdome of  
heauen? Iesus called a  
chylde vnto hym, and set  
him in the myddes of them, and sayde:  
Werelye I saye vnto you: \* except ye  
tourne, and become as chyldren, ye can  
not enter in to the kyngdome of heauen.  
Whosoouer therfore humble hym selfe  
as this chylde, the same is the greatest  
in the kyngdome of heauen. And whoso-  
ouer receaueth such a childe in my name,  
receaueth me. \* But whosoouer offend  
one of these lytelons, which beleue in me  
it were better for hym that a mylstone  
were hanged about his necke, and that  
he were drowned in the depth of the sea.  
Who be vnto the world because of offen-  
ses. \* Howe be it, it cannot be auoyded  
but that offences shalbe geuen. Neuer-  
theless two bee to the manne, by whome  
the offence cometh.

Wherefore yf thy hand or thy fote  
offende the, \* cut him of and caste hym  
from the. It is better for the to enter  
into lyfe halte or maymed, rather then  
thou shouldest haue two handes or  
two fete, be caste into euerlastinge fyre.

And yf also thyne eye offende the, plucke  
it oute and caste it from the. It is better  
for thee to enter into lyfe with one eye,  
then haueinge two eyes to bee caste into  
hell fyre. Se that ye despyse not one of  
these lytelones. For I saye vnto you,  
that in heaue theyr angels alwayes be-  
holde the face of my father, which is in  
heauen. ¶ Yea, and the sonne of man is  
come to laue that whiche is lost. Howe  
thincke ye? \* If a man haue an hundred  
shepe, and one of them be gone astraye,  
dothe he not leue nynty and nyne in the  
mountaynes, and go and seke that one  
whiche is gone astraye? \* If it happen  
that he fynde hym, verelye I saye vnto  
you: he reioyseth more of that shepe, then  
of the nynty and nyne which wente not  
astray. Euen so it is not the wyl of our  
father in heauen, that one of these lytel-  
ones shoulde perishe.

✠ Whereouer \* yf thy brother tres-  
passe agaynst the. Go and tell hym his  
faute betwene him and the alone. If he  
heare the, thou hast wonne thy brother:  
But yf he heare the not, then take yet w  
the one or two, that \* in the mouth of  
two or thre witnesses, all thynges may  
be stablyshed. If he heare not them, tell  
it vnto the congregacyon. If he heare  
not the congregacyon, take him as an  
heathen man and as a publican. Werelye  
I saye vnto you, \* whatsoeuer ye bind  
on earth, shalbe bounde in heauen. And  
whatsoeuer ye loose on earth, shalbe  
loosed in heauen. Agayne, I saye vnto  
you, that if two of you shal agree in earth  
vpon anye maner thyng, whatsoeuer  
they shal desyre it shalbe geuen them of  
my father whiche is in heauen. For  
\* where two or thre are gathered toge-  
ther in my name, there am I in the mid-  
des of them.

✠ Then came Peter to hym, and  
sayde: master howe ofte shall I forgeue  
my brother, yf he synne agaynst me, seue  
tymes? Iesus sayde vnto hym: I saye  
not vnto the seuen tymes: but seuen ti-  
mes seuentyme. Therefore is the kyng-  
dome of heauen lykened vnto a certaine  
kyng, whiche woulde take a countes of  
his seruauntes. And when he had be-  
gon to recken, one was broughte vnto  
hym, which ought hym ten thousand ta-  
lentes: whome because he had noughte  
to paye,



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to paye, his master commaunded hym to be solde, and his wyfe, and hys chyldren, and all that he had, and paymente to be made. The seruaunte fell downe and besought him sayinge: Sir, geue me respyte, and I wyll paye it euerpe whyte. Then had the Lorde pytie on that seruaunte, and lowfed hym, and forgaue hym the dette.

And the sayde seruaunte wente oute and founde one of his felowes, whiche ought him an hundred pence, and layed handes on hym, and toke hym by the throte, sayinge: paye me that thou owest. And his felowe fell downe and besoughte hym sayinge: haue patience with me, and I wyll paye the all. And he woulde not, but wente and caste hym into pryson, tyl he should paye the dette. When his other felowes saw what was done, they were very sozry, and came and told vnto their Lord al þat had happened. Then his Lorde called hym and sayde vnto him. \* O euell seruaunt I forgaue the all that det, beca usethou praydest me: was it not mete also that thou shuldest haue had compassyon on thy felow, euen as I had pryte on thee. And his lord was wroth, and delyuered hym to the saylers, tyl he should paye all that was due to hym. So \* lyke wyse shall my heuently father do vnto you, excepte ye forgeue with your hertes, eache one to his bzother their trespasses. ¶

¶ The notes.

a. To offende them that beleue in Christ: is to do the thyng that is euell in the syghre of the meane helynes (for suche are called lytelones or chylidien) wherby they take ensample to do euell. And to receyue one of those lytelones in hys name is to enstructe them, to beare with their weakenes, and to endeuoure to make them strong in Christ.

b. Take the expolition of this in Math. v.

c. When we haue after the ordre of charitie admonished our bzother, and he for hys obstinacye, be worthely accounted as a publicane by the whole consente of the congregacion, then are we sure by this that God bynderh the same in heauen, or lo: sethe, if we upon hys penitente hearte remyt hys faulte, and take hym as a felow membre with vs of Christes mysticall bodye.

d. This whatsoeuer, reacheth no farther then this: aped in Christes name. And in his name can we are nothyng but we muste refferre the whole to the wyll of the father as Christe hym selfe dyd and taught hys to do, sayinge: Not as I wyll fa: ther, but thy wyll be done.

e. In this parable, it is manifestly declared, that onely the mercyfull shall fynde mercy with God. For they onely are the chyldren of God. And this is the onely entente of the parable. Wherefore, all

suche wordes and scitences, as doo not make directiue for this purpose: are not to be taken as thynges worthy to buyde oure saythe upon as in this. The Lorde forgaue the det. And yet when he was enfourmed of his seruauntes vnmecyfylnes: he reuoked hys sentence, and cast hym in prison for the whole. If our heuently father were compared vnto this Lorde in this poynte: then shoulde it folowe that he were not the sercher of the hearte, but iudged accordyng to the vtter apperaunce as meane do. Wyghte so is it of all other parables.

## The. xii. Chapter.

¶ Christ geueth aunswer concernyng mariage, and reacheth not to be careful, nor to loue worldly thynges.



And it came to passe, whē Jesus had finished those sayinges, he gat him fro Galile, & came into the coastes of Jewry beyond Jordan, and muche people folowed hym, and he healed the ther.

\* Then came vnto him the pharises temptyng hym, and saying to hym: Is it lawfull for a man to put away his wyfe for all maner of causes. He aunswered and sayde vnto them: Haue ye not red, howe that he \* whiche made man at the begynnynge, made the man and woman and sayde: \* for this thyng, shall a man leue father and mother and cleue vnto hys wyfe, and they twayne shalbe one fleshe. Wherefore nowe are they not twayne, but one fleshe. Let not man therefore put a sunder, that whiche God hath coupled together. ¶ Then sayde they to hym: why dyd Moses commaunde to geue a testimonypall of dyuozement and to put her away. He sayde vnto them: Moses because of the hardnes of your hertes \* suffered you to put away your wyfes: But from the begynnynge it was not so. \* I saye therefore vnto you, whosoener putteth away his wife (excepte it be for fornicacyon) and marieth another, breaketh wedlocke. And whosoener marieth her whiche is dyuozed, doeth commyt aduoutry.

Then sayde hys dysciples to him: yf the matter be so betwene man and wyfe, the is it not good to mary. He sayd vnto them: all men can not awaye with that sayinge \* save they to whome it is geuen. There are chaste, whiche were so bozne out of theyr mothers bellye. And there are chaste, which be made of men. And there be chaste, \* which haue made them

ecob. ii. b

Mat. vi. b.  
Mat. xi. d.

offence.

Entof thy  
ande.  
both me  
lynde.

what so  
uer.

excepte.

Part

Eccl.

Eccl.

Eccl.

Eccl.

Eccl.

Eccl.

Eccl.

Eccl.

Eccl.

Eccl.

Eccl.

Eccl.

Eccl.

Eccl.

Eccl.

Eccl.

Eccl.

dren, or landes, for my names sake, \* the  
 same shal receaue an hundred folde, and  
 shall inherit euerlasting lyfe. \* Whanpe  
 that are fyrste shalbe laste, and the laste  
 shalbe fyrste. **E**

### The Notes.

a. These Monkes, Friers, and other wyuelles  
 marchauntes, bragged very much of this chastite.  
 As though they had made them selues chaste  
 for the kyngdome of God. But they wer far wile  
 for whether ye take it thus, that as the other  
 which dyd eether by nature lacke the strengthe  
 of generacon, or els were by menne made gel-  
 dinges: so these woulde eether by medycyns de-  
 stroye the naturall operacon in their bodies, or  
 els gelde them selues for the kyngdome of God  
 sake. Or els that they dyd by soore labour and  
 abstinence, subdue theyr bodies, so that they  
 myghte receyue the appetite of the fleshe, neither  
 wape seruerth for theyr purpose. For theyr rule  
 was to be sure of theyr priuie members, wherefore  
 they myght not gelde them selues. Aboute they  
 myght not and as for theyr fastyng was but con-  
 tynuall exerceise. The maner of geldyng therefore,  
 that Christ wyllsh men to embrace: is spiritual.  
 Eether when a man haupng the gyfte of the loue  
 lyfe: wether it is þ setting forth of Gods word. Or  
 els beyng gelded by men: wether þ same to þ same  
 end. Or els beyng a perfect & natural man: rakerh  
 hym an honest yockefellow, and lyuerh in chaste  
 mariage with her because men woulde not take  
 occacion by hys fleschely luyuge to mysse reporte  
 the kyngdome of God, which is his worde. This  
 shalbe further declared in pauls Epistles, wher  
 occacion shalbe geuen.

b. All the creatures of God are good, because they are his creatures, & serue to the vse that he hath appointed them. But God onely is good of hym selfe, and for hym selfe.

c. Christ had hym go sell all, to make hym declare  
hym selfe a Ipat in that he had bo a fild hym selfe  
to haue kept al the commaundementes. For yf he  
had kept but the fyrst commaundement (that is  
loue God aboue al thynges) he woulde not haue  
spaked to sell hyr goodes to be perfecte, that is to  
be a more scholer for Christes scole.

d. Theophilus readeth a Cable. The Breke  
word signifieth both Camel & Cable. But that  
foerth not, the meaning is all one. It is as im-  
possible that a cyche man, that is to saye (such  
one as maketh hys riches hys treasure) shoulde  
enter into the kyngdome of God that is shoulde  
become a true christian: as that cyche a Camel  
or Cable shoulde passe throug the eye of a needle.

c. This is like as þe doctores that iudge þe cities  
of Iuda, that is that excel then so farre, that they  
them selues shall reþake them selues worthy co-  
demnation in comparison of the other. For none  
hall geue sentence but only Christ, to whome the  
father hath geuen al iudgement.

¶ The.xx. Chapter. ✝

Christ teacheth by a similitude, that God is better vnto no man, and how he is alway calling men to his labour. He teacheth bys disciples to be lowly, and geueth two bynd men their sight.

**F**or the kyngdome of heauen is  
lyke vnto an hougholder, whiche  
went out erlye in the mornynge to  
hyer labourers into his vineyards. And  
he



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he agreed with the labourers for a peny a day, and sent them into his vineyard. And he wēt out about the thirde houre, & sawe other standyng ydel in the market place, and sayde vnto them, go ye also in to my vyneyard: and whatsoeuer is right, I wyll geue you. And they wente theiſ way. Agayne he went out aboute the fyrte and nynthe houre, and dyd lykwylse. And he went oute aboute the eleuenth houre and founde other standyng ydel, and sayde vnto them: why stande ye here all the daye ydel? They sayd vnto him: because no man hath hired vs. He sayde to them: go ye also into my vyneyard, and whatsoeuer is right, that shall ye receaue.

When euen was come, the Lorde of the vyneyard sayd vnto his ſeward: call the labourers, and geue the theyr hyer, begynnynge at the laſte, tyll thou come to the fyrſte. And they which were hired aboute the eleuenth houre, came and receaued euery man a peny. The came the fyrſt, ſuppoſynge that they ſhoulde receaue more, & they likewiſe receaued euery man a peny. And when they had receaued it, thei murmured againſte the good man of the houſe, ſayinge: Theſe laſte haue wroughte but one houre, and thou haſte made them equall vnto vs, which haue borne the burthen and heat of the daye.

He answered to one of them ſaying: frende, I do the no wronge: diddeſt thou not agre with me for a peny? Take þ which is thy due, and goo thy waye, I wyll geue vnto theſ laſt, as muche as to the. Is it not lawfull for me to do as me lyſteth with myne owne? Is thynne eye euill because I am good? \* So the laſte ſhall be fyrſte, and the fyrſt ſhall be laſte. For many are called and fewe be choſen.

And Jeſus aſcended to Jeruſalem and toke the .xii. diſcyples a parte in þ waye, and ſayde to them: \* Beholde, we go by to Jeruſalem, and the ſonne of man ſhall be betrayed vnto the cheſe preeſtes, and vnto the ſcribes, and they ſhall condemne hym to death, and ſhall deliuer him to þ gentyls, to be mocked, to be ſcourged, and to be crucified: and the thyrde day he ſhall riſe agayne.

\* Then came to hym the mother of

Zebedes childre with her ſonnes, whoſe thyrde ſonne was James, and deſyrynge a certayne thyng of hym. And he ſayde vnto her: what wilt thou haue? She ſayde vnto him: Graunte that theſe my two ſonnes may ſyt, the one on the ryght hand and the other on the lefte hande in thy kyng dome.

Jeſus answered and ſayd: Ye wot not what ye aſke. Are ye able to dryncke of the cuppe that I ſhall dryncke of, and to be baptiſed with the baptiſme, that I ſhall be baptiſed with? They answered to him, that we are. And he ſayde vnto the: Ye ſhall dryncke of my cup, and ſhall be baptiſed with the baptiſme þ I ſhall be baptiſed with. But to ſyt on my ryghte hande and on my lefte hande, is not myne to geue: but to them for whome it is prepared of my father.

\* And when the ten hearde this, they deſdained at the two brethren: But Jeſus called them vnto him and ſayde: \* Ye knowe that the lordes of the gentyls haue dominacion ouer them. And they that are great, exercyſe power ouer them. It ſhall not be ſo among you. But whoſoeuer wyll be great among you, let hym be your myniſter, and whoſoeuer wil be cheſe, let hym be your ſeruant euen as the ſonne of man came, not to be miniſtered vnto, but to miniſter, & to geue his life for þ redempcion of many.

And as they departed from Hiericho, muche people folowed hym. \* And behold two blynd men ſitting by the waye ſyde, when they hearde Jeſus paſſe by, cryed ſayinge: Thou Lorde the ſonne of Dauid haue mercy on vs. And the people rebuked them, because they ſhoulde holde their peace. But they cryed the more, ſayinge: haue mercy on vs thou Lorde whiche arte the ſonne of Dauid. Then Jeſus ſtoode ſtill, and called the, and ſayde: what wyll ye that I ſhoulde do to you? They ſayde to hym: Lorde that our eyes maye be opened. \* Jeſus had compaſſion on them, and touched theiſ eyes, and pmydiatlye theiſ eyes receaued ſight. And they folowed him.

The notes.

The whole purpoſe of this parable, is to proue that God rewardeth not his workemen accordyng to the tyme they worke, and paynes that they take in his vyneyard, that is in theſe wordes: but accordyng to his mercy. For this he concludeth.

# Of S. Mathew. Fol. xvi.

many are called, but few elected. As though he should haue sayde. They be not all elected that be called to the ceremonial lawe of the Jewes, nyther all chosen that be called to the rule of the Gospel. But on to whome he wyl, he taketh mercie: and to whome he lusteth he maketh harde harted.

Item. It is to be noted, that the Jewes were in such bondage to the Romaynes at the death of Christ, that they might do no execution them selues, but deliuer theyr cruel doers to the Emperours soldiers to be tormentred.

This request of theirs declareth what opinion they had of the kyngdome of Christ. Euen that it should be an earthly kyngdome, wherein the name about him should beare most rule. But Christes answer declareth their ignorance, and the eternall predestination of God.

When ye princes and rulers, learne your duty. Suppresseth and make them slaues that would be great. Therfore I saye that ye officers in your courts, and sue to be your chaplaynes, for that is the waye to be made great.

## The. xxi. Chapter.

He rydeth into Iherusalem, driueth the merchants out of the temple, curseth the figge tree, and rebuketh the pharisees with a similitude of the two sonnes, and of the husbandmen that slew such as were sent vnto them.

**W**hen they \* dzelve nye vnto Iherusalem, and were come to Bethphage, vnto mounte Olipuet: then sent Iesus two of his disciples, sayinge to them: Go into the towne that lyeth ouer agaynst you, and anone ye shall fynde an asse bounde, and her colte with her: lose them & bryng them vnto me. And if any man say ought vnto you, say ye the Lord hath nede of them: & straight way he wil let the go. All this was done, to fulfyll that which was spokē by the prophete, sayinge: Tell ye the daughter of Sion: behold thy kinge cometh vnto the, meke and syle: ryngē vpon an asse and a colte, the sole of an asse bled to the pocke. The disciples went & did as Iesus commaunded the, & brought the asse & the colte, & put on them their clothes, & set him thereon. And many of the people spred their garments in the way. Other cut doune braunches from the trees, & strawed the in the waye. Moreover the people that went before, and they also that came after, cryed sayinge: Hosanna to the sonne of Dauid.

\* Blessed be he that cometh in the name of the Lord. \* Hosanna in the highest.

And when he was come into Iherusalem, all the cite was moued sayinge: who is this? And the people sayd: this is Iesus the prophet of Nazareth a cite of

Galile. \* And Iesus went into the temple of God, & cast out all the that sold & boughte in the temple, & ouerthrew the tables of the money chaungers, & the seates of the that sold doves, & said to the: It is written, my house shall be called the house of prayer.

But ye haue made it a den of theues. And the blinde and the halte came to hym in the temple, and he healed them.

When the chiefe priestes & scribes saw the marueylles that he did, & the childre cryinge in the temple & sayinge: Hosanna to the sonne of Dauid, they dysdained, & said vnto him: hearest thou what these saye? Iesus sayd vnto the, yea: haue ye neuer redde, of the mouth of babes and sucklings thou hast ordeyned prayer?

And he left them, and wente oute of the cite vnto Bethanie, and had his abidinge there.

\* In the mornynge as he returned into the cite agayne, he hungryed, & spied a figge tree in the waye, and came to it, and founde nothyng thereon, but leues onely, and sayde to it, neuer frute grow on the hence forwarde.

And anone the figge tree wyddered awaye. And when his disciples sawe that, they marueled sayinge: How sone is the figge tree wyddered awaye? Iesus answered, & sayde vnto the: Verely I say vnto you, if ye shall haue faith and shall not doute, ye shall not onely do that whiche I haue done to the figge tree: but also if ye shall say vnto this mountayne, take thy selfe awaye, and cast thy selfe into the sea, it shall be done. \* And whatsoeuer ye shall aske in prayer (if ye beleue) ye shall receaue it.

\* And when he was come into the temple, the chiefe priestes and the elders of the people, came vnto hym as he was teachynge, and sayd: by what auctorite doest thou these thynges? & who gaue the this power? Iesus answered, & sayd vnto them: I also wil aske of you a certayne question, whiche if ye aswyle me, I in lyke wyse will tell you by what auctorite I do these thynges. The baptisme of John: whence was it? fro heauen or of men? Then they reasoned amonge them selues sayinge: if we shall saye from heauen, he will saye vnto vs: why dyd ye not then beleue hym? But if we saye of men, then feare we

the



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**Mat. 14.** the people. \* For all men helde John as a prophet. And they answered Iesus & sayde: we cannot tell. And he lyke wyse sayde vnto them: nether tell I you by what auctorite I do these thinges. I what say ye to this? \* A certayne man had two sonnes, & came to the eldēt and said: sonne go & worke to day in my vyneparde. He answered & said, I wil not: but afterwarde repented and wente.

Then came he to the seconde, & said like wyse. And he answered and said: I wyll go: yet went not. Whether of the twaine did the wil of the father? And they sayde vnto him: the first. Iesus said vnto the: verely I saye vnto you that the publicans and the harlots shall come into the kingdom of God before you. \* For John came vnto you in the way of righteousnes, & ye beleued him not. But the publicans & the harlots beleue him. And yet ye (though ye saw it) were not yet moued with repentaunce, that ye might afterwarde haue beleued him. I

**D** \* Herken another similitude. \* There was a certayne housholder, which plantēd a vyneparde, and hedged it rounde aboute, & made a wyne presse in it, and bilt a tower, and let it out to husbandmen, and went into a straunge countre. And when the tyme of the frute drewe neare, he sente his seruauntes to his husbandmen, to receaue his frute of it. And his husbandmen caught his seruauntes, and bet one, kyled another, and stoned another. Agayne he sent other seruauntes, moo then the first: and they serued them lyke wyse. But laste of all, he sente vnto them his owne sonne, sayinge: they will feare my sonne. But when the husbandmen sawe the sonne, they sayde amonge them selues. \* This is the heyze: come, let vs kil him, & let vs take his inheritaunce to our selues. And they caught him and thrust him out of his vyneparde, and slew him. When the Lorde of the vyneparde commeth, what wil he do with those husbandmen? They said vnto hym: he wil cruelly destroy those euil persons, and wil let out his vyneyard vnto other husbandmen, whiche shall deliuer him the frute at tymes conueniente. Iesus sayde vnto them: did ye neuer reade in the scriptures: \* The stone whiche the bylders refused the same is set in the

principal parte of the corner: this was the Lordes doynge, and it is meruelous in oure eyes. Therefore say I vnto you, the kyngdome of God shall be take from you, and shall be geuen to the Gentyles, which shall bring forth the frutes of it. \* And whosoener shall fall on this stone, he shall be broken, \* but on whosoener it shall fall vpon, it wil grynde him to powder. And when the chiefe priestes & pharises hearde these similitudes, they perceaued that he spake of the. \* And they wente aboute to laye handes on hym, \* but they feared the people, because they toke him as a prophet. I

## The Notes

a. Let it not trouble the gentle reader that in the other three Evangelistes is no mention of the figge, but of the folle onely (whiche thinge some curyouse readers do greatly note) for it is not a thing partaynyng to the purpose, for as muche as the intent of the prophet was to declare that our Sauour should be of so base sort and small reparation in the world, that he should haue none other paulseye but a yonge alle wheron no man had sate before him, yea, a folle that had bene used to drabe in the earth. Wherfore it suffysed to name the folle, and agayne hath not offended in namynge bothe the folle and his damme, for as muche as the prophet nameth bothe.

b. Hosanna. In Hebrue. Hosanna. That is to saye: I praye for thy gentile health.

c. By this figge tree Christ doth sufficiently shew that the Jewes although they had an apparall of holynes by their ceremonies: yet neuertheless they had not the frute of charite, by the whiche thinge he signified that they should be worthily depyued and put from this false apparauce, by the destruction of Hierusalem.

d. That faith can not but doubt whiche is not grounded vpon knowlodge. And knowlodge will not suffer vs to desyre any thinge but vpon this condicion, yf it be the will of God. This place therefore doeth not encourage vs to desyre in our prayer such thinges as we fantasie.

e. In scripture, that is counted to be of me, which is inuented by men, and that of heauen, which is of God.

f. This breakynge and gryndynge to powder: is the better destruction of them that proudly resiste the doctrine of Christ, as did the phariseis of whome this was chiefly spoken.

## The xxxi. Chapter.

The mariage of the kynges sonne. Tribute to be geuen to the Emperour. Christ confuteth the opinion of the Saductes concerning the resurrection, and answereth the scrbye to his question.

**A**ND Iesus answered, & spake vnto them agayne, in similitudes, sayinge. \* The kyngdome of heauen is like vnto a certayne kyng, whiche maryed his sonne, \* and sent forth his seruauntes, to call them that were by to the weddinge, and they would not come.

Agayne

Gene. 12. c  
Exod. 12. b  
Leuit. 24. b  
Deut. 19. b  
1. Cor. 11. b

Gene. 37. b

Mat. 11. 7  
Mat. 23. a  
Mat. 23. c  
1. Pet. 2. b

# Of S. Mathew. Fol. xlviii.

Agayne he sent forth other seruauntes, sayinge. Tell them whiche are bydden: beholde, I haue prepared my dynner, myne oxen and my farlinges are killed, and al thynges are redy, come vnto the mariage. But they made light of it, and went their wayes: one to his ferme place, another about his marchaundise, the remnaūt toke his seruauntes and instructed them vngodly and slewe them. Whē the kyng hearde þ, he was wroth, and sent forth his warriors & destroyed those murtherers, & brent vp their citie.

Then sayd he to his seruauntes: the weddinge was prepared. But they whiche were bydden, were not worthy. Sooe he therfore out into the hse wayes, and as many as ye fynde byd thē to the mariage. The seruauntes went out in to the hse wayes, & gathered together as many as they coulde fynde, bothe good and bad, and the weddinge was furnished with gesses. Then the kyng came in, to byset the gesses, and spyed there a man which had not on a weddinge garmente, and sayde vnto hym: frende, how fortunēd it that thou camest in hither: and haste not on a weddinge garment. And he was euen spechlesse.

Then said þ kyng to his ministers: take and bynde hym hande and fote, & caste him into vtter darcknes, \* there shal be wepyng and gnashynge of tethe. For many are called and fewe be chosen.

¶ Then went the Pharises & toke counsel how they might tangle hym in his wordes. And they sente vnto him their disciples with Herodes seruauntes sayinge: \* Master, we knowe þ thou arte true, and teachest the waye of God truly, nether carest for any mā, for thou considerest not mennes estate. Tell vs therfore: how thinkest thou, Is it lawfull to geue tribute vnto Cesar or not? Jesus perceaued their wyckednes, and sayd: Why tempte ye me ye ypocrites? Let me se the tribute money. And they toke him \* a peny. And he sayde vnto them: whose is this Image and superscription? They said vnto him: Cesars. Then sayde he vnto them: \* Geue therfore to Cesar, þ which is Cesars: and geue vnto God, that which is Goddes. ¶ When they heard that, they marvelled, and left hym, and went their waye.

\* The same daye the Saduces came to him (which say that there is no resurrection) and asked him sayinge: Master, Moses bade, \* yf a man dye haupinge no children, that the brother marye his wyfe, and reyse vp sede vnto his brother. There were with vs seven brethren, and the first married and deceased without issue, and left his wife vnto his brother. Likewyse the seconde & the thirde vnto the seuenth. Laste of al the womā dyed also. Howe in þ resurrection whose wyfe shal she be of the seven? for al had her. Jesus answered and sayde vnto them: \* ye are deceaued and vnderstande not the scriptures, nor yet the power of God. For in the resurrection they nether marye nor are maryed: but are as the Angels in heauen.

As touchinge the resurrection of the deade: haue ye not redde what is sayde vnto you of God, which saythe: \* I am Abrahams God, and Isaacs God, and the God of Jacob: God is not the God of the deade: but of the lyuynge. And when the people hearde that, they were astonied at his doctryne.

¶ When the Pharises had hearde, howe that he had put the Saduces to silence, they drew together, and one of them whiche was a doctoure of law, asked him a question temptynge him, and sayinge: Master, which is the chiefe commaundement in the lawe? Jesus sayde to him: Loue \* the Lorde thy God with al thyne hearte, with all thy soule, and with al thy mynde. This is the first and the chiefe commaundement. And there is another lyke vnto this. Loue thynneighbour as thy selfe. In these two commaundementes hange all the lawe and the prophetes.

\* Whyle the Pharises were gathered together, Jesus asked thē sayinge: what thinke ye of Christ? whose sonne is he? They sayde vnto him, the sonne of Dauid. He sayde vnto them: \* Howe then doeth Dauid in spirite, call him Lorde sayinge: \* The Lord sayde to my Lord, syt on my right hāde & I make thine enemyes thy fote stole. If Dauid call hym Lorde: howe is he then his sonne? And none coulde answer hym agayne one worde: nether durste anpe from that daye forth, aske hym anpe

CC.ii. moo



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med questions.

The Notes.

**Marriage** a. This is the garment that is mentioned in Mat. 1. chap. in D. And it is none other but the pure ly sayth, whiche is moste beautifullie decked with the workes of the spirit.

**Seue to** b. By this Cesar is ment all temporall rulers, to whome we ought of conscience to geue all thynges that the law of the country we be in bynderth vs to geue. Ne whether it be oure goodes, oure selfe, our chyldren, or seruauntes to do them seruyce.

**As Sun-** c. To be as Angels, is to be without all corrup- tions and infirmities of the flewe, so that þe des- pyres of the same do neuer trouble vs.

**The God** d. If God be not the God of the dead but of the liuinge; Then must Abraham nedes lyue, sythen he is Abrahams God. Wpake not at this place you Saduces of oure tyme, whiche wyl not be- leue and cōfesse that the soule of mā is immortal.

**of the ly-** e. Forwithstandyng that Christ (in that he was inge. man) was the sonne of Dauid, that is descended of the stocke of Dauid; yet Dauid seynge in spy- rite that he was God, called hym Lord. But the pharisees (who were all fleschly) could not per- ceue so muche of the spirit.

**Lord.** The. xliii. Chapter. †

Christe cryeth two ouer the pharisees Scribes and ppocrites, and prophecieth the destruction of Ierusalem.

**Then** spake Iesus to þe people, and to his disciples sayinge: **The** scribes and the pharisees syt in Moyses seate. All therfore, \* whatsoeuer they byd you obserue, that obserue and do: but after their workes do not: for they say, and do not. \* Yea, & they bynde heuy burthens & greuous to be bozne, & ley the on mē- nes shoulders: but they the selues wyl not heaue at them with one of their fin- gers. All theyz workes they do, for to be sene of men. They set abroad their phylateries, and make large borders on their garmentes, and loue to syt byper, moste at feastes, & to haue þe chese seates in þe synagogges, and gretynges in the markettes, & to be called of mē Rabbi.

\* But ye shal not suffre youre selues to be called Rabbi, for one is your mas- ter, that is to wit Christ, and all ye are bryethen. And call no man your father vpon the erthe, for there is but one your father, and he is in heauen. Be not cal- led masters, for there is but one youre master, and he is Christe. He þe is grea- test amonge you, shalbe your seruaunt. But \* who soeuer exalteth hym selfe, shalbe brought lowe. And he that hum- bleth him selfe, shalbe exalted. Wo be vnto you Scribes and pharisees,

ppocrites, for ye shut out by the kyngdom of heauen before men: \* ye youre selues go not in, neether suffre ye them þe come, to enter in.

Wo be vnto you Scribes and pharisees, ppocrites: ye deuoure wyddowes houses: & that vnder a coloure of pray- inge longe prayers: wherfore ye shal re- ceauie the greater damnacion.

Wo be vnto you Scribes and pharisees ppocrites, whiche compasse sea and lande, to bypnye one into youre be- lese: and when he is broughte, ye make hym two folde moare the chyld of hell, then ye youre selues are.

Wo be vnto you blinde guides, which saye whosoever sweare by the temple: it is nothyng: but whosoever sweareth by the golde of the temple, he offendeth. Ye soles and blynde: whether is grea- ter, the golde, or the temple that sancti- fyeth þe golde. And whosoever sweareth by the aulter, it is nothyng: but who- soever sweareth by the offerynge that lyeth on the aulter, offendeth. Ye soles and blynde: whether is greater the offer- ynge, or the aulter whiche sanctifyeth the offeringe. Whosoever therfore swea- reth by the aulter, sweareth by it, and by all that there on is. And whosoever sweareth by the temple, sweareth by it, and by him that dwelleth therein. \* And he that sweareth by heauen sweareth by the seate of God and by him that sitteth thereon.

Wo be to you Scribes and pharisees ppocrites, which tyth mynt, anyle, and commin, and leaue the wayghter matters of the lawe vndone: iudgement, mercy, & faith. These ought ye to haue done, and not to haue leste the other vndone. Ye blynde gydes whiche strayne out a gnat and swalowe a cammell.

Wo be to you Scribes & pharisees ppocrites, whiche make cleue the biter side of the cuppe, and of the platter: but within they are ful of hypery & extesse. Thou blynde pharise, cleanse fyrste the ynneside of the cup and platter, that the outeside of them may be cleue also.

\* Wo be to you Scribes and pharisees ppocrites, for ye are lyke vnto paynted tombes whiche appere beauti- ful outwarde: but are within ful of dead bones and of all spithynes. Wo are ye, for

for outwarde ye appeere righteous vn-  
to men, when within, ye are full of ypo-  
crite and iniquite.

\* Wo be unto you Scribes & Pharisees: ye hyde the tombes of the prophetes, and garnyshe the sepulchres of the righteous, and saye: yf we had bene in y<sup>e</sup> dayes of our fathers, we woulde not haue bene parteners with them in the bloude of the prophetes.

So then\* ye be witnesses vnto your sel-  
ues, þe ye are the childzen of them which  
killed the Prophetes . fulfyll ye lyke-  
wyle the measure of your fathers. Ye  
serpentes & generaciō of bypers, howe  
shold ye scape the dampnacion of hell-

+ wherfore, beholde\* I sende vnto  
 you prophetes, wyse men and sctybes,  
 of them ye shall kyl a crucifye: & of them  
 ye shall scourge in your synagoges, and  
 pericure from cite to cite, that vpon  
 you may come al the righteous bloude  
 that was shed vpon the erthe, from the  
 bloude of righteous \* Abell, vnto the  
 bloude of Zacharias the sonne of Ba-  
 rachias,\* whome ye slew betwene tē-  
 ple and the autler. Verely I saie vnto  
 you, all these thynges shall lighte vpon  
 this generation.\* Ierusalem, Ierusa-  
 lem whiche killest prophetes, and sto-  
 nest them which are sent to the: how of-  
 ten would\* I haue gathered thy childre  
 together, as y<sup>e</sup> henne gathereth her chic-  
 kens vnder her wynges, but ye<sup>d</sup> would  
 not: Beholde yourre \* habitacion shall be  
 lifte vnto you desolate. For I saie to  
 you, ye shall not se me hence forth, til that  
 ye saie,\* blessed is he that commeth in  
 the name of the Lorde.

### The Notes:

4. It is to be thought that if Ictives had in their  
sholes, some certayne places wherein was a seate  
in chaire for him that reade the law of Moyses to  
the people, to sit on whylse he reade (as we haue  
now in euery churches, for them that reade the  
Epistel and Gospel to the people) which myghte  
tyght well be called Moyses seate, because Moyses  
lawe onely was reade in that place. Now the  
scribes and Phariseis were appoynted to that  
seate: wherfore our sauoure commaundeth his  
disciples to obserue all they teache. For whylse  
they sate in that seate, they taughte Moyses law  
onely. In lyke maner standeth it with vs and our  
Phariseis: so longe as they sit on Christes seate  
and reade vnto vs Christ out of the holy Wyll  
booke: we are by Christes chmaundement, bounde  
to obey them. But when they runne to theyr  
owne tradicions: we are as fre from them as the A-  
ppostles were from the scribes and Phariseis of  
theyr tyme.

b. Here is the byshop of Rome declared a playne father Antichrist in that he woulde be called the mooste holy father, and that al christen men shoulde acknowledge him for no lesse then their spirituall father notwithstandinge these playne wordes of Christ call no man your father.

c. To put up the hyngedome of God before men, is to dispenſe with mens conſciences for the lea-  
upngt of Goddes commaundment vndone appoin-  
tynge them workes of their owne inuencion to  
ſupplie the ſame (as oure ghoſtly fathers haue  
uſed to do in confeſſion.) For this is the hynged-  
dome of God, when men be ſtudious to do ſ wyl  
of God, and thinke it not ſufficient to leaue gods  
wil vndone and then to ſarifyſe after their owne  
fantasy, wherefore all ſuche as hynde this ſtudy  
put the hyngedome of God before men.

d. Upon this place is builded a wonderful tholse  
 and fre myll of man. Who maye (as the poppites  
 and certayne other Antechristians Imagin ) be-  
 stande the myll of God, which is (saye they) that  
 all men shoulde be caused and come to the acknow-  
 ledgynge of the truty: whiche thyng, mā maye  
 of him selfe refuse or embrace, that thou be not de-  
 ceued in this ( christiā reader ) thou shalte not,  
 that the myll of God must be confyded two man-  
 ner of wayes. Firste it is eternall inscruible and  
 vnhangeable, so that it can not be respyced, but  
 muste be fulfilled, though all the worlde woulde  
 say nay. After this maner woulde not Christ haue  
 gathered the Jewes together. For bothe Esay  
 in the vi. chap. L. Isaias. lxviii. L. had prophes-  
 yed their obstinacie, euen accordynge as bys  
 eternall wil of God had presyned. Secondarelye  
 the myll of God is to be confyded, as it is know-  
 wcn to men by the scriptures. That is that men  
 shoulde loue God about al thynges, and do to e-  
 tter as they woulde be done by. After this sorte  
 woulde God haue gathered the Jewes together,  
 in declarynge this his myll vnto them by 2 pro-  
 phetes, but they woulde not because they were  
 those spynned people that the vnsearcheable  
 wil of God, had ordeyned to se and not perceyue,  
 to heare and not vnderstande, lest they shoulde con-  
 uerte and he shoulde heale them.

☞ The xxiii. Chapter.

Christe sheweth his disciples the destruction of the temple, the end of the world, & the tokens of the latter dayes, and warneth them to awake, for the world shall suddenly perishe.



**A**nd Iesus went oute and departed from the temple: and his disciples came to hym, for to shewe him the byldinge of the temple. Iesus said vnto them: se ye not al these thynges: I say vnto you: there shall not be here left one stone vpon another, but shall not be caste doune.

And as he sat vpon the mount Oliuete,  
his disciples came vnto hym secretlye  
saying. Tel vs when these thynges shal  
be: & what signe shalbe of thy comynge  
and of the ende of þe worlde. And Iesus  
answered & sayd vnto them: \* take heede  
that no mā deceaue you. for many shall  
come in my name saying: I am Christ:  
and shall deceaue many. Ye shall heare

Mar. 21st.  
Thurs. 22nd.

1000, 1000.

Ephr. v, v.  
Collo. d, d.



# The Gospell

of warres, & of þe same of warres: but se that ye be not troubled. For all these thinges must come to passe, but the ende is not yet. \* For nacion shal rise against nacion, and realme against realme: and there shalbe pestilence, hunger & earth- quakes in al quarters. All these are the begynnynge of sorowes.

\* Then shal they put you to trouble, and shal kil you: & ye shalbe hated of all nacions for my names sake. And then shal many be offended, and shal betraye one another, & shal hate one þe other. And many false prophetes shal aryse, & shal deceaue many. \* And because iniquite shal haue the vpper hande, the loue of many shal abate. \* But he that endu- reth to the ende, the same shalbe safe.

\* And this glade tydynges of the kyng- dome shalbe preached in all the worlde, for a wytnes vnto all nacions: and then shal the ende come.

\* When ye therfore shal se the abho- minacion that betokeneth desolacpon, \* spoken of by Daniel þe prophet, stāde in þe holy place: let him that redbeth it, vnderstande it. Then let them whiche be in Iurpe, flye into the mountaines. And let him whiche is on the house toppe, not come downe to fet any thinge out of his house. Nether let him whiche is in þe felde, retorne backe to fetch his clo- thes. Wo shalbe in those dayes to them that are with chylde, and to them þe geue sucke. But praye that youre flyght be not in the wynter, nether on the Sa- both daye. For then shalbe great tribu- lacion, \* suche as was not from the be- gynnynge of the worlde to this time, nor shalbe. Yea, & excepte those dayes should be shortened, there shoulde no fleshe be saued: but for the chosens sake, those dayes shalbe shortened.

\* Then yf any man shal saye vnto you: lo, here is Christ, or there is Christ: beleue it not: for there shal aryse false Christes, and false prophetes, \* and shal do great miracles and wonders. In so muche that yf it were possible, the very electe shoulde be disceaued. Take hede, I haue tolde you before. Wherefore yf they shal saye vnto you: behold, he is in the deserte, go not forth: behold, he is in the secrete places, beleue not. For as the lightenyng cometh out of þe East, &

shyneth into the west: so shal the com- mynge of þe sonne of mā be. \* For where soeuer a deade karkas is, euen thither wyll the eagles resorte. Immediately \* after the tribulacions of those daies, shal the sunne be darkened: and þe mone shal not geue her lyght, and the starrs shal fall from heauen, and the powers of heauen shal moue. And the shal ap- pere the sygne of the sonne of mā in hea- uen. And then shal all the kyndredes of the earth mourne, and they shal se the sonne of mā come in the cloudes of hea- uen with power and great gloze. \* And he shal sende his Angels in the greete voyce of a trompet, & they shal gather together hys chosen, from the four- wyndes, and from the one ende of the worlde to the other.

\* Learne a similitude of the fygge tree: when his braunches are yet tender & his leues sprōg, ye know þe sommer is nye. So lykwys ye, when ye se al these thinges, be ye sure that it is neare, euen at the doores. Merely I saye vnto you, that this generation shal not passe, tyl all these be fulfilled. \* Heauen & earthe shal peryshe, but my woordes shal abyde. But of that daye and houre: know- eth no man, no not the angels of hea- uen, but my father onely.

\* As the time of Noe was, so lykwys shal the comynge of the sonne of man be. For as in the dayes before the floude: they did eate & drinke, marry, and were maryed, euen vnto the daye that Noe entred into þe hypp, & knew of nothyng, tyl the floude came and toke them all awaye. So shal also the comynge of the sonne of man be. \* Then two shalbe in þe felde, þe one shalbe receaued, and þe other shalbe refused, two shalbe grin- dinge at the myll the one shalbe recea- ued, & the other shalbe refused. \* Wake therfore, because ye knowe not what houre youre master wil come. Of this be sure, that yf the good man of þe house knewe what houre the \* these woulde come: he woulde surely watche, and not suffre his house to be broken by. Ther- fore be ye also redy, for in the houre ye thynke he woulde not: well the sonne of man come. \* If there be anye fapthfull seruaunte and wyle, whome hys master hath made ruler ouer hys housholde

householde to geue them meate in season  
conuenient: \* happye is that seruaunte  
whome his master (when he cometh)  
shal fynde so doyng. Verely I say vnto  
you, he shal make hym ruler ouer all  
his goodes. But and yf that euill ser-  
uaunte shal say in his hearte, my master  
wil defer his comynge, and begynne  
to smyte his felowes, y<sup>e</sup> and to eate & to  
drinke with the dyoncken: y<sup>e</sup> seruautes  
master wyll come in a dawe when he lo-  
keth not for him, & in an houre that he  
is not ware of, and wil deuyde him, and  
geue him his rewarde with y<sup>e</sup> porrites.  
And there shalbe wepyng and gna-  
shynge of teth.

## The Notes.

a. This holy place is the temple of God, that is  
the congregacion of Christ, as I haue wyterth.  
b. Here is to be thought, that Christ did couer-  
te admonythe his disciples of the tyme of y<sup>e</sup> p<sup>er</sup>e  
and daie of the destruction of Hierusalem. For as  
Strabo wyterth in his. vii. boke, Pompeius toke  
them on the Saboth dawe, and so dyd Titus and  
Vespasian also. As is mentioned in Frontonius.  
But yet it is rather to be thought that he used  
these wordes w<sup>in</sup>ter and Saboth: to the entente  
to set forth the greatnes of the trouble y<sup>e</sup> shoulde  
chaunce in those dawe, to besuche that yf it fel in  
the w<sup>in</sup>ter or in y<sup>e</sup> Saboth day (when they might  
not by the law trauell passe one myle) it shoulde  
not be y<sup>e</sup> possyble for them to escape by flyng a-  
waie.

c. It is not possible that those whome God hath  
elected from the begynnyng of the world shoulde  
be seduced, so that they shoulde hate or persecute  
the waye of the Lorde, which they haue once pro-  
fessed.

d. Eagles are byrdes that flye hygh and feade by-  
on carion. Wherefore they resorte vnto the deade  
carcas that lyeth sometyme far from them. It  
is therefore a mete similitude to declare that the  
Christians (whose conuersacion is hygh in hea-  
uen) shall at the laste dawe resorte to Christ their  
fode, from al partes of the worlde.

e. The sunne shalbe darked, shalbe made as  
sackcloth or smoke. The mone shal not geue her  
lyght, shal be touned into bloude before y<sup>e</sup> dawe  
come, and the starrs shal fall. No doubte al this  
muste be spirytually vnderstande. That is, for the  
sunne the worde of God which is the light of the  
worlde, and for the mone mans lawes. &c. For as  
it was at Noes floude: so shall the comynge of  
the sonne of man be. But the sunne was byghte  
then euen to the very houre. &c.

f. These aungels are the prophetes and preachers  
of the laste dawe, who shal blowe the trumpe of  
his worde, and thereby gather together the chosen  
from all quarters of the worlde, as is declared in  
the reuelacion.

g. Generacio is taken here for that empire which  
was then chyefe of the whole worlde, that was  
Rome. While Rome shal beare the name  
of the chiefe empire of Christidome, shall y<sup>e</sup> laste  
dawe come. h. This declareth, that euen to the  
dawe of iudgement, the good and bad shall dwell

together.

i. In the houre ye thike not. Here may we learne  
that al the signes of the laste dawe are to be taken houre y<sup>e</sup>  
spirytually. For so shal he come when men y<sup>e</sup> loke thike not  
for the to be carnally fulfilled, thynke least.

## The. xxv. Chapter.

The ten virgins, the talentes deliuered to the  
seruautes, and of the general iudgement.

**A** Then the \* kyngdome of  
heauen shalbe lykened vnto  
ten virgins, which toke their  
lamps, and went to mete the  
byrdgrome: fyue of them were folyshe,  
and fyue were wyse. The folyshe toke  
their lamps, but toke none oyle with  
them. But the wyse toke oyle with them  
in their vessels with their lamps also.  
Whyle the byrdgrome tarped, all slom-  
bred and slepte. And euen at mydnight;  
there was a crye made: beholde, y<sup>e</sup> byrd-  
grome cometh, go out agaynst hym.  
Then all those virgins arose, & prepa-  
red their lamps. And the folyshe sayde  
to the wyse: geue vs of your oyle for our  
lamps goo oute. But the wyse answe-  
red sayinge: not so, lest there be not y<sup>e</sup>  
noughe for vs and you: but goo rather  
to the that sel and bye for your selues.  
And while they wente to bye, the byrdes  
grome came: & they y<sup>e</sup> were redy, wet in  
with hym to y<sup>e</sup> weddyng, & y<sup>e</sup> gate was  
shut by. Afterwardes came also the o-  
ther virgins sayinge: \* Master master,  
open to vs. But he answered & said: be-  
rely I saye vnto you: I know not you.  
\* Watche therfore: for ye know nether  
the day nor yet the houre, when y<sup>e</sup> sonne  
of man shall come.

\* \* Lykewyse as a certayne mā re-  
dy to take his iorney to a straunge coun-  
tre, called his seruautes & deliuered to  
the his goodes. \* And vnto one he gaue  
v. talentes, to another. ii. & to another  
one: to euery mā after his abilitie, and  
streight way departed. The he y<sup>e</sup> had re-  
ceaued y<sup>e</sup> fyue talētes, wet and bestowed  
the & wanne other fyue talentes. Lyke-  
wyse he y<sup>e</sup> receaued two, gayned other  
two. But he y<sup>e</sup> receaued y<sup>e</sup> one, wet & dig-  
ged a pit in y<sup>e</sup> erth, and hid his masters  
money. After a longe season the Lorde  
of those seruautes came and rekened  
with them. Then came he that had re-  
ceaued fyue talentes, and brought other  
fyue talentes sayinge: master, y<sup>e</sup> deliue-  
redst vnto me fyue talentes: beholde I  
haue gayned w<sup>ith</sup> them fyue talētes moo.

Ccc. lili.

They

mat. vii. b  
Luke. 6. cMat. 24. b  
Mar. 13. b  
Luke. 12. b  
and. xli. bMar. 13. b  
Luke. xli. bMat. 24. b  
Luke. xli. b  
Luke. x. b  
Mar. xli. b



# The Gospell

Then his master sayde vnto him: well good seruaunt and faithfull. Thou hast bene saythfull in lytel, I wyll make the ruler ouer muche: enter in into thy masters ioye. Also he that receaued two talentes, came and sayde: master, thou deliueredst vnto me two talentes: behold, I haue wonne two other talētes with them. And his master saide vnto him, well good seruaunte and faithfull. Thou hast bene saythfull in lytell, I wil make the ruler ouer muche, goo in into thy masters ioye.

**C** Then he whiche had receaued the one talente came, and sayde: master, I considered that thou wast an harde man, whiche repest where thou sowdest not, and gatherest where thou strawedst not, and was therfore aslayde, & wente and hid thy talente in the erth: beholde, thou hast thyne owne. His master answered and sayde vnto him: thou euill seruaunte and slothfull, thou knewest that I repe where I sowed not, and gather where I strawed not: thou oughtest therfore to haue had my money to the chaungers, & then at my comynge shouldest thou haue receaued myne owne with vantage. Take therfore the talente from him, and geue it vnto hym which hath ten talētes. \* for vnto euery man that hath shalbe geuen, and he shall haue aboundaunce, & from hym, that hath not, shalbe taken away, euen that he hath. And cast that vnprofytable seruaunte into a better darcknes: \* there shalbe wepyng and gnashinge of teeth.

**I** \* When the sonne of man cometh in his glorie, and all the holpe angels with him, then shal he syt vpon a seate of his glorie, and before hym shalbe gathered all nacions. \* And he shall separte them one from another, as a shep-herde deuidenth the shepe from the goates. And he shall set the shepe on his right hande, and the goates on his lyfte. Then shal the kyng say to the on his right hande: Come ye blessed chyldre of my father, inherit ye the kyngdome prepared for you from the begynnyng of the world. \* for I was an hongred and ye gaue me meate. I thirsted, and ye gaue me drinke. I was herbourlesse, & ye lodged me. I was naked & ye clo-

thed me. \* I was sicke and ye visyted me. I was in prysen & ye came vnto me. Then shal the righteous answer hym saying: master, what saw we the an hongred, & fedde the: or a thirst, & gaue the drinke: when saw we the herbourlesse, and lodged the: or naked & clothed the: or when saw we the speke or in prysen and came vnto the: And the kyng shall answer & say vnto them: verely I saye vnto you: in as muche as ye haue done it vnto one of the leest of these my brethern, ye haue done it to me.

Then shal the kyng say vnto the that shalbe on the lyfte hande: Depart from me ye cursed, & into euerlastyng fyre: which is prepared for the deuyl and his angels. for I was an hongred, and ye gaue me no meate. I thirsted, & ye gaue me no drinke. I was herbourlesse, and ye lodged me not. I was naked, and ye clothed me not. I was sicke & in prysen, and ye visyted me not.

Then shal they also answer hym saying: master, when saw we an hongred, or a thirst, or herbourlesse, or naked, or speke, or in prysen, & did not mynistre vnto the: Then shal he answer them & say: Verely I saye vnto you in as muche as ye dyd it not to one of the leest of these, ye dyd it not to me. \* And these shall go into euerlastyng payne: and the righteous into lyfe eternal.

## The Notes.

a. In this place the kyngdome of heauen signifieth the whole congregacion of beleuers, beyng yet conuersaunte in this lyfe, which God gouerneth inuiscibly as Lukē the. xii. c. b. These lampes are suche deade saythes as James declareth to be in deuils and rotten trees whiche bringe forth no fruite.

c. Here is to be noted that notwithstanding the workes whiche do procede of faith, & be neuer so copious, yet haue we none ouerplus to dystribute vnto other, as the Hypocrite the religious sayned them selues to haue. d. The whole current of this parable is that we shouldest be alwayes in a redynes to departe this lyfe.

e. To entre in his masters ioye, is to be partaker with his master in his possessions, and so shall the faithfull be ioyntly heires with Christ in his kyngdome.

f. Like the exposition of this afore. xiii. b. g. The better darckenes: dothe here signifye extreme ignorance of God and his worde. And the meanynge of the whole parable is no more, but that such as do not thankfullly applye the gyftes that God geueth them to their brothers profyter shall haue those gyftes taken from them, and be made moche worse of all suche gyftes.

## The. xxi. Chapter.

Paris

Math. 13. 12.  
Mark. 4. 11.

Math. 13. 12.  
and. xxii. 13.

4. Cor. 1. 12.

Math. 24. 12.

Math. 27. 12.

1. Cor. 15. 12.  
1. Cor. 15. 12.

The Magdalene anointed Christ. They eate of  
Easter lambe, and the supper of the Lambe. Christe  
playeth in the garden. Judas betrayeth hym. Pe-  
ter denyeth Christe. Christe is accused by  
false witnesses, Peter denieth hym.



And it came to passe, when  
Jesus had synghed all  
these saynges, he sayde  
vnto his disciples: \* ye  
knowe that after two  
dayes shalbe easter, and  
the sonne of man shall be deliuered to  
be crucified. Then assembled together  
the chiefe priestes and the scribes and  
the Elders of the people to the palace  
of the hye prieste, called Caphas,  
and helde a counsell howe they mighte  
take Jesus by subtiltye and kyll hym.  
But they sayde, not on the holpe daye,  
lesse anye byproue aryse amonge the  
people.

When Jesus was in Bethanye, in  
the house of Symon the Leper, there  
came vnto hym a woman, whiche had  
an alabastrer boxe of precious ointment,  
and powred it on his head, as he sat at  
the bourde. When his disciples sawe  
that, they had indignacion saynges:  
what neded this waste? This ointment  
myght haue bene well solde, & geuen to  
the poore. When Jesus vnderstode that  
he sayde vnto them: why trouble ye the  
woman? She hath wroughte a good  
woorkes vpon me. \* For ye shall haue  
poore folcke alwayes with you: But me  
shall ye not haue alwayes. And in that  
he casted this ointment vpon my  
bodye, he dyd it to burye me with all.  
Verely I saye vnto you, where soeuer  
this Gospell shalbe preached thorow  
out all the worlde, there shall also this  
that she hath done, be tolde for a memo-  
ryall of her.

Then one of the twelue called Ju-  
das Iscarioth wente vnto the chiefe  
priestes, and sayde: what wyl ye geue  
me, \* I wyl deliuer hym vnto you?  
And they apointed vnto him xxx. peces  
of syluer. And from that tyme he sought o-  
pportunitie to betraye hym.

\* The fyrste daye of swete breade  
the disciples came to Jesus sayng vnto  
hym: where wylte thou that we pre-  
pare for the to eate the paschal lambe?  
And he sayde: go into the citie, vnto such  
a man, and saye to hym: the maister saye

eth, my tyme is at hande, I wyl kepe  
myne Easter at thy house with my dis-  
ciples. And the disciples dyd as Jesus  
had apointed them, and made redy the  
Easter lambe.

\* When the euen was come, he sate  
downe with the. xii. And as they dyd  
eate, he sayde: Verely I saye vnto you,  
that one of you shall betraye me. And  
they were excedyng sorrowful, and be-  
ganne euerye one of them to saye vnto  
hym: Is it I maister? He answered and  
sayde: he that dippeth his hande with  
me in the dishe, the same shall betraye  
me. \* The sonne of man goeth as it is  
writen of hym: but wo be to that man,  
by whome the sonne of man shalbe be-  
trayed. It had bene good for that man,  
yf he had neuer bene borne. Then Ju-  
das whiche betrayed hym, answered  
and sayde: Is it I maister? He sayde  
vnto hym: thou hast sayde. As they dyd  
eate, Jesus toke breade and gaue than-  
kes, brake it, and gaue it to the disci-  
ples, & sayd: \* Take, eate, this is my  
bodye. And he toke a cup, and thanked,  
and gaue it them, saynges: Dryncke of it  
euery one. For this is my bloude of the  
newe testament, & shalbe shed for many  
for the remission of synns. I say vnto you:  
I wyl not dryncke hence forth of this  
fruite of the vine tree, vntill that daye,  
when I shall dryncke it newe with you  
in my fathers kyngdome.

\* And when they had sayde grace,  
they wente oute into mounte Olyuete.  
Then sayde Jesus vnto them: All ye  
shall be offended by me this nyght,  
for it is witten: \* I wyl smyte the  
shepheard, \* and the shepe of the flocke  
shalbe scatted abroade. But after I am  
resen agayne, \* I wyl goe before you  
into Galile. Peter answered, and sayde  
vnto him: \* Though all men shoulde  
be offended by the, yet woulde I neuer  
be offended. Jesus sayde vnto hym: be-  
relve I saye vnto thee, that this same  
nyght before the cocke crowe, thou shalt  
denye me thise. Peter sayde vnto hym,  
\* If I shoulde dye with the, yet woulde  
I not denye the. Lyke wyse also sayd  
all the disciples.

\* Then went Jesus with them into  
a place whiche is called Gethsemane, &  
sayde vnto his disciples, sit ye here while

C C C. b. I goe



# The Gospell

I goe and praye ponder. And he toke with him Peter and the two sonnes of Zebede, and beganne to waxe sorrowful and to be in an agonye. Then sayd Iesus vnto the: \* My soule is heuy euen vnto the death. Tary ye here: and watche with me. And he went a litle a part, and fell flatte on hys face, and prayed sayinge: O my father, yf it be possible, \* let thys cuppe passe from me: neuerthelesse, not as I wyll, but as thou wylte. And he came vnto the disciples, and founde them a slepe, and sayde to Peter: what, coulde ye not watch w me one houre: watch, and praye that ye fall not into temptacion. \* The spirite is wyllynge, but the fleshe is weake.

\* He went awaye once more, & prayed, saying: O my father, yf thys cuppe can not passe fro me, but that I drynke of it, thy wyl be fulfilled. And he came, and founde them a slepe agayne. for their eyes were heuy. And he left them and went agayne, and prayed y thyrde tyme sayinge the same woordes. Then came he to his disciples and sayde vnto them: Slepence hence forth and take youte reste. Take hede the houre is at hande, and the sonne of man shal be betrayed into the handes of sinners. Rise, let vs be goynge: Beholde, he is at hande, that shal betraye me. \* While he yet spake: Lo, Judas one of the. xii. came, and wyth hym a great multitude with swerdes and stauces, set from the chiefe priestes and Elders of the people. And he that betrayed hym, had geuen them a token, sayinge: whosoever I kysse, that same is he, lape handes on hym. And forth wyth all he came to Iesus, and sayde, haille maister: and kysed hym. And Iesus sayde vnto hym: frende, wherfore arte thou come. Then came they and laped handes on Iesus and toke hym.

And behold, one of them which were wyth Iesus, stretched oute hys hande and drewe hys swerde, and stroke a seruauant of the hie priest, and smote of his eare. Then sayde Iesus vnto hym: putt by thy swerde into his sheathe. \* for all that lape hande on the swerde, shall perishe with the swerde. Either thynkest thou that I cannot nowe praye to my father, and he shall geue me moo

then. xii. legions of angels? But howe then shulde the scriptures be fulfilled: for so must it be. The same tyme sayde Iesus to the multitude: \* ye be come out as it were vnto a thefe, with swerdes and stauces for to take me. I sette daylye teachyng in the temple amonge you, and ye toke me not. \* All this was done that the scriptures of the prophetes myghte be fulfilled. \* Then all the disciples forsoke hym and fledde. And they tooke Iesus and led him to Capphas the hie priest, where the scriibes and the Elders were assembled. And Peter folowed hym a farte of, vnto the hie priestes place: and went in and sat with the seruantes to se the ende.

\* The chiefe priestes and the Elders, and all the councell, sought false witnesse agaynste Iesus, for to putte hi to death, but founde none: In so much that when manye false witness came, yet founde they none. At the laste came two false witness, and sayde: Thys felowe sayde: \* I can destroye the temple of God, and bulde it agayne in. iiii. dayes. And y chiefe priest arose, & sayde to him: answerest thou nothinge? Howe is it that these beare wytnes agaynste the? But Iesus helde hys peace. And the chiefe priest answered, and sayde to hym: I charge the in the name of y lyuynge God, that thou tell vs, whether thou be Christ the sonne of God. Iesus sayde to hym: Thou haste sayde. Neuerthelesse I saye vnto you, \* hereafter shall ye see the sonne of man sitting on the ryght hande of power, and come in the cloudes of the skye.

\* Then the hie priest rent his clothes saying: he hath blasphemed: what nede we of anye moo wytnesses? Behold now ye haue heard his blasphemy: what thyncke ye? They answered and sayde: He is worthy to dye. \* Then spat they in hys face and buffeted hym with fistes. And other smote hym with the palme of their handes on the face, sayinge: tel vs thou Christ, who he is that smote the.

Peter sat without in the palace. And a damsel came to him, sayinge: Thou also wast with Iesus of Galile: But he denyed before them al saying: I wot not what thou sayest. When he was gone

gone out into the porche, another went  
he sawe hym, and sayde vnto them  
that were there. This felowe was also  
with Iesus of Nazareth. And agayne  
he denyed with an othe that he knewe  
the man. And after a while came vnto  
hym they that stode by and sayde vnto  
Peter: \*suerlye thou arte euen one of  
them, for thy speache betrayeth thee.  
Then began he to curse and to sweate,  
that he knew not the man. \*And imme-  
diatlye the cocke croke. And Peter re-  
membred the woordes of Iesu, whyche  
sayd vnto hym: I before þ cocke croke, þ  
shalte denye me thysse: and went out at  
the doores and wept bytterlye.

## The Notes.

a. This good worke is it that the papistes build  
all the pompe and wast of their temples vpon, ac-  
counting it so better bestowed, then vpon þ pore.  
But far to wide. For Christ praised it not for a good  
deed, in that the thinge which myght haue  
bene geuen to the poore was wasted: but because  
it was bestowed vpon hym who (as then stode)  
neede of it. For the daye of his burial was at hande  
when he shoulde neede such ornaments to be by-  
ryed accordinge to þ manner of þ Jewes buryng.  
b. In the .xii. chapt. of Exodus shalte thou fynde  
the nūbre of these dayes to be seuen. And they are  
called the dayes of sweete breade, because the Je-  
wes might not in those dayes eate any leuened  
breade. c. In these fewe wordes lyeth all the con-  
trouersye that hath bene & is aboute the beloue  
of the Sacramente of Christes bodye and bloude:  
Some men saye that what he spake those wor-  
des: he poynted to his owne bodye, as who shuld  
saye, he woulde speake one thyng, and poynt an  
other, that none myght vnder stande his meaning,  
but suche as sawe him onelye. Of these men I  
shoulde aske to what he poynted, when he sayde  
this is my bloude. &c. Another sorte saye, that by  
the vertue of those woordes, he turned the breade  
into his very natural bodye euen substantially &  
callye. Of these men I woulde knowe whether  
his bodye were then corruptible or not. The thirde  
sorte there be which saye, that he neither poynted  
to his owne bodye, nor yet turned the breade in-  
to his bodye: but spake of the breade callunge it  
his bodye in signification. As though he shoulde  
haue sayd thys breade beinge broken, deuyned  
amonge you, and eaten of you: signifieth vnto you  
my bodye, which shalbe broke for you. These men  
are called heretikes, but are in dede true christians.  
d. This offence is spoken afore in þ. xv. chapter. e.  
f. This soule is the minde or heart. For so it was  
the manner of the Hebrewes to speake as it appea-  
reth in the psalmes abundantly. f. The occa-  
sion that our Sauoure had to speake these wor-  
des to his disciples, declared that this spirit  
which he sayeth is readye, is not the spirit of  
man (which shalbe called the inward man) but  
the euell spirit that tempteth man. For when he  
had exhorted them to wathe and to praye: he  
shewed them the cause why. Lest they shoulde be  
tempted. And then to declare the neede they had  
to do so, he telleth them that þ spirit is readye (as  
Peter sayeth goerly aboute sekinge whome he

may deuoure) and the flesh is weake, not able  
to resist the temptacions.

g. This is an Irony, which is one thyng spo-  
ken, and another meint. For in bydding the depe  
he admonisheth that it were moore needfull for  
them to wiste for them selues consideringe howe  
nigh he was at hande that had betrayed hym.  
h. The layeth hande on the swerde, that beinge a  
private person: wyl take in hande to reuenge with  
the swerd, without any lawe or consent of þ countre  
to deare hym (yea, or rather to constraine hym) &  
all suche are threatened to perishe with þ swerde.  
i. Here are two thinges to be noted. Firste howe  
able Peter was to fulfill his manfull promise, to  
which was that though he shoulde dye for Christ,  
yet woulde he not denye him. The other, howe  
impossible it is that the worde of God shoulde not  
be founde true and fulfilled.

## The .xxviii. Chapter.

Christ is deliuered vnto Pilate, Judas hangerth  
him selfe, Christe is crucified amonge iherues he  
dieth and is buried, watchmen kepe the graue.

**W**hen the mornynge was come, al  
the chiefe priestes and the  
elders of the people, helde a  
\*councell agaynst Iesus, to  
put hym to deathe, and broughte hym  
bounde and \*deliuered hym vnto Po-  
cius Pilate the debite.

Then when Judas which betrayed  
him, sawe that he was condemned,  
he repeted him selfe, & brought agayne  
the .xxx. plates of syluer to the chiefe  
priestes & elders, saying: I haue sinned  
betrayinge the innocente bloude. And  
they sayd: what is þ to vs? See thou to  
that. And he cast downe the syluer pla-  
tes in the temple and departed, \* and  
went and a hounge him selfe.

And the chiefe priestes toke þ syluer  
plates and sayde: it is not laful for to  
put them into the treasury, because it  
is þ pryce of bloude. And they tooke  
counsel, & bought with them a potters  
felde to bury straungers in. Wherfore  
that felde is called þ feld of bloude, vn-  
til this day. The was fulfilled, þ which  
was spokē by Jeremy þ prophet sayng:  
\* & they toke .xxx. syluer plates, þ pryce  
of him þ was valued who they bought  
of þ childre of Israel, & they gaue them  
for þ potters felde, as þ Lorde appoynt-  
ed me. \* Iesus stode before the debite:  
and þ debite axed him saying: art thou  
the kynge of the Jewes: Iesus sayde  
vnto him: Thou sayest. And when he  
was accused of the chiefe priestes & el-  
ders, he answered nothyng. The sayd  
Pilate vnto him: hearest thou not, how  
manye



# The Gospell

manye thynges they laye agaynst the-  
by 14. r. \* And he answered hi to neuer a worde:  
 inso much þ þ debite marueled greatly.

Mar. 15. a \* At that feast, the debite was wonte  
 to deliuer vnto the people a prissoner,  
 whom they woulde desyre. He had then  
 a notable prissoner, called Barabas.  
 And whē they were gathered together,  
Mar. 15. a Pilate sayde vnto them: \* whether wyl  
John. 18. 5 ye þ I geue lose vnto you, Barabas oz  
 Iesus which is called Chyriste: for he  
 knewe well, that for enuie they had de-  
 lyuered hym.

Whē he was set doune to geue iudge-  
 ment hys wyfe sent vnto hym sayinge:  
 haue þ nothyng to do with þ iust mā.  
 for I haue suffred many thynges this  
 day in a dreame about hi. \* But þ chefe  
Mat. 26. a priestes & þ elders had perswaded þ peo-  
John. 13. b ple, that they shoulde aske Barabas,  
 and shoulde destroye Iesus. \* Then  
 the debyte answered & sayd vnto them:  
 whether of the twayne wyl ye that I  
Act. 14. b let loose vnto you: \* and they sayd: Ba-  
Mar. 15. b rabas. \* Pilate sayd vnto them: what  
 shall I do then w Iesus whyche is cal-  
 led Chyriste: They al sayd to him: let him  
 be crucified. Then sayde the debite:  
 what euil hath he done: And they cried  
 the moze sayinge: let hym be crucified.  
 When Pilate sawe that he preuayled  
 nothyng, but þ mooze busynes was  
 made, he toke water & washed his han-  
 des befoze the people sayinge: I am in-  
 nocent of þ bloude of this iust persone,  
 and þ ye shal see. Then answered al the  
 people & sayde: His bloude be on vs, &  
 on our chyldre. \* Then let he Barabas  
 loose vnto them, & scourged Iesus, and  
 deliuered him to be crucified.

\* Then þ souldiers of the debite toke  
Mar. 15. b Iesus vnto the comon hall, & gathered  
John. 18. c vnto hym all the companie. And they  
 stripped hym and put on hym a purple  
 roob, and platted a crowne of thornes  
 and put vpon his head, and a reed in his  
 right hand: & bowed their knees befoze  
 him & mocked him, sayinge: hāple kyng  
 of the Jewes: and spitted vpon hym,  
 and toke the Reede and smote hym on  
 the heade.

And when they had mocked hym,  
 they toke the roobe of hym agayne, and  
Mar. 15. c put hys owne rayment on hym, and led  
John. 19. i hym awaye to crucysse him. \* And as

they came out, they founde a mari of Ci-  
 ren, named Simon: him they compelled  
 to beare his crosse. \* And when they  
John. 19. i came to þ place, called Golgotha (that  
 is to saye, a place of deed mens sculles)  
 they gaue him vineger to dryncke ming-  
 gled with gall. And when he had tasted  
 therof, he woulde not drynke.

\* When they had crucified hym, they  
Mark. 15. a parted hys garmentes, & dyd caste lot-  
John. 19. i tes: to fulfill that was spoken by þ pro-  
 phet. \* They deuided my garmentes a-  
John. 19. i monge them: and vpon my vesture dyd  
 cast lottes. And they sate and watched  
 hi there. And they set vpon ouer hys head  
 the cause of his death written. This is  
 Iesus the kyng of the Jewes. \* And  
Mark. 15. a there were two theues crucified wyth  
John. 19. i hym, one on the ryght hāde and another  
 on the lyfte.

\* They þ passed by, reuiled him wag-  
 gyng their heades & sayinge: Thou þ  
 destroyest the tēple of God & byldest it  
 in thre dayes, saue thy selfe. \* If thou  
 be the sone of God, come downe from þ  
 crosse. Likewise also þ hye priest, moc-  
 king him, with the Scribes and elders  
 sayde: He saued other, hym selfe he  
 can not saue. If he be the kyng of Is-  
 rael: let him nowe come downe from the  
 crosse, & we wyl beleue hym. \* He tru-  
John. 19. i sted in God, let him deliuer him nowe,  
 yf he wyl haue him: for he sayde, I am  
 the sonne of God. That same also the  
 theues whiche were crucified with him  
 cast in hys tethe.

\* From þ sixt houre was there dar-  
Mark. 15. a kenes ouer al the lande vnto the nyynth  
 houre. And aboute the ninth houre Ie-  
 sus cryed wyth a loude voyce, sayinge: E-  
 li Eli lama asbathani. That is to  
 say: \* My God, my God, why hast thou  
 forsake me: Some of the þ stode there,  
Mark. 15. a when they hearde that, sayde: this man  
 calleth for Helyas. And strayght wape  
 \* one of them ranne, & tooke a sponge &  
John. 19. i fylled it full of vineger and, put it on a  
 reed, & gaue hi to dryncke. Other sayd,  
 let be: let vs se whether Helyas wil come  
 and deliuer him. Iesus cried agayne w  
 a loude voyce & yeldd vpon the ghooft.

And beholde, the vāple of þ temple  
 dyd rente in twaynestō þ top to the bot-  
 tome, & the earth dyd quake, & þ stones  
 dyd rent, & graues dyd open: & þ bodies  
 of

of many saynetes whiche slept, arose, & came oute of þe graues after his resurreccio, & came into þe holy cite, & appeared vnto many. \* Whē þe cēturiō & they that were with him watchinge Iesus, sawe þe earth quake & those thinges whiche happened, they feared greatly, saying: of a suerty this was þe son of God.

\* And many women were there, beholding him a farr off, which folowed Iesus fro Galile, ministringe vnto hym. Amonge which was Mary Magdalene, and Mary þe mother James & Ioses, & the mother of Zebedy childre. \* \* Whē the euen was come, there came a ryche man of Aramathia named Ioseph, whiche man also was Iesus disciple. He went to pylate and begged the bodye of Iesus. Then pylate commaunded the bodye to be deliuered. And Ioseph toke the bodye, & wrapped it in a cleane linnen clothe, and putte it in hys newe tombe, whiche he had hewen oute, euen in the rocke, & tolled a greate stone to the doze of þe sepulchre & departed. And there was \* Mary Magdalene & the othet Mary sittinge ouer agaynst þe sepulchre. The next daye þe folowed þe day of preparyng þe Sabboth the hys priestes & pharises gate the selues to pylate & sayde: Syr, we remember, þe thys disceauer sayde while he was yet aliue. \* After thre dayes I wyll ryle agayne. Comaunde therefore þe sepulchre be made sure vntyll the thyrde daye, lest peraduenture his disciples come, and scale hym awaye & saye vnto the people, he is risen from death, & the last excuse be worse then the fyrste. Pylate sayde vnto them. Take watchmen: Go and make it as sure as ye can. And they went and made the sepulchre sure with watchmen, and sealed the stone.

### The Notes.

a. This repentance of Judas was greate, for it caused him to hange him selfe, but it was not accepted, because it lacked fayth in Christ, whiche should haue caused him to hope for remission and forgiveness of his faulte.

b. A wonderfull matter. The outward obseruacion of þe lawe sate so highlye in their consciences, that they woulde not put the money þe they had hired the traytour withall, into the treasury. But the procuringe of the innocentes death, troubled them not at all. Let euery man searche out his owne conscience and se whether there be not many lyke affectiōs in these our dayes.

### The xxviii. Chapter.

The resurreccion of Christ, & hie pickes geue þe souldiers large moneye, to saye that Christ was stolen oute of hys graue. Christ appeared to his disciples & sendeth them forth to preache and to baptise.



He \* Sabboth day at the euen which dauneth þe morninge after the Sabboth, Mary Magdalene & þe othet Mary came to see the sepulchre. And beholde, there was a great earth quake. For the angel of the Lorde descended fro heauen: & came and rouled backe the stone fro the doze, and sat vpon it. His countenance was like lyghtnyng, & his raymente whyte as snowe. And for feare of hym the keepers were astonied, & became as deed men.

\* The angel answered & sayde to the women, feare ye not. I knowe þe ye seke Iesus whiche was crucified: he is not here: he is rylē as he sayd. Come, and see the place where the Lorde was put: and goe quickelye & tell hys disciples that he is risen fro death. And beholde, he wyll go before you into Galile, there ye shall se hym. Lo, I haue tolde you. \* \* And they departed quicklye from the sepulchre with feare & greate ioye: & dyd runne to bring his disciples word.

And as they went to tell his disciples: beholde, Iesus met them sayinge: All hayle. And they came & held him by the fete, & worshipped him. Then sayd Iesus vnto them: be not afraid, Go & tel my bryethren, & they go into Galile, and there shall they see me. When they were gone: beholde, some of the keepers came into the cite, & shewed vnto þe priestes, all the thynges þe were happened. And they gathered the together with the elders, & toke counsel, & gaue large moneye vnto the souldiers, sayinge: Saye that his disciples came by nyght, and stole hym awaye while ye slepte. And yf this come to the rulars eares, we wyll please him, & saue you harmlesse. And they tooke the money and dyd as they were taught. And thys sayinge is now sed amonge þe Jewes vnto thys day. \* \* Then the xi. disciples wēt awaye into Galile, into a mountayne where Iesus had appoynted the. And when they sawe him, they worshipped him. But some of the doubted. And Iesus came & spake

marc. xvi.  
luke. 24.  
ioh. xx.

marc. xvi.  
luke. 24.

marc. xvi.  
luke. 24.



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spake vnto them sayinge: All power is geuen vnto me in heauen, and in earth. \*Goe therfore and teache all nacions, baptisynge the in þe name of þe father, & the sonne, & the holye gost: Teachinge the to obserue all thinges, whatsoeuer I comaunded you. And lo, \*I am with you alwaye, euen vntyll the ende of the worlde. ¶

## The Notes.

**Sabboth** a. Here note that the Jewes Sabboth was þe day whiche we cal easter euen, and our good fridaye was the daye of preparinge. And the day after þe Sabboth was our easter daye.  
**He is not here.** b. This is spoken of his bodily presence. for his deuine presence, was, is, and shal be, there, here, & in al places. (But as S. Augustine witnesseth his body is in some one place of heauē. c. This beinge with vs, is not as the papistes haue sayed, in the sacrament of the aultare, but by the assistance of his spirite, euen as he sayde. Where two or thre are gathered together in my name, there am I in the middelt of them.

Here endeth the Gospell of S. Mathewe.

## A Prologe vpon the Gospell of S. Marke.



¶ Marke reade (Actes. xii.) howe Peter (after he was loosed out of prison by the angel) ca to Markes mothers house, where manye of the disciples were prayinge for his deliuerance. And Paule and Barnabas tooke him with the to Jerusalem, and brought him to Antioche. Actes. xii. And Actes. xiii. Paule and Barnabas tooke Marke with them when they were set to preach: from whom he also departed, as it appeareth in the sayde chap. & returned to Jerusalem agayne. And Act. xv. Paule and Barnabas were at variance about him, Paule not willing to take him with them, because he forsoke them in their first iourney. Notwithstandinge yet, when Paule wrote the Epistle to the Collosians. Marke was with him, as he saierh in the fourth chap. of whos Paule also testifieth borde that he was Barnabas sisters sonne, and also his felowe worker in the kyngdome of God. And. ii. Timo. iiii. Paule commaunderth Timothe to bringe Marke with him, affirminge that he was needfull to him, to minister to him. Finallye, he was also w Peter when he wrote his first Epistle, and so familiar that Peter callerh him his sonne. Wherof see, of whom he learned his Gospell, euen of the verie Apostles, with whos he had his continual conuersation, and also of what authoritie his wrytynge is, and howe worthy of credence.

## The Gospell of S. Marke.

### The i. Chapter.

The office of John Baptiste, þe baptisme of Christ, his fasting, his preachinge, & the calling of Peter, Andrew, James and John, Christ healerh þe man with the vncleane spirit, helperh Peters mother in lawe, and cleserh the leper.



He begynnynge of the Gospell of Iesu Christe, þe sonne of God, as it is written in the prophetes. \*Beholde, I sende my messenger before thy face,

whiche shal prepare thy waye before the. The voyce of a cryer in the wilderness: \*prepare ye the way of the Lord: Make his pathes straighthe.

\*John dyd baptise in the wilderness, and preach þe baptisme of \*repentance: for the remission of synnes. And all the lande of Jewrye and they of Ierusalem, wet out vnto him, & were al baptised of him in the ryuer of Jordan, confessinge theyr synnes.

\*John was clothed with camelles heer, & with a gyrdle of a skin about his loines. And he did eate locustes & wilde honye, & preached sayinge: a stronger then I cometh after me, whose shoe lachet I am not worthy to stoupe doune and vnlose. I haue baptised you with water: but he shal baptise you with the holye ghosht.

And it came to passe in those dayes, þe Iesus came from Nazareth, a citie of Galile: & was baptised of John in Jordan. And as soone as he was come out of the water: þe John sawe heauen open, and the holye goost descendynge vpon hym lyke a Doue. And there came a voyce from heauen. Thou art my dere sonne in whom I delyte.

\*And immediatlye the spirite draue him into wyldernes: & he was there in the wilderness .xl. dayes, & was tempted of Satan, and was with wilde beastes. And the aungels ministered vnto hym. After John was take, \*Iesus came into Galile, preachynge the Gospell of the kyngdome of God, and sayinge: The tyme is come, and the kyngdome of

of God is at hande, repente and beleue the Gospell. \* As he walked by the sea of Galile, he sawe Simon and Andrew his brother, casting nettes into the sea, for they were fishers. And Jesus sayde vnto them: folowe me, & I wyl make you fishers of men. And straight way, they forsoke their nettes, and folowed hi. And whē he had gone a lytle further thence, he sawe James the sonne of Zebede, & John his brother, euen as they were in the shyppe mendinge their nettes. And anon he called them. And they lefte their father Zebede in the shyppe with hys hyred seruauntes, and wente theyr waye after hym.

\* And they entred into Capernaum: and straight waye on the Saboth dayes, he entred in to the Synagoge and taught. \* And they merueled at his teachinge, for he taught them as one that had power in hym, & not as the scribes.

\* And there was in their Synagoge a man vexed with an vnclene spirite, & cried sayinge: let be, what haue we to do with the thou Jesus of Nazareth? Art thou come to destroye vs? I knowe the what thou arte, euen that holy of God. And Jesus rebuked hym sayinge: holde thy peace and come out of him. And the vnclene spirite tare hi, & cried in a loude voyce & came oute of hi. And they were all amased, in so much that they demaunded one of another amonge them selues sayinge: what thinge is this? What newe doctrine is this? for he commaundeth p foule spirites with power, & they obeye hym. And immediatlye his fame spred abroade thoroowe oute all the region borderynge on Galile.

And forthwith, as soone as they were come out of the Synagoge, they entred in to the house of Symon and Andrew, with James and John. And Simons mother in lawe laye sick of a feuer. And anon they tolde hym of her. And he came and tooke her by the hande and lyfte her vp: And the feuer forsoke her by and by: And the multitude went vnto them. And at euen when the sunne was downe, they broughte to hym all that were diseased, and them that were possessed with deuylles. And all the citie gathered together at the doore, and he healed manys that were

sicke of dyuers diseases. \* And he caste out manys deuyls, and suffred not the deuyls to speake, bycause they knewe hym. Luk. 4. 8.  
Mar. 3. 6.

And in the mornynge very early, Jesus arose & went out into a solitary place, and there prayed. And Symon and they that were with him folowed after him. And when they had founde hym, they sayd vnto him: al men seke for the. And he sayde vnto them: let vs goe into the next townes, that I maye preache there also: for truly I came out for that purpose. And he preached in their Synagoges, thoroowe out all Galile, and cast the deuyls oute.

\* And there came a leper to him, beseechinge hym, and kneled downe vnto hym, and sayde to hym: Vnto thou wylte, thou canst make me cleane. And Jesus had compassion on hym, and put forth hys hande, touched hym, and sayde to hym: I wil, be thou cleane. And as soone as he had spokē, immediatly the leprosy departed fro hi, & he was cleane. And he charged hi, & set hi away forthwith & sayd vnto hym: \* See thou lay nothyng to any man: But get the hence, and shewe thy selfe to the priest, and offer for thy cleansing, those thynges whiche Moses commaunded, for a testimoniall vnto the. But he (as soone as he was departed) began to tell many thynges, & to publishe the dede: in so muche that Jesus coulde no more openlye entre into the citie, but was without in desert places. And they came to hym from euery quarter. Math. 7. 6  
Luk. 5. 6

#### The Notes.

a. To baptise with the holy gose, is to worke that thyng inwardlye, the baptisme in water doeth signifie, that is to purge the soule thoroowe faith in Christes bloude. The holy ghost.

b. Worthwylstandyng that John sawe the cloudes open and the holy ghost descending in the lykenesse of a doue, and so restynge vpon Christ, yet is there another thyng to be noted in this apperance of the heauen. That is, that he had manifest knowledge of the Godhead of Christ, and was fully certified, that it was euen he that was sent of God to be the sauoure of al that shoulde beleue in hym. As it is in Ezechiel. i. 3

c. Here mayst thou perceaue (christian reader) of what spirit they be that be so sore offended with the gospell, callinge it newe doctrine. Forsothe, euen of the spirit of ignorance, as they were the first gaue it that name. For had they knowne the scriptures: they woulde haue sayde, this is the doctrine that was spoken of by the prophetes these many hundred yeres sence. because  
Active  
Lactynge

The .ii. Chapter.

De



# The Gospell

He healeth the man of the palsy, called Leuy & customers, eateth with open sinners, and exhorteth his disciples.

Math. ix. a  
Luk. vi. b  
John. vi. a



After a few dapes, he entered into Capernaum agayne, & it was noised þ he was in a house. And anon many gathered together, in so much þ now there was no rowme to receaue them, no, not so much as aboute þ doze. And he preached the word vnto the. And there came vnto him þ brought one sick of þ palsy, bozne of foute men. And because they coude not come nye vnto him for the prease, they vncouered the rofe of the house where he was. And whē they had broken it open, they let doune the beed wherin the sycke of the palsy lay. Whē Jesus sawe their sayth, he sayde to the sicke of the palsy, \* sonne thy synnes are forgeuen the.

Luk. vi. b

B

And there were certayne of the scribes syttinge there, and reasonyng in their heartes: how doeth thys felowe so blasphemē? \* Who can forgeue synnes, but God onely? And immediatly when Jesus perceaued in his spirite, þ they so reasoned in them selues, he sayd vnto them: why thincke ye such thynges in your heartes? Whether is it easer to saye to the sycke of the palsy, thy synnes are forgeuen the: or to say, arise take vp thy beed, and walcke? \* That ye may knowe þ the sonne of man hath power in earth to forgeue synnes, he spake vnto the sycke of the palsy: I saye vnto thee: \* Arise, and take vp thy beed, and get the hence into thine owne house. And by and by he arose, toke vp the beed, and wente forth before them all: In so much that they were all amazed, and glorified God saying: we neuer sawe it on thys fashion.

Math. ix. b  
and. xiii. o

Math. ix. a  
Luk. vi. c

Math. ix. a  
Luk. vi. c  
John. vi. b

Math. ix. a

Math. ix. b  
Luk. vi. f  
and. xv. f

C

\* And he went agayne vnto the sea, & all the people resorted vnto hym, and he taughte them. And as Jesus passed by, he sawe Leuy the sonne of Alphay sit at the receite of custome, and sayd vnto him: folowe me. And he arose and folowed hym. \* And it came to passe, as Jesus sate at meate in his house, manye publicanes and synners sate at meate also with Jesus and his disciples. For there were manye þ folowed hym. And whē þ scribes & pharises, sawe him eate

with publicans & synners, they sayde vnto his disciples: howe is it, þ he eateth and drinketh with publicans & sinners? When Jesus heard þ, he sayd vnto them: \* The hole haue no nede of the phisicion, but the sycke. \* I came not to call the ryghteous, but the synners to repentance.

\* And the disciples of John, & the pharises dyd fast: & therfore came and sayde vnto him. Why do the disciples of John & of the pharises fast, and thy disciples fast not? And Jesus sayd vnto them: Can the childe of a wedding fast, whyles the byrdgrome is wth them. As longe as they haue the byrdgrome with them, they can not faste. But the dapes wyl come when the byrdgrome shal be taken from the, & then shal they faste in those dapes.

Also no man soweth a pece of newe clothe vnto an olde garmente, for then taketh he away the newe pece from the olde, & so is the rent worse. In likewise, no man powreth new wine into old vessels: for if he doe, the newe wine breake the vessels, & the wine runneth out, and the vessels are marred. But newe wine must be powred into newe vessels.

\* And it chaunced that he went throughte the corne felde on the Sabbothe day: & his disciples as they weton their waye, began to plucke the eares of the corne. And the pharises sayde vnto him: Behold, why do they on þ Saboth dapes þ whiche is not laful? And he sayde to them: haue ye neuer read what Dauid dyd, when he had nede, and was an hongred, both he and they that were with him? \* Howe he went into þ house of God, in the dapes of Abiathar the hye priest, and dyd eate the halowed loaves, whiche is not lafull to eate, but for the priestes onely: and gaue also to the which were wth hym? And he sayd to them: the Sabboth was made for a man, and not man for the Sabboth. Wherfore the sonne of man is Lord euen of the Sabboth daye.

¶ The Notes.

a. As who woulde saye, man is not so bounde to the outward obseruacion of the Sabboth, that he maye in no case breake it, but that vpon necessaerie considerations, he maye doe thinges folowed to be done as then.

¶ The .iii. Chapter.

He helpeth the man with the dyed hand, cho-  
seth his apostles, & casteth out vncleane spyt,  
which the pharises ascribe vnto the deupl. The  
brother, syster and mother of Christ.

**A**nd he entred agayne into the  
synagoge, & there was a man  
there which had a \* widdred  
hand. And they watched him  
to se, whether he woulde heale hym on  
the Sabboth day, that they myghte ac-  
cuse him. And he said vnto h<sup>m</sup> ma<sup>n</sup> whiche  
had the widdred hande: arylfe and stāde  
in the middes. And he sayd to thē: whe-  
ther is it lawfull to do a good dede on  
the sabboth dayes, or an euill: to saue  
lyfe or kyll. But they helde their peace.  
And he looked round about on thē anger-  
ly, mournyng on thē, because they were  
hertes, & said to the man: stretch forth  
thyne hande. And he stretched it oute.

And his \* hande was strected, euen as  
whole as the other.

\* And the pharises departed, and  
streight way gathered a counsell, with  
thē that beloged to herod, against him,  
that they might destroy him. And Je-  
sus auoyded w<sup>th</sup> his disciples to the sea.  
And a great multitude folowed him fro  
Galile & from Jewry, and fro Ierusalē,  
and fro Idumea, & from beyonde Jor-  
dane, & they that dwelled about Tyre  
and Sidon, a great multitude: whiche  
when they had hearde what thinges he  
did, came vnto him.

And he comaunded his disciples, that  
a shippe shuld waite on him, because of  
the people, lest they shoulde throng him.  
for he had healed manye, in so muche  
that they preased bp<sup>o</sup> him, for to touch  
him, as manye as had plages. And whē  
the vncleane spyttes saw a him, they fel  
downe before hym, and cryed, sayinge:  
thou arte the sonne of GOD. And he  
straply charged them that they shoulde  
not vtter him.

And he went bp into a mountayne,  
and called vnto him whom he woulde, &  
they came vnto him. And he ordeyned  
thē. xii. that they shoulde be with hym, &  
that he myght send them to preach: and  
that they myghte haue power to heale  
spekneses, & to cast out deupls. And he  
gaue vnto Simon, to name Peter. And  
he called James & sonne of Zebede and  
John, James brother, & gaue thē Bo-  
nats to name, whiche is to say, & sonnes

of thonder. And Andreywe, and Philip,  
and Bartlemew, and Mathew, & Tho-  
mas, and James the sonne of Alphey &  
Caddeus, and Symon of Cane, and  
Judas Iscarioth, whiche same also be-  
trayed him.

And they came vnto house, and the  
people assembled together agayne, so  
greatly h<sup>t</sup> they had not leislure so muche  
as to eate bzeade. And when they that  
longed vnto him hearde of it, they went  
out to holde him. for they thoughte he  
had bene besyde him selfe. \* And & scri-  
bes whiche came fro Ierusalem, saide:  
he hath Belzebub, and by the power of  
the chiefe deupl, casteth out deupls. And  
he called them vnto him, and sayd vnto  
them in similitudes.

How can Satan dyue out Satan? **B**  
for if a realme be deuided agaynst it  
selfe, that realme cannot endure. Or yf  
a house be deuiped agaynst it selfe, that  
house cannot continue: So yf Satan  
make insurrection agaynst hym selfe  
and be deuided, he cannot continue, but  
is at an ende. No man can enter into a  
stronge mannes house, and take awaye  
his goodes, excepte he first bynde that  
stronge man, and then spole his house.  
Verely I saye vnto you, all synnes  
shal be forgeuen vnto mens children, &  
blasphemy wherwith they blaspheme.  
But he h<sup>t</sup> \* blasphemeth the holy goste,  
shal neuer haue forgeuenes: but is in  
daunger of eternall dānacron: because  
they said, he had an vncleane spytte. Thē  
came his mother and his bzethzen, and  
stode with oute, and sent vnto hym, and  
called him. And the people sat aboute  
him, and sayd vnto him: behold thy mo-  
ther & thy \* bzethzen seke for the thoute.  
And he answered them, sayinge: who is  
my mother and my bzethzen. And he lo-  
ked round about on his disciples, which  
sat in compasse aboute hym, sayde: be-  
holde my mother and my bzethzen. for  
whosoever doeth the wyll of GOD, he is  
my brother, my syster and mother.

The Notes.

a. Here are the men possessed with vncleane spi-  
rites called vncleane spyttes. For it were & men  
that saw Christ, and fell downe before him.

Vncleane  
spyttes  
same  
Christe.

The. iiii. Chapter.

The parable of the Tower, Christ spillet the  
tempest of the sea, which obey him.

And. i. And



# The Gospell



**A**D he began againe to teach by the sea side. And there gathered together vnto hi much people, so greatly, that he entred into a ship, \*and sat in the sea, and all the people was by the sea syde on the shore. And he taught theym many thynges in similitudes, & sayd vnto them in his doctrine. Herken to: behold, \*there went out a sower to sow. And it fortuned as he sowed, that some fel by the way sid, & the foules of the ayre came & deuoured it by. Some fell on the stony ground where it had not muche earth: & by and by sprāge by, because it had not depth of earth; but as soone as the sunne was by it caughte heete, and because it had no rotyng, wythered awaye.

And some fell amonge the thornes, and the thornes grew by and choked it, so that it gaue no frute. And some fell vpon good ground, and byd yelde frute that spronge and grewe, and broughte forth: some thirtie folde, some lxxtye folde, and some an hundred fold. And he sayd vnto the: he that hath eares to heare, let him heare.

And when he was alone, they that were about him with the. xii. asked him of the similitude. And he sayd vnto the. To \*you it is geuen to knowe the mystry of the kyngdome of God. But vnto them that are without, shall all thinges be done in similitudes; that when they se they shall se, and not discerne, & when they \*heare, they shall heare, & not vnderstand: lest at any tyme they shuld turne, and their synnes shoulde be forgiven the. And he sayde vnto the: perceaue ye not this similitude: howe then shuld ye vnderstande all other similitudes.

\* The sower soweth the worde. And they that are by the wayes syde, where the worde is sowne, are they to whome as soone as they haue hearde it, Satan cometh immediatly, and taketh awaye the word that was sowne in their hertes. And lykewyse they that are sowne on the stony ground, are they: whiche when they haue heard the word, at once receaue it with gladnesse, yet haue no rootes in them selues, & so endure but a tyme: and anone as trouble and persecution ariseth for the wordes sake, they fall immediatly. And they that are sowne among

the thornes, are suche as heare the word: and the care of this worlde, and the deceitfulnes of riches and the lustes of other thinges, entre in, and chooke the word, and it is made vnfutfull. And those that were sowne in good ground, are they that heare the worde and receaue it, and bringe forth the frute, some thirtie fold, some sixtye folde, some an hundred folde.

\* And he sayde vnto them: is the candle lighted, to be put vnder a bushel, or vnder the table, & not rather to be put on a candellstyk? \* For there is nothyng so preuy, that shall not be opened: neyther so secreete, but that it shall come abroad. If any man heare these sayes to heare, let him heare. And he sayd vnto theym: take hede what ye heare, & with what measure ye mete, it shall be measured vnto you agayne. And vnto you that heare, shall more be geuen. For \* vnto him that hath, shall it be geuen; and from him that hath not, shall be taken awaye, euen that he hath.

And he sayd: so is the kyngdome of God, euen as \* yf a man shoulde sowe seede in the ground, and shoulde slepe and rise by night and day: and the seede shuld spring and grow by, he not ware. For the earth byyngeth forth frute of her selfe: first the blade, then the eares, after that ful corne in the eares. And as soone as the frute is broughte forth, anone he thursteth in the sickell, because the harvest is come.

And he sayd: where vnto shall we liken the kyngdom of God: or with what comparison shall we compare it? \* It is lyke a grayne of mustard seed, which when it is sowne in the earth, is the lest of all seedes that be in the earth: but after that it is sowne, it groweth vp, and is greatest of all yerbes: & beareth great braunches, so that the foules of the ayre may dwel vnder the shadowe of it.

\* And with many suche similitudes he preached the worde vnto them, after as they myght heare it. And without similitude spake he nothyng vnto them. But when they were a part, he expounded all thynges to his discyples. \* And the same daye when euem was come, he sayde vnto theym: lette vs passe ouer vnto the other syde. And they lette the

Mat. 13. a

Luk. 8. a

Mat. 13. b  
Luk. 8. b

B

Mat. 6. c  
Mat. 13. b  
Luk. 8. b  
John. xii. f  
Actes. 28. f  
Rom. 11. b

Mat. 13. c  
Luk. 8. b

Mat. 13. a  
Luk. 8. a  
Mat. 13. a  
Luk. 8. a  
Mat. 13. a  
Luk. 8. a

Mat. 13. a  
Luk. 8. a

Mat. 13. a  
Luk. 8. a  
Mat. 13. a  
Luk. 8. a

Mat. 13. a

Mat. 13. a  
Luk. 8. a

Mat. 13. a

Mat. 13. a  
Luk. 8. a

the people, and toke him euē as he was in the shyppe. And there were also wyth him other shyppes.

**D** And there arose a greaſe ſtoꝛme of wynde, and daſhed the waues into the ſhyp, ſo that it was full. And he was in the ſterne a ſleepe on a pelowe. And they awoke hym, and ſayde to him: Maſter, careſt thou not that we periſhe? And he roſe vp, & rebuked þe wynde, & ſayd vnto the ſea: peace & be ſtyll. And the wynde alayed, & there folowed a greaſe calme. And he ſayde vnto them: why are ye ſo fearfull? howe is it þe ye haue no faith? And they feared exceedingly, & ſaid one to another: what ſelowe is this? **For** both wynde and ſea obey him.

#### The Notes.

a. Vnto you, that is vnto you which are without deſyre, & are not curioſe: for truſt in any thing that perſuadeth to mā, it ſeemeth of my merciful father of his mercifull goodnes: to knowe þe myſtery (þe is the ſecrete) of the kyngdome of God, that is of the Goſpel, in which is taught þe kyngdome of God. Which is ouer ryghteouſnes, peace and lope in the holy ghoſt. But vnto the wyche are without, that is vnto ſuch as be curioſe, and truſt more in theiꝝ owne workes then in þe righteouſnes of Chriſt: are all thynges ſpoken in parabes. This is, all that they heare is euen as obſcure and darke to them: as though they were in dead parabes.

b. Vnto him that hath. Luke in Math. xxi. b.

#### The. v. Chapter.

He deliuereth the poſſeſſed from þe vncleane ſpīte, the woman from the bloody iſſue, and rapſeth the Captaynes daughter.

**A**nd they came ouer to the other ſide of the ſea into þe countrey of the Gatherentes. And when he was come out of the ſhip, there met him out of the graues, a man poſſeſſed of an vncleane ſpīte, which had his abyding among þe graues. And no man coulde bynde him: no not with chelines, becauſe þe when he was often bound wth fetters and cheynes, he plucked the chaines a ſundre, & brake þe fetters in peces. Neether coulde any mā tame him. And alwayes bothe nyghte and day he cryed in the mountaynes and in the graues, and bet him ſelfe wth ſtoꝛues. When he had ſpied Jeſus a farre of, he ran and worſhypped him, & cried with a loude voyce, and ſayde: \* what haue I to do wth thee Jeſus the ſonne of the moſt hieſt God? I requite the in the name of God, that thou torment me not. For he had ſayde vnto him: come

out of the man thou ſoule ſpitte. And he aſked him: what is thy name? and he answered, ſaying: my name is Legion, for we are many. And he prayed him inſtantly, that he would not ſende them awaye out of the countrey.

And ther was there nye vnto þe mountaynes a great heerd of ſwyne feeding, and al the deuils beſought him, ſaying: ſend vs into the heerd of ſwyne, that we may enter into them. And anon Jeſus gaue them leaue. And the vncleane ſpītes wēt out and entred into the ſwyne. And the heerd ſtartled, & ran hedlinge into the ſea. They were about two thouſand ſwyne, and they were drowned in þe ſea. And the ſwyne heerd ſed and told it in the cite, and in the countrey. And they came oute for to ſee what had hapned: & came to Jeſus, and ſawe him that was vexed wth the ſende and had the Legion, wth bothe clothed and in hys ryghte mynd, and were aſtrayed. And they that ſawe it told them, how it had happened to him that was poſſeſſed wth the deuils: and alſo of the ſwyne. \* And they began to pray him, þe he woulde departe fro theiꝝ coaſtes. \* And when he was come into the ſhip, he that had þe deuil, prayed him that he might be wth hi. Howbeit Jeſus would not ſuffre hi, but ſaid vnto him: go home into thyne owne houſe & to thy frendes, and ſhewe them what greaſe thynges the Lorde hath done vnto thee, and howe he had compaſſyon on thee. And he departed, and began to publiſhe in the ten cytyes, what greaſe thynges Jeſus had done vnto him, and all men dyd merueyle.

And when Jeſus was come ouer againe by ſhyp vnto the other ſide, much people gathered to him, and he was nye vnto the ſea. \* And beholde, there came one of þe rulers of þe Synagoge, whose name was Jairus: and when he ſawe hym, he fell downe at hys feete, and beſought him greatly, ſaying: my daughter lyeth at poynt of death, I wold thou wouldeſt come and lay thy hand on her, that ſhe myght be ſafe and lyue. And he went wth him, and muche people folowed him, and thꝛonged him.

\* And there was a certayne woman, which was diſeaſed of an iſſue of blood xii. yeres, & had ſuffered many thynges

of

Math. 9.  
Luke 8. 26

Luke 8. 2

Mat. 9. 1

Mat. 9. 1  
Luke 8. 2

Mat. 9. 1  
Luke 8. 2



# The Gospell

of many phisicions, and had spent all þe he had, and felt none amēdement at al, but waxed worse and worse. When she had hearde of Iesus: she came into the pzeace behynde him, & touched his garment. for she thought: yf I maye but touch his clothes, I shal be whole. And streyght waye her fountayne of bloude was dyed by, and she felt in her body, that she was healed of the plage.

And Iesus immediatly felte in hym selfe, the vertue that went out of hym, & turned him rounde aboute in þe pzeace, and sayd: who touched my clothes? And his discyples sayde vnto him: seyst thou the people thurst the, & yet askest, who did touche me? And he looked rounde aboute, for to se her that had done that thyng. The woman feared and trembled (for she knew what was done with in her) and she came and fell downe before him, and tolde him the trueth of euery thyng. And he sayde to her: doughter, thy fayth hath made the whole: go in peace, and be whole of thy plage.

While he yet spake, there came fro the ruler of the Synagoges house, certayne which said: thy doughter is dead: why dyslealest thou the Master anye further? Asone as Iesus heard þe word spoken, he sayd vnto the ruler of þe Synagoge: be not afrayed, onely beleue.

And he suffered no man to folowe hym moze then Peter and James and John the brother of James. And he came vnto the house of the ruler of the Synagoge, and saw the wondring, & them that wept & wailed greatly, and wet in and sayde vnto the: why make ye this ado, and wepe? The maiden is not dead, but slepeth. And they laughte him to scozne. The he put the al out & toke the father & the mother of the mayden, and them that were with him, and entred in where the mayden laye, and toke þe maiden by the hand, and said vnto her: Tabitha, cumi: whiche is by interpretacion: mayden I say vnto the, aryse. And streyght the mayden arose, and went on her fete. for she was of þe age of twelue yeares. And they were astonied at it out of measure. And he charged the strailly that no man shoulde knowe of it, & commaunded to geue her meate.

The Notes.

a. Worthy here, is not to geue due honour & payneth vnto God: but such reuerence as pertaineth vnto men. As bowyng of knees, or making of curtesye.

## The. vi. Chapter.

Christ sendeth his apostels to heale the þe were diseased. Of John & of Herode. Of the. v. loues and. ii. fishes, and of the walkyng on the sea.

And he departed thence, and came into his own countrey, & his disciples folowed hi. And when the Sabboth day was come, he begā to teach in the synagoge. And many that heard him were astonied, and sayd: from whence hath he these thynges? & what wisdom is this that is geuen vnto him: & such vertues that are wroughte by his handes? Is not this þe carpenter Maries sonne, the brother of James and Ioses and of Juda, and Simon? & are not his sisters here with vs? And they were offended by hi. And Iesus sayd vnto the: a prophete is not dyspyssed but in his own countrey, and among his owne kynne, & amonge the that are of the same householde. And he coulde there shewe no myracles, but layd his handes vpon a few syncke folch and healed theym, and he manuepled at theym vnbelefe.

And he went aboute by the towne that lay on euery syde, teaching. And he called the twelue, and began to sende them two and two, & gaue theym power ouer vnclene spites. And commaunded them, that they shoulde take no thyng vnto their iorney, saue a rodde onely, neyther scrippe, neyther bread, neyther monye in their purses, but shoulde be shod with sandals. And þe they shoulde be shod with sandals. And he sayd vnto theym: where so euer ye enter into an house, there abyde tyll ye departe thence. And who so euer shal not receaue you, nor heare you, when ye departe thence, shake of the duste that is vnder youre fete, for a wytnesse vnto the. I say vnto you, it shal be easier for Zorobabell and Somo at the day of iudgemēt, then for that citie. And they went out & preached, & they shuld repēt: & they cast out many deuils. And they annointed many þe were sicke w oyle, & healed the.

And kynge Herode hearde of hym, (for his name was spreade abroad) and sayde: John Baptiste is risen agayne from

from death, and therefore miracles are wrought by him. Other sayd, it is Herodias: and some sayd: it is a prophete or one of the prophetes. But when Herod heard of him, he sayd: it is John who was beheaded, he is risen from death againe. For Herode him selfe, had sent forth and had taken John, and bounde him and cast him into prison for Herodias sake, which was his brother Philipps wife. For he had married her. John sayd vnto Herode: \* It is not lawfull for the to haue thy brothers wyfe. Herodias layd wayte for him, & wold haue killed him, but she coulde not. For Herode feared John, knowing that he was a iust man & an holie: & gaue him reuerence: and when he hearde hym, he dyd many thynges, and hearde him gladly.

But when a conuenient day was come: Herode on his birth day made a supper to his lordes, captains & chiefe estates of Galilee. And the daughter of a sayde Herodias came in and daunced, & pleased Herode and them that sat at bours also. Then the king said vnto her: Maide: aske of me what that thou wilt, and I will geue it the. And he swate vnto her, whatsoeuer thou shalt aske of me, I will geue it the, euen vnto the one half of my kyngdome. And she went forth and sayde to her mother: what shall I aske? And she sayde: John Baptistes head. And she came in streyght waye to haste vnto the king, and asked, saying: I will: that thou geue me by and by in a charger the heade of John Baptiste. And the kynge was sorry: howe be it, for his othes sake, & for their sakes whiche sat at supper also, he woulde not put her beside her purpose. And immediatly the kynge sent the hangman and commaunded his heade to be broughte in. And he went & beheaded him in the prison, and brought his heade in a charger, & gaue it to the mayden, and the mayden gaue it to her mother. And whē his disciples hearde of it, they came and toke by his body, and put it in a tounbe.

And the Apostles gathered them selues together to Jesus, and told him all thynges, both what they had done, and what they had taught. And he sayd vnto them: come ye a part into the wilderness, & rest a while. For there were many

comers and goers, that they had no leasure so muche as to eate. And he wente by shippe oute of the wage into a deserte place. But the people spyed them when they departed: and many knew him, and ran a fote thither oute of all cyties, and came thither before the, and came together vnto hym. \* And Jesus went out & saw much people, & had compassyon on the, because they were like shepe which had no shepherd. And he began to teach them many thinges.

\* And when the daye was nowe farre spent, his disciples came vnto him, saying: this is a deserte place, and now the day is farre passed, let them depart, that they may go into the countrey rounde aboute and into the townes, & bye them bread: for they haue nothyng to eate. He answered and sayd vnto them: geue ye the to eat. And they sayd vnto him: What we go & bye. ii. c. penyworth of bread, & geue the to eate? He sayd vnto the: how many loues haue ye, go and loke. And when they had searched, they sayd fyue and. ii. fishes. And he commaunded the to make the all syt downe by copanys vpon a greene grasse. And they sat downe here a rowe and there a rowe, by hundredes and by fyfties. And he toke the fyue loues and the two fishes, & looked vp to heauen, and blessed and brake the loues and gaue them to his disciples to put before them: & the two fishes he deuyded among them all. And they all dyd eate, and were satisfied. And they toke vp twelue baskettes ful of the gobettes and of the fishes. And they that ate were about fyue thousande men.

\* And streyght way he caused his disciples to go into the shippe, and to go ouer the water before vnto Bethsaida, while he sent away the people. \* And as sone as he had sent them away, he departed into a mountayne to pray. \* And when euen was come, the shippe was in the myddes of the sea, & he alone on the lande, and he sawe them troubled in rowyng, for the wynde was contrary vnto them. And aboute the fourth quarter of the night, he came vnto them, walking vpon the sea, and wold haue passed by the. whē they saw him walking vpon the sea, they supposed it had bene a spirit, & cryed out: for they all sawe him,

EdD. iii. and



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and were afrayed. And anone he talked with the and sayd vnto theſe of good chere, it is I, be not afrayed. And he went vp vnto them into the ſhippe and the wynde ceaſed, and they were ſore amazed in themſelues beyonde meaſure, and marueyled. For they remembered not, of the \* loues, becauſe their hertes were blynded.

And they came ouer, & went into the lande of Genezareth, and dyue vp into the hauē. And aſſone as they were come out of the ſhippe, ſtreighte they knewe him, & ran forth througħ out all the region rounde about, and began to carpe about in beddes all that were ſpcke, to the place where they hearde tell that he was. And whither ſoever he entred into townes, cytyes, or byllages, they layed their ſpcke in ſ ſtreates, and prayed him that they myght touche, and it were but the edge of his veſture. And as manye as touched him, were ſafe. ¶

## The Notes.

a. In Mathew the .x. a. is ſaid: For a Gaſſe. And in Luke the .ix. alſo, he ſhoulde ſeme to forbydde the a robe, yet both not the reſt meane ſo in dede. But forbyddeth coſe, ſhowes, rod. &c. by a figure to the entent only, that they ſhoulde vnderſtand put from them all carefulnes of any ſuche proſpitiſ, as a ſcrippte or any of the other, amongt whiche the Gaſſe may be one, for aſmuch as it is a weapon of defence, where the robe is, but rather a token or ſygne of peace.

## The .vii. Chapter.

The diſciples ate with vniwaſhen handes. The commaundement of God is reanſgrefſed by mannes tradicions. Of the woman of ſitropheuſſa. Of the ſabboth.

**A**D the \* Pharifes came together vnto him, & diuerſe of the ſcribes which came frō Jeruſalem. And when they ſaw certayne of his diſciples eat bread w̄ comen handes (ſ is to ſay, w̄ vniwaſhen handes) they complayned. For the Pharifes & all the Jewes, excepte they waſhe their handes oft, eate not, obſeruyng the tradicions of the elders. And whē they come from ſ market, excepte they waſhe, they eate not. And many other thynges there be, whiche they haue taken vpon them to obſerue, as ſ waſhyng of cuppes and cruſes, & of braſſen veſſels, and of tables.

¶ Then aſked hym the Pharifes and ſcribes why waſcke not thy diſciples accordyng to the tradicions of the el-

ders, but eate bread w̄ vniwaſhen handes? He answered and ſaid vnto them: wel prophecied Eſaias of you p̄p̄hetes, as it is wytten: \* This people honoureth me with their lyppes, but their hert is farre from me: In vayne they worſhyy me, teachyng doctrines which are nothyng but the commaundementes of men. For ye lay the commaundement of God a part, and obſerue ſ tradicions of men, as the waſhyng of cruſes and of cuppes, and many other ſuch lyke thynges ye do.

And he ſayde vnto them: well, ye caſt a ſyde the commaundement of God, to mayntayne your own tradicions. \* For Moſes ſayde: honour thy father & thy mother: & whoſoever curſeth father or mother, let him dye for it. But ye ſay: a man ſhall ſay to father or mother Corban: whiche is: that ſ deſpyſt of me to helpe the with, is geuen God. And ſo ye ſuffre him no moze to do ought: for hys father or his mother, makyng the word of God of none effecte, througħe your owne tradicions whiche ye haue ordeyned. And many ſuche thynges dō ye.

And he called all ſ people vnto hym, and ſayd vnto them: herken vnto me, & uery one of you & vnderſtande. \* There is nothyng without a man that can deſpyle hym when it entreth into hym: but thoſe thynges which procede out of hym, are thoſe which deſile ſ man. If any mā haue eares to heare, let him heare. And when he came to houſe awayne from the people, hys diſciples aſked him of the ſymilitude. And he ſayd vnto them: are ye ſo without, vnderſtandyng? Do ye not yet perceiue, that whatſoever thyng from without, entreth into a man, it can not deſpyle him, becauſe it entreth not in to hys hearte, but into the belly: and goeth out into the draughte that purgeth out all meates.

And he ſayd: ſ deſileth a man which commeth out of a man. For from with in, euen out of the herte of men, procede euyl thoughtes, aduoutye, fornicacyon, murther, theft, couetouſnes, wickednes, diſcepte, vncleannes, and a wycked eye, blaſphemy, pryde, folyes: al theſe euyl thynges come from with in, and deſpyle a man. \* And from thence he roſe and went into the borderys of Tyre and Sidon.

Sydon, and entred into an house, and would that no man should haue knowe. But he could not be hid. For a certayne woman whose doughter hadde a foule spyte heard of him, & came & fell at hys fete. The woman was a Greke oute of Syrophemicia, and she besoughte hym that he woulde cast out the deuyl out of her doughter. And Iesus said vnto her: let the childre first be feed. For it is not mete to take the childrens bzeade, and to cast it vnto the whelpes. She answered and said vnto him: euen so Master, \* neuertheles, the whelpes also eate vnder the table of the childrens cōmes. And he sayde vnto her: for this sayinge go thy waye, the deuyl is gone out of thy doughter. And when she was come home to her house, she founde the deuell departed, & her doughter lyinge on the bedde.

\* And he departed agayne from the coastes of Tyre and Sidon, & came vnto the sea of Galile thorow the myddes of the coastes of the .x. cities. \* And they brought vnto him one that was deeffe, and stambzed in his speche, and prayed him to lay his hande vpon him. And he took him a side from the people, and put his fyngers in his eares, & dyd spit and touched his tonge, & looked vp to heauē and sigthed, & said vnto him: Ephatha, that is to say, be opened. And straight way his eares were opened, & the string of his tonge was loosed, and he spake playne. \* And he cōmaunded them that they should tell no man. But the more he forbad the, so much the more a great deale they publyshed it: and were bespōnde measure astonyed, sayinge: \* He hath done all thynges well, and hath made both the deeffe to heare, and the domine to speake. †

#### ¶ The. viii. Chapter. †

The myracle of the scuen loues. The pharisees aske a signe. The leuen of the pharisees. The blynde receyued his sight.

**I**n those dayes \* when there was a very great cōpanye, & had nothyng to eate, Iesus called his dyscyples to hym, and sayd vnto them: I haue compassio on this people, because they haue now bene wyth me thre dayes, and haue no thyng to eate: and yf I should send the

away fastyng to their own houses, they should faynte by the way. \* For diuers of them came from farre. And his discyples answered him: where should a man haue bzeade here in the wyldernesse to satisfye these? And he asked them: how many loues haue ye? They sayd: seuen. And he commaunded the people to sytte downe on the ground. And he took 7 seuen loues, gaue thanckes, brake, and gaue to his dyscyples, to set before the. And they did set them before the people. And they had a fewe smale fishes. And he blessed them & cōmaunded them also to be set before them. And they ate and were sufficed. And they took vp of the brokē meate that was lefte, vii. baskettes full. And they that ate, were in number aboute foure thousande. And he sente them awaye. †

And anon he entred into a shyp w<sup>th</sup> hys dyscyples, and came into the parties of Dalmanutha. \* And the pharisees came forth, and began to dispute w<sup>th</sup> him, sekynge of him a sygne from heauē and temptynge him. And he syghed in his spete & said: why doth this generacio seke a sygne? Verely I saye vnto you, there shal no signe be geuen vnto this generacyon. And he lefte them and wente into the shyp agayne, and departed ouer the water.

And they had forgotten to take bread with the, nether had they in the shyp w<sup>th</sup> them more then one loofe. And he charged them, sayinge: † \* Take hede, and beware of the leuen of 7 pharisees, and of 7 leuen of Herode. And they reasoned among them selues, sayinge: we haue no bread. And when Iesus knewe that, he sayde vnto them: why take ye thoughte because ye haue no bread? perceauē ye not yet, neyther vnderstande? Haue ye your hertes yet blynded. Haue ye eyes & se not? and haue ye eares & heare not? Do ye not remembre? \* When I brake fyue loues among fyue thousand, how many baskettes ful of broken meate toke ye vp? They sayde vnto him, twelue. \* When I brake, vii. amonge. iiii. M. how many baskettes of the leuinges of broken meate toke ye vp? They sayde, seuen. And he sayd vnto them: how is it that ye vnderstande not? †

† And he came to Bethsayda, and

WDD. iiii. they



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**C** they brought a blynde man vnto him, and despyred him to touche hym. And he caught the blynd by the hand, and lead him out of the towne, and spatte in hys eyes and put his handes vpon him, and asked him whether he saw ought. And he looked vp and sayd: I se theinen: for I se the walcke, as they were trees. After that he put his handes agayne vpon his eyes, and made him se. And he was restored to his sight, and saw euery mā clerly. And he sent hym home to his house, saying: nether go into the towne, nor tell it to any in the towne. **I**

**\* And** Iesus went out & his discyples into the townes that longe to the cytie called Cesarea Philippi. And by þ way he asked his discyples, saying: whom do men say that I am? And they answered: some say þ thou art John Baptist: some saye Helias: and some one of the Prophetes. And he sayd vnto them, but whō say ye þ I am? Peter answered & sayd vnto him: thou art very Chryste. And he charged the, þ they shoulde tel no man of it. And he began to teach the, \* how that the sonne of man muste suffre manye thynges, and shoulde be repproued of the elders and of the hye priestes & Scribes, and be kylled, and after thre dayes aryse agayne. And he spake that saying openly. And Peter toke him a syde, and began to chide him. Then he turned aboute, and looked on his dyscyples, and rebuked Peter, sayinge: Go after me Satan. for thou sauerest not the thynges of God but the thynges of men.

**\* And** he called the people vnto hym, with his discyples also, and sayde vnto them. Whosoever wyl folowe me, lette him forsake hym selfe and take vp hys crosse, and folowe me. For whosoever wyl saue his lyfe, shal lose it. But whosoever shal lose his life for my sake and the gospels, þ same shal saue it. What shal it proft a mā, yf he shoulde wyne all þ worlde and lose his owne soule? or els what shal a man geue to redeme his soule agayne? \* Whosoever therefore shal be ashamed of me and of my wordes, among this aduoutrous and synfull generaciō: of him shal the sonne of mā be ashamed, whē he cometh in the glory of his father with þ holy angels. And he sayd vnto them: Verely I saye

vnto you: \* There be some of the that stand here, which shall not tast of death, til they haue sene the kingdome of God come with power.

## The. ix. Chapter.

The transfiguracyon. The lunatike is healed. The disputacion who shoulde be the greatest. Offences are forbydden.



**And** \* after. vi. dayes Iesus toke Peter, James & John, and led theym vp into an hye mountayne oute of the waye alone, and he was transfigured before them. And his rayment dyd shyne, and was made very white, euen as snow: so white as no fuller can make vpon the erth. And there apered vnto theym Helias with Moses: and they talked with Iesu. And Peter answered and sayd to Iesu: Master, here is good beyng for vs, let vs make. iii. tabernacles, one for the, one for Moses, and one for Helias. And yet he wylste not what he sayde: for they were afraied. And there was a cloude þ shadowed them. And a voyce came out of the cloude, sayinge: \* This is my deare sonne, heare him. And suddenly, they looked rounde about theym, and sawe no man moze then Iesus only with them.

**\* And** as they came downe frome the hyll, he charged them, that they shoulde tell no man what they had sene, tyll the sonne of man were rylen, from death agayne. And they kepte that saying with theym, and demaunded one of another, what that rylyng from death agayne shoulde meane? And they asked hym, saying: why then say the Scribes, that Helias muste firste come? He answered and sayde vnto theym: \* Helias verely shal first come and restore al thynges. And also the sonne of man as it is wyrtten, shal suffre many thynges and shalbe set at nought. Moreover I saye vnto you that Helias is come, and they haue done vnto him whatsoeuer pleased them, as it is wyrtten of him.

**And** he came to his discyples & sawe muche people about the, and the Scribes disputyng with them. And straight waye all the people when they behelde him, were amased and ran to hym, and saluted hym. And he sayde vnto the Scribes: what dyspute ye wyth them

Mat. 16. c.  
Luce. 12. c.

Mat. 16. c.  
Luce. 12. c.  
John. vi. c.

Mat. 16. c.  
Luce. 12. c.

Mat. xvi. d.  
Luce. ix. c.  
Mat. xiii. f.

Mat. x. c.  
Luce. xii. b.

Mat.  
Luce.

Mat.  
Luce.

Mat.  
Luce.  
Mat.  
Luce.

Mat.  
Luce.

Mat.  
Luce.  
Mat.  
Luce.

them: \* And one of the company answered & sayd: Master I haue brought my sonne vnto the, which hath a domme spirite. And whensoever he taketh hym, he teareth hym, & he cometh, and gnaweth with his tethe, and pyneth away. And I spake to thy dyscyples that they should cast him out, and they could not.

He answered him and sayde: O generation without fayth, how longe shall I be with you: Howe longe shall I suffice you: Bynge hym vnto me. And they brought hym vnto hym. And allone as the spirite sawe hym, he tare hym. And he fell downe on the ground walowing and foaminge. And he asked hys father: how longe is it a god, sens thys hath happened him: And he sayd, of a chylde: and ofte times casteth him into the fyre, and also into the water, to destroye him. But if thou canste do anye thyng, haue mercy on vs, and helpe vs. And Iesus sayde vnto hym: yf thou couldest beleue \* all thinges are possible to him that beleueth. And strenght waye the father of the chylde cryed with teares, sayinge: Lorde I beleue, helpe myne vnbelefe.

¶ When Iesus sawe, that the people came runnyng together vnto hym, he rebuked the foule spirite, sayinge vnto hym: Thou domme and desse spirite, I charge the come out of hym, and entre no moze into hym. And the spirite cried, and rent hym soze and came out: and he was as one þ had bene dead, in so much that many sayde, he is dead. But Iesus caught hys hande and lyft hym vp: and he rose. And when he was come into þ house, \* hys dyscyples asked him secretly: why coulde not wee caste him out: And he saide vnto them: thys kinde can by no nother meanes come forth, but by prayer and fastyng.

¶ And they departed thens, & toke their iournepe thowwe Galile, and he woulde not that anye manne shoulde haue knowen it. For he taught hys dysciples, and sayde vnto them: \* the sonne of man shall be deliuered into the hādes of men, and they shall kyll hym and after that he is kyllid he shall aryse againe the thyrde dape. But they wiste not what that sayinge meante, and were astraped to aske hym. And he came to Capernaum. And when he was come to

house, he axed them: what was it that ye dysputed betwene you by the waye: And they helde theyr peace: for by the waye they reasoned amonge them selues, who should be the chefest. \* And he sat downe and called the twelue vnto hym, and sayde to them: yf anye man desyre to be fyrst, the same shall be laste of all, and seruauant vnto all. And he toke a chylde, and set hym in the myddes of them, and toke him in his armes and sayde vnto them: whosoever receaueth anye suche a chylde in my name, receaueth me. And whosoever receaueth me, receaueth not me, but him that sent me.

¶ John answered him sayinge: \* Master, we sawe one castynge out deuils in thy name, whiche foloweth not vs, & we forbad hym because he folowed vs not. But Iesus said, forbid hi not. For \* there is no man that shall do a myracle in my name, that can lyghtely speake euyl of me. Whosoever is not agaynste you, is on youre parte. And \* whosoever shall geue you a cuppe of water to dryncke for my names sake, because ye belonge to Christ, verely I say vnto you, he shall not loose his reward. \* And whosoever shall offende one of these lytel ones, that beleue in me, it were better for hym, that a mylstone wer hanged about hys necke & that he were cast into the sea. \* Wherefore yf thy hande offende the, cut hym of. ¶ It is better for thee, to entre into lyfe maymed, then haupnge two handes go into hell, into fyre that neuer shall be quēched, where \* theire worme dyeth not, and the fyre neuer goeth oute. Lykewyse yf thy fote offend the, cut hym of. For it is better for the to goo halte into lyfe, then haupnge two fete to be cast into hell, into fyre that neuer shall be quēched: where theire worme dyeth not, & the fyre neuer goeth out. Euen so \* yf thyne eye offende the, plucke him out. It is better for thee to go into the kyngdome of God with one eye, then haupng two eyes to be cast into hell fyre: where theire worme dyeth not, and the fyre neuer goeth out.

¶ Every manne therfore shall be salted with þ fyre. \* And every sacrifice shall be seasoned with salt. \* Salt is good. But yf the salt be vnsauerye, what shall ye salt therewith: Se that ye haue salt in youre selues: and haue peace amonge

Ed. v. your



# The Gospell

your selues, one with another.

The notes.

a. Whatsoever thou workest at the commandment of God: thou shalt haue the reward thereof that pertaineth vnto a faithfull worker, whiche is lyfe euerlasting. Not that it is due to þe worke, but to thy faythe, out of the whiche, thy worke proceedeth. For we receyue that promyse by fayth and not by workes.

b. Fire here signifieth tribulation. And the salte is Gods worde.

The .x. Chapter. ✠

Of deuorcement. The cyche man questioneth with Christ. Of the sonnes of zebede. Barthimicus the blinde man.



And he rose from thence and went into þe coastes of Iurie throughe the region that is beyond Iordan. And the people resorted vnto hym a fressh: and as he was wont, he taughte the agayne. And the Pharises came and asked him a question: whether it were lawfull for a man to put awaye his wyfe: to proue him. And he answered and sayde vnto them: \* what dyd Moyses byd you do? And they sayde: Moyses suffered to write a testimonyall of deuorcement, and to put her away. And Iesus answered and sayde vnto them: For the hardnes of your heartes he wrote thys precepte vnto you. But at the fyrste creation, God made them man and woman. \* And for thys thinges sake shal man leue his father and mother, and hyde by hys wyfe, and they twayne shal be one fleshe. So then are they now not twayne, but one fleshe. Therefore what God hath coupled, let not man separat.

And in the house his discyples asked hym agayne of that matter. And he said vnto them. \* Whosoever putteth awaye hys wife and marieth another, breaketh wedlocke to herwarde. And yf a woman forsake her housband and be maryed to another, she comytteth aduoutre.

\* And they broughte chyldren to hym, that he should touch them. And his discyples rebuked those that brought the. When Iesus saw that, he was dyspleased, and sayde to them: Suffer the chyldren to come vnto me, and forbyd them not. For of such is þe kyngdome of God. Verely I say vnto you, whosoever shal not receaue the kyngdome of God: as a chyld, he shal not entre therein. And he toke them vp in hys armes, and put his

handes vpon them, and blessed them. ✠

And when he was come into the way, there came one runnyng and knelled to hym, and asked hym: \* good Master, what shall I do, that I may enherite eternall lyfe? Iesus sayde to hym: why callest thou me good? There is no man good but one, which is god. Thou knowest the commandementes: bzeake not matrimony: kyll not: steale not: beare no false witness: defraude no man: honoure thy father and mother. He answered and sayd to him: master, al these I haue obserued from my yowthe. Iesus behelde hym, and had a sauour to hym, and said vnto hym: one thyng is lackyng vnto the. \* Go and sell al that thou hast, and geue to the poore, and thou shalt haue treasure in heauen, and come and folow me, and take vp thy crosse. But he was dyscomforted with that saying, and wente away mournynge, for he had greute possessions.

And Iesus looked rounde aboute, and sayd vnto his discyples: \* what an hard thyng is it for them that haue riches, to enter into the kyngdome of god. And his discyples were astonied at hys wordes. But Iesus answered agayne, and sayd vnto them: chyldren, how hard is it for them, that trust in ryches, to entre into the kyngdome of God? It is easyer for a camell to go thowow the eye of an nedle, then for a ryche man to entre into the kyngdome of God. And they were astonied out of measure, saying betwen them selues: who then can be saued? Iesus lokyd vpon them, and sayde: with men it is impossible, but not with God: for \* with God all thinges are possible.

And Peter beganne to say vnto him: Lo, \* we haue forsaken all, and haue folowed the. Iesus answered and sayde: Verely I saye vnto you, there is no man that forsaketh house, or brethren, or sisters, or father, or mother, or wyfe, other chyldren, or landes for my sake and the Gospels, which shal not receaue an hundred folde now in this lyfe: houses and brethren, and sisters, and mothers, and chyldren, and landes with persecutions: and in the worlde to come, eternall lyfe.

\* Many that are fyrst, shalbe laste: and the last, fyrst. And they were in the way goynge by to Ierusalem. And Iesus wente

wente before them: and they were amazed, and as they followed, were aftraied.

And Jesus toke the .xii. agayne, and began to tell them what thinges should happen vnto him. \* Beholde we go by to Ierusalem, and the sonne of manne shalbe deliuered vnto the hye prestes and vnto the Scribes: and they shall condemne him to deathe, and shall deliuer hym to the gentylles: and they shall mocke him, and scourge hym, and spete vpon hym, and kyll hym. And the thyrde daye he shall rylse agayne.

\* And then James and John the sonnes of Zebede came vnto hym, saying: Master, we woulde þ thou shouldest do for vs whatsoeuer we desyre. He sayde vnto them: what woulde ye I should do vnto you? They sayde to hym: graunte vnto vs that wee maye sytte one on thy ryght hande, and the other on thy lefte hande, in thy glozy. But Jesus sayde vnto the: Ye wot not what ye aske. Can ye dryncke of the cuppe that I shall dryncke of, and be baptysed in the baptyme that I shall be baptysed in? And they sayd vnto hym: that we can. Jesus sayd vnto them: ye shall dryncke of the cup that I shall dryncke of, and be baptysed with the baptyme that I shall be baptysed in: but to sytte on my ryght hand and on my left hand is not mine to geue, but to the for whom it is prepared.

\* And when the .x. heard that, they began to dysdayne at James and John. But Jesus called them vnto hym, and sayde to them: ye know that they which seme to beare rule amonge the gentyls, raygne as lordes ouer them, and they that bee greate amonge them exerceyse auctorite ouer them. So shall it not be amonge you, but whosoever of you wil be great among you, shall be your minisster. And whosoever wil be chiefe, shall be seruaunte vnto all. \* for euen the sonne of man came not to be ministered vnto: but to minister, and to geue his lyfe for the redemption of many.

And they came to Hierico. \* And as he wente oute of Hierico with hys dyscyples, and a greate nombre of people: Bartymeus the sonne of Chinnus, whiche was blynde, sate by the hye waye syde beggynge. And when he heard that it was Jesus of Nazareth, he be-

gan to crye and to saye: Jesus the sonne of Dauid, haue mercy on me. And manye rebuked hym, that he should holde hys peace. But he cryed the more a great deale, thou sonne of Dauid haue mercy on me. And Jesus stode still, and commaunded him to be called. And they called the blynde, saying vnto hym: Be of good comforte: rylse, he calleth thee. And he threw away hys clooke, & rose & came to Jesus. And Jesus answered, and sayde vnto hym: what wylte thou that I do vnto thee? The blynde sayde vnto hym: Master, that I might se. Jesus sayde vnto hym: goo thy waye, thy faythe hath saued the. And by and by he receaued his syght, and folowed Jesus in the waye.

#### The Notes.

a. Take in what we say.

b. That is plucke thyne heart from all, that thou doest possesse, and so forsake them with all thyne heart, that in al thy mynde thou doest sel them and be ready also in dede to sell them: yf the necessitie of thy neighbour requyre it. The affect & truse in thynges possessed, muste wee euer renounce, or els are we not perfect.

#### The .xi. Chapter.

Christ rideth to Ierusalem. The figge tree dryeth vp. The byers and sellers are caste oute of the temple. The wharres question with Christ.



AD\* when they came nite to Ierusalem vnto Bethphage and Bethanie, betwix the mount Olpnet, he sent forth two of his discyples, and sayd vnto the: Go poure wayes into the towne that is ouer agaynst you. And as sone as ye be entred into it, ye shall fynde a colte bound, wheron neuer man sate: lose hym and brynge hym. And yf any man saye vnto you: why do ye so? Saye that the Lorde hath the neede of hym: and streyghte waye he wyl send hym hyder. And they went they waye and founde a colte tyed by the doze withoute in a place where two wayes met, and they losed him. And dyuers of them that stode there, sayde vnto them: what do ye loosyng the colte? And they sayde vnto them euen as Jesus had commaunded them. And they let them go. And they brought the colte to Jesus, and caste their garmentes on hym: and he sate vpon him. And manye spreade their gatmentes in the waye. And ther cut downe braunches of the trees, and

So to good.

John. Luke.

John.



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and strawed them in the waye. And they that went before and they that folowed, cryed sayinge: \* Hosanna: \* blessed be he that cometh in the name of the Lorde. Blessed be the kyngdome that cometh in the name of hym: that is Lorde of oure father Dauid: Hosanna in the hiest.

And the Lorde entred into Ierusalē, and into the temple. And when he had looked rounde about vpon all thinges, and now the euen tye was come, he went out vnto Bethany, with xiiij.

\* And on the morowe when they were come oute from Bethanye, he hungred, and spied a fygge tree a far of hauinge leues, and went to se whether he myghte fynde any thyng thereon. But when he came thereto, he founde nothyng but leues: for the tyme of figges was not yet. And Iesus answered and sayd to it: neuer man eate frute of the here after whil the worlde standeth. And his dysciples hearde it.

And they came to Ierusalem. And Iesus went into the temple, and began to caste out the sellers and buyers in the temple, and ouerthrewe the tables of the money chaungers, and the skoles of them that solde doues: and woulde not suffer that any man caried a vessel thowse the temple. And he taught sayinge vnto them, \* is it not wyrtten: my house shalbe called the house of prayer vnto all nacions? But ye haue made it a den of theues.

\* And the Scribes and hie pzeestes hearde it and soughte howe to destroye hym. for they feared hym; because all the people marueled at hys doctryne. And when euen was come, he went oute of the cite. \* And in the mornynge as they passed by, they saw the fygge tree dyled vp by the rotes. And Peter remembred, and sayde vnto hym: master, behold, the fygge tree which thou curstest, is widdred awaye. And Iesus answered, and saide vnto them: \* haue confidence in God. \* Verely I say vnto you, that whosoever shall say vnto this mountayne: take awaye thy selfe, and cast thy selfe into the sea, & shall not wauer in his heart, but shall beleue & those thinges which he sayeth shal come to passe, what soeuer he sayeth, shalbe

done to him. Therefore I saye vnto you, \* whatsoeuer ye desyre when ye pray, beleue that ye shall haue it, and it shalbe done vnto you. \* And when ye stand and praye, forgeue, if ye haue any thyng agaynst any man: that your father also which is in heuē, may forgeue you your trespasses.

And they came agayne to Ierusalē. \* And as he walked in the temple, there came to him the hie pzeestes, and the Scribes, and the elders, and sayd vnto him: by what auctoptye doest thou these thynges: and who gaue the this auctoptye, to do these thynges? Iesus answered and sayde vnto them: I wyl also aske of you a certayne thyng: and answer me, and I wyl tell you by what auctoptye I do these thynges. The baptyme of John, was it from heauen: or of men? Answer me. And they thought in them selues, sayinge: if we shall saye from heauen: he wyl saye, why then did ye not beleue hym: but if we shall saye, of men: then feare we the people. for all men counted John, that he was a verie prophete. And they answered and sayde vnto Iesu: we cannot tell. And Iesus answered, and sayde vnto them: neyther wyl I tell you, by what auctoptye I do these thinges.

## The Notes.

- a. Luke in Mathew. xxi. b.
- b. Ibidem.
- c. Luke in mathew. xxi. c.

## The. xii. Chapter.

The vineyard is let out. Goe to Cesar that belongeth to Cesar. Of the Saduces, of the doctors of lawe, ypocrites must be eschewed, the offence of the poore widdow.



As he beganne to speake vnto the in synnitides. A certayne mā planted a vineyard, and compassed it with an hedge, and ordeyned a wyne presse, and buylt a toure in it. And let it oute to hyre vnto husbandmen, and went into a straunge countre. And when the tyme was come, he sent to the tenauntes a seruaunte, that he myghte receaue of the tenauntes of the frute of the vineyard. And they caught hym and bet hym, and sent him agayne emptye. And mozeouer he sent vnto them another seruaunt, and at hym they caste stones and brake hys heade

heade, and sent him agayne all to reup-  
led. And agayne he sent another, and him  
they kyled: and many other, beatynge  
some, and killinge some.

Yet had he one sonne whome he loued  
tenderly, him also he sent at the last vn-  
to them saying: they wyl feare my sonne.  
\* But the tenantes sayd amongest the  
selues: this is the heire, come let vs kyll  
him, and the inheritauce shalbe oures.  
And they toke hym and kyled hym, and  
cast hym oute of the vyneyard. What  
shall then the Lord of the vyneyard do?  
He wyl come and destroye the tenan-  
tes, and let oute the vyneyard to other.  
Haue ye not redde this scripture? The  
stone whiche the buylders byd refuse, is  
made the chiefe stone in the corner: this  
was done of the Lord, and is meruelous  
in oure eyes. And they wente aboute to  
take him, but they feared the people. For  
they perceaued that he spake that simi-  
litude agaynst them. And they leste him  
and went their way.

\* And they sent vnto him certayne of  
the Pharises with Herodes seruantes,  
to take him in his wordes. And as sone  
as they were come they sayd vnto hym:  
master, we know that thou art true, and  
carest for no man: for thou consyderest  
not the degree of menne, but teachest the  
waye of God truly: Is it lawfull to paye  
tribute to Cesar, or not? Oughte we to  
geue, or ought we not to geue? He vnder-  
stode their simulation, and sayde vnto  
them: Why tempte ye me? Saynge me a  
peny, that I may se it. And they brought  
And he sayde vnto them: whose is this  
ymage and superscription? And they  
sayd vnto hym, Cesars. And Jesus an-  
swered and sayde vnto them: \* Then  
geue to Cesar that which belongeth to  
Cesar: and to God, that which per-  
teyneth to God. And they merueled at  
hym.

Then came the Saduces vnto hym,  
whiche saye, there is no resurrection.  
And they asked hym sayinge: \* master,  
Moses wrote vnto vs of anye mannes  
brother dye, and leaue hys wyfe behynd  
hym, and leaue no chyldren: that  
then hys brother shoulde take hys wyfe,  
& reyse by seed vnto hys brother. There  
were seuen brethren: and the fyrste toke  
a wyfe, and when he died left no seed be-

hynde hym. And the second toke hyr, and  
died: neyther leste any seed. And the thyrde  
lyke wyse. And seuen had her, and leste  
no seed behynde them. Laste of all the  
wyfe dyed also. In the resurrection the  
when they shal ryse agayne: whose wyfe  
shal she be of them? For seuen had her to  
wyfe. Jesus answered and sayde vnto  
them. Are ye not therfore deceaued and  
vnderstande not the scriptures, neyther  
the power of God? For when they shal  
ryse agayne from deathe, they neyther  
marry, nor are marryed: but are as the an-  
gels which are in heauen. As touching  
the deade, that they shal ryse agayne:  
haue ye not reade in the booke of Moyses,  
how in the bushe God spake vnto hym  
sayinge: \* I am the God of Abraham, and  
God of Isaac, and the God of Jacob?  
He is not the God of the deade, but the  
God of the liuing. Ye are therfore great-  
ly deceaued.

\* And ther came one of the Scribes,  
that had hearde them dysputynge toge-  
der, & perceaued that he had answered  
them well, and asked him: whiche is the  
fyrste of al the commaundementes? Je-  
sus answered hym: the fyrste of all the  
commaundementes is. Heare Israell:  
\* The Lord God, is one Lord. And  
thou shalt loue the Lord thy God with  
all thy herte, and with all thy soule, and  
with all thy mynde, and with all thy  
strength. This is the fyrst commaun-  
dement. And the secod is like vnto this:  
\* Thou shalt loue thy neyghboure as  
thy selfe. There is none other commaun-  
dement greater then these.

And the Scribe sayd vnto hym: wel  
master, thou hast sayde the truthe, that  
there is one God, and that there is none  
but he. And to loue him with al thy hert,  
and with all thy mynde, and with al thy  
soule, and with al thy strength: and to  
loue a mans neyghbour as hym selfe, is  
a greater thyng then al burnt offeringes  
and sacrifices. And when Jesus sawe  
that he answered dyscretly, he sayd vn-  
to him: Thou art not far from the king-  
dome of God. And no manne after that,  
durst aske him any question.

And Jesus answered and sayde, tea-  
chyng in the temple: how saye the Scri-  
bes that Chryste is the sonne of Dauid?  
for Dauid hym selfe inspyred with the  
holpe



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holpe good, sayde: \* The Lord sayde to my Lorde, syt on my ryghte hande & tyl I make thynne enemyes thy fote stole. The Dauid him self calleth hym Lorde: and by what meanes is he then hys sonne? And muche people hearde hym gladlye.

And he sayde vnto them in his doctrine: beware of the Scribes whiche loue to go in longe clothynge: and loue salutations in the market places, and the chiefe seates in the synagoges, and to syt in the vppermost rounes at feastes, and deuoure widowes houses, and that vnder a colour of longe prayng. These shall receaue greater damnacion.

\* And Iesus sat ouer agaynst the treasure, and behelde how the people put money into the treasury. And many that were ryche, cast in much. And there came a certayne pooze widowe, and she threwe in two mytes, which make a farthyng. And he called vnto hym his discyples and sayde vnto them: Verelpe I saye vnto you, that this pooze wydowe hath cast moare in, then all they whiche haue caste into the treasury. For they al dyd caste in of theyr superfluyte: but she of her pouerte dyd cast in al that she had euen all her lyuynge. ☩

## The Notes.

a. Not to be farre from the kyngdome of God is to haue the true knowledge of the lawe, and lacke nothyng but fayth and trust in Christ by which onely cometh euerlasting lyfe.

b. Tyl I make thynne enemyes thy fote stole. sc. Luke in Mathew. xxi. d.

## The xlii. Chapter. ☩

The ende of the world. The day and the houre is vnknewen.



As he went out of the temple, \* one of his discyples sayd vnto hym: master, se what stones, and what byldynge are here. And Iesus answered and sayde vnto hym: Seyst thou these great byldinges? There shall not be lefte one stone vpon another, that shall not bee thowen downe. And as he sate on mount Olyuete, ouer agaynst the temple, Iudas, and James and John, and Andrew asked hym secretly: tell vs, when shall these thinges be? And what is the signe when all these thinges shall be fulfilled? And Iesus answered them, and began

to say: \* take hede least any man deceaue you. For manye shall come in my name sayinge: I am Christ, and shall deceaue manye.

When ye shall heare of warre and trybnynges of warre, bee ye not troubled. For suche thinges must nedes be. But the ende is not yet. For there shall nation on, atyse agaynst nation, and kyngdome agaynst kyngdome. And ther shall be earthquakes in al quarters, a famishment & troubles. These are the begynnynges of sorowes. \* But take hede to your selues. \* For they shall bynge you vp to 5 counsels & into the synagoges, & ye shall be beaten: yea, & shall be brought before rulers and kinges for my sake for a testimoniall vnto them. \* And the Gospell must fyrst be publyshed among all nations.

\* But when they leade you and persecute you, take no thoughte alsoe hande what ye shall saye, neyther pynagone: but whatsoeuer is geue you at the same tyme that speake. For it shall not be ye that shall speake, but the holy gost. Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the chylde shall rise agaynst the father and mothers, and shall put them to death. And ye shall be hated of all men for my names sake. But whosoever shall endure vnto the end, the same shall be safe.

\* Moreover when ye se the abhominacion that betokeneth desolacion, wherof is spoke by Daniel the prophet, stand where it oughte not, let hym that readeth vnderstand. Then let them that be in Iurpe, fle to the mountaynes. And let hym that is on the house toppe, not descend downe into the house, neyther entre therein, to fetch any thyng out of hys house. And let hym that is in the felde, not tourne backe agayne vnto the thynges which he left behynde hym, for to take hys clothes with hym. No shall be then to them that are with chylde, and to the that geue soucke in those daies. But pray, & that your flighte be not in the wynter. For they shall be in those dayes suche tribulation, as was not from the beginning of creatures which God created, vnto this tyme, neither shall be. And excepte that the Lorde should shorten those dayes, no man shoulde be saved.

red. But for the electes sake, whiche he hath chosen, he hath shortened those dayes.

\* And then, yf any man saye to you: lo, here is Christe: lo, he is there, beleue not. For false Christes shall arise, and false prophetes, and shall shew myracles and wonders, to deceaue yf it were possible, euen yf electe. But take ye hede: be holde, I haue shewed you all thinges before.

\* Moreover in those dayes, after that tribulation, the sunne shall waxe darcke, and the moone shall not geue her lyght, and the starres of heauen shall fall: and the powers whiche are in heauen, shall moue. \* And then shall they se the sonne of man comynge in the cloudes, with greate power and glory. And then shall he sende his angels, and shall gather together his elect from the foure windes, & from the one end of yf world to yf other.

\* Learne a similitude of the fygge tree. When his braunches are yet tender, and hath broughte fourth leues, ye knowe that sommer is neare. So in like maner when ye se these thinges come to passe: vnderstand, that it is nye euen at the doores. Verely I saye vnto you, that this generacyn shall not passe, til all these thinges be done. Heauen and earth shall passe, but my wordes shall not passe. But of the day and the houre knoweth no man: no not the Angels which are in heauen: neither the sonne him selfe: saue the father onely.

\* Take hede, watche and pray, for ye know not when the tyme is. \* As a man which is gone vnto a straunge contrey, and hath left hys house, and geuen auenture to his seruauntes, and to euery man his worcke, and commaunded the porter to watch. Watch therfore, for ye know not when the master of the house will come, whether at euen or at midnyght, whether at the cocke crowing or in the daunynge: least yf he come sodenlye he should fynd you slepyng. And that I saye vnto you, I saye vnto all men, watche.

The Notes.

a. Ioh. in matheo. xxiij. b.

b. As he was man, he knew it not. But as he was God he knew it.

The. xliij. Chapter. \*

Mar. Magdalen anoynteth Christe. The effect

lambe is eaten. Christe is taken. Peter denyeth him: with many other thynges that were demanded of Christe.



fter two dayes folowed Easter, and the dayes of swete bread. \* And the hie pcestes and yf scribes sought meanes, how they myght take hym by craft and put hym to deathe. But they sayd: not in the feast day, least any busynesse arise among the people.

When he was in Bethania, in the house of Symon the leper, euen as he sat at meate, ther cam a woman hauing an alabastrer boxe of oyncmente called Narde, that was pure & coslye: and she brake yf boxe and powred it on is head. And there were some that were not content in them selues, and sayde: what neded this wast of oyncment: for it might haue bene soolde for more then thre hundred pens & bene geuen vnto the poore. And they grudged agaynst her.

And Iesus sayde: let her be in reste, why trouble ye her? She hath done a good worke on me. \* For ye shall haue poore with you alwayes: and when soeuer ye will, ye maye do them good: but me ye shall not haue alwayes. She hath done that she could: she came afore hand to anoynte my bodye to hys buryinge warde. Verely I saye vnto you: wher soeuer thys Gospell shall be preached thorow out the whole worlde: thys also that she hath done, shall be rehearsed in remembraunce of her.

\* And Judas Iscariot, one of the twelue, went awaye vnto the hie pcestes, to betray him vnto the. When they hearde that, they were glad, and promised that they woulde geue hym money. And he sought, howe he myght conueniently betraye hym.

\* And the fyrst daye of swete breade, when men offer the pascall lambe, his disciples sayde vnto him: where wilt yf we go & prepare, that thou mayst eat yf easter lambe? And he sente forth two of his dyscyples, & sayd vnto them: Go ye into the cytie, and there shall a man mete you bearyng a picher of water, folowe him; And whither soeuer he goeth in, saye ye to the good man of the house: the master asketh where is the guest chamber, where I shall eat the Easter lambe

with



# The Gospell

with my dyſcyples. And he wyll ſhewe you a greate parlowre, paved and prepared: there make ready for vs. And his diſciples wente forth and came to the cyp, and found as he had ſayd vnto the: and made ready the eaſter lambe.

**C** \* And at euē he came with the. xii. And as they ſate at boorde & ate, Jeſus ſaide: Verely I ſaye vnto you: that one of you ſhall betraye me, which eateth with me. And they beganne to mourne, and to ſay to hym one by one: is it I? And another ſayde: is it I? He answered and ſayde vnto them: It is one of the. xii. and the ſame deppeth with me in the platter. The ſonne of man goeth, as it is wypten of him: but wo be to that mā, by whome the ſonne of man is betrayed. Good were it for hym: yf that man had neuer bene bozne.

\* And as they ate, Jeſus toke bread, bleſſed and brake and gaue to them and ſayde: Take, eate, this is my body. And he toke the cuppe, gaue thanks, and gaue it to them, and they all bzanke of it. And he ſayd vnto them: Thys is my bloude of the newe Teſtament which is ſhed for many. Verely I ſaye vnto you: I wyll dzyncke no moze of this frute of the vyne, vntyl that day, that I dzyncke it newe in the kyngdome of God. And when they had ſayde grace: they wente out to mount olyuet.

And Jeſus ſayde vnto them: All ye ſhalbe offended thozowe me this night. For it is wypten: \* I wil ſmyt the ſhepherde, and the ſhepe ſhalbe ſcattered. But after that I am rpleu agayne, I wyll go into Galile befoze you. \* Peter ſayd vnto him. And though all menne ſhould be offended, yet would not I. And Jeſus ſayd vnto hym: Verely I ſay vnto the, thys daye euen in thys nyght befoze the cocke crowe thwyle, thou ſhalte denye me thryſe. And he ſpake boldly: no, if I ſhould dye with the, I wil not deny the. Lykewyle alſo ſayde they all.

**D** \* And they came into a place named Gethſemani. And he ſayde to his diſciples: Syt ye here, whyl I go aparte and pray. And he toke with hym Peter, James and John, and he began to waſe, bathed and to be in an agony & ſayd vnto them: \* My ſoule is verie heuie euen vnto þ death, tary here & watch. And he

wente forth a lytle and fell downe on the grounde and prayed: that yf it were poſſible, the houre myghte paſſe frome him. And he ſayde: \* Abba father, all thinges are poſſible vnto the, take away this cup from me. Neuertheleſſe not þ I will: but that thou wylt, be done.

And he cam and found the ſleepinge, and ſaid to Peter: Simon, ſleepeſt thou? Coudeſt not þ watch w me one houre: watch ye, & pray, leſt ye entre into tēptacion, þ ſpirit is redy, but þ fleſh is weak. \* And agayne he went away & prayed, & ſpake þ ſame wordes. And he returned & found the a ſleepe agayne, for their eyes wer heuy: neither wiſt they what to answer hi. And he cam þ thryd tyme, & ſaid vnto the: ſleepe a hens forth, & take your eaſe, it is ynoughe. The houre is come, behold þ ſonne of man ſhalbe delyuered into þ hādes of ſinners. Ryſe vp, let vs go. Lo he that betrayeth me, is at hand.

\* And immediatly whyl he yet ſpake, came Judas one of the twelue, and with him a greate multitude of people with ſweardes and ſtaues from þ hie prieſtes & ſcribes & elders. And he þ betrayed him had geuē them a general token ſaying: whoſo euer I do kiſſe, he it is: take him and lead him away warily. And as ſone as he was come, he went ſtreight way to him, & ſayd vnto him: maſter maſter, & kyſſed him. And they layde their handes on hym, and toke him. And one of them that ſtoode by, dzue out a ſwerd, and ſmote a ſeruaunt of the hie prieſt, and cut of his eare.

And Jeſus answered and ſayd vnto them: \* ye bee come out as vnto a theefe with ſweardes & with ſtaues, for to take me. I was dayly with you in the temple teaching, & ye toke me not: but that the ſcriptures ſhoulde bee fulfilled. \* And they all forſoke him & ranne away. And there folowed him a certayne yong man, clothed in lynnen vpon the bare, and the yong men caught him, and leſte hys lunnē, & fled from the naked. \* And they lead Jeſus away to the hieſt prieſt of al: & to him cam al the hie prieſtes, & the elders, & the ſcribes. And Peter folowed him a great way of, euen into þ pallys of þ hie prieſt, & ſat with the ſeruautes and warmed him ſelfe at the fyre.

\* And þ hie prieſtes and al þ counſell ſought

# Of S. Marke. Fol. xxxiii.

soughte for wytnes agaynst Iesu, to put him to death, and founde noone. Yet many bare false wytnes agaynst him, but their wytnes agreed not together.

And there arose certayne and broughte false wytnes agaynst hym sayinge.

He hearde him saye: \* I will destroye this temple made with handes, and with in thre daies I will bylde another, made without handes. But their wytnes agreed not together.

\* And the hyste priest stode by amongest them, and asked Iesu sayinge: answerest thou nothyng? How is it that these beate wytnes agaynst the? And he helde is peace, and answered nothyng. Agayne the hyste priest asked him, and sayde vnto hym: Arte thou Christe the sonne of the blessed? And Iesu sayd: I am.

\* And ye shal se the sonne of man syt on the righte hande of power, and come in the cloudes of heauen. Then the hiest priest rente his clothes and sayde: what nedde we any further of wytnes? Ye haue hearde the blasphemy, what thincke ye? And they all gaue sentence that he was worthy of death. And some beganne to spyt at him, and to couer his face, and to bete hym with fysses, and to say vnto him, arte de vnto vs. And the seruantes bolstered him on the face.

And as Peter was beneth in the palace, there came one of the wenches of the hiest priest: and when she sawe Peter warminge hym selfe, she looked on him, and sayde: wastt not thou also with Iesus of Nazareth? And he denyed it sayinge: I knowe him not, nether wot I what thou sayest. And he went out into the porche, and the cocke crewe. And a damsell sawe hym: and agayne beganne to say to them that stode by, this is one of them. And he denyed it agayne. And anone after, they that stode by, sayde agayne to Peter: surely thou arte one of them, for thou arte of Galyle, and thy speache agreeth therto. And he beganne to curse and to sweare saying: I know not this man of whome ye spake. And agayne the cocke krew, \* and Peter remembred the worde that Iesu sayde vnto him, before the cocke crewe twyse, thou shalt denye me thysse, & beganne to wepe.

The Mores.

a. Luke in Mathew. xxv.

The. xv. Chapter. \*

The passion of Christ. Of his deathe and buriall.



And anone in the dawninge \* the hyste priestes helde counsell with the elders & the Scribes, and the whole congregation, and bounde Iesu and ledde hym away and deliuered him to Pilate. And Pilate asked him: arte thou the kynge of the Jewes? And he answered and said vnto him: thou sayest it. And the hyste priestes accused him of many thynges. Wherefore Pilate asked hym agayne sayinge: \* Answerest thou nothyng? He holde how many thynges they lay vnto thy charge. Iesu yet answered neuer a worde, so that Pilate merueled.

\* At that feast Pilate was wonte to deliuer at their pleasure a prysoner: whome soeuer they woulde desyre. And there was one named Barrabas, which laye boude with them that made insurrection, and in the insurrection committed murther. And the people called vnto him, and began to desyre accordyng as he had euer done vnto them. Pilate answered them and sayde: Wyl ye that I lowse vnto you the kynge of the Jewes? For he knewe that the hyste priestes had deliuered him of enuy. \* But the people, thes had moued the people, that he should rather deliuer Barrabas vnto them.

And Pilate answered agayne, a sayd vnto them: \* What wyl ye then that I do with him whome ye call the kynge of the Jewes? And they cryed agayne: crucifye him. Pilate said vnto the: What euyl hath he done? And they cried the more frequently: Crucifye him. And so Pilate wyllynge to contente the people, lowsed the Barrabas, & deliuered Iesu whē he had scourged him, for to be crucified.

\* And the souldiers ledde him away into the commē hall, & called together the whole multitude, & they clothed him in purple, & they platted a crowne of thornes & crowned him with all, & began to salute him. Halle kynge of the Jewes. And they smote him on the heade with a rede, and spate vpon him, and kneeled downe and worshipped hym.

And when they had mocked hym, they toke the purple of him, and put his

Eccl. i.

owne

Slepe.

Math. 27. 8.  
Luke. 23. a  
John. 18. 6

Mat. 27. b  
Luke. 23. b

Mat. 27. b

Math. 27. a

Math. 27. b  
Luk. 23. 6

Mat. 27. b  
John. 19. a



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dwne clothes on him, & ledde him out, to crucifye hym. \* And they compelled one that passed by, called Simon of Cyrene (whiche came oute of the felde, and was father of Alexander & Rufus) to beare hys crosse. And they broughte hym to a place named Golgotha (whych is by interpretation, the place of deade mens scoules) and they gaue him to dryncke, wyne myngled with myze, but he refused it not.

\* And when they had crucified hym, they parted his garmentes, castinge lottes for them, what euery man should haue. And it was about þe thirde houre, and they crucified hym. And the title of hys cause was wyrtten: The kyng of the Jewes. And they crucified with hym two theues: the one on the ryghte hande, and the other on hys lefte. And the scripture was fulfilled whiche sayeth: he was counted among þe wicked.

\* And they that wente by, rayled on hym: wagginge their heades and sayinge: A wretche, that destroyest the temple, and byldest it in thre daies: saue thy selfe, and come doune from the crosse. A yekewyse also mocked him the hye priestes amonge them selues with the Scribes and sayde: he saued other men, hym selfe he cannot saue. Let Christ þe kyng of Israel now descende from the crosse, that we maye se and beleue. And they that were crucified with him, checked hym also.

\* And when the fyrte houre was come, darcknes arose ouer al the earthe vntill the minthe houre. And at the nyntyth houre, Jesus cryed with a loude voyce sayinge: Eloi, Eloi, lamaasbathani, which is yf it be interpreted: my God, my God, why hast thou forsake me. And some of them that stode by, when they hearde that, sayd: beholde he calleth for Helpas. \* And one ran & fylled a sponge full of vineger, and put it on a rebe, and gaue him to dryncke, sayinge: let hym alone, let vs se whether Helpas wyl come and take him doune.

But Jesus cryed w a loude voyce, and gaue vp the goost. And a the vayle of the temple dyd rente in two peces, fro the toppe to the bottome. \* And whē the Centurion whiche stode before him, saw that he so cryed and gaue vp the goost,

he sayde: truly this man was the soting of God. \* There were also women a good waye of beholdinge him: amonge whome was Mary Magdalen, & Mary the mother of James the lytle, and of Ioses, and Mary Salome: whiche also when he was in Galile, folowed him and ministered vnto hym, and many other women whiche came vp with him vnto Ierusalem.

\* And nowē when nyghte was come (because it was the euen that goeth before the sabbath) Joseph of Arimathia a noble Councellour which also looked for the kyngedome of God, came and wente in boldely vnto Pilate, and begged the body of Iesu. And Pilate merueled that he was al ready deade, and called vnto hym the Centurion, and asked of hym, whether he had bene any whyle deade. And when he knew þe trueth of the Centurion, he gaue the body to Joseph. And he boughte a lynnē clothe, and toke him doune, and wrapped hym in the lynnē clothe, and layde him in a tombe þe was hewen out of þe rocke. And rolled a stone vnto þe doze of the sepulchre. \* And Mary Magdalen and Mary Ioses behelde where he was layde.

## The Notes.

a. This vayle was a certayne clothe that hanged in the temple, diuidyng the most holy place fro the rest of the temple, as oure clothe that is hanged vp in lentre, deuydeth the aulter from the rest of the church. The centurion of which baile signified, that the shadowes of Moyses law should vanysh awaye at the doryng of lyght of þe Gospell. b. Centurion, is a captayne, that harde vnder him an hundred men.

## The .xvi. Chapter. ✠

Christe is ryisen agayne, and appeareth to the Apostles, to whom he committed the preachinge of the Gospell.



And whē the \* Sabbath daye was paste, Mary Magdalen, and Mary Iacoby, and Salome, bought odoures, þe they might come and anoynt him. And early in the mornynge the nexte daye after the Sabbath day, they came vnto the sepulchre, when the sunne was ryisen. And they said one to another: who shall rolle vs awaye the stone from the doze of the sepulchre? And when they looked, they sawe howe the stone was rolled awaye: for it was a verpe greate one

math. 27. b  
luk. xxiii. c

Gal. xxi. o  
mat. 27. b  
luk. xxi. c

lay. xiii. b

marke. 14. f  
mat. 27. b  
luk. xxi. c

math. 27. e  
luk. 23. d

Gal. xxi. a

math. 27. e  
luk. 23. c

math. 27. e  
luk. 23. c

one. And they wēt into the sepulcre, and  
sawe a younge man syttinge on þe right  
side, clothed in a longe white garment,  
and they were abashed. \* And he sayde  
vnto them, be not affraid: ye see Iesus  
of Nazareth, which was crucified. He  
is risen, he is not here. Beholde þe place,  
where they put him. But goe your way,  
and tell his disciples, and namely Peter:  
he will go before you into Galyle:  
there shall ye see him, as he sayde vnto  
you. And they wente out quickly & fled  
from the sepulcre. For they trembled  
and were amased. Neither sayde they a  
ny thyng to any man, for they were as  
trayed. †

\* \* When Iesus was risen the mor-  
rowe after the Sabboth daye, he appe-  
pered first to Mary Magdalen, oute of  
whome he cast seven deuils. And she wēt  
and tolde them that were with him, as  
they mourned and weapte. And when  
they herde, þe he was aliue & he had appe-  
red to her, yet they beleued it not. \* After  
that, he appeared vnto twō of them in a  
straunge fygure, as they walked & wēt  
in to the countrey. And they wente and  
tolde it to the remnaunte. And they be-  
leued them nether. †

\* \* After that, he appered vnto the e-  
leuen as they sate at meate: and caste in  
their teth their vnbelefe and hardnes of  
herte: because they beleued not \* them  
whiche had sene him after his resurrec-  
tion. And he sayde vnto them: \* Goe ye  
into all the worlde, and preache þe glade  
tydings to all creatures, he that bele-  
ueth and is baptysed, shall be saued. But  
he that beleueth not, shall be dampned.

And these thinges shall folowe them  
that beleue. \* In my name they shall cast  
out deuyls, and shall speake with newe  
tonges, & shall kyl serpentes. And yf they  
dunke any dedly thing, it shall not hurte  
them. They shall take their handes on  
the sicke, and they shall recouer.

\* So then when the Lorde had spo-  
ken vnto the, he was receaued into hea-  
uen, and sate him doune on þe right hāde  
of God. And they went forth, and prea-  
ched euery where. And þe Lord wrought  
with them, and confirmed the worde  
with myracles that folowed. †

The Epistles.

In the .i. Chapter of Markes, he sayeth. Se

yon go not into the waye that leadech to the gen- al þe wo-  
tyles. Whiche is declared there. But now he  
scudeth them into all the worlde, because as then  
he had made but one flocke of all the whole world  
which was before deuyded into two.

Here endeth the Gospell of  
S. Marke.

## A Prologe vpon the Gospell of Saynte Luke.

**L**ucas was Pauls com-  
panion, at the leaste way from  
the .xvi. of the actes forthe, and  
with hym in all hys tribulaci-  
on. And he wente with Ioule  
at his laste gongeto Ierusa-  
salem. And from thence he fo-  
lowed Paul to Cesaria where  
he laye two yere in pryson. And from Cesaria he  
wente with Ioule to Rome, where he laye two  
other yeres in pryson. And he was with Ioule  
when he wrote to the Colloſſians, as he testifyeth  
in the fourthe Chapter saying: the beloued Lucas  
the physician saluteth you. And he was with Ioule  
when he wrote the seconde Epistel to Tymothee,  
as he sayeth in the fourthe Chapter saying: Onely  
Lucas is with me. Wherby ye see the authorite  
of man, and of what credence and reuerence hys  
wrytynge is worthy of, and therto of whome he  
learned the storie of hys gospell, as he hym selfe  
sayeth, how that he learned it and searched it out  
with all dyligence of them that saw it and were  
also partakers at the doynge. And as for the  
actes of the Apostles, he hym selfe was at  
the doynge of them (at the least) of the  
moſte parte and had his parte ther-  
in, and therefore wrote of hys  
owne experyence.

(?) (?) (?)  
(?)

## The Gospell of of Saynte Luke.

**A**s muche as manye  
haue taken in hande to  
cōpyle a treatis of those  
thynges, whyche are su-  
erly knowe amonge vs,  
euen as they declared  
them vnto vs, whiche from the begyn-  
nyng sawe them the, selues, and  
were mynisters at the doynge: I deter-  
mynd also, as soone as I had searched  
Ce. ii. out



# The Gospell

onte dysgentlye all thynges from the begynnyng, & then I would wryte vnto the, good Theophilus: that I mightest knowe & certente of those thynges wher of thou arte informyd.

## The fyrste Chapter.

The conception and byrthe of John & baptist. The conception of Christ. The thankfull songes of Mary and zacharye.



There was in the dayes of Herode & kynge of Iurpe a certayne priest named Zacharias, of the course of Abia. And his wyfe was of the daughters of Aaron: and her name was Elizabeth. Bothe were perfecte before God, and walked in all & lawes & ordinaunces of the Lorde, that no man coulde fynde faulte with the. And they had no childe, because that Elizabeth was barre and bothe were well stricken in age.

And it came to passe, as he executed the priestes office before God, as his course came (accordeinge to the custome of the priestes office) his lot was to burne incense. And he wet into the temple of the Lord, & the whole multitude of & people were about in prayer whyle the incense was a burnynge. And there appered vnto him an Angell of the Lorde standinge on the ryghte syde of the altare of incense. And when Zacharias sawe hym, he was abashed, & feare ca on hym.

And the Angell said vnto him: feare not Zachary, for thy prayer is heard: & And thy wyfe Elizabeth shal beare & a sonne, and I shalt cal his name John, and thou shalt haue ioye & gladnes, & many shall reioyce at his birth, for he shalbe great in & sight of the Lorde, and shall nether drinke wyne nor stronge drynke. And he shal be fylled w the holy gooste, euen in his mothers wombe: & many of & chylde of Israel shall he tourne to the Lord God. And he shall go before him in the spirit & power of Elias, to tourne the hertes of & fathers to the chylde, and the vnbeleuers to & wyledome of & Iustice me: to make & people redy for & Lorde.

And Zacharias said vnto the angell: wherby shal I knowe this? & seynge that I am olde and my wyfe wel stricken in

yeres. And the angel answered and said vnto him. I am Gabriel that stande in the presens of God, and am sente to speake vnto the: and to shewe the these glade tidynge. And beholde thou shalt be domme, and not be able to speake, vntyl I tyme & these thynges be performed, because thou beleuedst not my wordes, whiche shalbe fulfilled in their season.

And the people wayted for Zacharias, as, and merueyled that he tarped in the temple. And whē he came out, he coulde not speake vnto the. Wherby they perceaued that he had sene some visyon in the temple. And he beckened vnto them, and remayned speechlesse.

And it fortunyd, as sone as I tyme of his offyce was out, he departed home into his owne house. And after those dayes, his wyfe Elizabeth conceaued, and hid her selfe fyue monethes saying: This wyfe hath God deale with me in the dayes wher I he loked on me, to take from me the rebuke & I suffred amonge men. And in the syxte moneth & angell Gabriel was sent from God vnto a ctyte of Galile, named Nazareth, to a bitgynspoused to a man: whose name was Ioseph, of the house of Dauid, and the virgins name was Mary. And the angel went in vnto her, & sayde: Hail full of grace, the Lord is with the: blessed arte thou amonge women.

When she sawe hym she was abashed at hys sayinge: and cast in her mynde what maner of salutation that shoulde be. And the angel said vnto her: feare not Mary, for thou haste founde grace with God. No, thou shalt conceiue in thy wombe, and shalt beare a sonne, and shalt call hys name Iesus. He shall be greate, and shalbe called the sonne of the hyst. And the Lorde God shall geue vnto him the seate of his father Dauid, & he shall raygne ouer the house of Iacob for euer, and of his kyngedome shalbe none ende.

Then sayde Mary vnto the angell: Howe shall this be, seynge I knowe not a man? And the angell answered and sayde vnto her: The holy gooste shall come vpon the, and the power of the hyst shall ouerhadowe the. Therefore also that holye thyng whiche shall be borne, shall be called the sonne of God.

Par. 15. b

Exod. 30. b  
Leuit. 12. a

Gen. 18. b

Isa. 3. b  
Isa. 41. b

Gen. 17. c  
and, xlii. b  
Isa. xlii. b

of God. And beholde thy cose Elizabeth  
he hath also conceived a sonne in her age.  
And this is her syxt moneth, though she  
be called barren: \* for with God can no  
thyng be impossible. And Mary said: be-  
holde the hande mayden of the Lord, be  
it vnto me euen as thou hast sayde. And  
the angel departed from her. f

† And Mary arose in those dayes,  
and wēt into þ mountayns wher she was,  
a citie of Iude, and entred into þ house  
of Zachary, & saluted Elizabeth. And it  
fortuned, as Elizabeth hearde the salu-  
tation of Mary, the babe spronge in her  
belly. And Elizabeth was fylled wth the  
holy goost, & cried wth a loude voyce, and  
sayde: Blessed arte thou amonge we-  
men, & blessed is þ frute of thy wombe.  
And whence happeneth this to me, þ the  
mother of my Lord should come to me:  
for so, as soone as the voyce of thy sa-  
lutation sounded in myne eares, þ babe  
sprāge in my belly for ioye. And blessed  
arte thou that beluest: for those thyng-  
es shalbe performed which were tolde  
the from the Lord. And Mary sayde:

\* My soule magnifieth þ lord. And my  
spirite reioyseth in god my sauour. f  
for he hath looked on the pooze degre of  
his hande mayden. Beholde nowe from  
hence forth shal al generacions call me  
blessed. for he that is mighty hath done  
to me greate thynges, and holpe is his  
name. And his mercy is on them þ feare  
him thowow out al generacions. He shew-  
eth strength wth his arme, he scat-  
teth them that are proude in the pma-  
gination of their hertes. \* He putteth  
downe the myghte from their seates,  
and exalteth them of lowe degre. He fil-  
leth the hongry wth good thynges: and  
sendeth awaye the ryche emptye. He re-  
membreth mercy: and helpeth his ser-  
uaunte Israel.

f \* Euen as he promysed to our fathers,  
Abraham & to his seede for euer. And Ma-  
ry abode wth her about a.iii. monethes, &  
retourned agayne to her owne house.

† Elizabethes tyme was come þ she  
should be deliuered, & she brought forth  
a sonne. And her neighbours & her co-  
sins hearde tel how þ Lord had shewed  
greate mercy vpon her, and they reioy-  
sed wth her.

And it fortuned the eyght day: \* they

came to circuncyse the chyld: and cal-  
led hys name Zacharias, after þ name  
of his father. Nowe be it his mother an-  
swered, and sayde: not so, but he shalbe  
called John. And they sayde vnto her:  
There is none of thy kynne, that is na-  
med wth this name. And they made  
sygnes to his father, howe he woulde  
haue hym called. And he asked for wy-  
tyng tables and wrote sayinge: hys  
name is John. And they maruelled al.  
And his mouthe was opened immedi-  
atly, and his tonge also, & he spake law-  
dynge God. And feare came on all them  
that dwelte nye vnto them. And al these  
sayinges were noyed abrode throughe  
out all the hyll countre of Iude, and al  
they that hearde them layde them by in  
their hertes sayinge: What maner  
childe shal this be. And the hande of the  
Lorde was wth him.

And his father Zacharias was fyl-  
led wth the holy goost, and prophesied  
sayinge:

Blessed be the Lord God of Israel, for he hath  
visited & redeemed his people. Dictus.

And hath rayled by an \* horne of sal-  
uacion vnto vs, in the house of his ser-  
uaunte Dauid. Psal. 132. b

Euen as he promised by þ mouth of  
his holy prophetes which were sence the  
worlde beganne. That we should be sa-  
ued from oure enemies and from þ han-  
des of all that hate vs.

To fulfyl the mercy promised to our  
fathers, and to remember his holpe co-  
uenante.

\* And to perfoyme the othe whiche he  
swore to oure father Abraham, for to  
geue vs. Gene. 22. b

\* That we deliuered out of the han-  
des of oure enemies, might serue hym  
wth oute feare al the dayes of our lyfe,  
in suche holynes and righteousnes as  
are accepte before him. And thou childe,  
shalt be called the prophete of the hyst:  
for thou shalt go before the face of the  
Lorde, to prepare hys wayes: And to  
geue knowledge of saluacion vnto his  
people, for the remission of synnes.

Throughe the tender mercy of our God,  
wherby the d daye sprynge from an hye  
hath visyted vs. Jer. 23. a. b  
Heb. 1. 5.

To geue lyghte to them that sat in  
darknes and in shadowe of deathe, and  
to



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to gyde our fete into the waye of peace. And the childe grew & waxed stronge in spirite, and was in wilderness, tyl þ day came when he shoulde shewe him selfe vnto the Israheleytes. ¶

**The Notes.**

- To turne  
he heres  
when he  
oked. ec.  
happful  
of grace.  
ec.  
his arme  
sifted.
- a. To make the chyldien haue suche an hearte to God as Abraham and the fatheres had.
  - b. That is, whē he sheweth fauour or grace to me.
  - c. Full of gract, is as moucht to say, as to whome God hath shewed aboundaunte fauoure.
  - d. The arme of God is Christ by whome he worketh great and myghty thynges.
  - e. God visyfyeth his people, when accordynge hys promyse he sheweth them some greates benefyte, and agayne when by punishment and aduersitee he calleth them to repentance.

## ¶ The.ii. Chapter. ¶

The baptyse and circumcysion of Christ. How he was receyued into the temple. Howe Simon and Anna prophesied of him. And how he was founde in the temple amonge the doctours.

**A**D it chaunced in those dayes: þ there wēt out a comaundement fro August the Emperour, þ al the world shoulde be taxed. And this taxinge was þ first, and executed whē Syzenius was leftenaunt in Siria. And euery mā went vnto his owne citee to be taxed. And Ioseph also ascended from Galile, oute of a citie called Nazareth, into Iurpe: vnto þ ctype of Dauid \* which is called Bethleem, because he was of the house and linage of Dauid, to be taxed with Mary hys spoused wyfe which was with chylde.

\* And it fortunēd whyle they were there, her time was come þ she shoulde be deliuered. And she broughte forth her a first begotten sonne, and wrapped him in swadlynge clothes, and layde him in a manger, because there was no roume for them within the ynne.

And there were in þ same region shepherdes abidyng in the felde & watchyng their flocke by night. \* And lo, þ angel of the Lord stode harde by the, & þ brightness of þ Lord shone rounde aboute them, and they were sore affraid. But þ angel said vnto them: Be not affrayed. For behold, I bryngē you tidynges of greates ioye, that shal come to al the people: for vnto you is bozne this daye in the citee of Dauid, a sauoure whiche is Christ the Lord. And take this for a sygne: ye shal fynde the chylde swadled & layed in a manger. And straight way there was to the angel a multitude of heuēly sow,

diets, laudyngē God and sayyng: Glorie to God on hye, and þ peace on the earth: and vnto men reioysyngē. ¶

\* And it fortunēd, as sone as þ angels were gone awaye from the into heuē, the shepherdes said one to another: let vs go euen vnto Bethleem, & se this thyngē þ is happened, which the Lord hath shewed vnto vs. And they came with hast and founde Mary and Ioseph and the babe layde in a manger. And when they had sene it, they published abroad the sayyng which was tolde them of that childe. And all þ hearde it, wonderd at those thynges which were tolde them of the shepherdes. But Mary kept all those sayynges, and pondered them in her heart. And þ shepherdes retourned, prayyngē and laudyngē God for al that they had hearde and sene, euen as it was tolde vnto them.

\* And when the eight daye was come that the chylde shoulde be circumcysed, hys name was called Iesus, \* whiche was named of the Angel before he was conceaued in the wombe. ¶

\* And when the tyme of their purificacion (after \* the lawe of Moyses) was come, they \* broughte him to Hierusalem, to present him to the Lord (as it is wrytten in the lawe of the Lord: euey man childe that fyrste oppeneth the matrix, shalbe called holy to þ Lord) & to offer (as it is sayde in the lawe of the Lord) a payre of turtle doves or two yonge pignons. And beholde there was a man in Hierusalem whose name was Simeon. And the same man was iust, and feared god, and longed for the consolaciō of Israel, and the holy goost was in him. And an answere was geue hym of the holy goost, that he shoulde not se deathe, before he had sene the Lordes Christe. And he came by inspiracion in to the temple.

And when the father & mother brought in the chylde Iesus, to do for him after the custome of the law, the toke he him vp in hys armes, and sayd. Lord, nowe lettest thou thy seruaunte departe in peace accordyngē to thy promes. for myne eyes haue sene the sauoure sente from thee. whiche thou haste prepared before the face of all people. \* And lyghte to lyghten the gentyls, and the

1. Reg. 16 a  
and 17. b

Math. 1. c

1. Tim. 3. b

the glozpe of thy people Israel. **†**

**†** And his father and mother marvelled at those thinges which were spoken of him. And Simeon blessed them, and sayde vnto Mary his mother: be holde, this chyld shall be the fall and resurrection of many in Israel, & a sygne which shall be spoke against. And mozeouer the swearde shall pearce thy soule, that the thoughtes of manye hertes maye be opened.

And there was a prophetisse, one Anna, the doughter of Phaniel of þe trybe of Aser: which was of a greate age, and had lyued with an husbnde. vii. yeres from her virginite. And she had bene a wedowe aboute. iiii. scoze and. iiii. yere, which wēt neuer out of the temple, but serued God with fastinge & praiser night and daye. And the same came forth that same houre, and prayled the Lorde, and spake of hym to all that looked for redemption in Hierusalem.

And as soone as they had perfourmed all thynges accordyng to the law of the Lorde, they returned into Galyle to their owne citie Nazareth. And the chyld grew and waxed stronge in spirite, and was fylled with wysdome, and the grace of God was with him. **†**

**†** And his father and mother went to Hierusalem euery yere at the feest of ester. \* And whē he was. xii. yere olde, they went vp to Hierusalem \* after the custome of the feest. And when they had fulfilled the dayes, as they returned home, the chyld Jesus boode styll in Hierusalem vnkowynge to his father and mother. For they supposed he had bene in the company, and therfore came a daies iourney, and sought him amonge their kynnsfolke and acquaintaunce. And when they founde hym not, they wēt backe agayne to Hierusalem, & soughte hym. And it fortuned after. iiii. dayes, that they founde hym in the temple, sittinge in the myddes of the doctours, bothe hearyng them and posyng the. And all that hearde him, marvelled at his wit and answers.

And when they sawe him, they were astounded. And his mother sayde vnto him: sonne, why hast þe thus deale with vs? Behold thy father & I haue sought the sorrowynge. And he sayd vnto them:

\* how is it that ye soughte me? Wist ye not that I must goe aboute my fathers busynesse? \* And they vnderstode not the sayinge that he spake to them. And he wente w them, and came to Nazareth, and was obedyent to them. \* But his mother kept al these thynges in her heart. And \* Jesus increased in wysdome and age, and in fauoure with God & man. **†**

The Notes.

a. Luke in Matthew the firste. b. This peace is þe quietnes of conscience, which happeneth to all the faithfull belouers in Christ by reason that thorow him they are assured of remission of their synnes. c. This swerde is the sorowe that should pearce the herte, to se the sonne of God despised and cruelly deale with all of the wicked. d. The faithful shall openly confesse þe they thinke him to be the sonne of the lyvinge God. The wicked and vbelouers shall declare by theyr gayne sayinge him, that they thinke hym to be a seducer. So shall þe thoughtes of manye be opened.

The. iiii. Chapter. **†**

The preachynge, baptisme, and imprisonment of John. The baptisme of Christ, and a rehearsal of the generation of the fathers.

**I**n the syxiene yere of the raygne of Tiberius the Emperour, Pontius Pilate beyng lefenaunt of Iury, \* and Herode beyng Tetrach of Galyle, and his brother Philip Tetrach in Iudaea and in the region of Traconites, and Lisanias the Tetrach of Abylene, when Anna and Cayphas were the hye priestes: the word of God came vnto John the sonne of Zacharias in the wyldernes. \* And he came in to all the coostes aboute Jordan, preachynge the baptime of repentaunce for þe remission of synnes, as it is wyttē in þe booke of the sayinges of Esaias the prophet, which sayeth. \* The voyce of a criar in wyldernes: prepare the waye of þe Lord, make his pathes straight. Euery valley shall be fylled, and euery mountayne and hyll shall be brought lowe. And crooked thinges shall be made streight: and the rough wayes shall be made smother: and all fleshe shall se the sauoure sente of God. **†**

**†** \* Then sayde he to the people that were come to be baptised of him. \* O generation of vipers: who hath taughte you to fye from the wrathe to come? bringe forth due frutes of repentaunce, and begynne not to saye in your selues, we haue Abraham to oure father. For I saye vnto you: God is able of these stones



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stones to teyle by children vnto Abrahā. Nowe also is the axe leyde vnto the rote of the trees: so that euerie tree whiche bringeth not forth the good frute, shalbe hewen doune, & caste into fyre.

And the people asked him sayinge:

\* What shall we do then? He answered and sayde vnto them: He that hath two sotes, let him parte with him that hath none: and he that hath meate, let hym do lykwylse.

Then came there publicans to be baptised, and sayde vnto him: Master, what shal we do? And he sayd vnto the: requyre no more then that which is appointed vnto you.

The souldiours lykwylse demaunded of him sayinge: and what shall we do? And he sayde vnto them: Do violence to no man: neither trouble anye man wrongfullie: but be content with youre wages.

As the people were in a doute, & al men disputed in their hertes of John, whe ther he were very Christ: John answered and sayde to them all: \* I baptise you with water but a stronger then I cometh after me, whose shoe latchet I am not worthy to vnlouise: he will baptise you with the holy goost, and wyth fyre: whiche hath his fanne in his hande, and wyl pouрге his floore, and wyl gather the corne in to his barn: but the chaffe wyl he bourn with fyre that neuer shalbe quenched. And many other thynges in his exhortacion preached he vnto the people.

\* Then Herode the Tetrach (when he was rebuked of him for Herodias hys brother Philipps wyfe, and for all the euyls whiche Herode had done) added this aboue al, and leyd John in prison.

\* And it fortuneda, that people receaued baptisme (& whē Iesus was baptised & did praye) that heauē was opened and the holy goost came doune in a bodily shape lyke a doue vpon him, and a voyce came from heauen saying: Thou art my dere sonne, in the do I deelyte.

And Iesus him selfe was about thirtie yere of age whē he began, beynge as men supposeth the sonne of Joseph: whiche Joseph was the sonne of Ioseph: whiche was the sonne of Matthat: whiche was the sonne of Leui: whiche was the sonne

of Melchi: whiche was the sonne of Iama: whiche was the sonne of Joseph: whiche was the sonne of Matathias: whiche was the sonne of Amos: whiche was the sonne of Nahum: whiche was the sonne of Eli: whiche was the sonne of Ragge: whiche was the sonne of Maath: whiche was the sonne of Matathias: whiche was the sonne of Semei: whiche was the sonne of Joseph: whiche was the sonne of Iuda: whiche was the sonne of Iohanna: whiche was the sonne of Rhesa: whiche was the sonne of Zozobabel: whiche was the sonne of Salathiel: whiche was the sonne of Aeri: whiche was the sonne of Melchi: whiche was the sonne of Adai: whiche was the sonne of Cosam: whiche was the sonne of Helimadai: whiche was the sonne of Ier: whiche was the sonne of Ieso: whiche was the sonne of Heliezer: whiche was the sonne of Iozabab: whiche was the sonne of Mattha: whiche was the sonne of Leui: whiche was the sonne of Simeon: whiche was the sonne of Iuda: whiche was the sonne of Joseph: whiche was the sonne of Ionam: whiche was the sonne of Belachim: whiche was the sonne of Melca: whiche was the sonne of Meum: whiche was the sonne of Nathathai: whiche was the sonne of Nathan: whiche was the sonne of David: whiche was the sonne of Jesse: whiche was the sonne of Obed: whiche was the sonne Boos: whiche was the sonne of Salmon: whiche was the sonne of Naalon: whiche was the sonne of Aminadab: whiche was the sonne of Aram: whiche was the sonne of Esrom: whiche was the sonne of Phares: whiche was the sonne of Iuda: whiche was the sonne of Jacob: whiche was the sonne of Isaac: whiche was the sonne of Abraham: whiche was the sonne of Tharra: whiche was the sonne of Nachor: whiche was the sonne of Saruch: whiche was the sonne of Ragau: whiche was the sonne of Phalec: whiche was the sonne of Heber: whiche was the sonne of Salai: whiche was the sonne of Cainan: whiche was the sonne of Arphaxat: whiche was the sonne of Sem: whiche was the sonne of Noe: whiche was the sonne of Lamech: whiche was the sonne of Mathusala: whiche was the sonne of Enoch: whiche was the sonne of Jared: whiche was the

Math. 3. a  
Mark. 3. b

Math. 11. b

Math. 11. b  
Mark. 1. a  
John. 1. c

Ezech. 36. d

Math. 11. b

Math. 11. a  
Mark. 1. b

Math. 11. a  
Mark. 1. b  
John. 1. d

Math. 11. b  
Mark. 1. a  
John. 1. c

the sonne of Malalehel: which was the sonne of Catnan: whiche was the sonne of Enos: whiche was the son of Seth: whiche was the sonne of Adam: which was the sonne of God.

The Notes.

a. Luke in Mathewe. iii. a.

b. Luke in Mathewe. iii. b.

c. Luke in Mathewe. iii. c.

d. Let it not trouble the (christian reader) that the euangelyste Luke rehearseth the genealogie of Christ, vnder other names then Mathew doeth: for the fathers of the olde testamente, are for the most part of no names then one. As for example Dauids father, who was named both Jesse and Jesse. And Iacob who was named also Israell.

The. iiii. Chapter. +

Jesus is led into the wilderness, and fasteth all the tyme of his temptacion, ouercometh the deuyll, goeth into Galile, preacheth at Nazareth & Capernaum. The Jewes despyce hym, the Devils acknowledge him. He cometh into Peters house, healeth his mother in lawe, and doeth great miracles.

**J**esus \* then full of the holy good, retourned from Foridan and was carped of the spirite into wilderness, and was .xl. dayes tempted of the deuyll. \* And in those dayes eate he nothinge. And when they were ended, he afterwarde hongred. And the deuyll sayde vnto hym; If thou be the sonne of God, commaunde thys stone that it be breade. And Jesus answered hym, sayinge; \* It is written; man shall not lyue by breade onely, but by euerie worde of God.

And the deuyll tooke hym into an hye mountayne, and shewed hym all the kyngdome of the world, euen in the twinklyng of an eye. And the deuyll sayde vnto hym; all this power wyll I geue the euerie whyt, and the gloire of them; for that is deliuered to me, and to whosoever I wyl, I geue it. If thou therfore wylte worshyppe me, they shall be all thine. Jesus answered hym, and sayde; Hence sco me Satan: for it is written; \* Thou shalt honour the Lord thy God, and hym onely seru.

And he carped hym to Ierusalem, set hym on a pynacle of the temple, and sayd vnto him; If thou be the sonne of God, caste thy selfe downe frome hence. for it is written; he shall geue hys angels charge ouer thee, to kepe thee, and with their handes they shall bary

the vp, that thou darste not thy fote against a stone. Jesus answered, & sayd to hym; it is sayde; \* Thou shalt not tempt the Lord thy God. As soone as the deuyll had ended all hys temptacions; he departed from hym for a seas.

+ And Jesus retourned by the power of the spirite into Galile, and there went a fame of hym thowowe out al the region rounde aboute. And he taughte in their Synagoges, and was commended of all men.

\* And he came to Nazareth, where he was noursed, and as hys custome was, wente into the Synagoge on the Sabboth dayes, & stode vp for to read; And there was deliuered vnto hym the \* booke of the prophete Esayas; And when he had opened the booke, he founde the place, where it was writte; \* The spirite of the Lord vpon me, because he hath annointed me; To preache the gospell to the poore, he hath sent me; and to heale the broken hearted; To preache deliuerance to the Captiue, and syght to the blynde, and frely to set at libertie them that are bryled, and preache the acceptable yere of the Lord.

And he closed the booke, and gaue it agayne to the minister, and sat doune: And the eyes of al that were in the Synagoge, were fastened on hym; And he began to say vnto the; Thys day is this scripture fulfilled in youre eares: And all bate hym wytnes, and \* wondered at the gracious wordes whiche proceeded out of hys mouth. And sayde; is not thys Ioseph sonne?

And he sayde vnto them; Ye maye verely well saye vnto me thys prouerbe; Philicton, heale thy selfe; \* Whatsoever we haue hearde done in Capernaum, do the same here lykwys in thine countre. And he sayde; verely I saye vnto you; \* No prophet is accepted in hys owne countre:

But I tell pou of a trueth, \* manye wydowes were in Israel, in the dayes of Helyas, when heauen was shut thre yeres, & .vi. moneths, whē great famishment was thowow out all the lande, & vnto none of them was Helyas sente, saue to Sarepta desydes Sydon vnto a woman that was a wydowe. \* And manye lepers were in Israel in the tyme of Eliseus

Eccl. v.

seus

Mat. vi.

C

Math. 4.

Mark. 1.

Mat. 13.

Par. vi.

2. Esdr. 8.

Esay 61.

D

Math. 7.

Mark. 1.

Luke. 2.

Math. 13.

Mark. vi.

C

3. Re. 17.

Jacob. v.

3. Reg. v.



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Iesus the prophet: and yet none of them was healed, saving Naaman of Siria.

And as many as were in the Synagoge when they hearde that, were fylled with wrath: and rose vp, & thrust hym out of the citie, and led hym euen vnto the edge of þe hyl, wheron their cytie was bilt, to cast him doune hedling. But he wente hys waye euen thozowe the myddest of them: **†** \* and came into Capernaum a citie of Galile, and there taughte them on the Sabbothe daies. And they were astonied at hys doctryne: for hys preaching was wyth power. \* And in the Synagoge there was a man whiche had a spirite of an vncleane deuyll, and cryed with a loude voyce, sayinge: let me alone, what haste thou to do with vs, thou Iesus of Nazareth? arte thou come to destroie vs? I knowe the what thou arte, euen the holpe of God. And Iesus rebuked hym saying: holde thy peace, and come out of hym. And the deuyll threwe him in the myddest of them, and came out of hym, and hurt hym not. And feare came on them all, and they spake amonge them selues sayinge: what maner a thyng is this? for with auctorite and power he commaundeth the foule spirites, and they come out. And the fame of him spred abrode thozow out al places of the countre rounde about. **†**

**†** \* And he rose vp and came out of the Synagoge, and entred into Symons house. And Symons mother in lawe was taken with a great feuer, and they made intercession to hym for her. And he stode ouer her, and rebuked the feuer: and it lefte her. And immediatlye he arose and ministred vnto them.

**†** \* When the Sunne was doune, all they þe had sycke taken wyth dyuers diseases, brought them vnto hym: and he layde hys handes on euerye one of them, & healed the. And deuylles also came out of many of the cryig & saying: thou arte Christ the sonne of God. And he rebuked them, and suffred them not to speake: for they knewe that he was Christe.

As soone as it was daie, he departed and went away into a desert place, and the people soughte hym, and came to hym, and kept hym that he shoulde not

depart from them. And he sayde vnto them. I must to other citie also preache the kyngdome of God: for therfore am I sent. And he preached in þe synagoges of Galile.

The Notes.

a Luke in Mathew. vii. c.

The. b. Chapter.

† Christe preacheth in the Synagoge. The disciples forsake all and folowe hym. He cleneth the leper, healeth the man of the poulsey, calleth agayne the customer, and eateth w open synners.



**I**t came to passe as the people preaced vpo hym, to heare the woorde of God, that he stode by the lake of Genezareth: and **†** sawe two shyppes stande by the lake syde, but the fysher men were gone oute of them, and were washyng their nettes. And he entred into one of the shyppes, whiche perteyned to Symon, and prayed hym, that he woulde thruste out a lytle frome the lande. And he sat doune and taught the people out of the ship. When he had left speakyng, he sayde vnto Symon: Launche out into the depe, and let sipe þe poure nettes to make a draughte. And Symon answered and sayde to hym: Master, we haue laboured al nyghte, and haue taken nothyng. Neuertheles, later at thy worde, I wyl lose forth the net. And when they had so done, they inclosed a great multitude of fishes. And their net brake: but they made fygnes to their felowes whiche were in the other shippe, that they shoulde come and helpe them. And they came: and fylled boche þe shyppes þe they soncke agayne.

When Symon Peter sawe that, he fell doune at Iesus knees, sayinge: Lorde goe fro me, for I am a synnfull man. for he was vtterly astonied, and all that were w hym, at the draughte of fysh whiche they tooke: and so was also James & John the sonnes of Zebede whiche were perteners w Symon. And Iesus sayde vnto Symon: feare not, frome hence forth thou shalt catch men. And they broughte the shyppes to land, and forsoke all, & folowed him.

**†** \* And it fortuneth as he was in a certayne cytye: Beholde, there was a man ful of leprosie: And when he had spred Iesus,

Mat. vii. b  
Mar. vi. a

Mat. vii. b  
Mar. i. a

Mat. vii. b  
Mar. i. c

Mat. vii. b  
Mar. i. c

Mar. i. b  
and, iii. b

Mat. vii. b  
Mar. i. c

Jesus, he fell on hys face, and besought hym sayinge: **Lorde**, yf thou wilt, thou canst make me cleane. And he stretched forth hys hande, and touched him sayinge: **I will**, be thou cleane. And immediatelye the leprosie departed frome him. And he warned him, that he shoulde tell no man: But that he shoulde goe and shewe hym selfe to the prieste, & offer for his cleansing, accordinge as Moses commaundment was, for a wylnes vnto them.

But so much the more went there a fame abroad of hym, and muche people came together to heare, and to be healed of hym, of their infirmitie. And he kept hym selfe aparte in the wyldernes, & gaue hym selfe to prayer. And it happened on a certayne daye, that he taughte: and there sat the pharises; and doctours of law, which were come out of all the townes of Galile, Jery, & Jerusalem. And the power of the Lord was to heale them. And beholde, men brought a man lyinge in his bed, whiche was taken with a palsy: & sought meanes to brynge him in, & to laye him before hym. And when they coude not fynde by what way they myght brynge hym in, because of the prease, they went vp on the toppe of the house, & let him doune throught the tylinge, beed & al, in the myddest before Jesus. When he saw their faith, he sayde vnto him: man, thy synnes are forgiven the. And the scribes, & the pharises beganne to thyncke sayinge: what felowe is this whiche speaketh blasphemie? Who can forgive synnes but God onelye?

When Jesus perceaued their thoughtes, he answered, & sayd vnto the: what thynke ye in your heartes? Whether is easier to saye, thy synnes are forgiven the, or to saye: ryse and walcke? But yf ye maye knowe that the sonne of man hath power to forgive synnes on earth, he sayde vnto the sicke of the palsy: I saye to the, arise, take vp thy bed & go home to thy house. And immediatelye he rose vp before them, & toke vp his bed where on he lay, & departed to his owne house praysinge God. And they were all amazed, & they lauded God, & were filled with feare, sayinge: We haue sene straunge thinges this daye.

And after yf he went forth, and saue a publicane named Leuy, sittinge at a receite of custome, & sayde vnto hym: folowe me. And he leste al, rose vp, and folowed hi. And yf same Leuy made him a great feast at home in his own house. And there was a great companye of publicans & of other that sat at meate with him. And the scribes & pharises murmured agaynst his disciples, sayinge: Why eate ye & dryncke ye wyth publicans and sinners? Jesus answered, and sayde vnto them: They that are whole, neede not of the phisicion: but they that are sicke. I came not to call yf righteous, but sinners to repentaunce.

Then they sayde vnto him: Why do the disciples of John fast often & pray, and the disciples of the pharises also: & thynke eate and dryncke? And he sayd vnto them: Can ye make the chyliden of the weddinge fast, as longe as yf bridegrome is present with them? The dayes wyl come, when the bridegrome shall be taken away from the: Then shal they faste in those dayes.

Then he spake vnto them in a similitude: No man putteth a pece of a newe garment, into an olde besture: for yf he do, then breaketh he the newe, & the pece that was taken out of the newe, agreeth not with the olde. Also, no man poureth newe wyne into olde vessels. For yf he do, the newe wyne breaketh yf vessels, & runneth out it selfe, & the vessels perishe: But newe wyne muste be poured into new vessels, & both are preserved. Also, no man yf dryncketh olde wine, straght way can away w newe, for he sayeth, the olde is pleasaunter.

The Notes

a. Luke in Mathew. ix. a

The .viij. Chapter.

He crucifeth the disciples, that plucke the eares of corne, he healeth the man with the withered hand, chooseth his .xiiij. apostles, maketh a swete sermon, and teacheth to do good for euell.

**I**t happened on an after sabbath, both, yf he wet \* thowme the corne feld, and that his disciples plucked the eares of corne, and ate, and rubbed them in their handes. And certayne of yf pharises sayd vnto them: Why do you yf whiche is not laful to do on the sabbath dayes? And Jesus answered them, and sayd: haue ye

Math. ix. a  
mark. ii. b

math. ix. a  
mark. ii. b  
luke. vi. c  
and. xv. d

it. Tim. i. e

Math. ix. b  
luke. vi. c  
mah. ii. c

Pointe.

math. ix. a  
mark. ii. b

luke. xxi. a



# The Gospell

pe not reade what Dauid dyd, when he him selfe was an hungred and they whiche were with him: how he went in to the house of God, & toke & ate the loaves of halowed breade, & gaue also to them which were with him: which was not lafull to eate, but for the priestes only. And he sayde vnto them: the sone of man is Lorde of the Sabbath daye.

**B** \* And it fortuneth in another Sabbath also, that he entred into the synagogue & taughte. And there was a man whose right hande was dyed vp. And the scribes & pharises watched him, to see whether he woulde heale on the Sabbath daye, that they might finde an accusation agaynst him. But he knewe their thoughtes, & sayde to þe man whiche had the withered hande: Rise vp, & stand forth in the middes. And he arose and stepped forth. Then sayd Iesus vnto the: I will aske you a question: whether is it lafull on þe Sabbath dayes to do good or to do euill: to saue life or for to destroye it? And he behelde the al in compasse, & sayd vnto the man: stretch forth thy hande. And he dyd so: & his hande was restored, & made as whole as the other. And they were fylled full of madnes, & comuned one w another, what they might do to Iesus.

**C** \* And it fortuneth in those dayes, that he wet out into a moystayne for to pray, and continued all nighte in prayer to God. \* And as soone as it was daye, he called his disciples, & of them he chose twelue, whiche also he called apostles. Simon whome he named Peter, & Andrew his brother, James and John, Philippe & Bartlemewe, Mathew and Thomas, James the sonne of Alpheus and Simon called Zelotes, and Judas James sonne, and Judas Iscariot, whiche same was the traytoure.

\* And he came doune with them and stode in the playne felde w the copanye of his disciples, & a greate multitude of people out of all parties of Iudee & Ierusalem, & from the sea coast of Tyre and Sidon, whiche came to heare him, and to be healed of their diseases: and they also that were vexed wyth foule spirittes, and they were healed. And all the people pleased to touche hym: for there went vertue out of him, and hea-

led them all.

And he loked vp his eyes vpon the disciples, & sayd: \* Blessed be ye poore: for yours is the kyngdome of God. Blessed are ye that hongre nowe: for ye shalbe satysfied. Blessed are ye that wepe nowe: for ye shall laughe. Blessed are ye when men hate you, and thurst you out of their companye, and rayle, and abhoire youre name as an euill thinge, for the some of mannes sake. Reioyce ye then, and be gladde: for be- holde, youre rewarde is greate in heauen. After this maner their fathers entreated the prophetes.

\* But wo be vnto you that are rich: che: for ye haue therin youre consolacions. Wo be to you that are full: for ye shall hongre. Wo be to you that nowe laughe: for ye shall wepe and wepe. Wo be to you when al men prayse you: for so dyd their fathers to the false prophetes.

But I saye vnto you whiche heare: loue your enemies. Do good to the whiche hate you. Blesse them þ curse you. And praye for them whiche wrongfully trouble you. And vnto him that smiteth the on the one cheke, offer also the other. \* And him that taketh away thy gowne, forbid not to take thy cote also. Geue to euerye man that asketh of the. And of hym that taketh away thy goodes, aske the not agayne. \* And as ye woulde that men should do to you: so do ye to them lykewise.

\* If ye loue them whiche loue you: what thanke are ye worthe of? for the verye sinners loue their louers. And if ye do for them whiche doe for you: what thanke are ye worthe of? for the verye sinners doe euen the same. If ye lende to them of whome ye hope to receaue: what thanke shall ye haue: for the very sinners lende to synners, to receaue as muche agayne. Wherefore, loue ye your enemies, do good & lende, lokinge for nothinge agayne: and your rewarde shalbe greate, and ye shalbe þ childzen of þ heil: for he is kinde vnto the vnkynde and to the euell.

\* Be ye therfore mercifull, as your father is mercifull. \* Judge not, and ye shall not be iudged. Condemne not: And ye shall not be condemned. for geue

Pro. xv. b  
Mat. 23. b

Mat. xii. a  
Mar. iii. a

3. reg. 13. b  
math. xii. b  
Mark. 3. a

Mat. 14. a  
Mar. vi. b  
John. vi. a

math. x. a  
mark. 3. b  
and. vi. a  
Luke. ix. a  
Actum. i. b

Mat. xiii. b  
mark. iii. b

geue: \* Ye shalbe forgiven. Seie, and it shall be geuen vnto you: good measure, pressed doune, shaken together and running ouer, shal men geue into your bosomes. \* For with what measure ye meate, with the same shal men meate to you agayne.

And he put forth a similitude vnto them: \* Can the blinde leade & blinde? Do they not bothe then fall into the dyche? \* The disciple is not aboue his maister. Euerie man shalbe perfecte, esen as his maister is. \* Why seyst thou a mote in thy brothers eye, and conspicest not the beame that is in thyne owne eye? Either howe cannest thou say to thy brother: Brother, let me pul out the mote that is in thine eye: when thou perceauest not the beame that is in thyne owne eye? Wherefore cast out the beame out of thyne owne eye fyrste, and then shalt thou see perfectly, to pull out the mote out of thy brothers eye.

\* It is not a good tree that bringeth forth euill fruite: Neither is & an euell tree, that bringeth forth good fruite. For euery tree is knowen by his fruite. Neither of thornes gather men pygges, nor of bushes gather men grapes. A good man out of the good treasure of his hearte, bringeth forth that which is good. And an euell man out of the euell treasure of his hearte, bringeth forth that which is euell. \* For of the haboundance of the hearte, his mouth speaketh.

Why cal ye me maister, maister: and do not as I byd you? Whosoever cometh to me, and heareth my sayings, and doeth the same, I will shewe you to whome he is lyke. \* He is lyke a man which bylde an house: and digged depe and layed the foundation on a rocke. When the waters arose, the fludde bet vpon that house, and coulde not moue it. For it was grounded vpon a rocke. But he that heareth and doeth not, is lyke a man that wythoute foundation bylde an house vpon the earth, agaynst which the fludde dyd beat: And it fell by and by. And the fall of that house was greake.

The Notes.

a. Luke in Mathew. ii. chapter. a.

b. Luke in Mathew. xix. chapter. c.

The. lii. Chapter.

He healeth & captaynes seruantes rayed vp the wyddowes sonne from death to lyfe, enfourmeth the disciples whom John baptist sent vnto hym, commendeth John, & reproacheth the Jewes for their vnfaithfulness. He eateth with the pharisees. The woman washeth his feet with her teares, & he forgeueth her her synners.



When he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certayne centurions seruante was sicke and ready to dye, whome he made muche of. And when he hearde of Iesu, he sent vnto him the elders of the Jewes, beseeching him & he woulde come and heale his seruant. And they came to Iesus and besought hym instantly sayinge: He is worthy that thou shouldest do this for him. For he loueth our nation, & hath built vs a synagoge. And Iesus went with them.

And when he was not farre from the house, the Centurion sente frendes to him, sayinge vnto him: \* Lorde trouble not thy selfe: for I am not worthy that thou shouldest entre vnder my roffe. Wherefore I thought not my selfe worthy to come vnto the: but say the word, and my seruante shalbe whole. For I likewise am a man vnder power, & haue vnder me souldiers, and I say vnto one: go, and he goeth. And to another, come: and he cometh. And to my seruante, do this: & he doeth it. When Iesus heard this, he merueyled at him, and tourned him aboute & sayd to & people & folowed him: I say vnto you, I haue not found so greake saythe, no, not in Israell. And they & were sent, turned backe home agayne, and founde the seruant & was lycke, whole.

\* And it fortuned after &, that he went into a cite called Naim, & many of his disciples went with him & much people. When he came nye to the gate of the cite: beholde, there was a deed man cari- ed out, which was & onely sonne of his mother, & she was a wydowe, & muche people of & cite was with her. And when the Lorde sawe her, he had compassion on her, and sayd vnto her: wepe not. And he wente & touched & coffin, & they that bare him, stode still. And he sayd: ponge man, I say vnto the, aryse. And & deed sat vp, & began to speake. \* And he deli- uered

math. 8. 6.  
John. 4. 2

Centurio  
is a cap-  
taine  
uer au. 6.  
men.

math. 8. 8

C

III. rr. 17. v.  
4. Reg. 4. 2  
3. Reg. 1. 2  
and. 3. 2



# The Gospell

nered hym to hys mother. And there came a feare on the al. And they glorified god, sayinge: a great prophet is risen amonge vs, and God hath visited his people. And thys rumoz of hym went forth thozowe out all Iurpe, and thozowe out all the regions whiche lye rounde aboute. f

And þ disciples of John shewed him of all these thinges. \* And John called vnto him two of his disciples, and sent them to Iesus, sayinge: arte thou he þ shoulde come: or shall we loke for another? When þ men were come vnto him they said: John baptist set vs vnto the, sayinge: arte thou he þ shoulde come: or shall we wayte for another? And at the same time he cured many of their infirmities & plagues, & of euil spirites, and vnto many þ were blind, he gaue sight. And Iesus answered, and sayde vnto them: Goe poute wayes and shewe John, what thynges ye haue sene and heard, howe that the \* blnde see, þ halt go, the lepers are clensed, þ deafe heare, the deed arise, to the pooze is þ glad tynges preached, & a happy is he, that is not offended by me.

\* When the messengers of John were departed, he began to speake vnto the people of John. What went ye out into the wyldernys for to see: went ye out to see a rede shaken with þ wynde? But what wēt ye out for to see: a mā clothed in soft rayment? Beholde, they which are gorgeously appatelled, and liue delicatlye, are in kinges courtes. But what wente ye forth to see: A prophete? Yea, I saye to you, & more then a prophete. This is he of whom it is written: \* Beholde, I sende my messenger before thy face, to prepare thy way before the. for I saye vnto you: a greater prophet then John, amonge wemens childre is there none. Neuerthelesse one that is lesse in the kingdom of God, is greater then he. f

And all the people that hearde, & the publicas, iustified God, and were baptised with the baptyme of John. But the pharises and scribes despyred the counsell of God agaynst them selues, & were not baptised of hym.

And the Lorde sayde: \* where vnto shall I lyken the men of this generacion, and what thing are they lyke? They

are lyke vnto childzen sitting in þ market place, and crynge one to another, & sayinge: we haue pyped vnto you, & ye haue not daunted: we haue mourned to you, & ye haue not wept. for John baptist cāe, neither eating bread, nor drynkyng wine, & ye say: he hath the deuill. The sonne of mā is come & eateth and drinketh, and ye say: beholde a mā whiche is a glotten, and a drincker of wine, a frende of publicans and sinners. Yet is his wildome iustified of her childzen.

\* And one of the pharises despyred him that he woulde eate with hym. And he wente into the pharises house, and late doune to meate. \* And beholde a woman in that citie, whiche was a synner, as soone as she knewe that Iesus sat at meate in þ pharises house, she brought an alabaster boxe of oymntment, and she stode at his fete behynde him wepinge, and began to walsh his fete with teares, and dyd wype the with þ heetes of her heade, and kissed his fete, and anoynted them with oymntment.

When he pharise whiche had hym, sawe that, he spake within hym selfe, sayinge: If thys man were a prophete, he woulde surely haue knowen who and what maner woman thys is which toucheth hym, for she is a synner. And Iesus answered, and sayde vnto hym: Simon I haue some what to saye vnto the. And he sayde maister saye on. There was a certayne lender which had two debtors, þ one ought fye hundred pence and the other fiftye. When they had nothyng to paye, he forgaue them bothe. Whiche of them tel me, wil loue him moste? Simon answered, and said: I suppose, that he to whome he forgaue moste. And he sayde vnto hym: Thou hast truly iudged.

And he tourned to the woman, and sayd vnto Symon: seyst thou this woman? I entred into thyne house, & thou gauest me no water to my fete: But she hath washed my fete wyth teares, and wiped them wyth the heetes of her heade. Thou gauest me no kysse: But she, sence the tyme I came in, hath not ceased to kysse my fete. My head with oyle thou dyddest not anoynte: But she hath anoynted my fete wyth oymntment. wherefore I saye vnto thee: Manye synnes

John. 4. c.  
and. vi. b

Math. xi. a

D  
Eray. 35. a  
and. lxi. a

Math. xi. c

Math. ix. b  
matt. i. b  
matt. iii. a

Math. xi. b

synnes are forgiven her: For she loved muche. To whome lesse is forgiven, the same doeth lesse love. And he sayde vnto her, thy synnes are forgiven thee. And they that sat at meate with hym, beganne to say w<sup>th</sup> in them selues: Who is this whiche forgiveth synnes also? And he sayd to the woman: \* Thy faith hath saved thee: go in peace. f

**The Notes.**

a. Luke in Mathew the. xi. chapter.

b. Luke in Mathew the. xi. chapter.

c. Luke in Mathew the. xi.

d. Not that she love obtained remission of her synnes, but sayth out of the whiche her love proceeded, and therefore Christe openly affirmeth. Thy faith hath made thee safe. For as Capnete saule sayeth: Without faith it is impossible to please god. Hebrew. xi. a. And whatsoeuer is not of faith, the same is sinne. Roma. viii. d.

**The. viii. Chapter.**

Christ with his apostles, goeth fro toun to toun and preacheth, wherby p<sup>ar</sup>able of the sede, telleth who is his mother & his brother: stiller the raging of the sea, deliverteth the possessed and driveth the devils into the herde of swine, delivereth the sicke woman, and Jairus daughter.

**A**nd it fortuneth after p<sup>ar</sup>, that he hym selfe went thorow out cities and townes, preaching and shewing the kyngdome of God, and the twelve with hym. And also \* certayne women, which were healed of euell spirites, and infirmities: Mary \* called Magdalene, out of whome went seven dyuels, and Joanna p<sup>ar</sup> wife of Chusa Perodes steward, and Susanna and manye other: whiche ministered vnto them of their substance.

\* When muche people were gathered together, and were come to hym oute of all cyties, he spake by a similitude. A sower went out to sowe his sede: and as he sowed, some fell by the waye syde, & it was trode vnder fete, and the foules of the ayre deuoured it by. And some fell on stone, and as soone as it was spronge by, it withered awaye, because it lacked moystnes. And some fell among thornes; and the thornes sprange by with it, and choked it. And some fell on good ground; and sprang by, and bare fruite, an hundred folde. And as he said these thynges, he cryed: He that hath eares to heare, let hym heare.

And his disciples asked hym saying: What maner similitude is this? And he

sayd: \* vnto you is it geuen to knowe the secretes of the kyngdome of God: but to other in similitudes: that \* when they see, they shoulde not see, and when they heare, they shoulde not vnderstand.

The similitude is this. \* The sede is the woorde of God. Those that are besyde the waye, are they that heare, and afterwarde commeth the dyuel and taketh away the woorde out of their heares, lest they shoulde beleue and be saved. They on the stones, are they whyche when they heare, receaue the woorde with ioye. But these haue no rootes; whiche for a whyle beleue, and in tyme of temptacion goe away. And p<sup>ar</sup> whiche fell amonge thornes, are they whyche heare, and goe forth, & are choked with cares and with ryches, & voluptuous lyuinge, and byngne for the no fruite. That in p<sup>ar</sup> good ground, are they which with a good and pure hearte, heare the woorde and kepe it, & byngne forth fruite with patience. f

\* No man lyghteth a candle, & couereth it vnder a vessel, neither putteth it vnder the table, but setteth it on a candlesticke, that they that entre in, maye see the lyght. \* Nothyng is in secreete, that shall not come abrode: Nether any thyng hid, that shall not be knowne, & come to lyght. Take hede therefore how ye heare. For who soeuer hath, to him shalbe geuen: \* And whosoever hath not, fro him shalbe takē, euen that same whiche he supposed that he hath.

\* Then came to him his mother, and his brethren, & coulde not come at hym for p<sup>ar</sup>se. And they tolde him, saying: Thy mother and thy brethren stande withoute, and wolde see the. He answered, and sayde vnto them: my mother & my brethren are these whiche heare the woorde of God and doe it.

\* And it chaused on a certayne day that he went into a shyp & his disciples also, & he sayd vnto them: Let vs goe ouer vnto the other syde of the lake. And they lanchyd forth. And as they sayled, he fell a slepe, & there arose a storme of wynde in the lake, and they were splashed with water, & were in teopardy. And they went to him, & awoke hym saying: maister, maister, we are lost. Then he arose & rebuked p<sup>ar</sup> wynde & p<sup>ar</sup> tempest of wa-

Mat. xiii. b

Mar. iiii. a

Clape. vi. b

Math. xiii. b

Mar. 4. d

John. xii. c

A cti. 28. f

Rom. xi. b

Math. 13. e

Mark. iiii. b

C

math. b. b

mark. 4. c

and. xi. c.

mark. x. c

Mar. iiii. c

Luke. xii. a

mat. xiii. b

and xii. c.

Mar. 4. c

Luke. x. d

Mat. xi. b

Mar. iiii. b

Mar. viii. a

mark. 4. d

ter



# The Gospell

ter, and they ceased, and it waxed calme. And he sayde vnto the: where is poure sayth? They feared and wondred saying one to another: what fellow is this: for he commaundeth bothe the windes and water, & they obey him? \* And they sayled vnto the region of the Gadere- nites, whiche is ouer agaynst Galile.

And as he wente oute to lande, there mete him a certayne man out of the cy- tie, whiche had a deuill longe tyme, & ware no clothes, nether abode in anye house: but amonge graues. Whē he saw Iesus, he cryed, & fel doune before him, and with a loude voyce sayde: \* What haue I to doe with the Iesus the sonne of the God mooste hyest? I beseeche thee tormente me not. Then he commaunded the foule spirite to come out of the mā. For ofte times he caughte him, and he was bounde with chaines, & kept with fetters: and he brake the bondes, & was carped of the fende, into wylbernes.

And Iesus asked him saying: what is thy name? And he sayde: Legion, because many dyuels were entred into him. And they besoughte him, that he woulde not commaunde them to goe out into the depe. And there was there by an herde of many swine, feedinge on an hyl: and they besought him, yf he would suffre them to entre into them. And he suffred them. Then went the dyuels out of the man, and entred into the swyne: And the heerd toke their course and ran headlynge into the lake, and were cho- ked. When the herdmen sawe what had chaunced, they fled & tolde it in the cy- tie and in the byllages.

And they came oute to see what was done: & came to Iesus, and founde the man, out of whome the dyuels were de- parted, sittig at yfete of Iesus, clothed and in his right mynde, and they were astrapde. They also which saw it, tolde the by what meanes he that was pos- sessed of the deuill, was healed. And all the whole multitude of the countrey of the Gadere nites, besought hym that he would depart from them: for they were takē with great feare. And he gat hym into the shippe and returned backe a- gayne. \* The yf man out of whō the dy- uels were departed, besought him yf he myght be w him. But Iesus sent hym

awaye, sayinge: goe home agayne into thyne house, & shewe what great thyn- ges God hath done to the. And he went his waye, and preached thowowout all the citie what great thinges Iesus had done vnto him.

And it fortunēd when Iesus was come agayne yf people receaued him. for they all wayted for him: \* And be- holde there came a man named Jairus (and he was a ruler of the sinagoge) & he fell doune at Iesus fete, & besoughte him that he woulde come into his house, for he had but a doughter onely, vpon a twelue yere of age, and she laye a dia- ynge. And as he went the people thron- ged hym.

\* And a woman hauinge an issue of bloude twelue yeres (which had spent all her substance amonge phisicians, neither coulde be holpen of anye) came behynde him, and touched the hem of his garment, and immediatly her issue of bloude stauunched. And Iesus sayde: who is it that touched me? When euery man denyed, Peter & they that were w him, sayde: Master, the people thruste the and bere the: and sayest thou who touched me? And Iesus sayde: Some body touched me. For I perceauē yf ver- tue is gone out of me. When yf woman saw that she was not hyd, she came tre- blinge, & fell at his fete, & tolde him be- fore al the people for what cause she had touched him, and howe she was healed immediatly. And he sayde vnto her: doughter be of good comforte. \* Thy sayth hath made the hole, go in peace.

While he yet spake, there came one fro the rulers of the sinagoges house, whiche sayde to him: Thy doughter is deed, disease not the master. When Ie- sus heard that, he answered the father, sayinge: \* feare not, beleue onely, & she shalbe made whole. And whē he came to yf house he suffred no man to goe in wyth him, saue Peter, James and John, and the father and the mother of yf maiden. Euery body wept and sorowed for her. And he sayde: Wepe not: for she is not deed, \* but slepeth. And they laughed him to scozne: for they knewe that she was deed. And he thrust them all out, & caught her by the hande: and cried say- yng: Mayde aryse. And her sprite came agayne,

mat. viii. 2  
mark. v. 2

mat. ix. 1  
mark. v. 2

mat. ix. 1  
mark. v. 2

agayne, and the rofe straght way. And he commaunded to geue her meate. And the father and the mother of her were astonished. But he warned them, that they should tell no man what was done.

The Notes.

a. Toke in Marke. iiii. b.

b. Toke in Mark. xiii. b.

c. Legion, is after Hieronymus the number of fyre thousande. vii. hundred and. xxi.

The ix. Chapter. ✠

He sendeth out x. ii. apostles to preach. Herod beareth tell of him. He teacheth. v. thousande men with. v. loues and. ii. fyfthes. The disciples confesse him to be the sonne of God. He transfigureth him selfe vpon the mount, belisuereth the possessed, and teacheth his disciples to be lowly. They desyre vengeance, but he reproueth them.

**S**hen called he the \* twelue together, and gaue them power, and auctorite ouer all deuyls, & that they myghe heale diseases. And he sent them to preache the kyngdom of God, & to cure the sicke. And he sayde to them: \* Take nothinge to sucke you by the waye: \* neyther staffe, nor scrippe, neyther breade, neither money, neither haue two coates. And whatsoeuer house ye enter into, there abyde, and thence depart. \* And whosoever wil not receaue you, when ye go out of that citie, shake of the very dust from your fete, for a testimony agaynst them. And they went out, and went thorow the towne, preaching the gospel, and healinge euery where. ✠

\* And Herode the <sup>b</sup> Tetrarch heard of al that was done of him, and doubted, because that it was sayde of some, that John was risen agayne fro death: and of some, that Helyas had appeared: and of some, that one of the olde prophetes was risen agayne. And Herode sayde: John haue I beheaded: who the is this of whom I heare such thynges? And he desyred to se him.

And the Apostles returned: and told him what great thynges they had done.

\* And he toke them, and went asyde into a solitary place, nye to a cytie called Bethsaida. And the people knewe of it, and folowed him. And he receaued the, and spake vnto them of the kyngdome of God, & healed the that had nede to be healed. And when the daye begaune to weare away, then came x. twelue & saide vnto him: sende the people awaye, that

they maye go into the towne, and buye lages rounde about, and lodge, and get meate, for we are here in a place of wyl-dernesse. But he sayde vnto them: Geue ye them to eate. And they said. We haue no mo but fyue loues and two fyfthes, except we should go & bye meate for all this people. And they were about a fyue thousande men. And he sayde to his disciples: Cause them to syt downe by fifties in a cōpange. And they dyd so, and made them all syt downe. And he toke the fyue loues, and the two fyfthes, and looked vp to heauen, and blessed them, and brake, and gaue to the disciples, to set befoze p people. \* And they ate, and were all satisfied. And there was taken by of that remainned to the. xii. basket full of broken meate.

\* And it fortuneth as he was alone praying, his disciples were with hym, and he asked them, sayinge: Who saye the people p I am? They answered and sayd: John Baptist: Some say Helyas. And some say, one of the olde prophetes is risen agayne. He sayde vnto them: who saye ye that I am? Peter answered and sayde: \* thou art the Christe of God. And he warned and comaunded the that they should tell no mā that thyng sayinge: \* p the sonne of man must suffre many thynges, and be reproued of the elders, and of the hie priestes, & scribes and be slayne, and the thyrde daye ryl agayne.

And he sayde to them all, yf any man wyl come after me, let hym denye hym selfe, and take by his crosse dayly, & folowe me. \* Whosoever wyl saue hys soule, shall lose it. And who so euer shall lose his lyfe for my sake, the same shall saue it. For what auauntageth it a mā to wyne the whole worlde yf he loose hym selfe, or runne in damage of hym selfe? \* For whosoever is ashamed of me, and of my saynges: of hym shall the sonne of man be ashamed, when he cometh in his owne glory, and in the glorye of his father, & of the holpe angels. And I tell you of a surety. \* There be some of theym that stande here, whiche shall not tast of death, til they se p kyngdome of God.

\* And it folowed aboute. vii. dayes after those sayngs, that he toke Peter,

ff. i. James,



# The Gospell

James, and John, and wente hy into a mountayne to pray. And as he prayed, the fashyon of his countenance was chaunged, and his garment was white and shone. And behold, two men talked w<sup>th</sup> hym, and they were Moyses and Helyas, whiche appeared gloriously, & spake of his departyng, which he shuld ende at Jerusalem. Peter & they 3 were w<sup>th</sup> hym, were heuy w<sup>th</sup> slepe. And when they woke, they sawe his gloze, and two men standyng w<sup>th</sup> hym.

**D**

\* And it chaunfed as they departed fro hym, Peter sayde vnto Iesus: Master, it is good beyng here for vs: Lette vs make thye tabernacles, one for the, & one for Moyses, and one for Helyas: and wylst not what he sayde. While he thus spake, there came a cloud and shadowed theym, and they feared when they were

**C** come vnder the cloude. And there came a voyce out of the cloude, sayyng: \* This is my deare sonne, & heare hym. And as sone as the voyce was past, Iesus was founde alone. And they kepte it close: & told no man in those dayes any of those thynges whiche they had sene.

\* And it chaunfed on the nexte daye as they came downe from the hyl, much people met him. And beholde a man of the cōpany cried out, sayyng: Master, I beseeche the, beholde my sonne, for he is al that I haue: and se, a spyte taketh hym, and sodenlye he crieth, and he teareth him, that he someth agayne, & with much payne departeth from him, whē he hath rent him, and \* I besought thy disciples to cast him out, & they coulde not. Iesus answered and sayde: O ge-

**I** nteracpon without sayth, & croked: howe longe shall I be w<sup>th</sup> you, and shall suffre your wyng thy sonne hyther. As he yet was a comyng, the fend rente him, and tare him. And Iesus rebuked the vncleane spirite, and healed the childe, and deliuered hym to his father. \* And they were all amased at the myghty power of God.

While they wondred every one at al thynges which he dyd, he sayd vnto his disciples: Let these sayynges syncke downe into your eares. The tyme wyl come, when the \* sonne of man shall be deliuered into 3 handes of men. \* But they wyl not what 3 word meante, & it

was hyd fro them, that they vnderstod it not. And they feared to aske hym of that sayyng.

\* Then there arose a disputacpon among them: who shuld be the greatest. When Iesus perceaued the thoughtes of their hertes, he toke a chyld, & set him harde by him, and sayd vnto the. Who soeuer receiueh this childe in my name, receaueth me. \* And whosoever receaueth me, receaueth hym 3 sente me. For he that is least amonge you al, the same shall be great.

And John answered and said: Master we sawe one castyng out deuyls in thy name, & we forbade hym, because he foloweth not w<sup>th</sup> vs. And Iesus said vnto him: \* forbyd ye him not. For he that is not agaynst vs, is w<sup>th</sup> vs.

And it folowed when the tyme was come that he shoulde be receaued hy, the he set his face to go to Jerusalem, and sent messengers before him. And they went and entred into a cytie of the Samaritans, to make ready for him. But they wold not receaue him, because his face was as though he woulde go to Jerusalem. When his disciples James, & John sawe that, they said. Lorde, wylte thou that we commaund, that fyre come downe from heauen and consume them, euen \* as Helyas dyd. Iesus tourned about, & rebuked them, sayyng: ye wote not what maner spyte ye are of. The sonne of man is not come to destroy mennes lyues, but to saue theym. And they went to another town. \* And it chaunfed as he wente in the waye, a certayne man sayde vnto him: I wyl folowe the whither soeuer thou go. Iesus sayde vnto him: foxes haue holes, and byrdes of the ayre haue nestes: but the sonne of man hath not where on to laye hys heade.

And he sayde vnto another: folowe me. And the same sayde: Lorde suffre me first to go & bury my father. Iesus sayde vnto him. \* Let the dead burye theyr dead: but go thou and preach the kyngdome of God.

And another sayde: I wyl folowe the Lorde: but let me first go byd them fare well, whiche are at home at my house. Iesus sayd vnto him: No \* man 3 putteth his hande to the plowe, and loketh back

Mat. 17. a  
Mark. 9. a

Mat. 17. b  
Mark. 9. b  
Luce. 9. b  
John. 1. b  
1. Cor. 15. c

Mat. 17. b  
Mark. 9. b

Mat. 17. c  
Mark. 9. c

Mat. 1. c  
Luce. 4. b

Mat. 16. c  
Mark. 8. d  
Luce. 9. c  
John. 7. a  
1. Cor. 15. c

backe, is apte to the kingdō of God. **¶**  
The Notes.

a. Luke in Matthew the. x. Chap.

b. Luke in Matthew. xiii. a

c. That is, whosoever (in this worlde) regardeth  
so his lyfe, that he wyl not put it in icopardy for  
me, when the tyme requyryth the same, shall lose  
his lyfe eternally.

d. There be some that stande here. **¶** c. Luke in  
Matthew. xvi. d.

e. Luke in Matthew the. xiii. c.

**¶ The. x. Chapter. ¶**

He sendeth the seuentie before him to preache,  
and geueth the a charge how to behaue thesel-  
ues, prayeth his heauynly father, and mereth  
the scribe that tempted him, a (by the exam-  
ple of the Samaritane) sheweth who is a mā  
neigh bour. **¶** Matthew receyuerth the Lord in-  
to his house, **¶** Mary Magdalen is seuerne in  
hearyng his worde.

**A**fter these thynges, **¶** The Lord  
appointed other seuentie al-  
so, & sent them two & two be-  
fore him into euery ctyte, and  
place, whither he hymselfe would come.  
And he sayd vnto them, the \* haruest is  
greate, but the labourers are fewe.

**¶** Praye therfore the Lord of the haruest,  
to sende forth labourers into his har-  
uest. **¶** Go your wayes: \* beholde, I sende  
you forth as lymbes amonge wolues.

\* Beare no wallet, neyther scrippe, nor  
shoes, and \* salute no man by the way.

Into whatsoeuer house ye enter, fyrste  
saye: Peace be to this house. And yf the  
sonne of peace be there, your peace shall  
rest vpon hi: if not, it shall returne to you  
again. And in the same house tary stil,  
eatynge and drynckynge suche as they  
haue, for the labourer is worthy of his  
rewarde. **¶**

Go not from house to house: and into  
whatsoeuer ctyte ye enter, if they receaue  
you, eate suche thynges as are set be-  
fore you, & heale the syck that are there,  
and saye vnto them: the kyngdome of

God is come npe vpon you. \* But into  
whatsoeuer ctyte ye shall enter, yf they  
receaue you not, go your wayes out in-  
to the stretes of the same, and say: euen  
the very dust, whiche cleaueth on vs of  
your ctyte, we wipe of against you: Not  
withstandyng, marke this that I kyng-  
dome of God was come npe vpon you.  
Yea, and I say to you: that it shall be ea-  
sier in that daye, for Zodoine then for  
that ctyte.

\* Wo be to the Chorazin: wo be to the  
Bethsaida. for if I myracles had bene

done in Tyre & Sidō, which haue bene  
done in you, they had a greate while a-  
gone repented, (syttyng in heere & alhes).  
Neuerthelesse it shall be easier for Tyre  
and Sidō, at I iudgemēt, then for you.  
And I Capernaum whiche arte exalted  
to heauē, shalt be thrust downe to hell.  
\* He that heareth you, heareth me: and he that  
despiseth you, despiseth me: and he that  
despiseth me, despiseth him that sente me.

And the seuentie returned againe with  
ioye, sayinge: \* Lord euen the very de-  
uels are subdued to vs thowth thy na-  
me. And he sayde vnto them: I \* saue  
Sata, as it had bene lyghtenyng, faule  
downe from heauen. \* Beholde I geue  
vnto you power to treade on serpentes,  
and scorpions, and ouer all maner po-  
wer of I enemye: and nothyng shall hurt  
you. Neuerthelesse, in this reioyse not,  
that I spirites are vnder your power:  
but reioyse, because \* your names are  
wrytten in heauen.

That same tyme reioysed Iesus in I  
spite, and saide: I cōfesse vnto the fa-  
ther: \* Lord of heauen and erth, I thou  
hast hid these thynges fro the wyse and  
prudent, and haste opened the to the ba-  
bes. Euen so father, for so pleased it the.  
\* All thyngs are geuen me of my father.  
\* And no man knoweth who the sonne  
is, but the father: nether who the father  
is, saue the sonne, & he to whom I sonne  
wyl shew him.

And he turned to his disciples, and  
sayd secretly: \* Happy are the eyes,  
which se I ye se. for I tell you that ma-  
ny prophetes and kings haue desired to  
se those thynges whiche ye se, and haue  
not sene the: and to heare thole thynges  
whiche ye heare, & haue not heard them.

And behold, a certayne lawear stode  
by, and tempted him, sayinge: \* Master  
what shall I do to inherite eternall lyfe?  
He sayd vnto him: What is wrytten in  
the lawe? Howe redest thou? And he an-  
swered and sayd: \* Loue thy Lord god,  
with al thy hert, and w al thy soule, and  
wyth all thy strengthe, and wyth all thy  
mynde: and thy neighbour as thy selfe.  
And he sayd vnto hym: Thou haste an-  
swered right. This do and thou shalt li-  
ue. a He wyllynge to iustifie hym selfe,  
sayd vnto Iesus: who is then my ney-  
ghbour?

ff. ii. Iesus

Math. 10. b  
John. 13. a

Mat. 14. c  
Apoc. 12. c

Mat. 16. d  
Actes. 28. a

Math. 4. a  
Apoc. 28. b

Mat. 21. b

Mat. 16. b  
and. xlii. b

Mat. 21. b  
John. 6. b  
and. xlii. c

Math. 22. b

Mat. 21. b  
Math. 22. b  
Mark. 12. c



# The Gospell

Jesus answered & sayd: I certayne man descended from Hierusalem into Hierico, & fel into the handes of theues, whiche robbed him of his rayment and wounded him, & departed, leauyng hym halfe dead. And by chaunce there came a certayne ppeest that same waye, and whē he sawe him, he passed by. And like wise a Leuite, when he was come nē to the place, wente and looked on him, and passed by. Then a certayne Samaritan, as he torened, came nē vnto him, and when he sawe him, he had compas-  
**f** syon on him, and went to and boude by his wound, & powred in oyle & wine, and put him on his owne beast, & broughte him to a comen ynne, & made prouysion for him. And on the morowe whē he departed, he toke out two pence and gaue the to the host, & said vnto hi: Take care of him, and what so euer thou spendest more, when I come agayne, I wyl re-  
**c** compence the. Which now of these thre, thyngest thou, was neyghboure vnto him that fell into the theues handes. And he sayd: he that shewed mercye on him. Then sayde Jesus vnto him. So and do thou lyke wyse.

**C** And it fortuned as they went, that he entred into a certayne towne. And a certayne woman named Martha, receaued him into her house. And this woman had a syster called Mary, whiche sat at Jesus fete, and heard his preaching. And Martha was cōbred about much seruyng, and sode and sayde: mayster, doest thou not care, that my syster hath lette me to minister alone. Byd her therfore, that she helpe me. And Jesus answered, and sayde vnto her: Martha, Martha, thou carest, and arte troubled aboute many thynges: but velle one is nedfull. Marye hath chosen her that good parte, whiche shall not be taken awaye from her.

## The Notes.

- a. That is, wyllyng to set forth him selfe as iud, and as one that was learned: sayde, who is my neyghbour. ec.  
 b. That is, she hath chosen the hearing of the word of God, which euer endureth: it is the waye of euerylastyng lyfe.

## The xi. Chapter.

**C** He teacheth his disciples to pray, & wythout a deuyl, and rebuketh the blasphemous pharises. They despyse syngles & rogues. He careth with the pharises, & reproveth the hypocrisie of the pharises, scribes, and ppoctres.

**A**nd it fortuned as he was prayinge in a certayne place: when he ceased one of his disciples sayde vnto hym: Master, teache vs to pray, as John taught his disciples. And he sayde vnto them: \* when ye praye, saye: O our father whiche art in heauen, halowed be thy name. Thy kyngdome come. Thy wyl be fulfilled, euen in earth as it is in heauen. Our daylye breade geue vs euer more. And forgeue vs our synnes: for euen we forgeue every man that trespa-  
**c** seth vs. And leade vs not into tempta-  
 cyon. But deliuer vs from euyl.

And he sayde vnto them: \* If any of you shoulde haue a frend, & shoulde go to him at mynigh, & say vnto him: frend, lende me thre loues, for a frende of mine is come out of the waye to me. I haue nothyng to set before hym: and he with-  
**i** n shoulde answere and say, trouble me not, the doore is now shut, and my ser-  
 uauntes are wpyth me in the chamber, I can not ryse and geue the: to thee. I saye vnto you, though he would not aryse and geue hym, because he is his frende: yet because of this importunite he would ryse, and geue him as manye as he neded. And I say vnto you: aske, and it shall be geuen you. Seke, and ye shall fynde. Knocke, and it shall be open-  
 ned vnto you. For euerie one that asketh, receaueth: & he that seeketh, fyndeth, and to him that knocketh, shall it be opened. Ifp sonne shall aske bread of any of you that is a father: wil he geue hi a stoner. Or if he aske fyssh, wil he for a fyssh geue him a serpent. Or if he aske an egge: wyl he offer him a scorpion. If ye then whiche are euyl, can geue good gyftes vnto your chyldren, howe muche more shall the father of heauen geue an holy spirite to the, that praye it of him.

**A**nd he was callinge out a deuyl, whiche was domme. And it folowed when the deuyl was gone oute, & dome spake, and the people wondred. But some of them sayd: he casteth out deuyls by the power of Belzebub the chiefe of the deuyls. And othere tempted hym, say-  
 yng of hym a signe from heauen. But he knewe theyr thoughtes, and sayde vnto theym: Euerie kyngdome deuyl-  
 ded wyth in it selfe, shall be desolate: and one

Mat. 23. 4.

Mat. 23. 4.

Wyllyng to iustifie him selfe. Mary bath chosen.

one house shall fall vpon another. So if Satan be deuyded within him selfe: howe shall his kyngdome endure? Because ye saye that I cast out deuyls by the power of Belzebub. If I, by the power of Belzebub caste out deuyls: by whom do your chyldren cast them oute. Therefore shall they be your iudges. But ye I, with the spynge of God cast out deuyls, no doubte the kyngdome of God is come vpon you.

\* When a stronge man armed watcheth his house: that he possideth it in peace. But when a stronger then he cometh vpon him, and ouercommeth hym: he taketh from him his harnes wherewith he trusted, and deuiceth his goodes. He that is not with me, is against me. And he that gathereth not w me, scattereth.

\* When the vncleane spyrte is gone out of a man, he walketh thorow waterlesse places, seekinge reste. And when he fyndeth none, he sayeth: I wyll retorne agayne vnto my house whence I came oute. And when he cometh, he fyndeth it swept and garnished. Then goeth he and taketh vnto hym seuen other spyrtes worse then him selfe: they enter in, and dwel there. And the ende of that man, is worse then the begynnyng.

And it fortuned as he spake those thynges, a certayne woman of the company lyst vp her voyce, and sayde vnto hym: happy is the wombe that bare the, and the pappes whiche gaue the sucke. But he sayd: Yea, happye are they that heare the word of God, and kepe it.

When the people were gathered thicke together: he began to say: \* This is an euill nacyō: they seke a signe, and there shall no signe be geuen theym, but the signe of Jonas the prophete. For as

\* Jonas was a signe to the Ninuites, so shall the sonne of man be to this nacyō.

\* The gyene of the South shall ryse at iudgement, with the men of this generacion, and condeimne theym: for he came from the ende of the world, to heare the wisdom of Salomon. And beholde a greater then Salomon is here. The men of Aintue shall ryse at the iudgement with this generacion: and shall condeimne theym: for they repented at the preaching of Jonas. And beholde, a greater then Jonas is here.

\* No man lyghteth a candell, and putteth it in a priue place, nether vnder a bushell: but on a candle stycke, & they that come in may see the lyght. \* The lyght of thy bodye is the eye. Therefore when thyne eye is synge: then is all thy bodye full of lyghte. But if thyne eye be euill: then shall all thy bodye be full of darckenes. Take heede therfore that the lyght whiche is in the, be not darckenes. For if all thy body shall be lyghte, haunge no parte darcke: then shall all be full of lyght, euen as when a candell doeth lyght the with his bryghtnes.

And as he spake, a certayne pharise besought him to dyne wyth him: and he went in and sat downe to meate. When the pharise sawe that, he marueyled that he had not fyrste washed before dynnet.

And the Lorde sayde to him: \* Now do ye pharises, make cleane the out syde of the cup, & of the platter: but your inward partes are full of rauynunge and wyckednes. Ye fooles, dyd not he that made that whiche is wythoute: make that whiche is within allor? Neuertheles, geue almosse of that ye haue, & behold all is cleane to you. \* But wo be to you pharises, for ye tythe the mynt & rewe, & all maner erbes, & passe ouer iudgement & the loue of god. These oughte ye to haue done, and yet not to haue left the other vndone.

\* Wo be to you pharises: for ye loue the vppermost seates in the synagoges, and gretinges in the market. Wo be to you scribes, and pharises, ypocrites, for ye are as graues which appere not, and the men that walcke ouer them, are not ware of them. Then answered one of the laweys, & sayde vnto hym: Master, thus saying, thou puttest vs to rebuke also. The he sayd: \* Wo be to you also ye laweys: for ye lade men wyth burthens greuous to be borne, and ye your selues touche not the packes w one of your fingers. Wo be to you: ye build the sepulchres of the prophetes, & your fathers kylled them, truly ye beare witness, that ye allowe the dedes of your fathers: for they killed them, and ye build their sepulchres. Therefore said the wisdom of God: \* I wyll sende them prophetes and Apostelles, and of theym they shall sleie and persecute: that the

ff. iii. blonde



# The Gospell

bloude of all prophetes, whiche was shedde from the begynning of þe world, maye be requyred of thys generacyon, from the bloud of \* Abell, vnto þe bloud of Zachary, whiche perished betwene the aulter and the temple. Verely I saye vnto you: it shalbe requyred of this nacion. Wo be to you laweares: for ye haue taken away the keye of knowledge, ye entred not in youre selues, and the that came in, ye forbad. Whe he thus spake vnto theym, the laweares and the pharisees began to wexe butye aboute hym, and to stop his mouth with many questions, laying wyfte for him, & sekynge to catch some thing of his mouth, whet by they myght accuse him.

The Notes.

a. Goddes synger, is here his power. As though he should haue sayd. If by the power of god. &c.  
b. Loke in Mathew the. xii. c.  
c. Loke in Mathew the. xvi. chap.

The. xii. Chapter.

The leuen of the pharisees, thus comforteth his disciples agaynst persecucion, warneth them to beware of couetousnes, by the similitude of a certayne riche man: he wyl not haue them to hange vpon earthely thynges; but to watche and to be ready agaynst his comynge.

**A**s there gathered to gether an innumerable multitude of people (in so much that they stood one another) he began to say vnto his disciples: first of al\* beware of the leue of þe pharisees, which is pprocitie. \* for there is nothyng couered, that shall not be vncouered: neyther hyd, that shall not be known. for whatsoeuer ye haue spoke in darknes: that same shalbe heard in the light. And that whiche ye haue spoken in the eare euen in secrete places, shalbe preached euen on the toppe of the houses.

\* I saye vnto you my frendes: be not afrayde of them that kyll the body, and after that haue no more that they can do. But I wyl shewe you, whom ye shal feare. feare him whiche after he hath kyllled, hath power to cast into hel. Yea, I saye vnto you, him feare. Alre not fise sparowes bought for two farthynges? And yet not one of theym is forgotten of God. Also euen the very heeres of youre heabes are nombred. feare not therefore: for ye are more of value then many sparowes.

I saye vnto you: \* whosoever con-

fesseth me before men, euen him shal the sonne of man relesse also. before the angels of God. And he that denyeth me before men: shall be denyed before the angels of God. \* And whosoever speaketh a worde agaynst the sonne of man it shall be forgiven him. But vnto hym that blasphemeth the holy ghost, it shal not be forgiven. \* When they byynge you vnto the synagoges, and vnto the rulers and officers, take no thoughte howe or what thyng ye shall answer or what ye shall speake. for the holy ghost shal teache you in þe same houre, what ye ought to saye.

\* One of the company sayde vnto hym: Master byd my brother deuyde the enheritaunce with me. And he sayd vnto hym: Man, who made me a iudge or a deuyder ouer you? And he sayde vnto them: take hede, and beware of couetousnes. for no mannes lyfe standeth in the aboundaunce of þe thynges which he posselleth. And he put forth a similitude vnto theym, sayinge: The grounde of a certayne riche man brought forth frutes plenteously, and he thought in him selfe, sayinge: what shall I do? because I haue no roume where to bestowe my frutes. And he sayde: This wyl I do. I wyl destrope my barnes, and bylde greater, and therin wyl I gather all my frutes, and my goodes: and I wyl saye to my souler: Soule thou haste muche goodes lapyd by in store for many yeates, take thyne ease: eate, dryncke, and be merie. But God sayde vnto him: \* Thou fool, this night wyl they fetch away thy soule agayne from thee. \* Then whose shall those thynges be whiche thou hast prouyded? So is it wyth hym that gathereth riches: and is not ryche in God.

And he spake vnto his disciples: Therefore I saye vnto you: \* Take no thought for your life, what ye shal eate: nether for your body, what ye shal put on. The life is more then meate, and the bodye is more then raimente. Consider the Ravens, for they neyther sowe nor reape which nether haue store house nor barn, and yet God feedeth them: Howe muche are ye better then the fowles. \* Whycher of you wyl takynge

thoughte

Gen. 4. b.  
para. 24. f

The syn-  
ner of  
God.  
by places  
kepe.

Mat. 16. a.  
Mark. 8. b

ap. 1. b  
Math. x. b  
par. 4. b  
Luke. 8. b.

Math. x. b.  
para. 17. c

Math. x. b.

Mat. 23.  
Luke. 9.  
Apoca.

Math.  
Mark.

Math.  
Mark.  
Luke.

C

Eccl.

Jer.

Plat

Eccl.

Eccl.

Eccl.

Eccl.

thought can adde to his stature one cubit. If ye then be not able to do ything which is least: why take ye thought for the remnant? Consydre y lylies howe they grow: They labour not: they spin not: And yet I say vnto you, that Salomon in al this royalte, was not clothed like to one of these.

If the grasse which is to day in the felde, and to morrowe shalbe cast into the fornaice, God so clothe shew much more wyl he clothe you, O ye endued wth lytle saythe. And aske not what ye shal eate, or what ye shal dryncke, neyther clyme ye by an hye; for all suche thynges the heathen people of the worlde seke for. Your father knoweth that ye haue neede of such thynges. \* Wherfore seke ye after the kyngdome of God, and al these thynges shal be mynystred vnto you. \* Feare not lytell focke, for it is your fathers pleasure, to geue you a kyngdome. \* Sel that ye haue, and geue almes. And make you bagges, whiche waxe not olde, and treasure that fayleth not in heuē, where no theefe commeth, neyther moth corrupteth. For where your treasure is, there will your hartes be also.

\* Let your loynes be gerd aboute, and your lightes brenning, and ye your selues lyke vnto me, y waite for theyr master, when he wyl retorne from a wedding: that as soon as he commeth and knocketh, they may open vnto him. Happy are those seruantes, whiche y Lorde whē he cometh, shall fynd waking. Verely I say vnto you, he wyl gyrd hym selfe aboute & make the to sit downe to meate, and walcke by & minister vnto theym. And yf he come in the seconde watche, yea, yf he come in the thyrde watche, & shall fynde them so, happy are those seruantes. \* This vnderstand, yf the good man of y house knew what houre the theefe woulde come, he woulde surely walcke: and not suffice his house to be broken by. \* Be ye prepared therefore: for the sonne of man wyl come at an houre when ye thyncke not. \*

Then Peter sayd vnto him. \* Master, tellest thou this smylling vnto vs, or to all men? And the Lorde sayde: If there be any faythfull seruaunt & wyse, whom his Lorde shall make ruler ouer

his household, to gette them theyr due tit of meate at due season: \* happy is that seruant, whom his master when he cometh, shall fynde so doinge. Of a trouth I say vnto you: y he wyl make him ruler ouer all y he hath. \* But and yf the euill seruaunte shall saye in hys hart: My master wyl deferre his coming, and shall begyn to smyte the seruantes & maidens, & to eate & dryncke, & to be dioncken: the lord of y seruante wyl come in a daye when he thynketh not, & at an houre when he is not ware, and wyl deuise him, & wyl geue him his rewarde with the vnbelouers.

\* The seruant that knew his masters wyl, and prepared not hym selfe, neyther dyd accordyng to his wyl, shalbe beaten w many stripes. But he that knew not, and yet dyd comytte thynges worthy of stripes, shalbe beaten with fewe stripes. For vnto whome muche is geuen, of him shalbe much required: And to whō men muche commit, the more of him will they aske.

I am come to send fyre on earth: and what is my desyre, but that it were all readye kyndled. For withstandinge I must be baptised with a baptisme: and howe am I payned tyl it be ended.

\* Suppose ye that I am come to sende peace on earth. I tel you nā, but rather debate, for fro hence forth there shal be fyre in one house deuided, thre agaynst two, and two agaynst thre. The father shal be deuyled agaynst the sonne, and the sonne agaynst the father. The mother agaynst the daughter, & y daughter agaynst y mother. The motherelaw agaynst her daughterelaw, & the daughterelaw agaynst her motherelaw.

Then sayd he to the people: \* when ye se a clowd ryse out of y west straight waxe ye saye: we shal haue a shower, & so it is. And when ye se the south wynde blowe, ye saye: we shal haue heate, and it commeth to passe. Y porrites, ye can skyll of the fashion of the earth, and of the skye: but what is the cause, that ye can not skyll of thys tyme? Yea, and why iudge ye not of your selues what is right.

\* Whyle thou goest with thynne aduersary to the ruler: as thou arte in the waye, geue diligence that thou mayest

ff. xlii.

be



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be deliuered from him, lest he bypunge thee to the iudge, and the iudge deliuer thee to the saylar, and the saylar cast the into prison. I tell thee, thou departest not thence, till thou haue made good the c. \* vnto most myte.

## The Notes.

- Par. v. v.**  
**euen.** a. Loke in Mattheu the xxi.  
**The sone of man.** b. To speake a worde agaynst the sonne of man: is to be offended with the humanitie or manhode of Christe, for bys base and lowe degree, as were many of the Jewes.  
**bell all.** c. Of this is spoken in Mattheu. xxi.  
**or peace** d. Not the peace & quietnes of this world where in every man that is euill, contenteth hym selfe with his wickednesse, but debare, that is suche an inward hate to wite, that the spirite of mal continually streue agaynst the good.  
**ut de-** e. Not that there is any place of punishment after this life, where satisfactiō shalbe made, and so the pacie shalbe deliuered, but that all suche as liue dissolutely here without the feare of Gods iudgement, shall eternally perishe.

## The xxi. Chapter.

Of the Galileans to whom Pilate sente, and of those that dyed in Syloe. The similitude of the figge tree. Christe healeth the sick woman. The parable of the mustarde seede and leuen. Christe enter into the kyngdome, Christe reproueth Betsey and Hierusalem.

**S**here were presente at the same season, that Iherosolym of the Galileans, whose bloude Pilate mingled wth their owne sacrifice.

**And** Iesus answered, and sayde vnto them: Suppose ye that these Galileans were greater synners then all the other Galileans, because they suffered suche punishment? I tel you naye; but except ye repent, ye shall al in lyke wyse perishe. Of those eyghtene vps which the toure in Syloe fell, and sene them, thinke ye that they were synners aboue all men that dwell in Ierusalem? I tell you naye: But except ye repent, ye al shall in lyke wyse perishe.

**¶** He put forth this similitude: a certayne man had a figge tree planted in his vineyarde, and he came and sought fruite theron, and found none. The said he to the dresser of his vineyarde: beholde, this thre yeare haue I come and sought fruite in this figge tree, & fynde none, cut it down: why combreth it the grounde: and he answered & sayd vnto him: Lorde, let it alone this yeare also, till I drygge rounde aboute it, & donge it, to se whether it wyll beare fruite: and yf it beare not then, after that, cutte it downe. And he taught in one of their

synagoges on sabboth daies. And beholde, there was a woman which had a spirite of infirmite, xliii. yeares: & was bowed together, & could not lye by her selfe at all. When Iesus saw her, he called her to him, & said to her woman thou art deliuered from thy dyscase. And he layd his handes on her, & immediately she was made straight, & glorified God. And s ruler of synagoge answered in indignacion (because Iesus had healed on the sabboth day) & sayd vnto the people. There are xl. daies in which men ought to worke: in them come and be healed, & not on the sabboth day.

**Then** answered him the Lorde, and sayde: \* ppoctise, doeth not eache one of you on the sabboth day, loose his oxe or his asse from the stall, and leade him to the water? And oughte not thy daughter of Abraham, whome Satan hath bounde lo. xliii. yeares, be loosed from this bounde on the sabboth day? And when he thus sayd, al his aduersaries were ashamed, and all the people reioysed on all the excellent dedes, that were done by him.

**Then** sayd he: what is the kyngdome of God lyke: or wherto shal I compare it? \* It is lyke a grappe of mustarde seede, whiche a man toke and sowed in his garden: & it grew & waxed a greete tree, & the foules of the ayer made nest in the braunches of it.

**And** agayne he sayd: wherunto shal I liken the kyngdome of God? \* it is lyke leuen, whiche a woman toke, and hydde in thre busshels of flour, till all was thynowe leuened. And he welte thoroowe al maner of cyties and towncs teachinge, and ioyneyng towardes Ierusalem. **Then** sayde one vnto hym: Lorde, are there fewe that shal be saved? And he sayd vnto them: stryue to enter in at the strait gate: for many I saye vnto you, wyll seeke to enter in, and shall not be able. \* When the good man of the house is risen vp, and hath shet to the doore, ye shall begyn to stande wpythout, and to knocke at the doore, sayinge: \* Lorde, Lorde, open vnto vs: and he shall answer and say vnto you: I knowe you not whence ye are. The shal ye begyn to say: we haue eaten in thy presence and droncke, and I haue

taught in our stretes. And he shall say: I tell you, I knowe you not whence ye are: \* departe from me all ye workers of iniquite. \* There shall be weeping and gnashynge of tethe, when ye shall se Abraham and Isaac and Jacob; and all the prophetes in the kingdome of God, and yowre selues thrust oute at doores. \* And they shall come from the East and from the West, and from the northe and from the southe, and shall sit downe in the kingdome of god. And behold, \* they are last, which shall be fyrst: And they are fyrst, which shall be last.

The same daye there came certayne of the pharises and sappe vnto hym: get the out of the way, and depart hence: for thy robe wyl be sold. And he sayde vnto them. Go ye and tell that fore, behold I cast out devils and heale the people to daye and to morow, and the thyrde daye I make all ende. Nevertheless, I must walcke to daye and to morow, and the daye folowynge: for it can not be, that a prophet perishe any other where, save at Ierusalem.

\* O Ierusalem, Ierusalem, whiche killest prophetes, and stonest them that are sent to the: how often would I haue gathered thy chyldren together, as the hen gathered her nest vnder her wynges, but ye would not. Behold your habytacion shall be left vnto you desolate. For I tell you, ye shall not se me vntyll the tyme come that ye shall saye, \* blessed is he that cometh in the name of the Lorde.

The Notes.

a. That is when the covenante made in the blood of Christ is bynded: yven men payne them selfes with shylp wordes, callyng it covenent to entice, but all in payne.

b. Luke. xii. c. xii. the viii. Chapter.

c. Luke. xii. c. xii. the viii. Chapter.

The xiiij. Chapter. \*

Jesus eateth with the pharise, healeth the dropsy upon sabbath, reueryth to be lowly, resisteth the great supper, and warneth them that will followe hym, to save their accomptes before whar it will cost them. The sale of the earth.



And it chaunced that he wente into the house of one of these pharises to eate bread on a sabbath daye; and they watched hym. And beholde there was a manne before hym, which had the

dropsy. And Jesus answered and spake vnto the laweers and pharises sayng: \* is it lawfull to heale on the sabbath daye? And they held their peace. And he toke hym and healed hym, and let him go: and answered them sayng, whiche of you shall haue an asse or an oxe, fallen into a pytte, and wyl not stayghte waye pul him out on the sabbath daye? And they could not answer him agayne to that.

He put forth a similitude to the guests, when he marked how they prealed to the hiest roumes, and sayd vnto the: when thou arte bydden to a weddinge of anye man, syt not downe in the hiest rowne, lest a more honozable man then thou be bidden of hym, and he that bade bothe hym and the, come and say to the: geue this man roume, and thou shalt be gyne with shame to take the lowest roume. But rather when thou art bydden, go and syt in the lowest roume, that when he that bade the cometh, he maye saye vnto the: \* frende, syt by myer. Then shalt thou haue worship in the presence of them that sit at meate with the. \* For whosoever exalteth hym selfe, shall be broughte lowe. And he that humbleth hym selfe, shall be exalted.

Then sayde he also to hym that had desired him to dince: \* When thou makest a dynner or a supper: call not thy frendes, nor thy brethren, neyther thy kynsmen, or yet thyne neyghbours: lest they bydde the agayne, and a recompence be made the. \* But when I make a feaste, call the poore, the maymed, the lame and the blinde, and thou shalt be happy, for they cannot recompence the. But thou shalt be recompensed at the resurrection of the iust men.

When one of them that sate at meat also hearde that, he sayde vnto hym: happe is he that eateth bread in the kingdome of God. \* Then sayde he to him: \* A certayne man ordered a great supper, and bade many, and sent his seruante at supper tyme, to saye to them that were bydden, come: for all thinges are now readye. And they all at once beganne to excuse. The fyrst sayd vnto him: I haue boughte a ferme, and I must nedes go se it, I pray the hane me excused. And another sayde: I haue boughte spue yoke

f. ff. b of



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of oxen and I go to proue them, I pray the haue me excused. The thyrd sayde: I haue maryed a wyfe and therefore I cannot come. And the seruaunte wente, and brought hys master word thereof.

**C** Then was the good man of the house dyspleased, and sayde to his seruaunte: Go out quickly into þe stretes and quarters of the cytie, and bynge in hyther the pooze and the maymed and the halt and the blynde. And the seruaunt saide: Lorde it is done as thou commaundest, and yet there is roume. And the Lorde sayd to the seruaunt: Go out into the hye wayes and hedges, \* and compell them to come in, that my house maye be fylled. For I saye vnto you, that none of those men which were bydden, shall tast of my supper.

**T**here went a greate company with him, and he turned and sayde vnto the: \* If a man come to me, and hate not hys father and mother, and wyfe and chyldren, and brethzen, & systers: moze ouer and his owne lyfe, he cannot be my dyscypple. And whosoener beare not hys crosse, and come after me, cannot be my dyscypple.

Whiche of you dysposed to buylde a toure, sytteth not downe befoze and counteth the coste, whether he haue sufficyent to perfozme it: least after he hath layed the foundacion, and is not able to perfozme it, all that beholde it, begiune to mocke hym sayinge: this man began to bylde, and was not able to make an ende. Or what kynge goeth to make battayle against another kyng, and sytteth not downe fyrst, & casteth in his minde, whether he be able with ten thousande, to mete hym that commeth agaynst him with. xx. thousand. Or els whil the other is yet a greate way of, he wyl sende emissaries, and desyre peace. So lyke wyse none of you that forsaketh not all that he hath, can be my dyscypple.

\* Salt is good, but yf salt haue losse hyr saltnes, what shal be seasoned therewith? It is neyther good for the land nor yet for the donge hyll, but men caste it oute at the dozes. He þe hath eares to heare, let him heare.

The notes.

a. He that wyl folow Christ, must hate father and mother, euen as he must hate hym selfe. That is

he muste not beare suche loue to them, that they shal withdraue hym from folowing Christ. Yet neuertheless accordinge as the lawe byddeth, he must loue them and honour them.

## The .xv. Chapter. \*

The lounge mercy of God is openly set forth in the parable of the hundred shepe, and of the soune that was lost



hen resorted vnto hym \* all the publicans and synners, for to heare him. And the pharises and scribes murmured sayinge: He receaueth to his company sinners, and eateth with them. Then put he forth this similitude to them sayinge: \* What man of you hauing an hundred shepe, yf he loose one of the, dothe not leaue nynty and nyne in the wylbernes, and go after that whiche is lost, vntyll he fynde hym? And when he hath founde hym, he putteth hym on his shoulders with ioye: And as sone as he cometh home, he calleth together hys louers and neyghbours sayinge vnto them: Reioyce with me, for I haue founde my shepe which was losse. I saye vnto you, that lyke wyse ioye shalbe in heauē ouer one synner that repenteth, moze then ouer nynty and nyne iuste persons, which nede no repentaunce. Cyther what woman haupnge .x. grotes, yf she loose one, doth not lyghte a candell, and swepe the house, and seke diligently tyll she fynde it? And when she hath founde it she calleth her louers and her neyghbours sayinge: Reioyce with me, for I haue founde the grote which I had lost. Lyke wyse I say vnto you, ioye is made in the ptesence of the angels of God, ouer one sinner that repenteth.

\* And he sayde: A certayne man had two sonnes, and the yonger of them said to hys father: father geue me my parte of the goodes that to me belongeth. And he deuoyded vnto them his substance. And not longe after, the yonger sonne gathered all that he had together, and toke hys iournepe into a farre countre, and there he wasted his goodes in riotous luyunge. And when he had spent all that he had, ther arose a great berth thowow out al þe same lande, & he began to lacke. And he went and clauie to a cyrtesyn of that same countre, which sente hym to his selde, to kepe hys swyne. And he

he woulde sayne haue fylled hys belye with the coddies that the swyne ate: and no man gaue to hym.

**D** Then he came to him selfe and sayd: how manye hyzed seruauntes at my fashers haue breade ynough, and I die for hunger. I wyll aryse and goo to my fasher, and wyll saye vnto him: father, I haue synned agaynst heauen and befoze the, and am no more worthy to be called thy sonne, make me as one of thy hyzed seruauntes. And he arose and wente to hys father. \* And when he was yet a great waye of, his father, saw him, and had compassion, and ranne and fell on his necke, and kissed hym. And the sonne sayd vnto hym: father, I haue synned agaynst heauen, and in thy syght, and am no more worthy to bee called thy sonne.

**E** But his father sayde to his seruauntes: byynge forth that best garment and put it on hym, and put a ringe on his hande, and shewes on his fete. And byynge byther that fatted caulfe, and kyl hym, and lette vs eate and be merye: for thys my sonne was deade, and is alpyue agayne, he was lost, and is now found. And they beganne to be merye. The elder brother was in the felde, and when he came and drewe nye to the house, he herd minstrelsy and daunsynge, and called one of his seruauntes, and asked what those thinges meute. And he sayde vnto hym: thy brother is come, and thy father had kylled the fatted caulfe, because he hath receaued hym safe and sound. And he was angrye, and would not go in. Then cam

**F** his father oute, and entreated hym. He answered and sayde to his father: Lo these many yeares haue I done the seruice, neyther brake at any tyme thy commaundement, and yet gauest thou me neuer so muche as a kyd to make merye with my louers: but assone as this thy sonne was come, whiche hath deuoured thy goodes with harlots, thou hast for hys pleasure kylled the fatted caulfe. And he sayde vnto hym: Sonne, thou wast ever with me, and all that I haue is thine: it was mete that wee shoulde make merye and be glade: for this thy brother was dead, & is alpyue agayne: and was lost, and is found. \*

**The. xlv. Chapter.**

The parable of the wicked mammon. Not one

tytle of Gods word shall perishe. Of the ryche man and poore Lazarus.



**A**nd he sayde also vnto his disciples. \* There was a certayne ryche man, whiche had a stewarde, that was accused vnto hym, that he had wasted his goodes. And he called hym, and said vnto hym: how is it, that I heare this of the? Geue a comptes of thy stewardschyppe: for thou mayest bee no longer stewarde. The stewarde sayd with in himselfe: what shall I do, for my master wil take away from me the stewardschyppe. I can not bygge, and to begge, I am ashamed. I woot what to do, that when I am put out of the stewardschipp, they may receaue me into their houses.

**B** Then called he all hys masters debtors, and sayde vnto the fyrst: how much owest thou to my master? And he saide: an hondred tonnes of oyle. And he sayde to him: take thy bil, and sit downe quick ly and wypte syttie. Then sayde he to another: what owest thou? And he sayde: an hondred quarters of wheate. He said to hym: Take thy byll, and wypte foure scooze. And the Lorde commended the vniuste stewarde, because he had done wylsele. for the chyldren of this world are in theyr kynde, wylse then the chyl-dren of lyght. And I say also vnto you: make pou frendes of the wicked mammon, that when ye shal depart, they may receaue pou into euerlastynge habytacions.

**I** He that is saythfull in that which is lesse the same is saythfull in muche. And he that is vn saythfull in the least: is vn saythfull also in muche. So then ys ye haue not ben saythfull in the wicked mammon, who wyl beleue pou in that which is true? And ys ye haue not bene saythfull in another mannes busynesse: who shall geue you youre owne? \* No seruaunte can serue. ii. masters, for o-ther he shall hate the one and loue the o-ther, or elles he shall lene to the one and despyse the other. Ye can not serue God and mammon.

**D** All these thynges heard the Pharises also whiche were couetous, and they mocked hym. And he sayde vnto them: Ye are they which lustifie your selues befoze



# The Gospell

before men: but God knoweth your heartes. For that which is highly esteemed among men, is abominable in the sight of God. **I**

**\* The lawe and the prophetes sayg, ned vntill the tyme of John: and sence that tyme, the kingdome of God is preached, and euery man stryuethe to go in.**

**\* Soner shall heauen and earth perysh, then one tittle of the lawe shall peryshe.**

**\* Whosoever forsaketh his wyfe and marieth another, breaketh matrimony. And euery man which marryeth her that is deuorced from her husband, committeth aduoutry also.**

**¶ Ther was a certayne ryche man, whiche was clothed in purple and fyne bysse, and fared diliciously euery daye. And ther was a certayne begger named Lazarus, which laye at his gate full of soores desiring to be refreshed with the croines which fell from the ryche mans boorde. Neuerthelesse, the dogges came and licked his soores. And it toxtuned that the begger dyed, and was carryed by the angelles into Abrahams bosome. The ryche manne also dyed, and was buryed.**

**¶ And beyng in hell in tormentes, he lyfte vp his eyes and sawe Abraham a farre of, and Lazarus in his bosome, and he cryed and sayd: father Abraham, haue mercye on me, and sende Lazarus that he maye dyppe the tippes of his finger in water, and cole my tonge: for I am tormented in this flame. But Abraham sayd vnto hym: \* Sonne, remember that thou in thy lyfe time, receauedst thy pleasure, and contrary wyse Lazarus payne. Nowe therfore is he comforted, and thou art punished. Beyonde all this, bytweene you & vs there is a great space set, so that they which would goo from hence to you cannot: nether maye come from thence to vs.**

**¶ Then he sayd: I pray the therfore farther, send him to my fathers house. For I haue fyue brethzen: for to warne the lest they also come into this place of torment. Abraham sayde vnto hym: they haue Moses and the prophetes, let the heare them. And he sayde: maye father Abraham, but yf one came vnto them, from the deade, they woulde repente. He sayde vnto hym: If they heare not**

Moses and the prophetes, theyther will they beleue, though one rose from death agayne.

The Notes.

a. This worde Mammon is a word of the Syriac an speache, and signifyeth ryches. So that the text meaneth, bestowe your ryches accordyng to the worde of God, that God be pleased with your doinges, and not deceptfully, as the steward dyd.

b. Loke before in the .f. of Luke.

c. Some by the bosome of Abraham, do vnderstande the saythe of Abraham. Other some also vnderstand it of the place, wher the elect and chosse that folowe the saythe of Abraham do rest after their death. But where that place is (because the Scripture doth not expresselye determine it) can we not tell. And therfore may no man be so bolde to defend it.

## The .xvii. Chapter.

Christ teacheth his disciples to auoyde occasions of euill, one to forgiue another, stedfastly to trust in God and no man to presume in his owne works. He healeth the ten lepers, speaketh of the later dayes, and of the ende of the worlde.

**¶** Then sayde he to his disciples, it cannot be auoyded but that offences will come. Neuerthelesse: wo be to hym thow whome they come. It were better for hym that a myllstone were hanged about his necke, and that he were cast into the sea, then that he should offend one of these lytle ones. Take hede to your selues. \* If thy brother trespas agaynst the, rebuke him: and if he repent, forgiue hym. And though he synne agaynst the seuen tymes in a daye, and seuen tymes in a daye tourne agayne to the saying: it repenteth me, forgiue him.

And the Apostles said vnto the Lord: increase our fayth. And the Lord sayde: yf ye had saythe lyke a graiue of mustard seede, and should saye vnto this syccamine tree, plucke thy selfe vp by the rootes, and plant thy selfe in the sea: he should obey you.

Who is it of you yf he had a seruaunt plowing or fedying cattell, that woulde saye vnto him when he were come from the felde: Go quickly and syt downe to meate: and woulde not rather saye to him dresse wherewith I may sup, and gyde vp thy selfe and serue me, till I haue eaten and droncken: and afterwarde, eat thou, and drinke thou. Doth he thanke that seruaunt because he did that which was commaunded vnto him? I trowe not

not. So lyke wise ye, when ye haue done  
all those thynges which are commaun-  
ded you: saye, we are vnprofitable a ser-  
uautes. We haue done that which was  
our duty to do.

**C** And it chaunced as he went to Je-  
rusalem, that he passed thorow Samaria  
and Galyle. And as he entred into a  
certayne towne, there met him ten men  
that wer lepers. Which stode a farr of,  
and put forth the theyr voyces and sayde:  
Jesu master, haue mercy on vs. When  
he sawe them, he sayde vnto them: \* God  
and shewe your selues vnto the prestes.  
And it chaunced as they went, they wer  
censed. And one of them, when he sawe  
p he was censed, turned backe againe,  
and with a loude voyce prayled God,  
and fell downe on hys face at his fete,  
and gaue him thanks. And the same  
was a Samaritane. And Iesus answered  
and sayde: are there not ten censed?  
But where are those nyne? There are  
not founde that returned agayne, to  
geue god praise, saue onely this straun-  
ger. And he sayde vnto hym: aryse, and  
go thy waye: thy faythe hath made the  
whole.

**C** When he was demaunded of the  
pharises, when the kyngdome of God  
should come: he answered the and said:  
The kyngdome of God cometh not with  
waytinge for. Neyther shall men saye:  
Lo here, lo there. For behold the king-  
dome of god is within you.

And he sayde vnto the disciples: the  
dayes wyl come, when ye shall desyre  
to se one daye of the sonne of man, and ye  
shall not se it. And they shall saye to you:  
\* Se here, se there. Go not after them,  
nor folowe them, for as the lyghtenynge  
that appereth out of the one parte of he-  
uen: and shyneth vnto the other parte of  
heauen. So shall the sonne of manne be  
in his dayes. \* But firste must he suffre,  
manye thynges, and be refused of thys  
nacion.

**f** As it happened in the \* tyme of Noe:  
so shall it be in p tyme of p sonne of man.  
They ate they dranke, they married wy-  
ues & were maried, euen vnto that same  
daye that Noe went into the Arcke: and  
the floude came and destroyed them all.  
Lyke wise also, as it chaunced in the day-  
es of Noe. They ate, they dranke, they

boughte they solde, they planted, they  
byle. And euen the same daye that Noe  
went out of Zodom, it rained fyre and  
brimstone from heauen, \* and destroyed  
them all. After these ensamples, shall it  
be in the daye when the sonne of manne  
shall appere.

\* At that day he that is on the house  
toppe and his stuffe in the house: let him  
not come downe to take it out, And like-  
wise lette not him that is in the feldes,  
turne backe agayne to that he leste be  
hynde. \* Remember Lottes wife. \* Who  
forer wyl go aboute to saue hys lyfe,  
shall lose it: and whosoever shall lose his  
lyfe, shall saue it. I tel you: in that night,  
\* ther shall be two in one bed, p one shall be  
receaued & p other shall be forsake. Two  
shall be also a grinding together: the one  
shall be receaued, and the other forsaken.  
And they answered, and sayde to hym:  
where Lord? And he sayde vnto them:  
\* whersoever the body shall be, thither wil  
the. Egl es resorte.

The notes.

a, In wordes may not saye to be put, for by them  
is no man iustified before God, but by faith only.  
b, In this place the kyngdome of God becometh  
the conuynge of Christ, or Christ when he should  
come, as doth easily appeare by the text. And ther  
fore (in myne opinion) the translation shoulde be  
better to saye. The kyngdome of God is amonge  
you. For Entos, the Greke word, being referred  
to the tyme, may signify among. As Euros pmon,  
Among you at this present.

c, Luke in Matthew the xliiii. Chapter.

The. xlviii. Chapter. \*

He teacheth to be feruent in prayer continual-  
lye. Of the pharisey and the publican. The king-  
dome of God belongeth vnto chyldren. Christ as-  
swered the ruler, and promysed reward vnto al  
such as suffer losse for his sake, and folow hym.  
The blynde man is restored to his sight.



And he put forth a simili-  
tude vnto them, signify-  
ing that men oughte \* al-  
wayes to pray and not to  
be wery, sayinge: There  
was a Iudge in a certain  
cylie, which feared not God, neyther re-  
garded man. And there was a certayne  
wedow in the same cylie, which came in  
to hym sayinge: auenge me of myne ad-  
uerlatye. And he would not for a while.  
But afterwarde he sayde to hym selfe:  
though I feare not god nor care for mā,  
yet because thys wedow troubleth me,  
I wyl auenge her leaste at the laste she  
come



# The Gospell

**W** come and hagge on me. And the Lorde sayd: heare what þe vnrighuous Judge sayeth. And shall not God auenge his electe, whiche crye daye and nyghte vnto hym, ye thoughte he deferre them? I tell you he wil auenge them, and that quick ly. ¶ Neuerthelesse, when the sonne of mā cometh, suppose ye, that he shall find faith on the earth.

¶ And he put forth thys symplitud, vnto certayne which trusted in them selues that they were perfecte, and despyred other. Two men went bp into the temple to pray: the one a pharise and the other a publican. The pharise stode and prayed thus with hym selfe. \* God I thanke the that I am not as other men are, extorcioners, vniuste, aduoucers, or as this publican. I faste twise in the weeke. I geue tythe of al that I possesse. And the publican stode a farte of, and woulde not lyfte bp hys eyes to heauen, but smote hys brest saying: God be mercyfull to me a synner. I tell you: thys man departed home to hys house iustified moze then the other. \* For euery man þe exalteth him selfe, shall be brought lowe: And he that humbleth him selfe, shall be exalted. ¶

\* They broughte vnto hym also babes, that he shoulde touche them. When his disciples saw that, they rebuked the. But Iesus called them vnto hym, and sayd: Suffre chyldzen to come vnto me, and forbydde them not. For of suche is the kingdome of God. Verely I say vnto you: whosoever receaueth not þe kingdome of God \* as a chyld: he shall not enter therin.

And a certayne ruler asked hym saying: \* good master: what ought I to do, to obtayne eternall life? Iesus sayd vnto him: why callest þe me good? No man is good, saue God onlye. Thou knowest the commaundementes: \* Thou shalt not committe aduoutre: thou shalt not kyll: thou shalt not steale: thou shalt not beate false witness: Honour thy father and thy mother. And he sayde: all these haue I kept from my youth. When Iesus hearde that, he sayde vnto hym: Yet lackest thou one thing. \* Sel al þe thou hast, and distribute it vnto the poore, and thou shalt haue treasure in heauen, and come, and folow me. When he heard

that, he was heuy: for he was very rich.

When Iesus sawe hym mourne, he said: \* with what difficulte shall they that haue ryches, enter into the kingdome of God: it is easer for a camell to go thorow a nedles eye, then for a ryche man to enter into the kingdome of God. Then sayde they that hearde that. And who shall then be saued? And he sayd: \* Things which are vnpossible with men are possible with God.

Then Peter sayde: Lo we haue lefte all, and haue folowed the. And he sayde vnto the: \* Verely I say vnto you, there is no man that leaueth house, other father and mother, other brethren, or wife, or chyldzen for the kingdome of Goddes sake, which same shall not receaue much moze in this world: and in the world to come, lyfe euerlastyng.

¶ He toke vnto him the twelue, and sayde vnto them. Beholde we goo bp to Ierusalem, and all shall be fulfilled that are wyrtten by the prophetes of þe sonne of man. He shall be deliuered \* vnto the gentyls, and shall be mocked, and shall be despyrefully entreated, and shall be spytte on: and when they haue scourged hym, they will put hym to deathe, and þe thyrde daye he shall aryse agayne. \* But they vnderstode none of these thynges. And thys sayyng was hyd from them. And they perceaued not the thynges which were spoken.

\* And it cam to passe, as he was come hye vnto Hiericho, a certayne blynd man sat by the waye lyde beggynge. And when he hearde the people passe by, he asked what it ment. And they sayd vnto him, that Iesus of Nazareth passed by. And he cryed sayyng: Iesus the sonne of Dauid, haue thou mercye on me. And they which went befoze rebuked hym, that he shoulde holde his peace. But he cryed so muche the moze, \* thou sonne of Dauid haue mercye on me. And Iesus stode still, and commaunded hym to be broughte vnto hym. And when he was come neare, he asked him, sayyng: what wilt thou that I do vnto the? And he sayde: Lorde, that I may receaue my syght. Iesus sayde vnto hym: receaue thy syghte: thy faithe hath saued the. And immediatlye he sawe, and folowed him, prayyng God. And all the people, when

when they saw it, gaue laud to God. ¶

The Notes.

a. Luke. 19. 41. the. xix. Chapter.

The. xix. Chapter. ¶

Of zacheus, and the ten seruauntes to whom the talents were deliuered. Christ rydeth to Ierusalem, and weperh ouer it.

**A**nd he entred in, and went thorow Hierico. And behold, there was a man named Zacheus, which was a ruler among the puplicans, and was riche also. And he made meanes to se Iesus, what he shuld be: and could not for the pzeace, because he was of a lo stature. wherfore he ran before, and clymed vp into a wild fygge tree, to se him: for he shoulde come that way. And whē Iesus came to the place, he looked vp, and sawe him, and sayd vnto hym: Zache, come downe attonce, for to daye I must abyde at thy house. And he came downe hastelye and receaued him ioyfully. And when they sawe that, they all groudged sayinge: he is gone in to racy with a man that is a synner.

And Zache stode forth and said vnto the Lorde: beholde Lorde, the halfe of my goodes I geue to the pooze, and yf I haue done any man wronge, I wil restore him fower fold. And Iesus said to hym: this daye is healthe come vnto this house, for as much as he also is become the chyld of Abraham. \* for the sonne of man is come to seke and to saue that which was losse.

As they hearde these thynges, he added therto a sympletyd, because he was nye to Ierusalem, and because also they thought that the kyngedome of God shoulde shortly appere. He sayde therfore: ¶ A certayne noble man, went into a far countre, to receaue hym a kingdome, and then to come agayne. And he called his ten seruauntes and deliuered them ten pounde, saying vnto them: bye and selltill I come. But his citelins hated hym, and sente messengers after hym saying: we wyl not haue this man to ragne ouer vs.

¶ And it came to passe, when he was come agayne, and had receaued his kingdome, he commaunded these seruauntes to be called: to hym (to whome he gaue his money) to wit what euerye manne had done. Then came the firste, sayinge Lorde, thy pounde hath encreased ten

pounde. And he sayde vnto hym: Well good seruaunt because thou wast faythfull in a very litle thinge, take thou aue tozpte ouer ten cities. And the other cam sayinge: Lorde thy pounde hath encreased fyue pound. And to the same he sayd: and be thou also ruler ouer fyue cyties.

And the thyrde came and sayd: Lorde beholde here thy pounde, whiche I haue kepte in a napkyn, for I feared the, because thou art a strait man: thou takest vp that thou laydest not downe, and repest that thou dyddest not sowe. And he sayde vnto hym: \* Of thyne owne mouth, iudge I the, thou euell seruaunt. knewest thou that I am a strait man taking vp that I layed not downe, and reppng that I dyd not sowe. wherfore then gauest thou my moneye into the bancke, that at my commyng I myghte haue requited myne owne with vantage.

And he sayde to them that stode by: take from him that pounde, and geue it him that hath ten pounde. And they said vnto hym Lorde he hath ten pounde. I saye vnto you, that vnto all them that haue, it shalbe geuen: and from him that hath not, euen that he hath shalbe taken from hym. Mozeouer those myne enemys, which woulde not that I shoulde raygne ouer them, bringe hydder, and slee them before me. \* And when he had thus spoken, he proceeded forth before, assendyng vp to Ierusalem.

\* And it fortuned, when he was come nie to Bethphage and Bethany, besides mounte Oliuet, he sent two of his discyples saying: go ye into the towne which is ouer against you. In the which assone as ye are come, ye shal fynde a colte tied, where on yet neuer manne sate. Louse him and bringe hym hyther. And yf any man aske you, why that ye lowse hym: thus saye vnto hym, the Lorde hath nede of hym.

They that were sent, went theyr waye and founde, euen as he had sayde vnto them. And as they were alopyng the colte, the owners sayd vnto them: why lowse ye the colte. And they sayde: for the Lorde hath nede of hym. And they broughte hym to Iesus. And they cast theyr rapmente on the colte, and sette Iesus thereon. \* And as he wente, they

spred

Mat. 23.

2 Reg. 1. c. 2. Path. 12.

math. xii. and. xrb. marke. 4. Luke. 8. c.

math. xxi. marke. 11.

math. xxi. marke. 11.

John. 11. c.



# The Gospell

Take their clothes in the waye.

And when he was nowe come, where he shoulde goo downe from the mounte Oliuet, the whole multitude of the disciples beganne to reioyce, and to laude God with a loude voyce, for all the myracles that they had sene, saying: \*blesed bee the kyng that commeth in the name of the Lorde: peace in heauen, and glory in the hiest. And some of the pharises of the company sayd vnto him: master rebuke thy disciples. He answered, & sayde vnto them: I tell you, yf these shoulde holde their peace, the stones woulde crye.

\*And when he was come neare, he behelde the cytie, and wepte on it saying: If thou haddest knowen those thinges which belonge vnto thy peace, euen at this thy tyme: But nowe are they hyd fro thine eyes. \*for the dayes shal come vpon the, that thy enemyes shal caste a bancke about thee, and compass thee rounde, and kepe thee in on euerye syde, and make thee euen with the grounde, with thy chyldren which are in thee. And they shal not leue in the one stone vpon another, because thou knewest not the tyme of thy vylitacion.

\*And he went into the temple, and beganne to cast out them that sold there, in, and them that bought, sayinge vnto them, it is wyttē: \*my house is y house of prayer: but ye haue made it a den of theues. And he taughte dayly in the temple. \*The hye pcestes and the scribes and the chiefe of the people wente aboute to destroye hym: but coulde not fynde what to do. For all y people sticke by him, and gaue him audience.

The notes.

a. Take in Mathew the. xiii. Chapter. b. Here peace is taken for health. As in Esa. lvi.

## The. xx. Chapter. \*

They aske Christ one question, and he asketh them another. The parable of the vineyard. Of tribute to be geuen vnto Cesar, and howe Christ stoppeth the mouthes of the Saduces.

And it fortuneth in one of those daies as he taughte the people in the temple and preached the gospel: the hye pcestes and the scribes came with y elders and spake vnto hym saying: \*tel vs by what auctorite thou doest these thinges: Either who is he that gaue y

this auctorite? He answered and sayde vnto them: I also wyll aske you a question, and answer me. The baptisme of Iohn: was it from heauen or of a man? And they thoughte with in them selues saying: yf we shal saye from heauen: he wyll saye: why then beleued ye hym not? But and yf we shal saye of men, all the people wyll stone vs. For they be perswaded that Iohn is a prophete. And they answered that they could not tel whence it was. And Iesus sayde vnto them: ne ther tell I you by what auctorite I do these thinges.

Then beganne he to put forth to the people thys similitude. \*A certayne man planted a vineyard, and let it forth to fermers, and wente him selfe into a straunge countre for a greate season. And when the tyme was come, he sent a seruaunte to his tenautes that they shoulde geue him of y frutes of the vineyarde. And the tenautes dyd bet him, and sent hym away emptye. And againe he sente yet another seruaunt. And they dyd bet hym, and soule entreated him also, and sent hym away emptye. Moreover, he sent the thyrde to, and hym they wounded, and cast out. Then sayde the Lorde of the vineyarde: what shal I do? \*I wyll send my deare sonne, him peradventure they wyll reuerence, when they se hym.

But when the fermers saw him, they thought in them selues sayinge: thys is the heyre, \*come let vs kyll hym, that y inheritaunce maye be oures. And they cast hym out of the vineyarde: and kyled hym. Howe what shal the lorde of the vineyarde do vnto them? He will come and destroye these fermers, and wil let oute his vineyarde to other. When they heard that, they sayd: God for hyd.

And he behelde them and sayde: what meaneth thys then that is wyttē: \*the stone that the bylders refused, the same is made the head corner stone: whoso euer stomble at y stone, shal be broke: but on whoso euer it fall vpon, it will grind him to poulder. And the hye pcestes and the scribes the same houre wente about to laye handes on hym, but they feared the people. For they perceaued that he had spoken thys similitude of

gaspit

against them.

And they watched hym, & sente forth spies, whiche shoulde sayne them selues perfecte, \* to take him in his wordes, & to deliuer him vnto the power and auctorite of the debyte. And they asked him sayinge: Master, we knowe that thou sayest and teachest right, nother conspydest thou any mannes degre, but teachest the waye of God truly. Is it lawfull for vs to geue Cesar tribute or no? He perceaued their craftines, and sayde vnto the: why tēpte ye me? Shewe me a peny. Whose ymage and superscripciō hath it? They answered & sayde: Cesars. And he said vnto the: geue thē vnto Cesar, & whiche belongeth vnto Cesar: and to God, & whiche pertayneth to God. And they coude not reproc hys saying before the people. But they maruailed at his answer, & held their peace.

Then \* came to him certayne of the Saduces \* which deny that there is any resurrection. And they asked him sayinge: \* Master, Moses wrote vnto vs, if any mannes brother dye hauynge a wyfe, & the same dye without yssue: that thē his brother shoulde take his wyfe, & raple by seede vnto his brother. There were seuen brethren, and the fyrste toke a wyfe, and dyed withoute children. And the seconde toke the wyfe, and he dyed chylolesse. And the thyrde toke her, and in lyke wyse the resydue of the seuen, & left no chyldren behinde them, and dyed. Last of all the woman dyed also. Howe at the resurrection whose wyfe of them shal she be? for seuen had her to wyfe.

Jesus answered and sayde vnto thē. The chyldren of this world marry wyues, and are marryed, but they whych shalbe made woorthy to enioye & worlde and the resurrection from death, nether marry wyues, nether are marryed nor yet can dye any more. for they are equall vnto the angels: and are the sonnes of God, in as muche as they are & chyldren of the resurrection. And that the deade shal ryse agayne, euen Moses signified by the bush, when he sayd: \* the Lord God of Abraham and the God of Isaac, and the God of Jacob. for he is not the God of the deade, but of the lyue. for all lyue in him. Then sayne of the pharises answered and

sayde: Master thou hast wel sayde. And after that durst they not aske hym any question at all.

Then sayde he vnto them: \* how say they that Christ is Dauids sonne? And Dauid him selfe sayeth in the booke of the psalmes: \* The Lord sayde vnto my Lord, syt on my right hande, tyll I make thyne enemyes thy fote stole. Seinge Dauid calleth him Lord: howe is he then his sonne?

Then in the audyence of all & people, he sayde vnto his dysciples: \* beware of the Scribes, which desyre to go in lōg clothynge: and loue gretynge in the markets, and the hyest seates in the synagoges, and the chiefe roumes at feastes, whiche deuoure widowes houses and that vnder a coloure of longe prayyng: the same shall receaue greater damnacion.

#### The Notes.

a. Luke in Matthew. cxi. c.

b. Here is a place for them that holde so muche with the wyues lyfe, as if he shoulde take (as it dede they vse to take all scriptures) but take it after the spirit, as it is spōke of the child of God after the resurrection, and it serueth nothyng for them. For Abraham, Isaac, and Jacob, were of the children of God, that Christ spake of here, and yet were marryed in this lyfe.

Of men  
The children  
of  
God make  
ry not.

#### The cxi. Chapter

Christ commendeth the poore wyddow, telleth of the destruction of Iherusalem, of false teachers, of the tokens and troubles for to come, of the ende of the world, and of his owne comynge.



She behelde, \* he sawe & rich men, how they caste in theyr offerynge into the treasury. And he sawe also a certayne poore wyddowe, whych caste in thyrer two mytes. And he sayde: of a trueth I say vnto you, this \* poore wyddow hath put in more then they all. for they all haue of their superfluyte added vnto the offerynge of God: but she, of her penury, hath cast in all the substance that she had.

mark. xlii.

As some spake of the temple, how it was garnished with goodly stones and Jewels, he sayd. \* The dayes wyl come, when of these thynges which ye se, shall not be left stone vpon stone, that shall not be throwen downe. And they asked hym sayinge: Master, when shall these thynges be, and what sygne wyl there be, when suche thynges shall come to passe.

Mat. 24. m  
mark. 13. n

Eccl. i.

And



# The Gospell

And he said: \* take hede, & ye be not deceaued. for many will come in my name sayinge I am he: & a tyme drawe eth neare. folowe ye not them therfore. But when ye heare of warre & of dyssencion: be not afrayed. for theset thynges must fyrste come: but therende foloweth not by and by. Then sayde he vnto the: \* Nacion shall rylse agaynste nacyon, and kyngdome against kyngdome, and greate earthquakes shalbe in all quarters, and hunger, and pestilence: & fearfull thynges. And greate sygnes shall there be from heauen.

But befoze al these, \* they shall laye their handes on you and persecute you, deliueringe you vp to the Synagoges and into pryson, and bynge you befoze kynges and rulers for my names sake. And this shall chaunce you for a testy moniall. Let it sycke therfore faste in youre hertes, not once to studie befoze, what ye shal answer: \* for I wyll geue you a mouthe and wysdome, where a gaynst, al your aduersaries shal not be able to speake nor resyst. \* Yea, and ye shalbe betrated of your fathers and mothers, and of your brethzen, and kynsemen, and louers, & some of you shal they put to death. And hated shall ye be of all men for my names sake. Yet there shal not one heere of youre heades perishe. With youre patience possesse youre townes.

\* And when ye se Ierusalem beseged with an hoste, then vnderstande that the desolacion of the same is nye. Then let them whiche are in Jewrye fflye to the mountaynes. And let them which are in the myddes of it, departe oute. And let not them that are in other countreyes, enter there in. For these be the dayes of vengeance, to fulfyll all that are wyrtten. But wo be to them that be w childe, and to them that geue sucke in those dayes: for there shalbe greate trouble in the lande, and wraethe ouer al this people. And they shal fall on the edge of the swerde, and shalbe leade captiue, into all nacions. And Ierusalem shalbe troden vnder fote of the gentyls, vntyll the tyme of the gentyls be fulfyllid.

\* And there shalbe sygnes in the sunne, and in the mone, and in the starres: and in the earthe & the people shalbe in

suche perplexite, that they shall not tell which waye to turne them selues. The sea and the watets shall rooze, and mennes hertes shal fayle them for feare, and for lokyng after those thynges whiche shall come on the earth. For the powerts of heauen shal moue. And then shal they se the sonne of man come in a cloude w power and greate glozve. When these thynges begynne to come to passe: then loke vp, and lyfte vp youre heades for youre redempcion draweth nye.

\* And he shewed them a symilitude: beholde the fygge tree, and all other trees, when they shoute forthe theyr buddes, ye se and knowe of youre owne selues that sommer is then nye at hande. So lyke wyse ye (when ye se these thynges come to passe) vnderstande, that the kyngdome of God is nye. Verely I saye vnto you: this generacio shal not passe, tyl all be fulfyllid. Heauen and earthe shall passe: but my wordes shall not passe.

\* Take hede to youre selues, lest youre hertes be overcome with surfetyng and dronkenness and cares of this worlde: and that, that day come on you vnwares. For as a snare shal it come on all them that syt on the face of the earthe. \* Watche therfore contynualle and praye, that ye maye obtayne grace to fflye all this that shall come, and that ye maye stande befoze the sonne of man.

In the daye tyme, he taughte in the temple, and at nyght, he went oute, and had abydyng in the monastie olyuete.

\* And all the people came in the morninge to him in the temple, for to heare hym.

## The Notes:

- a. The soule is possessed, when thorowly sayeth in Christ, we patiently suffre al aduersities.
- b. To lyfte vp thy heade, is to be merry and reioyce at the remembraunce of a thyng.

## The xxii. Chapter.

Christ is betrayed, they care the Easter Lamb. The institution of the Sacrament. They strue who shal be greatch. He reponeth them. He prayeth thre times vnto the mount. They take him & bryge him to the hie priestes house. Where denye hym thre tyme, and they byng him befoze the counsell.

**A**nd the feast of sweate breade shal come nye whiche is called eschewer, and the hie priestes and scribes soughte home to kyl hym, but they feared the people.

Then

¶ Then entred Satā into Judas, whose surname was Iscariot (whiche was of the nombre of the twelue) and he wente his waye and communed with the hye priestes and officers, howe he myght betraye him to them. And they were glade: and promysed to geue him money. And he consented, and sought oportunitie to betraye him vnto them when the people were a waye.

¶ Then came the day of swete breade, whē of necessite the ester lambe must be offered. And he sent Peter & John sayinge: go & prepare vs þe ester lābe, þe we maye eate. They said to him, where wilt thou, that we prepare? And he said vnto the. Beholde whē ye be entred into þe cite, there shal a mā mete you bearynge a pitcher of water, him folow in the same house þe he entreteth in, & say vnto þe good mā of the house. The master saith vnto the: where is the guest chamber, where I shal eate myne ester lambe with my disciples? And he shall shew you a great parloure paved. There make redy. And they went and founde as he had said vnto them: and made redy the ester lambe.

And when þe houte was come, he sat doune and the twelue Apostles wth hym. And he sayde vnto the: I haue inwardly despyed, to eate this ester lambe with you befoze that I suffre. For I say vnto you: hence forth I wyl not eate of it any moze, vntyll it be fulfilled in the kyngdome of God. ¶ And he toke the cup and gaue thankes, and said. Take this, and deuyde it amonge you. For I say vnto you: I wyl not dryncke of the frute of the vyne, vntyll the kyngdome of God be come.

And he toke breade, gaue thankes, and gaue to them, sayinge: This is my body whiche is geuen for you. This do in the remembraunce of me. Lykewyse also, when they had supped, he toke the cup sayinge: This cup is the new testamēt in my bloude, whiche shal for you be shedde.

¶ Yet beholde, the hande of him that betrayeth me, is with me on the table. And the sonne of mā goeth as it is apointed: But wo be to that man by whome he is betrayed. And they began to enquerre amonge them selues, whiche of them it shoulde be, that shoulde do that.

¶ And there was a stryfe amonge them, which of the shoulde be take for the greatest. And he said vnto the: þe kynges of the gentyls raygne ouer them, & they that beare rule ouer the, are called gracious lordes. But ye shall not be so:

¶ But he that is greatest amonge you, shalbe as the yōgest: and he þe is chiefe, shalbe as the mynister. For whether is greater, he that sitteth at meate: or he that serueth? Is not he that sitteth at meate? And I am amonge you, as he that mynistreth. Ye are they whiche haue bydden with me in my temptacions. ¶ And I apoynt vnto you a kyngdome as my father hath appoynted to me: that ye maye eate and dryncke at my table in my kyngdome, & sit on seates, and iudge the twelue trybes of Israel.

¶ And the Lord said: Simon, Simon, behold Satā hath despyed you, to sytte you, as it were wheate: but I haue praisyd for the, that thy sayth faile not. And when thou arte conuerted, strength thy brethren. And he said vnto hym. ¶ Lord I am redy to go with the into prysyn, & to death. And he sayde: I tel the Peter, the cocke shall not crowe thys day, tyll thou haue thysse denyed that thou knowest me.

¶ And he said vnto them: when I sent you wythout wallet and scrpype & shoes: lacked ye any thyng? And they said, no. And he said to them: but now he that hath a wallet let him take it by, & lyke wyse hys scrpype. And he that hath no swearde, let hym sell hys cote & bye one. For I say vnto you, that yet that which is wyrtten, muste be perfozmed in me: ¶ euen wyth the wycked was he nombred. For those thynges whiche are wyrtten of me, haue an ende. And they sayde: Lorde, beholde here are two sweardes. And he sayd vnto them: it is yuoughe.

¶ And he came out, and wente as he was wonte to mount Oliuete. And the disciples folowed him. And whē he came to the place, he said to them: praye, lest ye fall into temptacion.

¶ And he gate him selfe from them, aboute a stones cast, and kneled doune, and prayed, saying: father yf thou wilt, withdraw this cup fro me. Neuerthelesse,

math. 18.  
Mark. 12.  
Luk. 12.

Mat. 27.  
1. Pet. 5.

Luk. 22.

Mat. 26.  
Apo. 11.

D  
Mat. 26.  
Mark. 14.  
Joh. 14.

math. 27.  
Mark. 14.  
Luk. 22.

Esay. 53.  
mat. 27.  
mark. 14.  
Joh. 14.

Mat. 26.  
mark. 14.

Mat. 26.  
Luk. 22.  
1. Cor. 10.



# The Gospell

*John vi. d.* Not in my will, \* but thynne be fulfilled. And there appered an angell vnto hym from heauen, confortynge hym. And he was in an agony, and prayed somewhat longer. And his sweate was lyke drop- pes of bloude, trycklynge doune to the grounde. And he rose vp from prayer and came to his disciples, and founde them sleppynge for sorow, and sayd vnto them: why slepe ye? Ryse and praye, lest ye fall into temptacion.

*Math. 26. e* \* Whyle he yet spake: beholde, there came a company, and he that was called Judas, one of the twelue, wente before them, & pleased nye vnto Iesus to kysse hym. And Iesus sayde vnto hym: Judas, betrayest thou the sonne of man w a kysse? When they whiche were about him sawe what woulde folow, they said vnto him: Lorde, shall we smyte wth a swearde. \* And one of them smote a ser- uaunte of the hyst pteist of all, & smote of his ryght eare. And Iesus answered and said: suffre ye thus farr forth. And he touched his eare, and healed him.

*John. 18. b* Then Iesus sayd vnto the hys ptes- tes and rulers of the temple & the el- ders whiche were come to hym. Be ye come out, as vnto a thefe wth sweardes and staues. \* When I was daylye with you in the temple, ye stretched not forth handes agaynste me. But thys is euen youre very houre, and the power of darknes. Then toke they him, and led him, and broughte hym to the hys ptes- tes house. And Peter folowed a farrre of.

*Mat. 26. e* When they had kyndled a fyre in the middes of the palys, and were set doune together \* Peter also sat doune amog them. And wone of the wenches, behelde him as he sat by the fyre, and set good eye syght on hym and sayde: this same was also with hym. \* Then he denyed him sayinge: woman I knowe him not. And after a lytell whyle, another sawe hym and sayde: thou arte also of them. And Peter sayde: man I am not. And aboute the space of an houre after, and ther affirmed sayinge: verely euen this felowe was with hym, for he is of Ga- lyle, and Peter sayde: man I wote not what thou sayest. And immediatlye whyle he yet spake, the cocke crowe. And the Lorde turned backe and looked

vp on Peter. \* And Peter remembered the wordes of the Lorde, howe he sayde vnto him, before the cocke crowe, thou shalt denye me thysle. And Peter went oute, and wepte bitterly.

And the men that stode about Iesus, & mocked him, and smote him, and blynde folded him, and smote his face. And as- ked him sayinge: a rede who it is that smote the. And many other thiges des- pitfully said they agaynst him.

And as sone as it was daye, y elders of the people and the hys ptesstes and Scribes, came together, and ledde him into their counsell sayinge: arte thou very Christ: tell vs. And he sayde vnto them: yf I shall tell you, ye wyl not be- leue. And yf also I aske you, ye wyl not answere me, or let me go. Hereafter shall the sonne of man syt on the right hande of the power of God. Then said they all: arte thou then the sonne of God. He said to the: ye saye that I am. The said they: what nede we any further witness. We oure selues haue heard of his owne mouth.

## The. xlii. Chapter. \*

Iesus is brought before pylate & Herode. The women make lamentacion for hym. He prayeth for his enemyes, forgiveth ychese vnto his ryghte hande, and dyeth on the crosse, and is buryed.

**A**ND \* the whole multitude of I them arose, & ledde him vnto pylate. And they began to ac- cuse hym sayinge: we haue founde this felow peruerctynge the peo- ple, and forbyddynge to paye tribute to Cesar: saying, that he is Christ a king. \* And pylate apposed him sayinge: arte thou the kyng of the Jewes. He an- swered him and said: thou sayest it. The said pylate to the hys ptesstes, & to the people: I fynde no faute in this man. And they were the moze fearce sayinge, He moueth the people, teachynge tho- towe out Jewry, and beganne at Gal- ile, euen to this place.

Whē pylate hearde mencio of Galile he asked whether he was of Galile. And as sone as he knewe he was of Herodes iurisdiccio, he sent him to Herode, which was also at Jerusalem in those dayes. And whē Herode sawe Iesus, he was ex- cedibly glad, for he was desirous to se him of a lōg season, because he had heard manye thynges of hym, and trusted to haue sene some myracle done by hym.

Then

Then questioned he with hym of many thynges. But he answered him not one worde. The hye priestes and scribes, rode forth and accused him straitly. And Herode with his men of warre, despised him, and mocked him, & araped him in whyte, and sente him agayne to pylate. \* And the same day pylate and Herode were made frendes together. For before they were at variaunce.

And pylate called together the hye priestes and the rulers, and the people, and sayde vnto them: ye haue broughte this mā vnto me, as one that peruerterd the people. And beholde I haue examyned hym before you, and haue founde no faulte in this mā, of those thynges where of ye accuse him. So no yet Herode: for I sente you to him: and lo nothinge worthye of death is done to him. I wyll therfore thassen him, and let him loule. \* For of necessity, he must haue let one loule vnto them at that feast.

And all the people cryed atonce sayinge: awayne with him, and delouer to vs Barabaz: whiche for insurreccion made in the cite, and murder was cast in prysoun. Pylate spake agayne to them wyllynge to let Iesus loule. And they cryed sayinge: Crucifye him, Crucifye hym. He said vnto them the thirde time. What euill hath he done? I fynde no cause of deathe in hym. I wyll therfore thassen hym, and let hym loule. \* And they cryed with a loude voyce, and requyred that he myghte be crucyfed. And the voyce of them and of the hye priestes preuayled.

And pylate gaue sentence that it should be as they requyred and let loule vnto them, him that for insurreccio and murder, was cast into prysoun, who they despyred: and deliuered Iesus to do with him what they woulde. \* And as they ledde him awayne, they caughte one Simon of Cyrene, compynge oute of the felde: and on him laide they the crosse, to beare it after Iesus.

And there folowed him a great company of people and of women, which women bewayled and lamented him. But Iesus turned backe vnto them, & sayde: Daughters of Ierusalem, wepe not for me: but wepe for your selues, and for your chyldren. For beholde, the dayes

wyl come, when men shall saye: \* happy are the baren and the wombes that neuer bare, and the pappes whiche neuer gaue sucke. Then shall they begynne to saye to the mountaynes, fall on vs: and to the hylls, couer vs. For yf they do this to a grene tree, what shalbe done to the drye.

And there were two euil doers ledde with him to be slayne. \* And when they were come to the place, whiche is called Caluaty, there they crucifyed him, and the euill doers, one on the ryght hande and the other on the lefte. The said Iesus: father forgeue them, for they wote not what they do. And they parted his raimente, and caste lottes. \* And the people rode and behelde.

And the rulers mocked hym wth them sayinge: he holpe other men, let him helpe him selfe, yf he be Christe the chosen of God. The souldiers also mocked hym, & came and gaue him beneger and sayde: yf thou be that kyng of the Jewes, saue thy selfe. \* And his superscription was wrytten ouer hym, in Greke, in Latyn, and Hebrue: This is the kyng of the Jewes.

And one of the euil doers which hanged, rayled on him sayinge: If thou be Christ saue thy selfe and vs. The other answered, \* and rebuked hym sayinge: Neither fearest thou God because thou arte in the same damnacion? We are ryghteously punished, for we receaue accordynge to our dedes: But this man hath done nothyng amysse. And he sayde vnto Iesus: Lorde remember me when thou comest into thy kyngedome. And Iesus sayde vnto him: Verely I say vnto the, to daye shalt thou be with me in a Paradyse.

\* And it was about the syxt houre. And there came a darcknes ouer all the lande, vntill the ninth houre, & the sunne was darckened. And the bayle of the temple byd rent euen thorowe the myddes. And Iesus cryed with a greate voyce and sayde: father, \* into thy handes I commende my spirite. And when he thus had sayd, he gaue vp the goost. \* When the Centurion sawe what had happened, he glorifyed God saying: Of a suertye this man was perfecte. And all the people that came together to spyghte, beholdinge

Exod. 16. 11.  
Mat. 23. 38.  
Gala. 4. 4.

Mat. 27. 46.  
Mark. 15. 34.  
John 19. 28.

Mat. 27. 46.  
Mark. 15. 34.  
John 19. 28.

Mat. 27. 46.  
John 19. 28.

Mat. 27. 46.  
Mark. 15. 34.

Mat. 27. 46.  
Mark. 15. 34.

Gal. 3. 14.  
Actum. 7. 55.

Mat. 27. 46.  
Mark. 15. 34.



# The Gospell

beholdynge these thynges: whiche were done: more their hertes; and returned home. And all his acquaintance, and the women that folowed him from Galyle, stode a farrre of beholdynge these thynges.

Mat. 27. 8  
Mark. 16. 8  
John. 19. 8

\* And beholde there was a man named Joseph, a counselloure, and was a good man and a iuste, and did not consēt to the counsel and dede of them, whiche was of Iramathia, a cite of the Jewes: whiche same also waited for the kyngedome of God: he wente unto pylate, and begged the bodye of Iesus; and toke it doune, and wrapped it in a linnen cloth, and layed it in an hewen tombe, wherin was neuer man before layed. And that day was the Saboth even, and the Saboth daye on. The women that folowed after whiche came with him from Galyle, behelde the sepulchre and how his bodye was layed. And they returned and prepared odoures & oymntmentes: but rested the Saboth daye, accordynge to the commaundemente.

Mat. 28. 1

The Notes.

Paradise. A. Paradise is as muche to say, as a place of singular quietnes and pleasure.

## The xxiii. Chapter. \*

The women come to the graue, Christ appereth vnto the two disciples that go toward Emaus: standeth in the myddest of all his disciples openeth their vnderstandynge in the scriptures. Seuerth them a charge to tary at Ierusalem. And ascended vp to heauen.

Mat. 28. 1  
Mark. 16. 1  
John. 20. 1



\* the morow after the Saboth, early in the mornynge, they came vnto the tombe and brought the odoures whiche they had prepared and other women with them. And they founde the stone rowled awaye from the sepulchre, and wente in: but founde not the bodye of the Lord Iesu. And it happened, as they were amased therat: Beholde two men stode by them in shynynge vestures.

Mat. 28. 2  
Mark. 16. 2  
John. 20. 2

\* And as they were afrayde, and bowed downe their faces to the earth: they said to them: whye seke ye the liuynge amonge the dead? he is not here: but is risen. Remember how he spake vnto you, whiche

he was yet liuynge with you in Galyle, sayynge that the sonne of man must be deliuered into the handes of synfull men, & be crucified, and the thirde daye rise agayne. And they remembered his wordes, and returned from the sepulchre, and tolde all these thynges vnto the eleven, and to all the remnaunte. \* It was Marye Magdalen, & Iosuna, & Marye Jacobi, and other that were with the, whiche tolde these thynges vnto the Apostles, and theyr wordes seemed vnto them sayde thynges, nether beleued they the. Then arose Peter and ran vnto the sepulchre, & stooped in and sawe the linnen clothes layed by them selfe, and departed wondrynge in hym selfe at that whiche had happened.

\* And beholde, two of them wente that same daye to a towne whiche was from Ierusalem aboute thre score furlonges, called Emaus: and they talked together of all these thynges that had happened. And it chaunced, as they comened together and reasoned, that Iesus hym selfe shewed hymsele, and wente with them. But theyr eyes were holden, that they coulde not knowe hym. And he sayde vnto them: what maner of communications are these that ye haue one to another as ye walke, and are sadder. And the one of them named Cleophas, answered and sayde vnto hym: art thou onely a straunger in Ierusalem, and haste not knowen the thynges whiche haue chaunced therein in these dayes? To whome he sayde: what thynges?

And they sayde vnto hym: of Iesus of Nazareth whiche was a prophet, myghty in dede, and word, before God, and al the people. And how the hie priestes, and oure rulers, deliuered hym to be condemned to deathe: and haue crucified hym. But we trusted that it should haue bene he that should haue deliuered Ierusalem. And as they sayde all these thynges, to daye is euen the thirde daye, that they were done.

\* Yea, and certayne women also of oure company made vs askynge, which came earlye vnto the sepulchre, and founde not his bodye: and came sayynge, that they had sene a vision of angels, whiche sayde that he was alreedy risen. And certayne of them whiche were with vs, wente

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wente their waye to the sepulchre, and founde it euen so as the wemen had said: but him they sawe not.

And he sayde vnto them: O folowes and slowes of herte to beleue all that the prophetes haue spoken. \* Dought not Christ to haue suffred these thynges, & to enter into his gloze? And he began at Moses, and at all the prophetes, and interpreted vnto the in all scriptures which were wyrtten of hym. And they drew nye vnto the toun which they wente to. And he made as though he woulde haue gone further. \* But they constatned hym sayinge: abyde with vs, for it draweth towardes nyght, and the daye is farre passed. And he wente in, to tary with them.

\* And it came to passe as he sate at meate with them, he toke breade, blessed it, brake and gaue to them. And they eyes were opened and they knewe hym: and he vanished out of their sight. And they sayde betwene them selues: did not our hertes burne with in vs, whyle he talked with vs by the waye, and as he opened to vs the scriptures? And they rose vp the same houre, and returned agayne to Ierusalem, and founde the eleuen gathered together, and them that were with them, which sayde: the Lord is risen in dede, and hath appered to Simon. And they tolde what thynges was done in the waye, and howe they knew him in breakinge of breade. †

As they thus spake † Iesus hym selfe stode in \* the myddes of them, and sayd vnto them: peace be with you: And they were abashed and astayde, supposinge that they had senie a spirite. And he sayde vnto them: why are ye troubled, and why do thoughtes arise in your hertes? Beholde my handes and my fete, that it is euen my selfe. Handle me and se: for spiritis haue not fleshe and bones, as ye se me haue. And when he had thus spoken, he shewed them his handes and his fete. And whyle they yet beleued not for ioye and wondred, he sayde vnto them: \* Haue ye here any meate? And they gaue hym a pece of a bryled fysh, and of an hony combe. And he toke it, and ate it befoze them.

And he sayde vnto them. \* These are the wordes, whiche I spake vnto

you whyle I was yet with you: that all muste be fulfilled whiche were wyrtten of me in the lawe of Moses and in the prophetes, and in the psalmes: \* Then opened he they wyrttes, that they myghte vnderstande the scriptures, and sayde vnto them: Thus is it wyrtten, and thus it behoued Christe to suffer, and to ryle agayne from deathe the thyrde daye, and that repentaunce and remission of synnes shoulde be preached in his name amonge all nacions, and muste begynne at Ierusalem. And ye are wytnesses of these thynges. † And beholde, I wyll sende the promes of my father vpon you. \* But tarye ye in the ctyte of Ierusalem, vntil ye be endewed with power from an hye.

And he ledde them out into Bethanyn, and lyfte vp his handes and blessed them. \* And it came to passe, as he blessed them, he departed from them, and was carryed vp into heauen. And they worshypped hym, and returned to Ierusalem with greate ioye, and were continuallye in the temple, praylinge and laudinge God:

Amen,

†

Here endeth the Gospell of  
Saynte Luke.

## A Prologe vpon the Gospell of Saynt Iohn.



Iohn what he was, is manifest by the thre fyrste euangelistes. Fyrste Christes Apostle, and one of the chief. Then Christes nye kynsman, and for his synguler innocencye, and softnesse, syngulerlye beloued, and synguler samplarytelye with Christe, and euer one of the thre wytnesses of most secreete thynges. The cause of his wyrtynge, was certayne heresyes that arose in his tyme, and namely two, of whiche one denyed Christe to be very mā, and to be come in very flesh and nature of man. Against whiche two heresies, he wrote both his Gospell & also in his first Epistell, & in the beginninge of his Gospell saith: the word or thylg was at the beginning, & was w God.

W. G. uii. and



# The Gospell

and was also very God, and that al thinges were created and made by it, and that it was also made fleshe, that is to say: become very man. And he dwelt amonge vs (fleshye) and we sawe hys glorie.

And in the begynnynge of his Epistle, he sayeth: we shew you of the thing that was from the begynnynge, whiche also we heard, sawe with oure eyes, and our handes handled. And agayne we shew you everlastynge lyfe, that was with the father and appeared to vs, and we heard and sawe. ¶ In that he sayeth: that it was from the begynnynge and that it was eternal life, and that it was with God, he affirmeth hym to be very God. And that he sayeth: we heard, sawe, & felte, he witnesseth that he was very man also. John also wrote laste and therefore touched not the story that other had compyled. But writeth most of the saythe and promyses, and of the sermons of Christ. These be sufficient concerninge the. iiii. Evangelistes, and their authorite, and worthines to be beleued.

¶ J. H. H. S.

## The Gospell of Saint John.

### The fyrste Chapter. ¶

The everlastynge bythe of Christ, and howe he became man. The testimony of John. The callinge of Andrew & Peter, &c.

**I**n the begynnynge was the worde, and the worde was in God: and the word was God. The same was in the begynnynge with God. ¶ All thynges were made by it, and withoute it, was made nothinge, that was made. ¶ In it was lyfe, & the lyfe was y<sup>e</sup> lyght of men, & the lyght shyneth in y<sup>e</sup> darcknes, but the darcknes comprehended it not.

There was a man sente from God, whose name was John. The same came as a witnes to beare witnes of y<sup>e</sup> lyght, that al men throughe him might beleue. ¶ He was not that lyghte: but to beare witnes of the lyght. That was a true lyght, whiche lighteth al men that come into the worlde. He was in the worlde, and the worlde was made by hym: & yet the worlde knewe him not.

¶ He came amonge his owne, and his owne receaved him not. But as manye as receaved hym, & to them he gaue power to be the sonnes of God in that they beleued on his name: which were bozne,

not of bloude nor of the wyll of a fleshe, nor yet of the wyll of man: but of God.

¶ And the worde was made fleshe, and dwelt amonge vs, & and we sawe y<sup>e</sup> glorie of it, as the glorie of the onely begotten sonne of the father, which word was full of grace and verite.

¶ ¶ John bare witnes of him & cried sayinge: This was he of whome I spake, he that cometh after me, was before me, because he was y<sup>e</sup> ver the. ¶ And of his fulnes haue all we receaved, even y<sup>e</sup> grace for grace. For the law was geuen by Moses, but grace & trueth came by Iesus Christ. ¶ ¶ No man hath sene God at any tyme. The onely begotten sonne, whiche is in the bosome of the father, he hath declared him.

¶ ¶ And this is the recorde of John: When the Jewes sent priestes and Leuites from Jerusalem, to aske him, what arte thou. ¶ And he confessed, and denyed not, and sayde playnlye: I am not Christ. And they asked hym: what th<sup>e</sup> arte thou? He sayde: I am not. ¶ Arte thou that prophet? And he answered no. Then sayd they vnto him: what art thou that we may geue an answer to them that sent vs: what sayest thou of thy selfe? He sayde: I am the voyce of a cryar in y<sup>e</sup> wyldernes, make straighte the waye of the Lorde, & as sayde the prophet Esaias.

And they whiche were sente, were of the Pharises. And they asked hym, and sayde vnto him: why baptisest thou the yf thou be not Christ, nor Elias, nether a prophet? John answered them sayig: ¶ I baptise with water: but one is come amonge you, whome ye knowe not, he is that cometh after me, which was before me, whose sho lachet I am not worthy to vnloose. These thynges were done in Bethabara beyonde Jordan: where John dyd baptise.

¶ The nexte daye, John sawe Iesus commynge vnto him, and sayd: beholde the lambe of God, which taketh away the synne of the worlde. This is he of whome I said. After me cometh a mā, whiche was before me, for he was y<sup>e</sup> ver then I, and I knew him not: but that he shoulde be declared to Israell, therfore am I come baptysynge with water.

And John bare recorde sayinge: I sawe

John. 1. a  
viii. b

John. 1. b  
viii. a

John. v. b

John. 1. b  
viii. b  
viii. a  
viii. a

saue the spirite descende from heauen, lyke vnto a doue, and abyde vpon hym, and I knewe hym not. But he that sent me to baptise in water, the same sayde vnto me: vpon whome thou shalt see the spirite descende and tarye styll on hym, the same is he whiche baptiseth with the holpe gooste. And I sawe and bare recorde, that thys is the sonne of God. f

The nexte daye after, John stode a gayne, and two of his disciples. And he behelde Iesus as he walcked by, and sayde: Beholde the lambe of God. And the two disciples hearde hym speake, and folowed Iesus. And Iesus turned aboute, and saue them folowe, and sayde vnto them: what seke ye? They sayde vnto him: Rabbi (whiche is to saye by interpretacion, Maister) where dwellest thou? He said vnto them: come and see. They came and saue where he dwelt: and abode with him that daye, for it was aboute the tenth houre.

One of the two whiche heard John speake, and folowed, was Andrew Symon Peters brother. The same founde his brother Symon byrthe, and sayde vnto hym: we haue founde Messias, whiche is by interpretacion, anoynted: and brought him to Iesus. And Iesus behelde hym and sayde: Thou art Simon the sonne of Jonas, thou shalt be called Cephas: whiche is by interpretacion, a stone.

The daye folowynge Iesus woulde goe into Galile, and founde philippe, and sayde vnto hym, folowe me. philippe was of Bethsaida the citie of Andrew and Peter. And philippe founde Nathanaell, and sayde vnto hym: we haue founde hym of whome Moses in the lawe, and the prophetes dyd wyte. Iesus the sonne of Joseph of Nazareth. And Nathanaell sayde vnto hym: Can there any good thyng come out of Nazareth? philippe sayde to him: come and see.

Iesus saue Nathanaell commynge to hym, and sayde of hym: Beholde a vyght Israelyte, in whome is no gyle. Nathanaell sayde vnto hym: where knewest thou me? Iesus answered, and sayde vnto him: Before that philippe called thee, when thou wast vnder the

fygge tree, I saue the. Nathanaell answered and sayde vnto him: Rabbi, thou arte the sonne of God, thou art the kynge of Israell. Iesus answered and sayde vnto hym: Because I sayde vnto the, I saue the vnder the fygge tree, thou beleuest. Thou shalt see greater thynges then these. And he sayde vnto him: Verely, verely, I saue vnto you: hereafter shall ye see heauen open, and the angels of God ascendynge and descendynge ouer the sonne of man.

The Notes.

a. By the lyght, is vnderstande Christ, and by the darkenes, vngodly and vnbeleuyng men, among whom Christ came, and they beleued him not, as Ephes. iiii. d.

b. By grace vnderstande fauoure. The meaninge is. For the fauour that God & father hath to hys sonne Christ hath he receaued vs into fauour. So that as Christ is beloued of the father, euen so are we beloued for his sake, as Rom. v. c.

c. There can no bodely eye beholde the maiesty of God in his excellent nature, as he is. As we haue declared in Exodo. xxxiii. d.

d. In that John baptiseth affirmeth him selfe to be the same foregoer of Christ, of whome it was spoken in Esay. xl. chapter. a.

The. ii. Chapter.

Christ turned the water into wyne, and dryeth the byers and sellers oute of the temple.



And the thyrde day, was there a marpage in Cana a citie of Galile: and the mother of Iesus was there. And Iesus was called also and hys disciples vnto the marpage. And when the wyne fayled, the mother of Iesus sayde vnto hym: They haue no wyne. Iesus sayde vnto her: woman what haue I to doe with the? Myne houre is not yet come. Hys mother sayde vnto the ministers: Whatsoeuer he sayeth vnto you, doe it. And there were standynge there, syxe water pottes of stone after the maner of the purifyng of the Jewes, contaynyng two or thre kyngs a pece.

And Iesus sayde vnto them: fyl the water pottes w water. And they fylled them by to the brimme. And he sayd vnto them: drawe out nowe, and beare vnto the gouernoure of the feast. And they bare it. When the rular of the feast had tasted the water that was turned into wyne, and knew not where



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It was (but the ministers whiche drinke the water, knowe) he called the bydegrome, and sayd vnto hym: All men at the begynnynge, set forth the good wyne, \* when men be dronke, then that which is worse. But thou haste kepte backe the good wyne, vntill now.

This beginninge of miracles dyd Iesus in Cana of Galile, and shewed hys glozpe, and his disciples beleued on him. \* After that he descended into Capernaum, and his mother, and his brethren, and his disciples: But continued not many dayes there.

**C** \* And the Jewes Easter was euen at hande, and Iesus wente vp to Ierusalem, and founde syttinge in the temple, those that solde oxen and shepe and doves and chaungers of money. And he made a scourge of small cordes, and draue the al out of the temple, with the shepe and oxen, and powzed oute the chaungers money, and ouerthrewe the tables, and sayde vnto them that solde doves: Haue these thynges hence, and make not my fathers house an house of marchaundyse. And his disciples remembred, howe y it was writen: \* The zeile of thyne house hath euen eaten me.

**D** Then answered the Jewes and said vnto hym: \* what token shewest thou vnto vs, saynge that thou doest these thynges? Iesus answered, and sayde vnto them: \* Destroye this temple, and in thre dayes I wyl reate it vp agayne.

Then sayde the Jewes, xlii. yeres was thys temple a byldynge: And wilt thou reate it vp in thre dayes? But he spake of y temple of hys body. Alsooone therfoze as he was risē fro death again, hys disciples remembred y he thus sayd. And they beleued the scripture, and the wordes whiche Iesus had sayde.

When he was at Ierusalem at Easter in the feast, many beleued on his name, when they sawe his myzacles whiche he dyd. But Iesus put not hym selfe in thei handes, because he knewe al men, and needed not, that anye man shoulde testifie of hym. \* For he knewe what was in man.

**The Notes.**

a. That is when men be fullylled and satisfied.

**The III. Chapter.**

The communicaciō of Christ with Nicodemus. The doctrine and baptisme of John, and what witness he beareth of Christ.



Now was a man of the Pharisees named Nicodemus a ruler among the Jewes. \* The same came to Iesus by night, and sayde vnto hym:

Rabbi, we knowe that thou arte a teacher, whych arte come from God. \* For no man coulde doe suche myzacles as thou doest, excepte God were with him. Iesus answered and sayde vnto hym: Verely, verely, I saye vnto the: excepte a man be borne a newe, he can not see the kyngdome of God. Nicodemus sayde vnto hym: howe can a man be borne when he is olde? Can he enter into his mothers wombe, and be borne agayne? Iesus answered: \* Verely verely, I say vnto the: \* excepte y a man be borne of water and of the spirite, he can not enter into the kyngdome of God. \* That whiche is borne of the fleche, is fleche: and that whiche is borne of the spirite is spirite. Maruayle not that I sayde vnto the, ye must be borne a newe. The wynde bloweth where he lysteth, and thou hearest hys sounde: \* But canst not tell whence he comineth and whither he goeth. So is euery man that is borne of the spirite.

And Nicodemus answered & sayd vnto hym: howe can these thynges be? Iesus answered and sayde vnto hym: arte thou a maister in Israel, & knowest not these thynges? Verely, verely, I say vnto the, we speake that we knowe, and testifie that we haue sene: and ye receaue not oure wptnesse. Yf when I tel you earthlye thynges, ye beleue not: howe shoulde ye beleue, yf I shall tell you of heauenlye thynges?

\* And no man ascendeth vp to heauen, but he that came doune from heauen, that is to saye, the sonne of man which is in heauen.

\* And as Moyses lifte vp the serpent in the wyldernesse, euen so muste the sonne of man be lyfte vp, that none that beleueth in hym perissh: But haue eternall lyfe.

\* For God so loued the world, that he hath geuen hys onely sonne, that none

make. r. d.  
make. r. d.  
I. Joh. vi. 1.  
I. Joh. vi. 1.

To be  
borne as  
gayne.

The Iouinge communication of Christe with the woman of Samaria, by the welles side. How he beate in the rules a soune.

math, 44, 5

**Sec. 48.**

3  
4. Be. 17.  
John. 8. 8

Jer. 11, 5  
Job. 24, 1

GENE, 76.5

## Index



# The Gospell

Jesus answered, and said vnto her: whosoever drynketh of this water, shall thyrst agayne: But whosoever shall drynke of the water that I shall geue hym, shall neuer be more a thyrst: \* But the water that I shall geue hym, shall be in hym a well of water, springing vp into euertlastinge lyfe. The woman sayd vnto him: \* Sit geue me of that water, that I thyrst not, neither come hither to drawe. Jesus sayde vnto her. So call thy husbände, & come hither. And the woman answered, & sayd to hym: I haue no husbände. Jesus sayd to her: Thou hast wel sayd, I haue no husbände. For thou hast had fyue husbändes, and he whome thou now hast, is not thy husbände. That saydest thou true.

The woman sayd vnto him: \* Sir, I perceaue that thou art a prophet. Our fathers worshipped in this mountaine: and \* ye saye that in Ierusalem is the place where men ought to worshippe. Jesus sayde vnto her: woman beleue me, the houre cometh, when ye shall neither in this mountayne nor yet at Ierusalem, worship the father. Ye worship; ye wor not what: we knowe what we worshippe. \* For saluacion cometh of the Jewes: But the houre cometh and now is, whē the true worshippes shall worship the father in the spirit, and in trueth. For verely suche the father requirerh to worshippe hym. \* God is a spirit, & they that worship him, must worshipp him in spiritte and trueth.

The woman sayd vnto hym: I wol well Messias shall come, whiche is called Christ. When he is come, he wyl tell vs all thinges: Jesus sayde vnto her: \* I that speake vnto the am he. And euen at that poynt, came his disciples, and marueled that he talked with a woman. Yet no man sayde vnto him: what meanest thou, or why talkest thou with her? The woman the left her waterpoe, and went her way into the cite, & sayde to the men. Come see a man which tolde me al thynges that euer I dyd. Is not he Christ? Then they wente oute of the cite, and came vnto him.

And in that meane whyle his disciples prayed him sayinge: Master, cate. He said vnto them: I haue meate to cate,

that ye knowe not of: Then sayde the disciples betwene themselves: hath a man broughte him meate? Jesus sayd vnto the: my meate is to do the wyl of him that sente me. And to smyte this worlde. Say not yet there are yet foure monethes, & then cometh haruest: be holde, I saye vnto you, lyfte vp youre eyes, and loke on the regions: for they are white already vnto haruest. \* And he that retheth receaueth rewarde, and gathereth fruite vnto lyfe eternal: that both he & I sower, & he that retheth might reape together. And herein is the sayinge true, that one soweth, and an other retheth. I sent you to reape that whereon ye bestowed no labour. Other men laboured, & ye are entred into their labours.

Manye of the Samaritans of that cytie beleued on hym, for the sayinge of the woman, whiche testified: he told me al thynges that euer I dyd. Then whē the Samaritans were come vnto him, they besought hym, that he woulde tarrye with them, And he abode there two dayes. And manye more beleued because of his owne woordes, and sayde vnto the woman: Howe we beleue not because of thy sayinge: \* for we haue hearde hym oure selues, and knowe that this is euen in dede Christ the sayupour of the worlde.

After two dayes he departed thence, and went awaye into Galyle. \* And Jesus him selfe testified, that a prophet hath none honoure in his owne countrey. Then as soone as he was come into Galyle, the Galyleans receaued hym, which had seene al the thinges that he dyd at Ierusalem at the feast. For they wente also vnto the feast daye. And Jesus came agayne in to Cana of Galyle, where he turned water into wyne.

And there was a certayne ruler, whose sonne was sycke at Capernaum. As soone as the same hearde that Jesus was come oute of Jewye into Galyle, he went vnto hym, and besoughte him, that he woulde descende, and heale his sonne. For he was euen ready to die. Then sayde Jesus vnto him: Excepte ye see signes and wonders, ye can not beleue. The ruler sayde vnto hym: Sir, come awaye or euer my childe dye. Jesus sayde vnto him: Go thy waye, for

John. 4. a  
Cp. 111. a

John. 4. b

Luke. 24. b

3. reg. 12. a  
ii. par. 21. c

Exo. 24. c

Roma. 1. a

1. Cor. 3. c

math. 26. f.  
mar. 14. i.  
Luk. 22. c.  
John. 13. d.  
and 1. c

John. 4. a

John. 4. b

John. 4. c

John. 4. d

John. 4. e

John. 4. f

John. 4. g

John. 4. h

John. 4. i

solthe lyueth. And the man beleued the woordes that Iesus had spoken vnto hym, and went hys way. And anone as he wente on hys waye his seruauntes met hym, and tolde hym sayinge: Thy chylde lyueth. Then enquired he of the houre when he beganne to amende. And they sayde vnto him: Yesterdaye the seuenth houre, the feuer lefte hym. And the father knewe that it was the same houre in whiche Iesus sayde vnto him: Thy sonne lyueth. \* And he beleued, and all hys householde. This is againe the seconde myracle, that Iesus dyd, after he was come oute of Jewrye into Galile. John. vi. 1

## The Notes.

a. The Jewes reckened the houres of their dayes from the sunne risinge to the sunne settinge, so that first houre was sixe houres after the sunne risinge which at the tyme of the yeare, was about none. b. This meate is to doe the wyll of his father, the chiefe thyng of his fathers wyll, is to preach the gospel to all the worlde, whiche thinge was tyme now at hande to be done, as when corn is ripe, men muste tal to harrowe.

## The .v. Chapter.

He healeth the mā that was sicke. xxxviii. peres. The Jewes accuse him, he answered for him selfe and reponerth them.



fter that there was a feast of the Jewes, & Iesus went vp to Ierusalem. And there was at Ierusalem, by the Aughter house, a pole called in the hebrue tongue Bethleda, hauinge .v. porches, in whiche laye a great multitude of sicke folke, of blind, halfe and wythered, waitynge for the mounge of the water. For an angell wēt downe at a certayne ceasō into the pole and troubled the water. Whosoever the spyt after the sterynge of the water, stepped in, was made whole of whatsoeuer disease he had. And a certayne mā was there, which had bene diseased. xxxviii. peres. When Iesus sawe hym lye, and knewe that he now longe tyme had bene diseased, he sayd vnto him. Wylt thou be made whole? The sycke man answered him: Syr, I haue no man when the water is troubled, to put me into the pole. But in the meane tyme, whyle I am aboute to come, another steppeth doune before me.

And Iesus sayde vnto him: \*rise, take

bp thy bed & walcke. And immediatlye the mā was made whole, & toke bp his bed & went. And the same day was the Sabbath daye. The Jewes therefore sayde to him that was made whole. It is the Sabbath daye, it is not lafulfull for the to cary thy bed. He answered the: he that made me whole, sayde vnto me: take bp thy beed, & get the hence. Then asked they him what mā is that which sayde vnto thee, take bp thy beed and walcke. And he that was healed, wyfte not who it was. For Iesus \* had got, ten hym selfe awaye, because there was preece of people in the place. John. vi. 2

And after that, Iesus founde hym in the temple, & sayd vnto him: behold, thou art made whole, \*sinne no moore, lest a worse thinge happen vnto thee. John. 8. b The man departed and tolde the Jewes that it was Iesus, whiche had made hym whole. And therefore the Jewes dyd persecute Iesus, & sought for meanes to slea him, because he had done these thynges on the Sabbath daye. And Iesus answered the: \* My father worketh hither to, & I worcke. Therefore the Jewes soughte the moore to kyll hym, not onely because he had broken the Sabbath: but sayd also that God \* was his father, & made hym selfe equal to God. John. 8. c

Then answered Iesus & sayde vnto them: verely, verely, I saye vnto you: the \* sonne can doe nothyng of hym selfe, but that he seeth the father do. For whatsoeuer he doeth, that doth the sonne also. For the father loueth the sonne, & sheweth him al thynges, whatsoeuer he him selfe doth. And he wil shew him greateser thynges then these, because ye shuld maruayle. For lyke wyse as the father raiseth vp the deed, & quickeneth them, euen so the sonne quickeneth whome he wyll. \* Nether iudgeth the father anye man: but hath committed all iudgemēt vnto the sonne, because the al men shulde honoure the sonne, euen as they honour the father. He that honoureth not the sone, the same honoureth not the father whych hath the sente hym. Verely, verely, I saye vnto you: \* He that heareth my wordes, and beleueth on hym that sent me, hath the everlastynge lyfe, and shall not \* come into dampnation: but is scaped from death vnto life. John. vi. 3

Verely,



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Merely, betely, I saye vnto you: \* þe time shall come, and nowe is, when the deed shall heare the voyce of the sonne of God. And they that heare, shall lyue. \* for as þe father hath the life in him selfe, so lyke wise hath he geuen to the sonne to haue lyfe in hym selfe: and hath geuen hym power also to iudge, in þe he is the sonne of mā. Maruaile not at this: the houre shall come in the which all that are in the graues, shall heare his voyce, and shall come forth: They that haue done good vnto the resurrection of lyfe: and they that haue done euill, vnto the resurrection of dampnation.

I can of myne owne selfe doe nothing at al. As I heare, I iudge, & my iudgement is iuste, because I seeke not myne owne wyll, but the wyll of the father, whiche hath sent me. \* Yf I beare wytnes of my selfe, my witnesse is not true. There is another þe beareth witness of me, and I am sure that the witness which he beareth of me, is true.

\* Ye sent vnto John, & he bare witness vnto the trueth. But I receaue not the recorde of man. Neuerthelesse, these thynges I saye that ye mighte be safe.

\* He was a burninge, & a shining light, and ye woulde for a season haue reioyced in his light. \* But I haue greater witnes then the witness of John. \* for the workes whiche the father hath geuen me to finish: the same workes I doe, beare witness of me, that the father sent me. And the father him selfe whiche hath sente me, beareth witness of me. Ye haue not hearde his voyce at anye tyme nor ye haue sene his shap: therto his wordes haue ye not abiding in you. for whom he hath sent: hym ye beleue not.

Search the scriptures, for in them ye thinke ye haue eternall lyfe: & they are they whiche testifie of me. And yet wyll ye not come to me, that ye myghte haue lyfe. I receaue not prayse of men. But I knowe you, that ye haue not þe loue of God in you. I am come in my fathers name, and ye receaue me not. \* Yf another shall come in hys owne name, him wyll ye receaue. How can ye beleue which receaue honour one of another, & seke not þe honoure that cometh of God onely.

Doe not thincke that I wyll accuse you to my father. There is one þe accuseth you: euē Moses in whom ye trust. for had ye beleued Moses, ye woulde haue beleued me: \* for he wrote of me. But saynge ye beleued not his writing: howe shoulde ye beleue my wordes?

## The Notes.

- The Brekes hath the house. A place where they applyed the beastes that were offered.
- Some write Bethseda. It is as much to saye, as a spittell or hospital, wherein poore folke haue their beyng, which place was by a pole, where the shepe that were offered in þe temple were kept. And the sick remayne there, lookinge for the moving of the water, &c.
- That is, my father ceaseth not to do good vnto al men euen on the Sabbath daye, no more do I.
- Here he speaketh of the resurrection and iustification whereby þe wicked ariseth fro his wickednes, and whereby the sinner is brought from the death of his sinnes to þe life of righteousness, & especially of the calling of þe gentyles, which was done after the comminge of the holy ghoſt. For þe gentyles were still counted as dead men.
- Here he meaneth of the generall resurrection which shall be in the last daye.

## The vi. Chapter. \*

Iesus feareth. b. ag. men, departeth awaye, & they should not make him king, & reioyced þe fleshly hearers of his word. The carnal are offered at his



fter these thynges \* Iesus went his way ouer þe sea of Galilee to a cite called Tyberias.

\* And a great multitude folowed hym, because they had sene his miracles which he did on them that were diseased. And Iesus wente vp into a mountayne, & there he sat w his disciples. And Easter, a feast of the Jewes was ne. \* Then Iesus lift vp his eyes, & sawe a great cōpany come vnto him, & he sayd vnto Philip: whēce shall we bye bread þe these might eate. This he sayde to proue him: for he hym selfe knewe what he woulde do.

\* Philip answered him, two hundred peny worth of bread are not sufficiente for the, þe euery man haue a litle. Then sayd vnto him one of his disciples, Andrew Simon Peters brother. There is a lad here, which hath five barley loues and two fishes: but what is that among so many. And Iesus said: make þe people sit downe: There was muche grasse in þe place. And þe men sat doune, in number about. b. 5000. And Iesus tooke the bread, & gaue thanks, & gaue to þe disciples, & his disciples to the þe were set doune

done. And Iphelys of the fishes as much as they woulde.

When they had eaten pough he sayd vnto his disciples: gather vp the broken meate that remaineth: that nothing be lost. And they gathered it together, and fylled twelue baskettes w<sup>th</sup> the broken meate, of the fyue barlye loues: whiche broken meate remained vnto them that had eaten. Then the men, when they had sene the miracle of Iesus dyd, sayde: \* this is of a trueth the prophet of Ihuide come into the worlde.

When Iesus perceaued that they wolde come, & take him vp to make him king, he departed agayne into a mountaine hym selfe alone.

And when euen was come his disciples wente vnto the sea, & entred into a ship and went ouer the sea vnto Capernaum. And anon it was darcke, & Iesus was not come to them. And the sea arose w<sup>th</sup> a greate wynder hat blew. And when they had rowen about a. xxv or a. xxx. furlonges, they sawe Iesus walcke on the sea, and drawe nye vnto the shippe, & were afrayed. And he sayde vnto them: It is I, be not afrayed. The woulde they haue receaued him into the shippe, and the shippe was by and by at the lande whither they went.

The daye folowinge, the people whiche rode on the other syde of the sea, sawe that there was none other ship there, saue that one where into his disciples were entred, and that Iesus wente not in with his disciples into the ship: but that his disciples were gone awaye alone. Howe be it, there came other shippes from Tiberias nye vnto the place, where they ate breade, when the Lorde had blessed. Then when the people saw that Iesus was not there neither his disciples, they also toke shippinge and came to Capernaum seeking for Iesus.

And when they had founde him on the other syde of the sea, they sayde vnto him: Rabbi, when camest thou hyther? Iesus answered them, and sayd: verely, verely I saye vnto you: ye seke me, not because ye sawe the miracles: But because ye ate of the loues, and were filled. Labour, not for the meate whiche perissheth, but for the meate that endureth vnto everlastyng lyfe, whiche

meate the sonne of man shall geue vnto you. For hi hath God the father sealed.

Then sayd they vnto him: what shall we do that we might worke the workes of God? Iesus answered and sayde vnto them. This is the woork of God, that ye beleue on hym, whome he hath sent. They sayde vnto him: \* what signe shewest thou, that we may se & beleue thee? What dost thou worke? Our fathers dyd eate Manna in the deserte, as it is written: He gaue them breade from heauen to eate. Iesus sayde vnto them: Verely, verely I say vnto you: Moses gaue you not breade from heauen: But my father giveth you the true breade from heauen. For the breade of God is he which commeth downe from heauen, and geueth life vnto the worlde.

Then sayd they vnto him: \* Lorde, euer more geue vs thys breade. And Iesus sayde vnto them: I am that breade of lyfe. He that commeth vnto me shall not hongre: And he that beleueth on me shall neuer thurst. But I say vnto you: That ye haue sene me, and yet beleue not. All that the father geueth me, shall come to me: And hym that cometh vnto me, I cast not away, for I came downe from heauen: not to do myne owne wyl, but his wyl which hath sent me. And thys is the fathers wyl which hath sent me, that of al whiche he hath geuen me, \* I shoulde loose nothing: But shoulde rapse it vp agayn at the last day. And this is the wyl of him that sent me: That euery man whych seeth the sonne and beleueth on hym, haue everlastyng lyfe. And I wyl rapse him vp at the last daye. The Jewes then murmured at hym, because he sayd: I am the breade whiche is come downe from heauen. And they sayd: \* Is not thys Iesus the sonne of Ioseph, whose father and mother we knowe? How is it then that he sayeth, I came downe from heauen? Iesus answered, and sayde vnto them. Murmur not betwene your selues. \* No man can come vnto me except the father whych hath set me, drawe hym. And I wyl rapse hym vp at the last day. It is written in the prophetes, that they shall be all taughte of God. Euery man therfore that hath heard and hath learned of the father commeth

Mat. 16. 8.  
Math. 8. 8.  
John. 6. 6.

Geo. xvi. 8.  
Mat. 7. 8.

John. 4. 8.

Luk. xxi. 8.  
John. 8. 18.

John. 6. 5.

Mat. xxi. 8.  
Mat. vi. 8.

Math. x. 8.  
Luk. x. 8.

Esa. 44. 8.  
John. 6. 8.



# The Gospell

Deutr. 4. b  
Exod. 32. b  
Iud. 13. c  
1. Joh. 4. b

cometh vnto me. \* For y any man hath  
sene y father, saue he whiche is of God,  
the same hath sene the father.

Verely, verely I sape vnto you, he  
that beleueth on me, hath euerlastyng  
lyfe. I am that breade of lyfe. Your fa-  
thers dyd eate Manna in the wylder-  
nes and are deed. Thys is that breade  
whiche cometh from heauen y he whi-  
che eateth of it, shoulde also not dye. I  
am y liuyng breade which came doune  
from heauē. Yf any man eate of thys  
breaue, he shal lyue for euer. \* And the  
breaue that I wyll geue, is my fleathe,  
which I wyll geue for y lyfe of y world.

Luk. xxi. 2

And the Jewes stroue amonge the  
selues, sayyng: Howe can this telow  
geue ys his fleshe to eate? Then said Je-  
sus vnto them: \* verely, verely I sape  
vnto you, except ye eate y fleathe of the  
sonne of man, & dryncke his bloude, ye  
shall not haue lyfe in you. Whosoever  
eateth my fleshe, & dryncketh my bloude,  
hath eternal lyfe: & I wyll rayse him vp  
at the last day. \* For my fleshe is meate  
in dede: And my bloude is dryncke in  
dede. He that eateth my fleshe and dryn-  
keth my bloude, dwelleth in me and I  
in him. As the liuyng father hath sene  
me, euen so lyue I by my father: & he y  
eateth me, shal liue by me. Thys is the  
breaue whiche came from heauen: Not  
as your fathers haue eaten Manna &  
are deed. He that eateth of thys breaue,  
shal liue euer. \*

These thynges sayde he in the syna-  
goge as he taughte in Capernaum.  
Many therfore of his disciples: when  
they hearde this, sayde: this is an hard  
sayyng: who can abyde the hearynge  
of it? Jesus knewe in him selfe, y hys  
disciples mutyned at it, and sayd vn-  
to the: doeth this offend you? What y  
yf ye shall se the sonne of man ascend vp  
where he was before? It is the spirite  
that quickeneth, the fleshe profiteth no-  
thyng. The wordes that I spake vn-  
to you, are spirite and lyfe. But there  
are some of you that beleue not. For  
Jesus knewe frome the begynnyng,  
whiche they were that beleued not, and  
who shoulde betraye hym. And he sayd:  
therfore sayd I vnto you: \* that no mā  
can come vnto me, except it were geuen  
vnto hym of my father.

John 6. c

from y tyme manye of his disciples  
went backe, & walcked no more with  
hym. Then sayde Jesus to the twelue:  
wyll ye also goe away? Then Simon  
Peter answered. Master to whom shal  
we go? Thou hast y wordes of eternall  
lyfe, & we beleue & knowe y thou art  
Christ the sonne of the liuyng God. Je-  
sus answered the: Hane not I choen  
you twelue, & yet ong of you is a de-  
uyl? He spake it of Iudas Iscariot  
the sonne of Symon. For he it was y  
shoulde betraye him, and was ong of  
the twelue. \*

## The Notes.

a. That is, he hath put his mark of y holy goste  
on him, which testifieth by miracles what he is.  
b. The worde of the gospell whiche is Christ is y  
true & liuely breade of heauen, whar geueth lyfe to  
the whole worlde.  
c. This is y my wordes docto offende you, what  
wyl then the persour naunce of them do: when  
the sonne of man shal doe in dede thar he hath  
nowe spoken.

## The .viij. Chapter. \*

Jesus cometh to Ierusalem at the feast, teacheth  
the Jewes & reprimeth them. There are diuers  
opinions of him amonge y people. The pharisees  
rebuke y officers, because they saie not a carnall  
and chide with Nicodemus for sayyng dysparce.

After that, Jesus went about  
in Galile, and wolde not goe  
about in Jewry for y Jewes  
sought to kyll him. \* The Je-  
wes tabernacle feast was at hand. His  
brethren therfore sayde vnto him: Get  
the hence, and go into Jewrye that thy  
disciples may se thy workes, that thou  
hoest. For there is no man that doeth a-  
ny thyng secretlye, and he him selfe se-  
keth to be knownen openly. If thou do  
suche thynges, shewe thy selfe to the  
worlde. For as yet his brethren beleued  
not in hym.

Then Jesus sayde vnto them: My  
tyme is not yet come: But your tyme is  
alway ready. The worlde can not hate y  
you. \* But me it hateth: because I testi-  
fye of it, that the workes of it are euil.  
Goe ye vp vnto thys feast, I wyll not  
goe vp yet vnto thys feast, for my tyme  
is not yet full come. These wordes he  
sayde vnto the, & abode still in Galile.  
But as soone as hys brethren were  
gone vp, the went he also vp to y feast,  
not openly, but as it were pruely. The  
soughte hym the Jewes at the feast,  
and sayde: \* where is he. And muche  
murmuring was there of hym amonge

the people. Some sayde: \* He is good. Other sayde nay, but he deceaueth the people. How be it: no man spake openly of him, for feare of the Jewes. ¶

¶ In the myddes of the feast, Iesus went by into the temple and taught. And þe Jewes marueled, saying: how knowith he the scriptures, seynge that he neuer learnede? Iesus answered the, and sayde: My doctryne is not myne: but his that sent me. If any man wyl do hys wyl, he shall knowe of the doctrine, whether it be of God, or whether I speake of my selfe. He that speaketh of him self, seeketh his owne prayse. But he that seeketh his prayse that sent him, the same is true, and no vnrightheousnesse is in him.

¶ Wyldest thou not Moses geue you a lawe, and yet none of you kepeth the lawe? why go ye about to kyll me. The people answered and sayde: thou haste the deuyl: who goeth about to kyll the? Iesus answered and sayd to them: \* I haue done one woꝝke, and ye all maruele. Moses therfore gaue vnto you circumcision: not because it is of Moses: but of the fathers. And yet ye on the sabboth day, circumsyse a man. If a man on the sabboth day receaue circumcision without breakeynge of the lawe of Moses: why saye ye at me, because I haue made a man eueri whit whole on the sabboth day? \* Judge not after the vter apperaunce: but iudge righte wylle iudgement.

¶ Then said some of them of Ierusalem: is not this he whom they go about to kill? Behold he speaketh boldly, and they say nothing to him. Do the rulers knowe in dede, that this is very Christ? Howe be it? we know this man whence he is: but when Christ cometh, no man shall know whence he is.

¶ Then cried Iesus in the temple as he taught, saying: ye know me, and wher I am ye know. And yet I am not come of my selfe, but he that sent me is true, whome ye knowe not. I knowe him: for I am of him, and he hath sent me. \* Then they sought to take him: but nomā laid handes on him, because his tyme was not yet come. \* Many of the people beleued on hym, and sayde: when Christe cometh, wyl he do moꝝ miracles then

this man hath done?

¶ Then the pharises hearde that þe people murmured suche thynges aboute him. Wherfore the pharises and hye priestes \* sente ministers forth to take him. Then sayde Iesus vnto them: Yet am I a lytel while with you, and the go I vnto him that sent me. Ye shall seeke me, and shall not finde me: \* and wher I am, thither can ye not come. Then said the Jewes betwene theym selues: whyther wyl he go, that we shall not fynd him? wyl he go among the Gentyls which are scattered al abroad, and teach þe gentils: what maner of saying is this? he said: ye shall seeke me, and shall not finde me: and wher I am, thither canne ye not come.

¶ In the last day, that great day of the feast, Iesus stode and cried, saying: \* If any man thirst, let him come vnto me and drinck. He that beleueth on me, as saith the scripture, out of his belly shall flowe ryuers of water of lyfe. This spake he of the spirite whiche they that beleued on hym, shoulde receaue. ¶ For the holpe Ghoste was not yet there, because that Iesus was not yet glorified.

¶ Many of the people, when they heard this sayinge, sayde: of \* a trueth this is a prophete: other sayd, \* this is Christ: some said: shal Christ come out of Galile? \* Sayeth not the scripture that Christ shall come of þe seede of Dauid: and out of the towne of Bethleem wher David was? So was there dyscencion amonge the people about him. And some of theym woulde haue taken him: but no man layed handes on hym. Then came the ministers to þe hye priestes & pharises. And they sayde vnto them: why haue ye not brought him? The seruantes answered: neuer man spake as this man doth. Then answered them the pharises: are ye also diseaued? Doeth any of the rulers or of the pharises beleue on him? But the common people which knowe not the law, are cursed. Nicodemus sayd vnto them: \* He that came to Iesus by nyght, and was one of them: doth oute lawe iudge any mā, before it heare him, and know what he hath done? They answered and said vnto hym: arte thou also of Galile?

¶ Hh. i.

Searche



# The Gospell

Search and loke, for out of Galile arise  
seth no prophete. And euery man went  
vnto his owne house. **I**

The Notes.

Math. 21. a  
Mark. 11. a  
Luke. 19. f  
John. 1. a  
and. 9. a  
and. 11. g  
and. 12. g  
and. 13. g  
and. 14. g  
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and. 100. g

The viii. Chapter. **I**

A woman is taken in aduoutrye. Christ deli-  
uereth her. The freedom suche as foloweth Christe,  
whiche they accuse to haue the deuyll within hym,  
and go aboute to stone him.



And Jesus went \* vnto mount  
Olyuete, & early in the morn-  
nyng came agayne into the  
temple, & all the people came

vnto him, and he sat downe & taughte  
them. And the Scribes and Pharises  
brought vnto him a woman take in ad-  
uoutrye, & set her in the myddes & sayde  
vnto him: Master, this womā was takē  
in aduoutrye, euē as y dede was adou-  
pnyng. \* Moyses in the lawe commaunded  
vs that suche shoulde be stoned. What  
sayest thou therfore? And this they said  
to tempt him: y they might haue, wher-  
of to accuse him. Jesus stooped downe,  
and w his fonger wrote on the ground.  
And while they continued askyng him,  
he lyfte him selfe vp, and sayd vnto the:  
let him that is amonge you wythoute  
synne, caste the fyrste stone at her. And  
agayne he stooped downe and wrote on

the ground. And as sone as they heard  
that, they went out one by one, the eldest  
fyrst. And Jesus was lefte a lone, and  
the woman standyng in the myddes.

When Jesus had lyfte vp hym selfe a-  
gayne, and sawe no manne, but the wo-  
man, he sayde vnto her: woman, where  
are those thyne accusars? hath no man  
cōdemned the? She said: No mā lord.

And Jesus said: Neither do I cōdēpne  
the. \* Go, and synne no more. **I**

Then spake Jesus agayne vnto the,  
sayyng: \* I am the light of y world. He  
y foloweth me, shal not walck in darcke-  
nes: but shal haue the lyght of lyfe. The  
Pharises sayd vnto him: thou bearest  
recozde of thy selfe, thy recozde is not  
true. Jesus answered and sayde vnto  
theym: though I beate recozde of my  
selfe, yet my recozde is true: for I know  
whence I came and whither I go. But  
ye can not tel whence I come, & whither

I go. Ye iudge after the fleshe, I iudge C  
no man. And yf I iudge, my iudgement  
is true. for I am not alone: but I and  
the father that sent me. \* It is also writ-  
ten in your lawe, that the testimonye of  
two men is true. I am one that beate  
wytnesse of my selfe, and the father that  
sent me, beareth wytnesse of me. Then  
sayde they vnto hym: where is thy fa-  
ther? Jesus answered: ye neyther know  
me, nor yet my father. If ye had knowē  
me, ye shoulde haue known my father  
also. These wordes spake Jesus in the  
treasury, as he taught in the tēple, and  
no man layde handes on him, \* for hys  
tyme was not yet come. **I**

Then sayd Jesus agayne vnto the:  
\* I go my way, \* and ye shal seke me, &  
shall dye in your synnes. Whyther I  
go, thither can ye not come. Then saide  
the Jewes: wyl he kyl him selfe, because  
he sayth: whyther I go, thither can ye  
not come? And he sayde vnto theym: ye  
are from beneth, I am from aboue.  
Ye are of this worlde, I am not of this  
worlde. I saye therfore vnto you, that  
ye shall dye in your synnes. for \* except  
ye beleue that I am he, ye shall dye in  
your synnes.

Then sayde they vnto him, who art  
thou? And Jesus sayd vnto them: Euē  
the verpe same thyng that I saye vnto  
you. I haue many thynges to saye, and  
to iudge of you. Yea, & he that sente me  
is true. \* And I speake in y world, those  
thynges whiche I haue hearde of hym.  
Howe be it they vnderstode not that he  
spake of his father. Then sayd Jesus  
vnto them: when ye haue lyft vp an hys  
the sonne of man, than shall ye knowe  
that I am he, and that I do no thyng of  
my selfe: but as my father hath taughte  
me, euen so I speake: and he that sente  
me, is with me. The father hath not left  
me alone, for I do alwayes those thyn-  
ges that please him. As he spake these  
wordes, \* many beleued on him.

Then sayde Jesus to those Jewes  
whiche beleued on him. If ye contynue  
in my wordes, then are ye my very dys-  
cyples, and shall knowe the trueth: and  
the trueth shall make you free. They  
answered him: We be Abrahams seide,  
and were neuer bounde to any mā: why  
sayest thou then, ye shall be made \* free.

Jesus

**E** Jesus answered them, verily, & verily, I say unto you, that whosoever shall forsake his father and mother, and shall cleave unto me, and shall love me, and shall keep my sayings, he shall have life everlasting. And the servant of the house is not in the house forever: But the son of man shall make you free, then shall ye be free indeed. I know that ye are Abraham's seed, but ye seek to kill me, because my saying hath no place in you. I speak that which I have seen with my father, and ye do not believe me. Then answered the Jews and said unto him, Abraham is our father, how canst thou say that we shall be free? Jesus answered and said unto them, If ye be Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that have told you the truth, which I have heard of my father: why do ye not believe me? Then answered the Jews and said unto him, We have one father, which is God. Jesus answered and said unto them, If God were your father, then would ye love me: for I proceeded forth, and came from God. Yet ye say, We have one father, which is God. I know that ye are not his children, because ye will not do what he saith. Then answered the Jews and said unto him, We are not his children, because we have not seen him, nor have we heard his voice. Jesus answered and said unto them, Ye say that ye are his children, because ye have not seen him, nor have ye heard his voice: but ye say that ye are his children, because ye have not seen him, nor have ye heard his voice: but ye say that ye are his children, because ye have not seen him, nor have ye heard his voice.

uppl. Abraham is dead, and also the prophets: and yet thou sayest, If a man keep my sayings, he shall never taste of death. Art thou greater then our father Abraham, which is dead? And the prophets are dead: whom makest thou thyself?

Jesus answered: If I honour myself, mine honour is nothing worth. It is my father that honoureth me, which ye say, is your God, and ye have not known him: but I know him. And yet I should say, I know him not. I should say, a liar like unto you, but I know him, and keep his saying.

Your father Abraham was glad to see my face, and he saw it and rejoiced: When sayde the Jewes unto him, thou art not yet fyftee yeare olde, and hast thou seen Abraham? Jesus sayde unto them, verily, verily, I saye unto you: yet Abraham was, & I am. Then toke they up stones, to caste at him, but Jesus hid him selfe, and went out of the temple.

**The Parable.**  
a. The gospel preached not in remission of sinnes, but in that we shoulde continue in synne: but that we shoulde change our lyfe, and value in a new lyfe of the spirit, wch purposeing to lunde our lyfe.  
b. All the holie fathers that were before & comynge of Christ, from the begynnyng of the world had & same faith in Christ, that we have, which be called Christen.

**The ix. Chapter.**  
Christ maketh the masse & was borne blinde.  
**A**nd as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying: Master, who did synne: this man, or his father and mother, & he was borne blind? Jesus answered: Neither hath this man synned, nor yet his father and mother: but that the workes of God shuld be shewed on him. I muste worke the workes of hym that sente me, while it is daye. The night cometh when no man can worke. As longe as I am in the worlde, I am the lyght of the worlde.

As soon as he had thus spoken, he spat on the grounde and made claye of the spittle, and rubbed the claye on the eyes of the blinde, and sayde unto hym: Go wash the in the pole of Siloe, whyche

Gen. 17. and xxi.

Gen. 3. & Iohn. 8.

Luke. 4.

St. Iohn. 1. & 2.

my dates

John. 1. & 8. & 9.



by interpretation. It signifies that he went his way and washed, and came againe for reynge. The neighbours & they that had sene him before, whoe that he was a begger, sayd: is not this he that sat and begged? Some sayd: this is he. Other sayd: he is lyke him.

But he him selfe sayde I am euen he.  
They sayd vnto him. Howe are thyne  
eyes opened then? he answered & sayde.  
The manne that is called Iesus, made  
claye, and anoynted myne eyes, & sayde  
vnto me. Go to the pool: Siloe and  
walthe. And I went and walged, and re-  
ceyued my sight. They sayd vnto him  
where is he? he sayd. I can not tell.

Then brought they to the pharises, him & a lytell before was blinder for it was sabboth day when Iesus made the clape, and opened hys eyes. Then agayne the pharises also asked him how he had receaued hys sight. He sayd vnto them: He put clape vpon myne eyes, and I walked, & so tē. Then sayd some of the pharises: this man is not of God, because he kepeth not the Sabbath day. Other sayde: howe can a man that is a synner, do suche myracles? And there was stryfe amonge them. Then spake they vnto the blinde agayne: What sayst thou of him, because he hath opened thine eyes? And he sayde: He is a prophete.

But the Jewes dyd not beleeue of the  
felowe, howe that he was blinde and re-  
ceaued his sight, untill they had called  
the father and mother of hym that had  
receaued his sight. And they asked the,  
sayinge: Is this poure sonne, whom ye  
saye was bozne blinde? howe doeth he  
nowe se then? His father and mother  
answered them, and said: we wote well  
that this is our sonne, and that he was  
bozne blinde: but by what meanes he  
nowe seyth, that can we not tell, oz who  
hath opened his eyes, can we not tell.  
He is old enough, aske him, let him an-  
swer.

there for him self. Such wordes spake  
his father and mother, because they fea-  
red the Jewes. For the Jewes had  
conspired already, that if any man wo-  
uld confesse that he was Christ, they woulde  
be excommunicate out of the synagoga.  
Therefore said his father & mother, he is  
olde ynough, aske him.

[illegible]

### The Rates.

2. This myth is likely of recent origin, based on the knowledge of a small number of individuals in the field. The story may have been spread in the front of a person's eyes, and the person may have appeared.

**b. That**

What is, he heareth none that repent not, nor are in mynde to leaue their euell lyfe.

The .x. Chapter.

Christ is the true shepheard, & the doer of the shepe. Some say, Christ hath þe deuyl, & is mad. Other saye þe he speaketh nor þe wordes of one that hath the deuyl, because he telleth þe truth. The Jewes take vp stones to cast at him, call preacyinge blasphemye, and go about to take hym.



Verely verely I say vnto you: he that entreteth not in by the doore into the shepefolde, but clymeth vp some other way: the same is a thefe & a robber. He that goeth in by the doore, is the shepheard of the shepe: to hym the portre openeth, & the shepe heare his voyce, & he calleth his owne shepe by name, & lea-  
 deth them out. And when he hath sente for the hys owne shepe, he goeth before them, and the shepe folow him: for they know his voyce. A straüger they wil not folowe, but will fle from him: for they know not þe voyce of straungers. These similitude spake Iesus vnto them. But they vnderstode not what thinges they were whiche he spake vnto them. Then sayd Iesus vnto them agayne. Verely verely I say vnto you: I am the doore of the shepe. All, euen as many as came before me, are theues and robbers: but the shepe dyd not heare them. I am the doore: by me yf any man enter in, he shall be safe, and shall go in and oute & fynde pasture. The shepe cometh not but for to scale, kyll, and destroye. I am come that they myghte haue life, and haue it more abundantly.

I am the good shepheard. The good shepheard geueth his lyfe for the shepe. An hyred seruaunt, whiche is not the shepheard, nether the shepe are hys owne, seyth the wolfe commyng, and le-  
 ueth the shepe, and styeth, and the wolfe catcheth the, and scattereth þe shepe. The hyred seruaunte styeth, because he is an hyred seruaunt, & careth not for þe shepe. I am that good shepheard, & know myne, and am knowen of myne. As my father knoweth me: euen so know I my father. And I geue my lyfe for the shepe: and other shepe I haue, which are not of this fold. The also must I bring, that they may heare my voyce, and that there maye be one flocke, and one shep-  
 herd. Therefore doeth my father loue

me, because, I put my life from me, that I might take it agayne. No mā taketh it fro me, but I put it away of my selfe. I haue power to put it fro me, and haue power to take it agayne: This comaunde ment haue I receaued of my father. And there was a dyscencyon agayne amonge the Jewes for these saynges, & many of the sayd. He hath the deuyl, & is mad: why heate ye him? Other sayde, these are not þe wordes of hi þe hath þe deuyl. Ca the deuill open the eyes of the blynde.

And it was at Jerusalem the feast of the dedicacio, and it was winter: and Iesus walcked in Salomons porche. Then came the Jewes rounde aboute him, and sayd vnto him: How long dost thou make vs dout? If thou be Christ, tell vs plainly. And Iesus answered the: I told you, and ye beleue not. The workes that I do in my fathers name, they beate wytnes of me. But ye beleue not, because ye are not of my shepe. As I sayde vnto you: my shepe heare my voyce, & I knowe them, and they folow me, and I geue vnto them eternal lyfe, and they shall neuer perishe, nether shall any man plucke them out of my hande. My father whiche gaue theym me, is greater then all, and no man is able to take them out of my fathers hand. And I and my father are one.

Then þe Jewes agayne toke vp stones, to stone him w al. Iesus answered them: many good workes haue I shewed you from my father: for whiche of them wil ye stone me? The Jewes answered him, sayng: for thy good workes sake we stone the not: but for thy blasphemie, & because that þe beig a mā, makest thy selfe God. Iesus answered them. Is it not witten in your lawe. I saye, ye are Goddes: If he called them Goddes vnto whom the worde of God was spoken (and the scripture can not be broken) saye ye then to hym, who the father hath sanctified, and sent into the worlde, thou blasphemest, because I sayd I am the sonne of God. Yf I do not the workes of my father, beleue not. But yf I do, then though ye beleue not me, yet beleue the workes, that ye maye knowe and beleue that the father is in me, and I in hym.

Agayne they wet about to take him:

Wh. iij. but



# The Gospell

but he escaped out of their handes, and went away agayne beyonde Jordan, in to the place \* where John befoze had baptised, & there abode. And many resorted vnto him, and sayde: John dyd no miracle: but \* all thynges þ John spake of this man, are true. And many beleued on him there.

The Notes.

**Popes.** a. They are called Goddes, because they are the Images, & do resemble God, that is vpon þ earth, they iudge betwene man and man, and ought by theiꝝ vocacion to punishe the offender, & defende the innocent.

**The .xi. Chapter.**

Christ raiseth Lazarus from death. The hye priestes and pharisees gather a counsaile against him, he getteth him out of the waye.

**A** Certaine man was sycke, named Lazarus of Bethany, the towne of Mary and her sister Martha. \* It was that Mary which anoynted Jesus w oymment, & wyped his fete wth her heere, whose brother Lazarus was sicke, and his sisters sent vnto him, saying: Lord beholde, he whom thou louest, is sycke. When Jesus heard that, he sayde: this infirmite is not vnto death, but for the laude of God, \* that the sonne of God might be praysed by the reason of it. Jesus loued Martha and her sister, and Lazarus. Then after he had heard that he was sycke, yet abode he two dayes styll in the same place where he was.

**B** Then after that, said he to his disciples: let vs go into Jewry againe. His disciples said vnto hi: Master, þ Jewes lately sought meanes to stone the, and wilt thou go thither agayne? Jesus answered, are there not twelue houres in the daye? If a man walcke in þ day, he stobbleth not, because he seyth the light of this world. But if a man walck in the nighte, he stobbleth, because there is no lyghte in him. This sayde he, and after that, he sayd vnto the: our frende Lazarus \* slepeth, but I go to wake him out of slepe. Then sayde hys disciples: Lord yf he slepe, he shall do well ynough. How be it Jesus spake of his death: but they thought that he hadde spoken of the naturall slepe. Then sayd Jesus vnto them playnely, Lazarus is dead, & I am glad for your sakes, that I was not ther, because ye may beleue. Neuerthelesse let vs go vnto him. The

sayd \* Thomas whiche is called Dydymus, vnto the disciples: let vs also go, that we may dye with hym. Then wente Jesus, and founde that he had lpen in his graue foure dayes already. Bethany was nye vnto Ierusalem, aboute x. furlonges of, & many of the Jewes were come to Martha and Marye, to comfort them ouer theiꝝ brother. Martha assone as she heard that Jesus was comyng, went and met him: but Marye sat styll in the house.

**+** Then sayde Martha vnto Jesus: \* Lord if thou haddest bene here, my brother had not bene deade: but neuerthelesse, I know that what soener thou askest of God, God wyl geue it the. Jesus sayde vnto her: Thy brother shall rise againe. Martha said vnto him: I know þ he shall rise againe in the resurrection at the last day. Jesus said vnto her: \* I am the resurrection & the \* lyfe: \* He that beleueth on me, ye thought he were dead, yet shall he lyue. And who so euer liueth and beleueth on me, shall neuer dye: Beleuest thou this? She sayd vnto him: yea Lord, I beleue þ thou art Christ the sonne of God, which shoulde come into the worlde. \* And assone as she had so sayde, she went her waye and called Mary her sister secretly, saying: The master is come and calleth for the. And she assone as she hearde that, arose quickly, & came vnto him. Jesus was not yet come into þ towne: but was in the place where Martha met him. The Jewes then which were with her in the house, and comforted her, when they saw Mary, that she rose vp hastily, & wente out, folowed her, saying: She goeth vnto the graue, to wepe there.

Then when Mary was come where Jesus was, & sawe hym, she fell downe at his fete, saying vnto hym: \* Lord yf thou haddest bene here, my brother had not bene dead. When Jesus sawe her wepe, and the Jewes also wepe, whych came wth her, he groined in the spyte, and was troubled in him selfe, & sayde: Where haue ye layed him? They sayde vnto him: Lord come & se. And \* Jesus wepte. Then sayd the Jewes: Beholde howe he loued him. And some of theiꝝ sayd: coulde not he \* whiche opened the eyes of the blind, haue made also, þ this man

man shoulde not haue dyed. Jesus a-  
gayne goned in himselfe, & came to the  
grave. It was a caue & a stone layde on  
it. And Jesus sayde: take ye away the  
stone. Martha the sister of him that  
was dead, sayd vnto him: Lord by this  
time he stinketh. for he hath bene dead  
fourte dayes. Jesus sayde vnto here  
sayd I not vnto the, that if thou dyd-  
dest beleue, thou shouldest see the glorie  
of God. Then they toke away the stone  
from the place where the dead was layd  
ed. And Jesus lyfte vp his eyes and  
sayde: father I thanke thee, because  
that thou hast hearde me. I wote that  
thou hearest me alwayes: but because  
of the people I stande by, I sayd it, that  
they may beleue, that thou hast sent me.

And when he thus had spoken, he cryed  
with a loud voice. Lazarus come  
forth. And he that was dead, came forth,  
bounde hand and fote with graue bon-  
des, and hys face was bounde with a  
napkin. Jesus said vnto the: louse him,  
and let him go. Then many of the Jewes  
which came to Mary, and had sene the  
thynges whiche Jesus did, beleued  
on him. But some of them went their  
wayes to the pharises, and tolde them  
what Jesus had done.

Then gathered the hie priestes  
and pharises a counsel, & said: what  
do we. This man doeth many miracles.  
If we let him scape thus, all men will  
beleue on him, and the Romaines shall  
come and take away our countrey & the  
people. And one of the named Caphas  
whiche was the hie priest that same yere,  
sayd vnto them: Ye perceaue nothyng  
at all, nor yet consydre that it is ex-  
pedient for vs, that one man dye for the  
people, and not that all the people perish.  
This spake he not of him selfe, but be-  
yng the priest that same yere, he prophe-  
cyed that Jesus should dye for the people,  
and not for the people only, but that he shuld  
gather together in one the chyldren of  
God which were scattered abroad. fro  
that day forth they held a counsel toge-  
ther, for to put him to death.

Jesus therefore walched no more o-  
penly among the Jewes: but went hys  
way thence vnto a countrey nye to a wil-  
dernes, into a citty called Ephraim, and  
there he abode with his disciples. And the

Jewes Easter was nye at hande, & ma-  
ny went out of the countrey vp to Jeru-  
salem before the Easter, to purpse the sel-  
ues. Then soughte they for Jesus, and  
spake berweene the selues as they stode  
in the temple: what thynke ye, sepng he  
cometh not to the feast. The hie priestes  
and pharises had geuen a commaun-  
dement, that if any man knewe where  
he were, he shoulde shewe it, that they  
myght take him.

The Notes.  
Christ called him selfe the resurrection & lyfe  
because he is the authour of the resurrection and  
lyfe. As he sayth. Those that beleue in me, wyl  
I raise vp at the laste day into lyfe euertlasting,  
and those that are dead, shall liue by me, because  
they beleue in me.

The xlii. Chapter.  
Mary anointed Christos feet. Judas murmur-  
ed. Christ exulteth her, & rideth into Iherusalem.

Then Jesus fyfte dayes before  
Ester, came to Bethanye  
where Lazarus was, whiche  
was dead, whom Jesus sayd  
from death. There they made him a  
supper, and Martha serued: but Laza-  
rus was one of the that sat at the table  
with him. Then toke Mary a pounce  
of oymment called Nardus, perfect and  
precious, & anointed Jesus feete, and  
wypt his feet with her heere, and the house  
was filled of the sauer of the oymment.  
The said one of his disciples named  
Judas Iscarioth Simons sonne, which  
afterwarde betrayed him: why was not  
this oymment sold for thre hundred  
pence, and geuen to the poore. This  
sayde he, not that he cared for the poore:  
but because he was a thefe, and kepte  
the bagge, and bare that whiche was  
geuen. Then said Jesus: Let her alone,  
agaynst the daye of my buryng she  
kept it. The poore alwayes shal ye haue  
with you, but me shall ye not alwayes  
haue.

Much people of the Jewes had know-  
ledge that he was there. And they came,  
not for Jesus sake onely, but that they  
myght se Lazarus also whom he ray-  
sed from death. The hie priestes ther-  
fore helde a counsell that: they myghte  
put Lazarus to death also, because that  
for his sake many of the Jewes went a-  
way, and beleued on Jesus.

On the morow, muche people that  
were come to the feast, when they heard  
that

John. 7.

John. 8.

Resurre-  
ction and  
lyfe.Mat. 26.  
Mar. 14.  
Luk. 7.

Luk. 7.

Mat. 26.  
Mar. 14.

Job. xiii.

John. 8.

Mat. 21.  
Mar. 11.



# The Gospell

that Iesus should come to Ierusalem, toke bzaunches of palme trees, & went and met him, & cried: \* Hosanna, blessed is he that in the name of the Lord, cometh kyng of Israel. And Iesus got a ponge aske, & sat thereon, accordyng to þ which was wyttten: \* feare not daughter of Sion, beholde, thy kyng cometh spitting on an asses coole. These thynges vnderstode not his disciples as the fyrste: but when Iesus was glorified, then remembred they þ suche thynges were wyttten of him, and that suche thynges they had done vnto him. The people þ was with him when he called Lazarus out of his graue, & raised him fro deeth, bare recorde. Therefore met him þ people, because they heard that he had done suche a myracle. The pharises therefore sayd among them selues, perceauye how we prevaile nothing. Beholde, the world goeth away after him.

\* There were certayne Grekes among them, that came to pray at the feast: the same came to philippe whiche was of Bethsaida, a cite in Galile, and desired him, sayinge: \* For we woulde sayne see Iesus. philip came and tolde Andrey. And agayne Andrey and philip tolde Iesus. And Iesus answered them, sayinge: þ \* houre is come, that the sonne of man must be glorified.

\* \* Verely, verely I say vnto you, except the wheate corne fall into þ ground and dye, it byrdeth alone. \* If it dye, it byrgeth forth muche frute. \* He that loueth his lyfe shall destroye it: and he that hateth his lyfe in this worlde, shall kepe it vnto lyfe eternall. \* If any man minister vnto me, let him folow me, and \* where I am, there shall also my minister be. And if any mā minister vnto me, him will my father honoure. †

\* Nowe is my soule troubled, and what shall I saye: father deliuer me from this houre: but therefore came I vnto this houre. father glorifie thy name. Then came there a voyce from heauē: I haue glorified it, and wil glorifie it agayne. Then sayde the people that stode by & heard: it thādgeth. Other said an angel spake to him. Iesus answered & sayd: this voyce came, not because of me, \* but for your sakes.

\* Nowe is the iudgement of thys

worlde: \* now shall þ prince of this worlde be cast out. And I, if I were lyft vp fro the earth, will drawe all men vnto me. This said Iesus, signifying what deeth he shoulde dye. The people answered him: \* we haue heard of the lame \* that Christ byrdeth euē, and how sayest thou then that the sonne of man must be lyfte vp? who is that sonne of man? Then Iesus sayde vnto them: yet a lytle while is þ lyght with you. \* walke while ye haue lyght, lest the darcknesse come on you. he þ walketh in þ darcknesse, wotteth not whither he goeth. while ye haue lyght beleue on þ \* lyght, & ye may be the chyldren of the lyght.

These thynges spake Iesus, & departed, and hid him selfe from them. And thoughte he had done so many miracles before the, yet beleued not they on him, that the saying of Eias the prophete myght be fulfilled, þ he spake. \* Lord who shall beleue our sayinge? And to whom is the arme of the Lord opened? Therefore could they not beleue, because that Eias saith agayne: \* he hath blinded their eyes, and hardened their heartes, that they shoulde not se with their eyes, & vnderstande with their heartes & should be couerted, & I shuld heale the. Such thyngs said Eias, when he saw his glory, & spake of him. neuertheles among the chiefe rulers many beleued on him. But because of þ pharises, they woulde not be a knowen of it, \* lest they shoulde be excommunicate. \* for they loued the prayse that is geuen of men, more then the prayse that cometh of God.

And Iesus cried & sayde: he that beleueth on me, beleueth not on me, but on him that sent me. And he that seith me, seith hym that sent me. \* I am come \* a lyghte into the worlde, that whosoever beleueth on me, shoulde not bide in darcknes. And if any man heate my wordes, & beleue not, I iudge him not. \* for I came not to iudge þ worlde: but to save the worlde. he þ refuseth me, & receaueth not my wordes, hath one that iudgeth him. The wordes that I haue spoken, they shall iudge him in the last day. for I haue not spoken of my selfe: but the father which sent me, he gaue me a commaundment what I shuld say, & what I shoulde

shoulde speake. And I knowe that thys  
commandement is: lyfe euerlastinge:  
whatsoeuer I speake, therfore, euen as  
the father bade me, so I speake. **I**

**The xiiii. Chapter,**

Christ washeth the disciples fete, telleth them  
of Judas the traitour, and commaundeth them  
earnestly to loue one another.

**B**EFORE the feast of easter  
when Iesus knewe that  
his houre was come, that  
he shoulde departe out of  
this worlde vnto the fa-  
ther. when he laughe bys  
which were in the worlde, vnto the ende  
he loued them: And when supper was en-  
ded, after that the deuyll had put in the  
herde of Judas Iscariot Simons son,  
to betray hym: Iesus knowing that the  
father had geuen all thynges into bys  
handes, and that he was come fro God,  
and wente to God: he rose from supper,  
and layed a lyde bys byppter garmentes,  
and toke a towell, and gyrded hym selfe.  
After that, he poured water into a baskin,  
and beganne to wash his disciples fete,  
and to wipe them with the towell, wher-  
with he was gyrded.

Then came he to Simon peter. And  
peter sayde to hym: Lorde, shalte thou  
wasse my fete? Iesus answered and said  
vnto hym: what I doo, thou wotest not  
nowe, but thou shalt knowe hereafter.  
Peter sayde vnto him: thou shalt not  
wasse my fete whyle the worlde standeth.  
Iesus answered him: yf I wasse the not,  
thou shalt haue no part with me. Simo-  
n peter sayde vnto hym: Lorde, not my  
fete onely; but also my handes and my  
head. Iesus sayde to hym: he that is  
washed, needeth not saue to wasse his fete  
and is cleane eueri whit. And ye are cleane:  
but not all. for he knew bys betrayer.  
Therefore sayde he: ye are not all cleane.

After he had washed theyr fete, and  
receaued his clothes, and was set down  
agayne, he sayd vnto them: wot ye what  
I haue done to you? Ye call me master  
and Lorde, and ye say well, for so am I.  
If I then poure Lorde and master haue  
washed your fete, ye also oughte to wasse  
one anothers fete. for I haue geuen  
you an ensample, that ye should do as I  
haue done to you. Werelpe verelpe I  
saye vnto you, the seruaunt is not grea-

ter then bys master, neyther the messen-  
ger greater then he that sent hym.

If ye vnderstand these thynges, hap-  
pye are ye yf ye do the. I speake not of  
you all, I know whome I haue cholen.  
But that the scripture be fulfilled: he that  
eateth breade with me, hath the lyfte vp  
bys hele agaynst me. Nowe tell I you  
before it come: that when it is come to  
passe, ye myght beleue that I am he. We  
relpe verelpe I saye vnto you. He that  
receaueth whome so euer I sende, recea-  
ueth me. And he that receaueth me, re-  
ceaueth him that sent me.

When Iesus had thus sayd, he was  
troubled in the spirite, and testified say-  
ing: verelpe verelpe I say vnto you, that  
one of you shall betray me. And then the  
disciples looked one on a nother douting  
of whome he spake. There was one of  
bys disciples, whiche leane on Iesus  
bosome, whome Iesus loued. To him  
beckened Simon peter that he shoulde  
aske who it was of whome he spake. He  
then as he leane on Iesus breste, sayde  
vnto hym: Lorde who is it? Iesus an-  
swered, he it is to whom I geue a loppe,  
when I haue opped it. And he wet a lop-  
pe, and gaue it to Judas Iscariot Si-  
mons sonne. And after the loppe. Sa-  
tan entred into hym. Then sayde Iesus  
vnto hym: that thou doest, do quickely.  
That wilt no man at the table, for what  
intente he spake vnto hym. Some of  
them thoughte, because Judas had the  
bagge, that Iesus had sayd vnto hym,  
bye those thynges that we haue nede of a  
gaynste the feast: or that he shoulde geue  
some thyng to the poore. Allone then as  
he had receaued the loppe, he wente im-  
mediatly out. And it was nighte, when  
he was gone out. Iesus sayd: nowe is  
the sonne of man glorified. And God is  
glorified by hym: If God be glorified  
by hym, God shall also glorifye hym  
in him selfe: and shall straghte waye  
glorifye hym.

Deare chyldren, yet a lytell whyle  
am I with you. Ye shal seke me, and as  
I sayde vnto the Jewes, whither I go,  
thither can ye not come. Also to you say  
I now. A new comaundement geue I  
vnto you, ye loue together, as I haue  
loued you, that euen so ye loue one ano-  
ther. By this shall al men know that ye



# The Gospell

ate my disciples, ye shall have loue one to another. Simon Peter sayde vnto hym: Lord whither goest thou? Jesus answered hym: whither I goe thou canst not folow me now, but thou shalt folow me afterwarde.

Peter sayde vnto hym: Lord, why can not I folow the now? I wyl geue my lyfe for thy sake. Jesus answered hym: wilt thou geue thy lyfe for my sake? Verely, verely I say vnto the, the cocke shall not crowe, tyll thou haue denyed me thysse.

## The Notes.

a. He washed theyr feet, to declare that he came to minister vnto other, and not to be ministered vnto. And further to teach by thys washe, that bys ministracion was, to purge and washe away the synne of synne, which is done by the shedding of his bloude for the bloude of Christ spynkled in to oure heartes by the worde of his gospell, and receyued by fayth: cleaseth vs from synne. b. To lyfte vp the helle, is to oppresse by violence. For whome ye thrust or tripple with the helle: hym do ye betterly ouerthrowe.

c. Satan was entred hym before, as the s. euangelist affirmeth in the beginning of this Chapter, but now began he more to enforce his strength, and more openly to shew him self. In like manner, the Apostles had the holy Ghost, before they reserrection, when they beleued in hym, which they confessed hym to be the sonne of God. But they euidently receyued hym, when Christ was ascended. Actum. ii. a.

## The. xliii. Chapter.

He armeth his disciples with consolacion against trouble, and promyseth them the holy god, the spirite of comfort.



And he sayde vnto his disciples: lette not your hartes be troubled. Beleue in God, and beleue in me. In my fathers house are many mansions. If it wer not so, I would haue told you. I goe to prepare a place for you. And if I go to prepare a place for you, I wil come agayne, and receaue you euen vnto my self, that where I am, there inape ye be also. And whither I go ye know, and the waye ye knowe.

Thomas sayde vnto hym: Lord we know not whither thou goest. Also how is it possible for vs to know the waye? Jesus sayde vnto hym: I am the waye, the truth and the lyfe. And no maune cometh vnto the father, but by me. If ye had knowen me, ye had knowen my father also. And now ye knowe him, and haue sene him.

Philipp sayde vnto hym: Lord shew vs the father, and it sufficeth vs. Jesus sayde vnto hym, haue I bene so longe tyme with you: and yett halt ye not knowen me? Philip, he that hath sene me, hath sene the father. And howe sayest thou then? Shewe vs the father. Beleuest thou not that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doth the workes. Beleue me, that I am in the father, and the father in me. At the least beleue me for the very workes sake.

Verely, verely I say vnto you, he that beleueth on me, the workes that I do, the same shall he do, and greater workes then these shall he do, because I go vnto my father. And whatsoever ye aske in my name, that wyl I do, that the father myghte be glorified by the sonne. If ye shall aske any thyng in my name, I wyl do it. If ye loue me kepe my commaundementes, and I wyl pray the father, and he shall geue you another comforter, that he may abyde with you euer: whiche is the spirite of trueth whome the worlde can not receaue, because the worlde seeth him not, neyther knoweth hym. But ye know him. For he dwelleth with you, and shall be in you. I wil not leue you comfortles: but wil come to you.

Yet a lytle whyle and the worlde seeth me no more: but ye shall se me. For I lyue and ye shall lyue. That daye shall ye knowe that I am in my father, and you in me, and I in you.

\* He that hath my commaundementes and kepeth them, the same is he that loueth me. And he that loueth me shall be lued of my father: and I wil loue him, and shewe myne owne selfe to hym. \* Judas said vnto him (not Judas Iscariot) \* Lord what is the cause that thou wilt shew thy self vnto vs, and not vnto the worlde? Jesus answered and sayde vnto hym: if a man loue me and wyl kepe my sayynges, my father also wyl loue him, and we wyl come vnto hym, and wyl dwel with him. He that loueth me not, kepeth not my sayynges. And the wordes which ye heare, are not myne, but the fathers which sent me.

Thys haue I spoken vnto you before, that ye maye knowe that I am in my father, and you in me, and I in you.

forster which is the holy goost (\*whome my father wyl sende in my name) he shal teache you all thynges, and bynge all thynges to your remembraunce what soeuer I haue told you.

Peace I leue with you, my peace I geue vnto you. Not as the worlde geueth, geue I vnto you. Let not your hartes be greued, nether feare ye. Ye haue heard how I sayde vnto you: I go and come agayne vnto you. If ye loued me, ye woulde verelye reioyce, because I sayde, I goo vnto the father. For the father is greater then I. \* And now haue I shewed you, befoze it come, that when it is come to passe, ye myghte beleue. Here after wyl I not talcke many wordes vnto you. For the ruler of this world commeth, and hath noughte in me. But that the worlde maye knowe that I loue the father: therefore as the father gaue me commaundement, euen so do I. \* Ryse let vs go hence.

The notes.

a. The father is glorified by the sonne, when we acknowledge and geue thankes that he gaue vs sonne for vs to saue vs.  
b. He is called the spirite of truthe, not onely because he is true, but because he maketh the man in to whome he entrest, true. Where as al that they do without the spirite: is none other thyng but lyes.

## The .xv. Chapter. \*

The true vyne, the husbandman and the branches. A doctrine of loue, and a sweete comforte agaynst persecucion.



I am \* the true vyne, and my father is an husbandman. Euery branche that beareth not frute in me, he wyl take awaye. And euery branche that beareth frute, wyl he pouрге, that it maye bynge moze frute. Nowe are ye \* cleane thowse the wordes which I haue spoken vnto you. Byde in me and lette me byde in you. As the branche cannot beare frute of it selfe, excepte it byde in the vyne: no moze canne ye excepte ye abyde in me. I am the vyne, & ye are the branches. He that abydeth in me, and I in hym, the same bringeth forth much frute. For without me can ye do nothing. If a man byde not in me, he is cast forth as a branche, and is withered: and men gather it, and cast it into the fyre, and it

burneth. \* If ye byde in me, and my wordes also byde in you: aske what ye wyl, and it shalbe done to you. \* Herein is my father glorified, that ye beare much frute, and be made my disciples.

As the father hath loued me, euen so haue I loued you. Continue in my loue. If ye shal kepe a my commaundementes ye shal byde in my loue, euen as I haue kept my fathes commaundementes, & byde in his loue. These thynges haue I spoken vnto you, that my ioye myghte remayne in you, and that your ioye might be full.

\* \* This is my comaundement: that ye loue together as I haue loued you. Greater loue then this hath no manne, then that a man bestow hys lyfe for his frendes. Ye are my frendes, if ye doo whatsoeuer I commaund you. Hence forth call I you not seruauntes: for the seruaunte knoweth not what his lord doeth. But you haue I called frendes: for al thynges that I haue hearde of my father I haue opened vnto you.

Ye haue not chosen me, but I haue chosen you and ordeined, that ye go and byng forth frute, and that your frute remayne, that whatsoeuer ye shal aske of the father in my name, he shoulde geue it you.

\* This commaund I you, that ye loue together. If the world hate you, ye know that he hated me befoze he hated you. If ye were of the world, the world would loue his owne. How be it because ye are not of the world, but I haue chosen you oute of the worlde, therefore \* hateth you the worlde. Remember the sayinge that I sayde vnto you: the seruaunt is not greater then his lord.

\* If they haue persecuted me, so wyl they persecute you. If they haue kept my saynges, so wyl they kepe yours.

\* But all these thynges wyl they do vnto you for my names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they shoulde not haue had synne: but nowe haue they nothyng to cloke thei synne with all. He that hateth me, hateth my father. If I had not done workes amonge them which none other man dyd, they had not had syn. But now haue they sene, and yet haue hated both me



# The Gospell

me and my father: euen that the sayinge myghte bee fulfilled that is wyrtten in the lawe: \* they hated me withoute a cause. But when the comforter is come, \* whome I wyll sende vnto you from my father, whiche is the spirite of truthe, which proceedeth of the father, he shall testifie of me. And ye shall heare by wyrtnesse also, because ye haue bene with me from the begynnyng. ¶

The notes.

a. He that wyll abyde in Gods loue, must kepe Gods commaundementes.

b. In the v. chapter of this Gospell, Christ sayth that he receyuerh no wyrtnes of man. But here he sayth that his disciples shall beare him witnes. Understand therefore, that for him selfe he needeth not witnesse. But for vs it was necessary, that his disciples should beare witnesse of his truthe, that thorow them we might beleue.

The xvi. Chapter.

Consolaciō agaynst trouble. Prayers are here shewen Christe,



These thynges haue I sayde vnto you, because ye shoulde not bee offended. \* They shall excommunicate you: yea, the time shall come that \* who soeuer kylleth you, will thynke that he doth God service. \* And suche thynges wyll they doo vnto you, because they haue not knowen the father neyther yet me. But these thynges haue I told you, that when that houre is come, ye might remeber then, that I told you so. These thynges sayd I not vnto you at the begynnyng because I was present with you. ¶

¶ But now I goo my waye to hym that sent me, and none of you asketh me: whither goest thou? But because I haue sayde suche thynges vnto you, youre heartes are full of sorowe. Neuertheless I tell you the truthe, it is expedient for you that I go awaye. For yf I goo not awaye, that comforter wyll not come vnto you. But yf I departe, \* I wyll sende hym vnto you. And when he is come, he wyll rebuke the world of synne, and of rightewelsnes, and of Iudgement. \* Of synne, because they beleue not on me: of rightewelsnes, because I goo to my father, and ye shall see me no more: and of iudgemente, because the chefe ruler of this world, is iudged all ready.

I haue yet many thynges to say vnto

to you: but ye cannot beare them awaye nowe. Howe be it when he is come (I meane the spiritte of truthe) he wyll lead you into all truthe. He shall not speake of hym selfe: but whatsoeuer he shall heare, that shall he speake, and he wyll shewe you thynges to come. He shall gloryfye me, for he shall receaue of mine and shall shewe vnto you. \* All thynges that the father hath are myne. Therefore sayde I vnto you, that he shall take of myne and shewe vnto you. ¶

¶ After a whyle ye shall not see me, & agayne after a whyle ye shall see me: for I go to the father. Then sayde some of his disciples betwene the selues: what is this that he sayeth vnto vs, after a whyle ye shall not see me, and agayne after a whyle ye shall see me: and that I go to the father. They sayd therefore: what is this that he sayeth after a whyle? we cannot tell what he sayeth. Iesus perceaued that they woulde aske him, and said vnto them: This is it that ye enquire of betwene your selues, that I sayde after a while ye shall not see me, and agayne after a whyle ye shall see me. Verely verely I say vnto you: ye shall wepe and lament, and the world shall reioyce. Ye shall sorowe: but your sorowe shall be turned to ioy.

A woman when she trauayleth hath sorowe, because her houre is come: but as soon as she is deliuered of the chylde, she remembreth no more the angur she, for ioy that a man is borne into this world. And ye now are in sorowe: but I wyll see you agayne, and youre heartes shall reioyce, and your ioye shall no man take from you. ¶ And in that day that ye aske me no questio. ¶ Verely, verely I say vnto you, whatsoeuer ye shall aske the father in my name, he wyll geue it you. Hether to haue ye asked nothinge in my name. \* Aske and ye shall receaue it: that your ioy may be full.

These thynges haue I spoken vnto you in prouerbes. The tyme wyll come when I shall no more speake to you in prouerbes: but I shall shewe you plainly from my father. At that daye shall ye aske in myne name. And I saie not vnto you that I wyll speake vnto my father for you. For the father him selfe loveth you, because ye haue loved me, and

and haue beleued that I came out of  
God. \* I went out from the father, and  
came into the worlde: and I leaue the  
worlde againe, and go to the father.

His disciples said vnto him: lo now  
spakest thou plainly, and thou dost no  
prouerbe. \* Howe knowe we that thou

understandest all thynges, and needest  
not that any man shoulde aske the anse  
question: Therefore beleue we that thou  
camest from God. Iesus answered the:

Howe ye do beleue. \* I shalde the house  
of my father, and is all ready come that  
he shalde searetretey man his water,

and shal leaue me alone. And yet am I  
not alone, for the father is with me.

These wordes haue I spoken vnto  
you, that in me ye might haue \* peace.  
for in the worlde shall ye haue tribula  
cion: but be of good cheere. I haue ouer  
come the worlde.

These wordes haue I spoken vnto  
you, that in me ye might haue \* peace.  
for in the worlde shall ye haue tribula  
cion: but be of good cheere. I haue ouer  
come the worlde.

The world is rebouled at me, because they  
be not so. I haue beate the synne that condemn  
eth the worlde: by the worlde I haue beate the syn  
ne, and the worlde is rebouled at me, and not at  
me. I haue beate the synne, and the worlde is  
rebouled at me, and not at me.

And because the worlde and  
naturall creatur will not knowe the synne, but  
will be rebouled and saued by the synne, I haue  
beate the synne, and the worlde is rebouled at  
me, and not at me.

Chapter. xxiij. Chapter. xxiij.  
The wordes haue I spoken vnto you, that in  
me ye might haue \* peace.



I haue beate the synne, and the worlde is  
rebouled at me, and not at me.

the: as thou hast \* geue hym power ouer  
all flesh, that he shoulde geue eternal life  
so as many as thou hast geuen hym.

\* This is life eternal that they might  
knowe the that onely verbe God, and  
whome thou hast sent Iesus Christ.

I haue glorified throu the earth. I  
haue \* shewed the which thou gavest  
me to do. And now glorify me thou  
father with thine owne self, with the glo  
rye which I had with the, yet the worlde

has not knowen thy name vnto  
the which thou gavest me vnto the  
worlde. \* Thine they haue, and thou gavest  
them, and they haue kept thy say  
nges, so as they knowe that all thin

gs whatsoeuer thou hast geuen me, are  
of the \* father. I haue geuen vnto them  
the wordes which thou gavest me, and  
they haue receaued them, and knowe  
surely that I came oute from the, and  
do beleue that thou dydest send me.

I praye for them, and praye not for  
the \* worlde: but for them which thou hast  
geuen me, for they are thine. And al mine  
are thine, and thine are mine, and I am  
glorified in them. And now am I  
more in the worlde, but they are in the  
worlde, and I come to the, \* the whole  
father here in thine owne name, them  
which thou hast geuen me, that they  
maye be one, as we are one. \* I was  
with them in the worlde. I kepte them  
in thy name. \* Those that thou gavest  
me, haue I kepte, and none of them is  
lost, but that lost childe, that the scrip  
ture might be fulfilled.

Howe comest thou to the, and these wordes  
speake I in the worlde, that they  
might haue my full in them. I haue  
geuen them thy wordes, and the worlde  
hath hated them, because they are not of  
the worlde, such as I am not of the worlde.  
I desire not that thou wouldest take  
them out of the worlde: but that thou  
keep them from euill. They are not of  
the worlde, as I am not of the worlde.  
Sanctifie them with thy truth. Thy say  
nge is true. As thou dydest send me  
into the worlde, euen so haue I sent the  
into the worlde, and for the it takes sanc  
tity I my selfe, & they also might be sanc  
tified throu the truth.

I praye not for them alone: but for  
them also which shall beleue on me tho  
tome they: preaching, that they al may  
be one, as thou father art in me, and I  
in the, & they may be also one in vs, that  
the worlde maye beleue that thou hast  
sent me: and that glorie that thou gavest  
me, I haue geuen them, that they maye  
be one, as we are one. I in them and  
thou in me, that they may be made per  
fett in one, and that the worlde may know  
that thou hast sent me, and haue loued  
them, as thou hast loued me.

ges whatsoeuer thou hast geuen me, are  
of the \* father. I haue geuen vnto them  
the wordes which thou gavest me, and  
they haue receaued them, and knowe  
surely that I came oute from the, and  
do beleue that thou dydest send me.

I praye for them, and praye not for  
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glorified in them. And now am I  
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worlde, and I come to the, \* the whole  
father here in thine owne name, them  
which thou hast geuen me, that they  
maye be one, as we are one. \* I was  
with them in the worlde. I kepte them  
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me, haue I kepte, and none of them is  
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ture might be fulfilled.

Howe comest thou to the, and these wordes  
speake I in the worlde, that they  
might haue my full in them. I haue  
geuen them thy wordes, and the worlde  
hath hated them, because they are not of  
the worlde, such as I am not of the worlde.  
I desire not that thou wouldest take  
them out of the worlde: but that thou  
keep them from euill. They are not of  
the worlde, as I am not of the worlde.

Sanctifie them with thy truth. Thy say  
nge is true. As thou dydest send me  
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tified throu the truth.

I praye not for them alone: but for  
them also which shall beleue on me tho  
tome they: preaching, that they al may  
be one, as thou father art in me, and I  
in the, & they may be also one in vs, that  
the worlde maye beleue that thou hast  
sent me: and that glorie that thou gavest  
me, I haue geuen them, that they maye  
be one, as we are one. I in them and  
thou in me, that they may be made per  
fett in one, and that the worlde may know  
that thou hast sent me, and haue loued  
them, as thou hast loued me.

father, I will that they which thou  
hast geuen me, \* be with me where I  
am, that they maye see my glorie which  
thou hast geuen me, for thou louedst me  
before the makinge of the worlde.

father, I will that they which thou  
hast geuen me, \* be with me where I  
am, that they maye see my glorie which  
thou hast geuen me, for thou louedst me  
before the makinge of the worlde.

father, I will that they which thou  
hast geuen me, \* be with me where I  
am, that they maye see my glorie which  
thou hast geuen me, for thou louedst me  
before the makinge of the worlde.

father, I will that they which thou  
hast geuen me, \* be with me where I  
am, that they maye see my glorie which  
thou hast geuen me, for thou louedst me  
before the makinge of the worlde.

father, I will that they which thou  
hast geuen me, \* be with me where I  
am, that they maye see my glorie which  
thou hast geuen me, for thou louedst me  
before the makinge of the worlde.

father, I will that they which thou  
hast geuen me, \* be with me where I  
am, that they maye see my glorie which  
thou hast geuen me, for thou louedst me  
before the makinge of the worlde.

father, I will that they which thou  
hast geuen me, \* be with me where I  
am, that they maye see my glorie which  
thou hast geuen me, for thou louedst me  
before the makinge of the worlde.

father, I will that they which thou  
hast geuen me, \* be with me where I  
am, that they maye see my glorie which  
thou hast geuen me, for thou louedst me  
before the makinge of the worlde.

father, I will that they which thou  
hast geuen me, \* be with me where I  
am, that they maye see my glorie which  
thou hast geuen me, for thou louedst me  
before the makinge of the worlde.

father, I will that they which thou  
hast geuen me, \* be with me where I  
am, that they maye see my glorie which  
thou hast geuen me, for thou louedst me  
before the makinge of the worlde.

father, I will that they which thou  
hast geuen me, \* be with me where I  
am, that they maye see my glorie which  
thou hast geuen me, for thou louedst me  
before the makinge of the worlde.

father, I will that they which thou  
hast geuen me, \* be with me where I  
am, that they maye see my glorie which  
thou hast geuen me, for thou louedst me  
before the makinge of the worlde.

father, I will that they which thou  
hast geuen me, \* be with me where I  
am, that they maye see my glorie which  
thou hast geuen me, for thou louedst me  
before the makinge of the worlde.



# The Gospel

\* O rightuous father, the very world hath not knowe thee: but I haue knowe thee, and these haue knowen that thou hast sent me. And I haue declared vnto them thy name, and will declare it, that the loue wherewith thou hast loued me, be in them, and that I be in them.

The notes.

a. That is the renowne and glorie, that thou art merciful, forguest sinnes for my sake, and art good and righteous.  
b. The world in this place is take for the wicked, feoward, and vnbelievers.

## The xxiii. Chapter.

This is betrayed. The wordes of his mouth. Under the officers to the ground. Peter smiteth of Malchus eare. Jesus is brought before Anna, Cayphas, and Pilate.

**W**hen Jesus had spoken these wordes, he went forth with his disciples ouer the brooke Cedron, where was a garden into the which he entered with his disciples. Judas also which betrayed him, knew the place: for Jesus ofte tymes resorted thither with his disciples. Judas then after he had receaued abounde of men, and mynstres of the hye priestes, and pharises, came thither with lanterns and fyr brandes and wepens. Then Jesus knowing all thinges that should come on hym, went forth and sayd vnto them: whome seke ye? They answered hym: Jesus of Nazareth. Jesus sayde vnto them: I am he. \* Judas also which betrayed hym, stode with them. But as sone as he had sayde vnto them, I am he, they wente backwarde and fell to the grounde. And he asked them agayne: whome seke ye? They sayd: Jesus of Nazareth. Jesus answered: I sayde vnto you, I am he. If ye seke me, let these go: they may. That the sayinge myghte be fulfilled which he spake: of them, which thou gauest me haue I not lost one.

Simon Peter had a sword and drew it, and smote the hye priestes seruaunt, and cut of his right eare. The seruantes name was Malchus. Then sayde Jesus vnto Peter: put vp thy swerde into the sheath: shal I not drinke of the cup which my father hath geuen me. Then the companie and the Captayne, and y<sup>e</sup> mynstres of y<sup>e</sup> Jewes take Jesus

and bounde hym, and led hym away to Anna first: for he was father in lawe vnto Cayphas which was the hye priest y<sup>e</sup> same yere. Cayphas was he that gaue counsell to the Jewes, that it was expediente that one manne should dye for the people.

And Simon Peter folowed Jesus and another disciple: that disciple was knowen of y<sup>e</sup> hye priest, and went in with Jesus into the palye of the hye priestes. But Peter stode at the doore withoute. Then went out y<sup>e</sup> other disciple which was knowen vnto the hye priestes, and spake to the damsell that kepte the doore, and brought in Peter. Then sayd the damsell that kepte the doore, vnto Peter: arte not thou one of this mannes disciples? he sayde: I am not. The seruantes and the mynstres stode ther, and had made a fyre of colys: for it was colde: they warmed them selues. Peter also stode among them and warmed himself.

The hye priest asked Jesus of his disciples and of his doctrine. Jesus answered him: I spake openly in y<sup>e</sup> world. I neuer taught in the synagoge and in the temple whether all the Jewes resorten, and in secret haue I sayd nothing: why askedst thou me? Aske them which hearde me, what I sayde vnto them. Be holde they can tell what I sayd. When he had thus spoken, one of the mynstres which stode by, smote Jesus on the face sayinge: answeredst thou the hye priestes for Jesus answered him. If I haue euell spoken, beare witness of the euill: yf I haue wel spoken, why smyttest thou me? And Annas sent him bounde vnto Cayphas the hye priest.

Simon Peter stode and warmed himself. And they sayde vnto hym: arte not thou also one of his disciples? he denyed it, and sayd: I am not. One of the seruantes of the hye priestes (his cosen whose eare Peter smote of) sayde vnto hym: dyd not I see the in the garden with him? Peter denied it agayne: and immediately the cocke crows. Then led they Jesus frome Cayphas into the hall of iudgemente. It was in y<sup>e</sup> morninge, and they thaim selfes waike not into the iudgement hall lest they should be defiled, but that they mighte eate y<sup>e</sup> paschall lambe. Pilate then went out vnto the

and

and sayde: what accusacion bringe ye agaynste this man? They answered and sayd vnto him. If he were not an euill doer, we would not haue deliuered him vnto the. Then sayde Pilate vnto the: take ye him and iudge him after your owne lawe. Then the Jewes sayd vnto hym. It is not lawfull for vs to put anye man to death. <sup>a</sup> That the wordes of Iesus might be fulfilled \* whiche he spake, signifying what death he should dye.

\* Then Pilate entred into the iudgement hal agayne, and called Iesus, & sayd vnto him: art thou the kyngge of the Jewes? Iesus aunswered: sayest thou of thy selfe, or did other tell it the of me? Pilate answered: Am I a Jew? Thine owne nacion and hye preestes haue deliuered the vnto me. What haste thou done? Iesus answered: my kyngdome is not of this worlde. If my kyngdome wer of this worlde, then would my ministers surely fyght, that I should not be deliuered to the Jewes, but now is my kyngdome not from hence. Pilat said vnto him: Arte thou a kyngge then? Iesus aunswered: thou sayest that I am a kyngge. for this cause was I borne, and for this cause came I into the worlde, that I shoulde beare wytnesse vnto the truthe. And al that are of the truthe heare my voyce. Pilate sayd vnto hym: what thyngge is truthe? And when he had sayd that, he went out agayne vnto the Jewes, and said vnto them: \* I fynde in him no cause at all. Ye haue a custome, that I should deliuer you one louse at Easter. Wyl ye that I louse vnto you the kyng of the Jewes? Then cryed they al agayne sayinge: Not hym, but Barabbas: that Barabbas was a robber.

Then notes.

at the a. He had sayd that he should be crucified of the Jewes, and therefore must Pilate geue sentence on hym, and not the Jewes, for the persouring of his worde.  
at the b. That is, my kyngdome is not a worldlye kyngdome, that consisteth in strenght, in armes, in me, in the sword, and in the subduinge of the bodily thinges, but my kyngdome is spirituall which is in the heartes of the faithful, who are not ruled by the sword, but by the Gospell.

### The. xix. Chapter.

Christ is crucified. He comendeth his mother vnto John, sheddeth his blood, and is buried.

**T**hen Pilate toke Iesus, and scourged hym. \* And the souldiers wounde a crowne of thornes and put it on his heade. And they did on him a purple garment, and sayde: hallo kyngge of the Jewes: & they smot him on the face. Pilat went forth agayne & sayd vnto them: behold I bringe him forth to you, that ye may know, that I finde no faute in him. Then cam Iesus forth wearing a crowne of thorne and a robe of purple. And Pilate sayde vnto them: beholde the man. \* When the hye preestes and ministers saw him, they cried sayinge: crucifye him, crucifye him, Pilat sayd vnto the. Take ye hym and crucifye hym: for I fynde no cause in him. The Jewes answered him. We haue a law, & by our lawe he oughte to die: \* because he made him self the sonne of God. When Pilate heard the saying he was the more afrayd, & went agayne into the iudgement hall, & said vnto Iesus: whence art thou? But Iesus gaue him none aunswere. Then sayd Pilate vnto hym. Speakest thou not vnto me. Knowest thou not that I haue power to crucifye thee, and haue power to louse the? Iesus aunswered: Thou couldest haue no power at all agaynste me, except it were geuen the fro aboue. Therefore he that deliuered me vnto the, is moze in sinne. \* And from thence forth soughte Pilate meanes to louse him: but the Jewes cryed sayinge: yf thou let hym go thou arte not Cessars frende. for \* whosoever maketh him self a king, is agaynste Cesar.

When Pilate hearde the sayinge, he brought Iesus forth, and sat doune to geue sentence, in a place called the paue ment: but in the Hebrue tonge, Gabbatha. It was the Sabothe euen whiche falleth in the easter feast, & about the sixe houre. And he sayd vnto the Jewes: behold your kyng. They cryed, away with him, away with hym, crucifye him. Pilat sayde vnto them. Shal I crucifie your kyng? The hye preestes answered: we haue no kyng but Cesar. \* Then deliuered he him vnto the, to be crucified.

And they toke Iesus, & led him away. And he bare his crosse, & went forth in: to a place called the place of dead mens sculles



# The Gospell

sculles, which is named in hebrue, Golgotha, where they crucified him, and two other with hym; on eyther syde one, and Iesus in þe middes. And \* Pilate wrote his title, and put it on the crosse. The wytyng was: Iesus of Nazareth, kinge of the Jewes. Thys tytle reade many of the Jewes. For the place wher Iesus was crucified, was nye to þe cite. And it was written in hebrue, Greke & Latin. The sayd þe hye prestes of þe Jewes to Pilate: wryt not king of the Jewes, but þe he said I am king of þe Jewes. Pilate answered: what I haue wryten, that haue I wryten.

Then the souldiers, \* when they had crucified Iesus, toke his garmentes & made foure partes, to euery souldier a part, and also his coote. The coote was without seme, wroughte vpon thowwe oute. And they sayd one to another. Let vs not deuyd it, but cast lottes who shal haue it. That the scripture mighte be fulfilled whiche sayeth. \* They parted my raymente amonge them, and on my coote dyd cast lottes. And the souldiers did such thinges in dede.

Then stode by the crosse of Iesus his mother, and his mothers syster, Marpe the wife of Cleophas, and Mary Magdalene. When Iesus sawe his mother, and the discipule standyng \* whom he loued, he sayde vnto his mother: woman beholde thy sonne. Then sayde he to the discipule: behold thy mother. And from þe houre the discipule toke her for his owne.

After that when Iesus perceaued that all thynges were perfozmed: that the \* scripture mighte bee fulfilled: he sayd: I thys. There stode a vessel full of veneger by. \* And they fylled a sponge with veneger, and wound it about with ylope, and put it to his mouth. Asone as Iesus had receaued of the veneger, he sayde: \* It is finished, and bowed hys heade, and gaue vp the goost. The Jewes then became it was the Saboth eue, that \* the bodes should not remaine vp on the crosse on the saboth dape (for þe sabothe dape was an hie dape) besoughte Pilate that their legges might be broken and that they might be take doune. Then came the souldiers and brake the legges of þe first, and of the other whiche was crucified with Iesus. But when they came to Iesus, and sawe that he

was deade alreadye they brake not his legges: but one of the souldiers with a speare, thurst him into the syde, \* and forthwith came there out bloude and water.

And he that sawe it, bare recorde, and his recorde is true. And he knoweth that he sayth true, that ye might beleue also. These thynges wer done that the scripture shoulde be fulfilled. \* Ye shall not breake a bone of hym. And agayne another scripture sayeth: \* they shall loke on hym, whome they pearced. \* After that, Ioseph of Aramathia (which was a discipule of Iesus; but secretly for feare of the Jewes) besoughte Pilate that he mighte take doune the bodye of Iesus. And Pilate gaue him licence. And there came also Nicodemus which at þe beginninge cam to Iesus by night, & brought of myrrer & alowes mingled together: aboute an hundred pounce waight. They toke they the bodye of Iesu, and wound it in linnen clothes with the odoures, as the maner of the Jewes is to bury. And in the place wher Iesus was crucified, was a garden, & in the garden a new sepulcre, wherin was neuer manne lapde. There lapde they Iesus because of the Jewes Sabothe euen, for the sepulcre was nye at hande.

## The xx. Chapter.

The resurrection of Christ, whych appeareth to Mary Magdalene and to al his disciples, to their great comforte.

**T**he morow \* after the Saboth day, came Marpe magdalene early, when it was yet darcke, vnto the sepulcre, and sawe the stone taken away frome the tounge. Then she ranne, and came to Symon Peter and to þe other discipule whom Iesus loued, & sayd vnto them. They haue take away the Lord out of the tounge, and we cannot tell where they haue laid him. Peter went forth, and that other discipule and came vnto the sepulcre. They ran both together, and that other discipule did out runne Peter & came fyrste to the sepulcre. And he stouped doune and saw þe linnen clothes lyng, yet went he not in. \* Then came Simō Peter folow ing him, & went into þe sepulcre, & saw þe linnen clothes lie, & the napkin þe was aboute his head, not lyng with þe linnen cloth, but wrapped to gether in a place by

by it selfe. Then went in also that other  
disciple whiche came fyrste to the se-  
pulchre, and he sawe and beleued. For  
as yet they knewe not the \* scriptures  
that he shoulde rise againe from death.  
And the disciples wente awaye agayne  
vnto their owne home. **I**

**C** \* Mary stode without at the sepul-  
chre wepyng. And as she wepte, she bo-  
wed her selfe into the sepulchre & sawe  
two angels in whyte syttyng, the one  
at y<sup>e</sup> heade & the other at the fete, where  
they had layde the bodye of Iesus. And  
they sayde vnto her: womā why wepest  
thou? She said vnto the: for they haue  
taken awaye my Lord, and I wote not  
where they haue layde him. When she  
had thus said, she turned her selfe backe  
and sawe Iesus standyng, and knewe  
not that it was Iesus. Iesus said vn-  
to her: womā why wepest thou? Whome  
seekest thou? She supposyng he had  
bene y<sup>e</sup> gardener, said vnto him. Syr yf  
thou haue bozne him here tel me where  
thou hast laide him, y<sup>e</sup> I maye fet hym.  
Iesus said vnto her: Mary. She tur-  
ned her selfe, & said vnto him: Rabboni,  
whiche is to saye master. Iesus sayde  
vnto her: touche me not, for I am not  
yet ascended to my father. But go to my  
brethren and say vnto them: I ascende  
vnto my father & your father: to my  
God and your God. \* Mary Magda-  
lene came and tolde the dysciples that  
she had sene the Lorde, and that he had  
spoken suche thynges vnto her. **I**

**C** \* The same daye at night which  
was the morow after the Saboth day,  
when the doores were shut, where y<sup>e</sup> dys-  
ciples were assembled together for feare  
of the Jewes, came Iesus and stode in  
the myddes, & said to the: peace be with  
you. And when he had so sayd, he shewed  
vnto them his handes, and his syde.  
\* Then were the disciples glade when  
they sawe the Lord. Then said Iesus to  
them agayne: peace be with you. As my  
father \* sente me, euen so sende I you.  
And when he had sayde that, he breathed  
on them and sayde vnto them: Because  
the holy goost. whosoever \* synnes ye  
remitt they are remitted vnto them. And  
whosoever synnes ye retayne, they are  
retayned. **I**

\* But Thomas one of the twelve,

called Didimus, was not with the whiche  
Iesus came. The other disciples sayde  
vnto him: we haue sene the Lorde. And  
he said vnto them: excepte I se in hys  
hādes the print of the nayles, & put my  
fynger in y<sup>e</sup> holes of y<sup>e</sup> nayles, & thruste  
my hāde into his syde, I wil not beleue.  
And after. vtiij. dayes agayne, his disci-  
ples were with in, and Thomas with  
them. Then came Iesus when the doores  
were shut, and stode in the myddes and  
said: peace be with you.

After that said he to Thomas: bringe  
thy fynger hether, and se my hādes, and  
bryng thy hande and thrust it into my  
side, and be not faithlesse, but beleuinge.  
Thomas answered and sayd vnto him:  
my Lorde, and my God. Iesus said vn-  
to hym: Thomas, because thou haste  
sene me, therfore thou beleuest: happye  
are they y<sup>e</sup> haue not sene, & yet beleue. **I**

\* And many other signes did Iesus  
in the presence of his disciples, whiche  
are not writen in this boke. These are  
wrytten that ye might beleue, that Ie-  
sus is Christ the sonne of God, and that  
in beleuynge ye might haue lyfe throzow  
his name. **I**

John. xli

#### The Notes.

a. That is because thou belieuest not that I am  
risen veyr God, but am carnall as I was before  
I suffred death, therfore touche me not.

b. Loke in y<sup>e</sup> garden the. xviij. c.

Touche  
me not. &c.  
Do w<sup>e</sup> m<sup>e</sup>  
bid & lose

#### The. xxi. Chapter. \*

He appeareth to his disciples agayne by the  
sea of Tiberias, and commaundeth Peter ear-  
nestly to fede his shepe.



After that Iesus shewed hym  
selfe agayne, at the sea of Ti-  
berias. And on thys wyle shew-  
ed he him selfe. There were  
together Simon Peter and Thomas,  
whiche is called Didimus: and \* Natha-  
nael of Cana a citie of Galile, & y<sup>e</sup> sonnes  
of Zebedei, and two other of the disci-  
ples. Simon Peter said vnto the: I go  
a fyshynge. They said vnto him: we als  
to wil go with the. They went their way  
and entred into a ship straight way, and  
that night caughte they nothyng. But  
when the morning was now come, Je-  
sus stode on the shore: neietherlesse the  
disciples knewe not that it was Iesus.  
Iesus sayde vnto them: Irys haue ye a  
ny meate? They answered him, no. And  
he sayde vnto them: cast \* oute the net  
on y<sup>e</sup> right side of y<sup>e</sup> ship, & ye shal fynde.

John. i. c

Luhr. v. a

III. i.

They



# The Actes

They caste oute, and among they were not able to drawe it for the multitude of fyshes.

**C** Then sayde the discipple \* whome Jesus loued vnto Peter: It is I Lord. When Simon Peter hearde, that it was the Lorde, he gyde hys mantel to hym (for he was naked) and sprange into the sea. The other dysciples came by ship for they were not farre from lande, but as it were two hundred cubytes, & they drew the net with fyshes. Asone as they were come to lande, they saw hoothe coles and fishe layde therō, and breade.

**Luke. 24.** Jesus sayde vnto them: \* brynge of the fyshes whyche ye haue now caught. Simon Peter stepped forth and drew the net to lande full of greete fyshes, an hundred and. liii. And for all there were so many, yet was not the net broken. Jesus sayde vnto them: come and dyne. And none of the dysciples durste aske him: what arte thou? for they knewe that it was the Lorde. Jesus then came and toke breade, and gaue them, and fyshes lyke wyse. And this is now the thyrde tyme that Jesus appered to his disciples, after that he was rysen agayne from death.

**C** When they had dynd, Jesus sayde to Simon Peter: Simon Ioanna, louest thou me more then these? He sayde vnto him: yea Lord thou knowest, that I loue the. He sayde vnto hym: fede my lambs. He sayde vnto hym agayne the seconde tyme: Simon Ioanna, louest thou me? He sayde vnto him: yea Lord thou knowest that I loue the. He sayde vnto hym: fede my shepe. He sayde vnto hym the thyrde tyme: Simon Ioanna, louest thou me? And Peter sorowed because he sayde to hym the thyrde tyme, louest thou me, and sayde vnto hym: Lorde, thou knowest \* all thyngs, thou knowest that I loue the. Jesus sayde vnto hym: fede my shepe.

**Joh. xvi. 5**

**I** Verely verely I saie vnto the, whe thou wast yonge, thou gerdest thy selfe, and walkedst whither thou wouldest: but when thou arte olde, thou shalt stretche fourthe thy handes, and another shall gyde the, and leade the whither thou wouldest not: That spake he signyfyinge by what death he shoulde glorifye God.

**Joh. xiii. 5**  
**Joh. xiii. 5**

And when he had sayd thus, he sayd to hym: folowe me. Peter turned about: and sawe that dysciple \* whome Jesus loued folowynge: whiche also leane on his breste at supper and sayde: Lorde whyche is he that shall betraye the. When Peter sawe him, he sayde to Jesus: Lorde what shall he here do? Jesus sayde vnto hym: If I wyl haue hym to tarpe tyll I come, what is that to the? folowe thou me. Then went this sayinge abrode amonge the brethren, that that dysciple should not dye. Yet Jesus sayd not to hym, he shall not dye: but yf I wyl that he tarpe tyll I come, what is that to the? The same dysciple is he, whiche testifieth of these thynges, and wrote these thynges. And we knowe, that his testimony is true.

**Joh. xiii. 5**

**C**

\* There are also manye other thynges whyche Jesus dyd: the whiche yf they shoulde be wyrtten every one, I suppose the worlde coulde not contayne the booke that shoulde be wyrtten. **R**

## The Notes.

- He leueth Christ, that feedeth his lambs and shepe.
- This is a figuratiue speache, which doeth signifie that there were manye thynges more to be wyrtten that are not wyrtten. But perthere is as muche wyrtten as is necessarye and sufficient for oure saluacion.

**Lam**

**I**

**pos**

**44**

Here endeth the Gospell of Sayncte John:

# The Actes of the

Apostles, wyrtten by Sayncte Luke the euangelyst, which was present at the daynges of them.

## The fyrste Chapter.

The Ascencion of Christ. Mathias is chosen in the steede of Iudas.



**I**n the former treatise (where I haue wyrtten of all that Jesus beganne to do and teache, vntill the daye in which he

**he**

he was taken vp, after that he, thorow  
the holpe gooste, had geuen commaun-  
dementes vnto the Apostles, whiche he  
had chosen: to whome also he \* shewed  
hym selfe alpye, after hys passion by  
many tokens, appetyng vnto them  
fourty daies, and speakyng of þe kyng-  
dome of God, and gathered them toge-  
ther, \* and commaunded them, that they  
should not departe from Ierusalem: but  
to waite for the promys of the father,  
\* wherof ye haue hearde of me. \* for  
John baptised with water: but ye shall  
be baptised with the holy gost, and that  
with in this fewe dayes. When they  
were come together, they asked of hym  
sayyng: Lorde wilt thou at thys tyme,  
restore againe the kyngedome of Israel.  
And he sayd vnto them: \* It is not for  
you to knowe the tymes, or the seasons  
whiche the father hath put in his owne  
power: but \* ye shall receaue power of  
the holy goost, which shal come on you.  
And \* ye shall be wytnesses vnto me in  
Ierusalem, and in all Jewrye and in  
Samarye, and euen vnto the worldes  
ende.

And when he had spoken these  
thynges, whyle they behelde, \* he was  
taken vp, and a cloude receaued him vp  
oute of their syght. And whyle they lo-  
ked stedfastly vp to heauen as he went,  
beholde two men stode by them in white  
apparell, whiche also sayde: ye men of  
Galyle, why stande ye galyng vp into  
heauen. This same Iesus whiche is  
taken vp from you into heaue, \* shal so  
come, euen as ye haue sene hym go into  
heauen. \* Then returned they vnto  
Ierusalem from mount Olmete, which  
is nyer to Ierusalem, contempryng a  
\* Saboth dayes iorney. And when they  
were come in, they wente vp into a par-  
ter, where abode bothe \* Peter and Ja-  
mes, John and Andrew, Phylp and  
Thomas, Bartlemew and Mathew,  
James the sonne of Alpheus, and Si-  
mon Zelotes, and Judas James sonne.  
These all continued wth one accord  
in prayer and supplicacion with the  
women and Mary the mother of Iesu,  
and with his brethren.

\* And in those dayes Peter stode vp  
in the myddes of the dysciples and said:  
(the nymbre of names that were to-

gether, were aboute an hundred and  
twenty) Ye men and brethren this scrip-  
ture muste haue nedes bene fulfilled  
whych the holy gost thorow the mouth  
of Dauid spake befoze of Judas, which  
\* was gyde to them that toke Iesus.  
\* for he was nombred wth vs and had  
obtained fellowship in this inmystry.  
on. And the same hath nowe possessed a  
plat of ground with the rewarde of ini-  
quite, and when he was \* hanged, brast  
a sonder in the myddes, and all hys bo-  
wels gushyd oute. And it is knowen  
vnto al the inhabytors of Ierusalem: in  
so much that, þe felde is called in theyr  
mother tonge, Acheldama, that is to say,  
the bloude felde.

It is wyrtten in the booke of Psal-  
mes: \* hys habytacion be voyde, and  
no man be dwellyng therin: \* and hys  
Byschopycke let another take. Wher-  
fore of these men whych haue compani-  
ed with vs, all the tyme that the Lorde  
Iesus wente in and out amonge vs, be-  
gyrnynge at the baptyme of John vnto  
that same daye that he was taken vp  
from vs, must one be ordeyned to beate  
witness with vs of his resurrection.

\* And they apoynted two, \* Joseph  
called Barsabas (whose surname was  
Justus) and Mathias. And they  
prayed sayyng: thou Lorde which \* knowest  
the heartes of all men, shewe wher-  
ether of these two thou hast chosen that  
the one maye take the roume of this mi-  
nistacion and Apostleship, from which  
Judas by traugressio fel, that he might  
go to hys owne place. And they gaue  
for the theyr lottes, and the lot fell on  
Mathias, and he was counted with the  
eleuen Apostles.

The Notes.

a. The Saboth dayes iorney was aboute a myle  
as is mentyoned in Matthew. xxiij. b

Saboth  
iorney.

The. ii. Chapter. \*

The commynge of the holy Gooste. The ser-  
mon of Peter befoze the congregacion at Ierusa-  
lem, and the encrease of the saythfull.

When the \* fiftieth daye was  
come, they were all wth one  
accord to gether in one  
place. And sodenlye there  
came a sounde from heauen, as it had  
bene

Deut. xviij.  
Acut. ij.



# The Actes

bene the commynge of a myghty winde, and it fylled al þ house where they sate. And there appered vnto them clouen tonges, lyke as they had bene syer, and it late vpon eache of them : \* and they were all fylled wth the holy gost, and beganne to speake with other conges, euen as the spirit gaue them vtterance.

And there were dwellynge at Ierusalem, Jewes, deuoute men whiche were of all nations vnder heauen. When this was noyed about, the multitude came together, & were astonped, because that eueri mā hearded them speake his owne tounge. They wondred all and marueled, sayinge amonge them selues : be holde, are not all these whiche speake, of Galyle. And how heate we eueri man his owne tounge wherein we were boze : Parthians, Medes and Elampytes, and the inhabytens of Mesopotamia, of Iury, and of Capadocia, of Pontus and Asia, Phrygia, Pamphilia, and of Egypte, and of þ parties of Libia which is besyde Syrene, and straungers of Rome, Jewes and conuerteres, Grekes and Arabians : we haue herde the speake wth oure owne tonges the great wordes of God. They were all amased, and wondred sayinge one to another what meyneth this. Other mocked the saying : they are full of newe wyne.

But Peter stepped forth wth the eleuen, and spake vnto them : Ye men of Jewry, and all ye that inhabite Ierusalem : be this known vnto you, and with your eares heare my wordes. These are not dreames, as ye suppose : for it is yet but the thirde houre of the daye. But this is þ which was spoken by the prophet Joel : It shalbe in the laste dayes sayeth God : of my spirite I will poure oute vpon all fleshe. \* And your sonnes and your daughters shal prophesye, & your yonge men shal be vylions, & your olde men shal dreame dreames, and on my seruauntes, and on my hande maydens, I will poure oute of my spirite in those dayes, and they shal prophesye. And I will shewe wonders in heauen aboue, and tokens in the earth beneth, bloude and fyre, & the vapoure of smoke. \* The sunne shalbe turned into darcknes, and

the moone into bloude before that greates and notable daye of the Lorde come.

\* And it shalbe, that whosoener shall call on the name of the Lorde, shalbe saued. \*

Ye men of Israel heare these wordes. Iesus of Nazareth, a man approued of God among you with myracles, wonders and signes whiche God dyd by hym in the myddes of you, as ye your selues knowe : hym haue ye taken by the handes of vnyghteous persones, after he was deliuered by the determinat counsel and foreknowledge of God, and haue crucifyed and slayne : whome God hath rayled vp and lowsed the sorowes of death, because it was vnpossible that he shoulde be holden of it. For Dauid speaketh of him. \* Afore hande I sawe God alwaies before me : for he is on my ryght hande, that I shoulde not be moued. Therfore dyd my hert reioyce, and my toge was glade. Moreouer alio my fleshe shal rest in hope, because thou wilt not leue my soule in hel, nether wilt suffer thyne holpe, to be corrupcion. Thou hast shewed me the wayes of lyfe, and shalte make me full of ioye with thy countenance. \*

Men and brythren, let me frely speake vnto you of the patriarke Dauid : \* for he is both deade and buryed, and his sepulchre remayneth with vs vnto this day. Therfore seynge he was a prophet, and knew that God had sworne with an othe to him, that the frute of his loynes shoulde syt on his seat (in that Christ shoulde ryse agayne in the fleshe) he sawe before : and spake of the resurrection of Christ, that his soule shoulde not be left in hel, nether his fleshe shoulde be corrupcion. This Iesus hath God rayled vp, \* wherof we all are witnesses.

Sence nowe that he by the ryghte hande of God \* exalted is, and hath receaved of the father the promysse of the holy gost, he hath shewed forth that whiche ye nowe se and heare. For Dauid is not ascended in to heauen : but he sayde. \* The Lorde sayde to my Lorde syt on my ryghte hande, vntyl I make thy foes thy fote stole. So therfore let all the house of Israel knowe for a surte, that God hath made that same Iesus whome ye haue crucifyed, Lord

Actes. 4. 1  
and. 14. b.

Act. 14. b  
conuerteres  
that is, be  
of gen  
tles con  
uerterd to  
Jewes  
saythe.

Joel. 2. 1

Joel. 2. 1  
Joel. 2. 1  
Joel. 2. 1  
Joel. 2. 1

Joel. 2. 1

Lord and Christ.

\* When they heard this, they were pricked in their hartes, and sayde vnto Peter and vnto the other Apostles: Ye men and brethren, what shal we do? Peter said vnto them: repent and be baptised euery one of you in the name of Iesus Christ, for the remission of synnes, and ye shal receaue the gyfte of the holy gost. \* For the promyse was made vnto you & to your chyldre, & to all that are a farre, euen as many as the Lord our God shal call. And with many other wordes bare he witnes and exhorted them saying: Saue youre selues from this vntowarde generacion. Then they gladly receaued his preachynge, were baptised: and the same daye, there were added vnto them aboute thye thousande soules.

And they continued in the Apostles doctryne and felowshyp, & in breakynge of breade, and in prayer. And feare came ouer euery soule. And many wonders & signes were shewed by the Apostles. And all that beleued kept them selues together, \* and had all thynges commē, and solde their possessions and goodes, and departed them to al men, as euery man had neede. And they continued daily with one accorde in the temple, & brake breade in euery house, and dyd eate their meate together, with gladnes and synglenes of heart praysynge God, & had fauoure with al the people. And the Lord added to the congregacion daylye suche as shoulde be saued.

## The. iiii. Chapter. \*

The halfe is restored to his kete. Peter preached Christ vnto the people.

**P**eter and John went vp together into the temple at the nyghtlye houre of prayer. And there was a certayne mā halt from his mothers wombe, whome they brought & layde at the gate of the temple called beutyfull, to aske almes of the that entred into the temple. Which same when he saw Peter and John, that they woulde into the temple, desired to receaue an almes. And Peter fastened hys eyes on hym with John, and sayde: loke on vs. And he gaue hede vnto them, trustynge to receaue some thyng of them.

Then sayde Peter: Splier and golde I haue none, suche as I haue, geue I the. \* In the name of Iesus Christ of Nazareth, ryse vp and walke. And he toke him by the ryghte hande, and lyfte hym vp. And immediatlye his kete and ancle bones receaued strengthe. And he sprange, stode and also walked, and entred with them into the temple, walkinge, and leapyng and laudyng God.

And all the people sawe him walke and laude God. And they knewe hym, that it was he whiche late and begged at the beutyfull gate of the temple. And they wondred and were sore astonyed at that whiche had happened vnto hym. And as the halfe whiche was healed, helde Peter and John, all the people ranne amased vnto them in Salomons porche.

When Peter sawe that, he answered vnto the people. \* Ye men of Israel, why maruaile ye at this, or why loke ye so stedfastly on vs, as though by oure owne power or holynes, we had made this mā goe? The god of Abraham, Isaac and Jacob, the God of our fathers hath glorified his sonne Iesus, whom ye deliuered, and denyed in the presence of Pilate, when he had iudged hym to be lowled. \* But ye denyed the holy & iust, and despyred a murtherer to be geuen you and kyled the Lord of lyfe, whom God hath raysed from death, of the which we are witnesses. And his name thorow the faith of his name, hath made thys man sounde, whom ye se and know. And the sayth which is by hym, hath geue to him this health in the presence of you all.

And now brethren I wote wel that though we be ignorant ye dyd it, as dyd also your heddes. But those thynges which God before had shewed, by the mouth of al his prophetes, howe the Christ shoulde suffre, he hath thus wyse fulfilled.

\* Repente ye therfore and turne, that your synnes maye be done away, & whē the tyme of refreshinge commeth, which we shall haue of the presence of the Lord, and when God shall sende hym, whych before was preached vnto you, that is to wyte Iesus Christ, whiche muste receaue heauen vntyll the tyme that all thynges, whych God had spoken by

Acts. 4.

3 reg. vi. 10  
John xx. 2  
Actes. v. 6

Mat. 27. 10  
Mar. 16. 4  
Luce 23. 14  
Mat. 27. 10  
John. 18. 10

1. Cor. 11. 10

Eccl. 17. 10



# The Actes

the mouth of all his holpe prophetes  
sence & world begā, be restozed againe.

For Moyses said vnto the fathers: \* a prophet shal the Lorde your God rayse  
bp vnto you, euen of youre brethē, like  
vnto me: him shal ye heare in all thyn-  
ges whatsoeuer he shal saye vnto you.  
For the tyme wyl come, that euery soule  
whychē shal not heare that same Pro-  
phet, shal be destroyed from amonge the  
people. Also al the prophetes from Sa-  
mūel and thence forth, as many as haue  
spoken, haue in lykwylse tolde of these  
dayes.

Ye are the chyldzen of the prophetes,  
and of the couenaunt, whiche God hath  
made vnto our fathē's, saying to Abra-  
ham: \* Euen in thy seede shal al the kin-  
redes of the erth be blessed. \* spyske vn-  
to you hathē God rayled bp hys sonne  
Jesū, & him he hath sent to blysse you,  
that euery one of you shoulde turne from  
yours wyckednes. ¶

The Notes.

a. That is euen he that spyske byd rylse fēd deathe  
vnto lyfe, and by whome all we muste rylse and  
lyue. &c.

## The. liii. Chapter

The Apostles are taken and brought before the  
counsell. They are forbydden to preache, but they  
turne them vnto prayer, and are more obedyent  
vnto God then vnto men.



They spake vnto the  
people, the priestes & the  
rular of the temple, and  
the Saduces came bp  
on them takynge it gre-  
uouly that they taught  
the people and preached \* in Jesū & res-  
urreccion from deathe. And they layde  
handes on them, & put thē in holde vn-  
tyll the nexte day: for it was now euen  
tide. Howe be it many of them whiche  
hearde the wordes, beleued, & the noumbe  
of the men was aboute fyue thousande.

And it chaunced on the morowe that  
their rulars and elders & Scribes, as  
Annas & chief priest & Caiphas & John  
& Alexander, & as many as were of the  
hynred of & hie priestes gathered toge-  
ther at Jerusalem, & set the other before  
them, and asked: by \* what power or in  
what name haue ye done this, spys-

\* Then Peter ful of the holy gost said  
vnto thē: ye rulars of & people, & elders  
of Israel, yf we this day are examyned  
of the good dede done to the spycke man,

by what meanes he is made whoale: he  
it knowē vnto you al, and to the people  
of Israel, that in the name \* of Jesū  
Christ of Nazareth, whome ye crucify-  
ed, & whome God rayled agayne from  
death: euen by him doth this man stāde  
here present before you whoale. \* This  
is the stone caste a syde of you bylders,  
which is set in & chief place of & corner.  
Nether is there saluacion in any other.  
For \* yet also is there any other name  
geuē to mē wherin we must be saued. ¶

When they saw the boldnes of Peter  
and John, & vnderstode that they were  
vnlerned men and lay people, they mar-  
ueyled, & they knew thē, that they were  
with Jesū: and beholdynge also the mā  
which was healed stādynge with them,  
they coulde not say against it. But they  
cōmaunded them to go a syde out of the  
counsell, and counceled amōg thē selues  
sayinge: \* what shal we do to these mē  
for a manifest signe is done by them, &  
is openly knowen to al them that dwell  
in Jerusalem, & we cannot denye it. But  
that it be noysed no farther amonge the  
people, let vs threaten, and charge them  
that they speake hence forth to no man  
in this name.

And they called them, and \* cōmaun-  
ded them that in no wyse they shoulde  
speake or teache in & name of Jesū. But  
Peter & John answered vnto them and  
sayde: whether it be right in the syghte  
of God, to obeye you moare then God,  
iudge ye. for we cānot but speake that  
which we haue sene & hearde. So threa-  
tened they them and let them go, & fōude  
nothynge how to punishe them, because  
of the people. for al mē lauded God for  
the myracle \* whiche was done: for the  
man was aboue fourtye ye are olde, on  
whome thys myracle of healyngē was  
shewed.

Asone as they were let go, they came  
to their felowes, and shewed al & the hie  
Priestes and elders had sayde to them.  
And when they hearde that, they lyfte  
bp their voices to god wth one accorde,  
and sayde: Lorde, thou arte God which  
haste made heauen and earth, the sea,  
and all that in them is, whiche by the  
mouthe of thy seruaunte Dauid haste  
said: \* why dyd & hethē rage, & the peo-  
ple image vaine thyges. The kinges  
of

Gen. 12. c.  
Act. vii. c.

Gen. xii. a  
and xii. 1.  
Act. 7. a

The lord  
of lyfe.

In Jesū  
he was  
rysen & al  
shoulde rylse  
by hym.

Gen. 1. 1.  
Act. xxi. c.  
Act. vii. b

Math.  
xviii.

Math.  
xviii.  
Luce.

C  
Math.  
xviii.  
Luce.

John

Actes

Actes

Actes

Actes

of the earth stode by & the rulers came together, against the Lord and against his Christe.

For of a trueth, agaynste thy holy chyldre Iesus whome thou hast anoynted, bothe Herode and also Poncius pylate, with the Gentyls and the people of Israel, gathered them selues together, for to do what soeuer thy hande and thy counceill determynd befoze to be done. And now Lord, behold thit threateniges, & graūt vnto thy seruantes w<sup>al</sup> confidence to speake thy word. So that thou stretch forth thyne hāde, that healyng and sygnes and wōders be done by the name of thy holy chyldre Iesus. And allone as they had prayd \* the place moued wheare they were assembled together, and \* they were all fylled with the holy Goost, & they spake the worde of God boldely.

¶ And the myltitude of them that beleued, \* were of one heart, and of one soule. Also none of them sayde, that any of þ<sup>e</sup> thinges which he possessed, was his owne: but had al thinges cominen. And with greate power gaue the Apostles witnes of the resurrection of the Lorde Iesu. And greate grace was with them all. Nether was there any amonge thē, that lacked. for as many as were possessers of landes or houses, solde them and broughte the pryce of the thynges that were solde, and layed it doune at the Apostles fete. And distribution was made vnto euery man accordyng as he had nede. ¶

And \* Ioses whiche was also called of the Apostles, Barnabas (þ<sup>e</sup> is to saye, the sonne of consolacion) beyng a Leuite, and of the countre of Cypers, had laude, and solde it and layde the pryce doune at the Apostles fete.

The Notes.

a. That is, that Iesus was rylen, and that all shoulde ryle by him.

The. v. Chapter.

The dyssemblyng of Ananias & Saphira is punyshed. Miracles are done by the Apostles, which are taken, but the angel of God byngert them out of prison. They are brought before the council. The sentence of Gamaliel. The apostles are ber, they reioyce in trouble.

**A** Certaine man named Ananias, as with Saphira hys wyfe solde a possession and kepte a waye parte of the pryce (hys

wyfe also beyng of counsel) & broughte a certayne parte, and layed it doune at the Apostles fete. Then sayde Peter: Ananias, how is it þ<sup>e</sup> Sathan hath fylled thyne heart, that thou shouldest lye vnto the holy goost, & kepe away parte of the pryce of the lyuelod. Pertayned it not vnto þ<sup>e</sup> onely, and after it was solde, was not the pryce in thine owne power. How is it that thou hast concealed this thing in thyne hearte? Thou halste not lye vnto men, but vnto God. When Ananias hearde these wordes, he fel doune and gaue vp the goost. And greate feare came on al thē þ<sup>e</sup> these thinges hearde. And the younge men rose vp, and put him a parte, and carped him out, & buried hym.

And it fortunēd as it were about the space of. iiii. houres after that his wyfe came in, ignoraunt of that whiche was done. And Peter said vnto her: Tel me, gaue ye the lande for so muche. And she sayde: ye, for so muche. Then Peter said vnto her: why haue ye agreed together, to tempt þ<sup>e</sup> spirite of the Lord? Beholde the fete of them which haue buryed thy husbāde, are at the doze, & shal carpe the out. Then she fel doune straight waye at his fete and yelded vp the goost. And the younge men came in, & foude her deade, and carped her oute, and buryed her by her husbāde. And great feare came on all the congregacion, and on as many, as hearde it.

¶ By the handes of þ<sup>e</sup> Apostles were manye sygnes and wondres shewed amonge the people. And they were all to gether with one accorde in Salomons porche. And of other durst no man toyne him selfe to them: neuerthelater þ<sup>e</sup> people magnified thē. The noubre of them þ<sup>e</sup> beleued in the Lord both of men & wemē grewe moare and moare: in so muche that they brought the sycke into þ<sup>e</sup> stretes, and laide them on beddes and palletes, þ<sup>e</sup> at the lest way þ<sup>e</sup> shadowe of Peter whē he came by, might shadowe some of thē. There came also a multitude oute of the cities rōnde about, vnto Ierusalē, bringyng sicke folkes, & thē which were vexed with vncleane spirites. And they were healed euery one. ¶

\* Then the chief priest rose vp and all they that were w<sup>th</sup> him (which is the

¶ A. iiii.

secte

Act. 15. 2.

Act. 16. 6. a  
John 1. 2.  
Actes. 14. 3

Actes. 4. 2



# The Actes

terre of the Saduces) and were full of indignacion, and layde handes on þe Apostles, and put them in the comen prys-  
Actes. xxi. b  
and. xxi. b  
son. \* But the angel of þe Lord by nyght opened the prysen doores, and broughte them forth, and said: go, steppe forth, & speake in the temple to the people al the wordes of this lyfe. When they hearde that, they entred into the temple erlye in the moynynge and taughte. The chiefe priest came and they that were with him, and called a counsell together, and all the elders of the chyldezen of Israel, and sent to the prysen to fet them. When the mynisters came and founde them not in the prysen, they returned and tolde sayinge: the prysen soude we that as sure as was possyble, and the keepers standynge without befoze the doores. But when we had opened, we soude no man with in. When the chiefe priest of al and the ruler of the temple and the hye priestes hearde these thinges, they doubted of them, where by to this woulde growe.

Then came one and shewed them: be-  
hold the men þe ye put in prysen, stande in the temple, & teache the people. Then went the ruler of the temple with minis-  
Mat. xxi. c  
ters, and brought them withoute bys-  
Actes. 4. b  
lence. \* For they feared the people, lest they shoulde haue bene stoned. And when they had brought them, they set the be-  
mat. xxiii. c  
foze the counsell. And the chiefe priest as-  
ked them sayinge: \* dyd not we strayte-  
ly commaunde you that ye shoulde not teache in this name? And beholde ye haue fylled Ierusalem with youre doc-  
trine, and ye intende to bypunge \* this mas bloude vpon vs.

**P**eter and the other Apostles answe-  
red and said: \* We ought moze to obey  
Gene. 20. a  
Exod. xv. c  
Deut. x. b  
God then men. The God of our fathers rasyed vp Iesus, whome ye slewe and hanged on tre. hym hath God lyfte vp with his ryghte hande, to be a ruler and a sauiour, for to geue repentaunce to Israel and for geuenes of synnes. And we are his recordes concernynge these thinges and also the holy goost whom God hath geuen to them that obey him. Whē they hearde that, they claue a sunder: & sought meanes to slea them. Then stode there vp one in the counsell, a Pharisey named \* Gamaliel, a doctoure of lawe, had in auctorite amonge all the people,

and commaunded to put the Apostles a syde a lytel space, and said vnto the: me of Israel take hede to your selues what ye entende to do as touchinge these me. Before these dayes rose vp one Then-  
Actes. 4. b  
das bostynge him selfe, to whome refoz-  
ted a nombze of men, about a foure hu-  
dred which was slayne, & they all which beleued him were scatred abrode and brought to nought. After this man, arose there vp one Judas of \* Galyle, in the tyme when trybute began, & drew away much people after him. He also perlyshed: & all euen as many as hache-  
Actes. 4. b  
ned to him, are scattered abrode.

And now I saye vnto you: reftayne poure selues from these men, let them alone. For \* yf the counsell of this worke be of men, it wil come to nought. But and yf it be of God, ye cannot destroy it, lest haply ye be founde to stryue against God. And to him they agreed, and cal-  
Actes. 4. b  
led the Apostles, and \* bet them, & com-  
maunded that they shoulde not speake in the name of Iesu, and let them go.

And they departed from the counsell, & reioysynge þe they were counted worthy to suffre rebuke for his name. And day-  
ly in the temple and in euery house they ceased not, teachynge and preachynge Iesus Christ.

## The Notes.

a. By the castynge of his money at the Apostles fete, he woulde haue bene compred to be one of the Christian congregacion, and that one of the chief. But in holdynge parte abacke, he declared vterly, what he was, that is subtylle, & an hypocrite, mistrustynge the holy ghooste, whiche thynge be-  
cause Iherer woulde in no case shoulde be used amonge that sorte, therefore punyshed he it so cruellye.

## The. vi. Chapter.

**M**inisters (or deacons) are ordeined in the con-  
gregacion to do scrupce in necessarye thinges of the body, that the Apostles may wayte ouerly vpon the word of God. Steuen is accused.

**I**n those dayes as the nom-  
ber of the disciples grewe,  
there arose a grudge among  
the Grekes agaynst the He-  
brewes, because their wordes  
were despysed in the dayly mys-  
nistracion. Then the twelue called the  
multitude of the disciples together and  
said: it is not mere þe we shoulde leaue þe  
word of God & serue at þe tables. Where-  
fore brethren, loke ye out among you seuē,  
me, of honest report & ful of þe holy goost  
and

wisdom, which we may appoint to this needful business. But we will give ourselves continually to prayer, and to the ministration of the word. And the saying pleased the whole multitude. And they chose Steuen a man full of faith and of the holy ghost, and Symeon, and Prochorus, and Nicanor, and Timon, and Bernabas, and Nicolas a conuerter of Antioche. Whych they set before the Apostles, and they prayed and layde their hands on them.

And the word of God increased, and the number of the disciples multiplied in Ierusalem greatly, and a great company of the priests were obedient to the faith. And Steuen full of faith and power, did great wonders and miracles among the people. Then there arose certain of the Synagoge, whiche are called Libertines and Sacerdotes, of Alexandria, and of Cilicia, and Asia, and disputed with Steuen. And they could not resist the wisdom, and the spirit, with whiche he spake. Then sent they in men, whiche sayde: We haue heard hym speake blasphemous wordes agaynst Moses, and agaynst God. And they moued the people and the Elders, and the Scribes: And came vpon him, and caught him, and brought hym to the councell, and brought forth the false witnesses, whiche sayde: This man ceaseth not to speake blasphemous wordes agaynst this holy place, and the lawe: For we haue heard hym saye: This Iesus of Nazareth shall destroy this place, and shall chaunge the ordynances whiche Moses gaue vs. And all that sat in the councell, looked stedfastly on hym, and sawe hym face as it had bene the face of an angel.

The Notes.

- a. This is, not indifferently looked vpon in prayer, by distributing of the commune goodes.  
b. That is, admitting with an open signe, them that were by the whole congregation chosen to any office, to declare openly their calling. After this sorte were hands layed on Saul & Barnabas, when they were sent to preache, as is mentioned in the xiii. of this booke in a. where appeareth that they receaued not the holy ghost by this putting on of hands: for they were before endued with the holy ghost.

The vii. Chapter.

Steuen maketh answer to his accusation, re-

buketh the hardnecked Iewes, and is stoned to death.



hen sayde the chiefe priest: Is it euen so? And he sayde: Ye men, brethren, and fathers, hearken to. The God of glory appeared vnto our father Abraham whyle he was yet in Mesopotamia, before he dwelte in Charran, and sayd vnto him: Come out of thy countrey, and from thy kindred, and come into the lande, whych I shall shewe the. Then came he out of the lande of Chaldee, and dwelte in Charran. And after that, as some as his father was deed, he brought him into this lande, in whiche ye nowe dwel, & he gaue hym none inheritaunce in it, no nor the breadeth of a fote: But promysed that he woulde geue it to him to possesse and to his seed after hym, when as yet he had no chylde.

God verely spake on thys wyse, that his seed shoulde be a dweller in a straunge lande, and that they shoulde kepe them in bondage and entreate the enemyll. iiii. hundred yeres. But the nation to whom they shall be in bondage, wyll I iudge, sayde God. And after that shall they come forth and serue me in thys place. And he gaue hym the couenaunte of circumcision. And he begat Isaac, and circumcised hym the viii. daye, and Isaac begat Jacob, and Jacob the xii. Patriarkes. And the Patriarkes hauynge indygnacion solde Joseph into Egypt. And God was with hym, and deliuered hym out of all his aduersities, and gaue hym fauour and wysdome in the syght of Pharaos kinge of Egypte whych made hym gouernour ouer Egypte, and ouer all his householde.

Then came there a dearth ouer all the lande of Egypte and Canaan, and great affliction, that our fathers soude no sustenance. But when Jacob heard that there was corne in Egypte he sent our fathers first. And at the seconde tyme Joseph was knowne of his brethren, and Josephs kynred was made knowne vnto Pharaos. Then sente Joseph & caused his father to be brought and all his kyn, thre scoze & x. souls. And Jacob descended into Egypt and

311. b. dyed.



# The Actes

dyed, bothe he and oure fathers, & were translated into Sichem, and were put in the Sepulchre: & Abraham boughte for monye of the sonnes of Emor, at

**C** Sichem.

When the tyme of the promes drew nye (whiche God had sworne to \* Abraham) the people grewe and multiplyed in Egypte, tyll another kynge arose whych knewe not of Ioseph. The same dealede succelpe with oure kynned, and euell entreated our fathers, and made them to cast out their younge children, that they shoulde not remaine alpye.

\* The same tyme was Moses borne, & was a proper chyld in & syght of God, whiche was noyshed vp in hys fathers house thre monethes. When he was cast out, Pharoes doughter toke hym vp, and noyshed hym vp for her owne sonne. And Moses was learned in all maner wysedome of the Egyptians, and was myghtye in dedes and in wordes.

And when he was full fourtye yere olde, it came into hys heart to viset his brethzen, the chyldren of Israell. And when he saw one of them suffre wroge, he defended him, and auenged his quarrell that had the harme done to hym, and smote the Egyptian. For he supposed hys brethzen woulde haue vnderstand, how & God by his handes shulde saue the. But they vnderstode it not.

**D** And the nexte daye he shewed hym selfe vnto them as they stroue, & would haue set them at one agayne, sayinge: Syys, ye are brethzen, why hurt ye one another. But he that dyd hys neyghbour wronge, thruste hym awaye sayinge: \* Who made the a rular & a iudge amonge vs? What wilt thou kyll me, as thou dydest the Egyptian yester daye? Then Moses fledde at that sayinge, and was a straunger in the lande of Madian, where he begat two sones.

\* And when fourtye yeres were expired, there appeared to hym in the wylernes of mounte Syna, an angell of the Lorde in a flamme of fyre in a bulshe. When Moses sawe it, he wondered at the syght. And as he drew nere to beholde, the voyce of Lorde came vnto hym: \* I am the God of thy fathers, the God of Abraham, the God of Isa-

ac, & & God of Jacob. Moses trembled and durst not beholde. Then sayde the Lorde to hym. \* Put of thy shoes from thy fete, for the place wher thou standest is holy grounde. I haue perfectlye sene the affliction of my people whiche is in Egypte and I haue hearde their gronyng, and am come doune to delyuer them. And nowe come & I wyl sende the into Egypte.

This Moses whome they forsoke sayinge: \* who made the a rular and a iudge: & same God sent bothe a rular & a delyuerer, by the handes of the Angell whiche appered to hym in & bush. And & same brought them out, shewing wonders and signes in Egypte, and in the reed sea and in the wylernes fourtye yeres. Thys is that Moses whych sayde vnto the chyldren of Israell: \* A prophete shall the Lorde poure God raple vp vnto you of youre brethzen, lyke vnto me, him shal ye heare.

This is he that was in the congregation, in the wylernes wth the Angell whych spake to hym in & mounte Syna, and wth oure fathers. Thys man receaued the worde of lyfe to geue vnto vs, to whome our fathers woulde not obeye, but caste it frome them, and in their heartes tourned backe agayne into Egypt, sayinge vnto Aaron: \* make vs goddes to goe before vs. For thys Moses that broughte vs oute of the lande of Egypte, we wote not what is become of hym. And they made a calfe in those dayes, and offred sacrifice vnto the ymage, & reioysed in the workes of their owne handes.

Then God tourned hym selfe, and \* gaue them vp, that they shoulde worshyppe the starres of the skye, as it is wyrtten in the boke of the Prophetes. \* O ye of the house of Israell, gaue ye to me sacryfices and meateofferpynges, by the space of fourtye yeres in the wylernes? And ye tooke vnto you the tabernacle of Moloch, and the starre of youre God Remphan, fygures whiche ye made to worshyppe them. And I wyl translate you beyonde Babilon.

Oure fathers had the tabernacle of wytnes in the wylernes, as he had apoynted them, speakyng vnto Moses, \* that he shoulde make it accordyng to

Gen. xix. b  
Exod. ii. c  
Gen. xix. b  
Exod. ii. c

Exod. ii. c

Exod. ii. c

Exod. iii. b  
Math. 22. e  
Mark. 12. e  
Luke. 22. e

Exod. ii. c  
Gen. xix. b

C

Exod. ii. c

Exod. ii. c  
Gen. xix. b

Exod. ii. c  
Gen. xix. b

Exod. ii. c

Roma.

Exod. ii. c

Exod. ii. c

to the fashion that he had sene. Whiche tabernacle oure fathers receaued, and broughte it in with Iosue into the possession of the Gentyls whyche God draue oute before the face of oure fathers vnto the tyme of Dauid. \* Whiche founde fauour before God, & wolde sayne haue made a tabernacle for the God of Jacob. \* But Salomon bylde him an house.

\* Howe be it he that is best of all, dwelleth not in temples made with handes, as sayeth the prophete: \* Heauen is my seate, and earth is my fote sole, what house wyll ye bylde for me, sayeth the Lorde. Or what place is it that I shoulde rest in, hath not my hande made al these thynges.

Ye stiffnecked and of vncircumcised heartes and eares: Ye haue alwayes resisted the holpe ghoost: \* As your fathers dyd, so doe ye. Whiche of the prophetes haue not your fathers persecuted. And they haue slayne them, which shewed before of the coming of that Iust, whom ye haue now betrayed & murdered. And ye also haue receaued a lawe, \* by the ordinaunce of Angels, & haue not kept it.

When they hearde these thynges, their heartes claued a sunder, and they knashed on hym with their teth. \* And Steuen beyng full of the holpe gost, looked vp stedfastlye with his eyes into heauen, and sawe the glorie of God, and Iesus standyng on the ryght hand of God and sayd: beholde, I see the heuens open, and the sonne of man standyng on the right hande of God. Then they gaue a shout with a loude voyce, and stopped their eares and ranne by on hym all at once, and cast hym out of the cite, and stoned hym. And the witnesses layde downe their clothes at a younge mannes fete named Saul. And they stoned Steuen callyng on and sayinge: Lorde Iesu receaue my spirite. And he kneeled doune and cryed with a loude voyce: \* Lorde, laye not this synne to their charge. And when he had thus spoken, he fel a slepe. †

## The Notes.

- a. That is to saye, men and women, as in Genesis. xii. b and. xlii. d.
- b. This is expounded in Levit. the. xx. a

## The .xviii. Chapter.

Saul persecuteth the christen. The Apostles are scatred abroad. Philipp cometh into Samaria. Simon Magus is baptised. He disbellyeth. Philipp baptiseth the chamberlayne.



Saul had \* pleasure in his deathe. And at that tyme there was a great persecution agaynst the congregacion whyche was at Ierusalem, and they were all scatred abroad the regyons of Jewrye and Samaria, excepte the Apostles. Then deuoute men dressed Steuen, and made great lamentacion ouer hym. But Saul made hauocke of the congregacion, and entred into euery house and drew out both man and woman, and thruste them into prysen. Howe be it they that were scatred abroad, went euery where preachyng the woorde. Then came Philippe into a city of Samaria, and preached Christ vnto them. And people gaue hede vnto those thynges which the Philippe spake, with one accorde in that they hearde and sawe the miracles whyche he dyd. For vncleane spiritis cryng with loude voyce, came out of manye that were possessed of the. And manye taken with palsy, and many that halted were healed. And there was greates ioye in Jcye. And there was a certayne man called Simon, whyche before tyme in the same cite, vsed wytchecraft and bewitched the people of Samaria, sayinge: that he was a man that coulde doe greates thynges. Whome they regarded, frome the lest to the greatest, sayinge: This felowe is the great power of God. And hym they set muche by, because that of longe tyme he had mocked them with sorcerye. But as soone as they beleued Philipps preachyng of the kyngdome of God, and of the name of Iesu Christ, they were baptised bothe men & women. Then Simon hym selfe beleued also, and was baptised, and conuyneth with Philippe, and wondred beholdyng the miracles & signes, which were shewed.

\* When the Apostles whiche were at Ierusalem hearde saye that Samaria had receaued the woorde of God: They sent vnto them, Peter and John. Whiche



# The Actes

Whiche when they were come, prayed for them, that they myghte receaue the holpe ghoſt. for as yet he was come on none of them: But they were baptiſed onely in the name of Chriſt Jeſu. \* Theſe layde they their handes on them, \* and they receaued the holy goſt. †

When Simon ſawe, that thoroꝝwe layinge on of the Apoſtles handes on them, the holpe ghoſt was geuen: he offered them money ſayinge: geue me alſo thys power, that on whome ſoeuer I put the handes, he maye receaue the holpe ghoſt. Then ſayde Peter vnto him: Thy money perſthe with thee, by cauſe thou wenelt \* that the gyfte of God maye be obtayned wyth money. Thou haſt neither parte noꝝ felowſhip in this buſynes. for thyne heart is not ryght in the ſyghte of God. Repente therfoꝝ of thys thy wyckednes, & praye God that the thoughte of thyne heart e maye be forgeuen thee. for I perceaue that thou art full of bitter gal, & wrap- ped in iniquite.

Then answered Simon and ſayde: \* praye ye to the Lorde for me, & none of theſe thynges which ye haue ſpoken, fall on me. And they, when they had teſ- tified and preached the worde of the Lorde retourned towarde Ieruſalem, and preached the goſpel in many cities of the Samaritans.

† Then the Angell of ꝑ Lorde ſpake vnto philippe ſayinge: Arſe and goe towarde mydde daye vnto the waye that goeth doune from Ieruſalem vnto Gaza whiche is in the deſerte. And he aroſe and went on. And beholde, a man of Ethiopia whiche was a cham- berlayne, and of great aucthorite with Candace Queene of the Ethiopians, and had ꝑ rule of al her treaſure, \* came to Ieruſalem for to praye. And as he retourned home agayne ſyttinge in his charet, he reade Clay the prophet.

Then the ſpिरितe ſayde vnto Phy- lyppe: Goe neare and ioyne thy ſelfe to ponder charet. And philippe ranne to hym, and hearde hym reade the prophet Clayas, and ſayd: Underſtandeſt thou what thou reaदेſt? And he ſayde: howe can I, except I had a gyde? And he de- ſyred philyppe that he woulde come wꝑ and ſyt wyth hym. The tenoure of

the ſcripture whiche he reade was this. \* He was ledde as a ſhepe to be ſlayne: and like a lambe domme befoze his ſhe- ter, ſo opened he not his mouthe. \* Bes- cauſe of hys humblenes, he was not eſ- temed: who ſhall declare hys genera- tion? for hys lyfe is taken frome the earthe. The chamberlayne answered philippe and ſayd: I pray the, of who ſpeaketh the prophet this? of him ſelfe, or of ſome other man?

And philippe opened hys mouthe, and beganne at the ſame ſcripture, and preached vnto him Jeſus. And as they went on their waye, they came vnto a certayne water, and the chamberlayne ſayde: See, here is water, \* what ſhall let me to be baptiſed? philippe ſayde vnto hym: Vt thou beleue with al thine hearte, thou mayeſt. He answered, and ſayde: I beleue that Jeſus Chriſte is the ſonne of God. And he commaunded the charet to ſtande ſtill. And they went downe bothe into the water: Both phi- lyppe and alſo the chamberlayne, and he baptiſed him. And as ſoone as they were come oute of the water, the ſpिरितe of the Lorde caught awaye philippe, that the chamberlayne ſawe hym no moze. And he wente on hys waye reioy- ſynge: But philippe was founde at Azotus. And he walcked thoroꝝwe oute the countrey preaching in their cities, tyl he came to Ceſarea. †

## The Notes.

a. That is, the holy goſt dyd manifeſtly & viſibly appeare vpon them, as he dyd vpon the apoſtles them ſelues, as is mentioned in the ſecond of this boke. This was not by the vertue of the layinge on of handes: but by ꝑ power of God, who wolde ſo declare the inuiſible grace of the ſpirit, which he geueth to all them that beleue in the name of Chriſt, and profeſſe the ſame, and to ſtabliſh them in the fayth of the holpe ghoſt, who was not be- fore preached vnto them.

b. Humbleneſſe, is here taken for baſe or lowe degre.

## The ix. Chapter. †

Saul is conuerſed, & confoundeth the Actes. Peter rapſeth Tabitha.



And Saul yet brething oute threatnynges and ſlaughter agaynſte the diſciples of the Lorde, wet on to the hie prieſt, and deſpyed of hym let- ters to Damasco, to the Synagoges: \* That yf he founde anye of theſe waye whether

Actes. vi. b  
3. c. 4. 19. a  
1. c. 11. b  
Rom. 9. b  
Rom. 27. b  
1. Tim. 4. b

Math. x. b  
D

Job. 8. b  
Roma. 8. b  
2. Reg. 13. b  
Luk. x. c

2. Reg. 8. c  
Job. xii. c

Actes. vi.

Actes. vi.

Actes. vi.

Actes. vi.

Actes. vi.  
c. 11. a  
1. Cor. 1. c. 11. a

whether they were men or women he myght byynge them bounde vnto Jerusalem. But as he iourneyed and was come nye to Damasco, sodely there shined rounde about him a light from heauen, & he fel to þe earth, & heard a voyce saying to hym. \* Saul, Saul, why persecutest thou me? And he sayde: what art thou Lorde? And the Lorde sayd: I am Iesus whō thou persecutest, it shal be harde for thee to kycke agaynste the prycke. And he bothe trembling & astonished sayd: Lorde, what wylt thou haue me to doe? And the Lorde sayde vnto him: arise & go into the citie, & it shalbe tolde the what thou shalt doe.

The men whiche iourneyed w him, stode amased, for they hearde a voyce, but saw no man. And Saul arose from the earth, & opened his eyes, but sawe no man. Then led they hym by þe hande, and brought hi into Damasco. And he was .iii. dayes without sight, & neither ate nor dranke. And there was a certayne disciple at Damasco named Ananias, and to hym sayde the Lorde in a vision: Ananias. And he sayde: behold, I am here Lorde. And the Lorde sayde vnto him: arise and goe into the strete whiche is called straght, and seke in þe house of Judas, after one called Saul \* of Tharsus. For beholde, he prayeth, and hath sene in a vision a man named Ananias comming in to hym, and puttyng his handes on hym, þe he myghte receaue his syght.

Then Ananias answered: Lorde, I haue hearde by many of thys man, howe \* muche euyl he hath done to thy \* saintes at Jerusalem: and he hath authorite of the hye priestes to binde all that tal on thy name. The Lorde sayde vnto him: Goe thy wayes: for he is a chosen vessel vnto me, to beate my name before the gentyles & kinges & the children of Israell. For I will shewe hym howe great thynges \* he muste suffre for my names sake.

\* Ananias went his way and entred into the house, and put his handes on hym and sayde: brother Saul, þe Lorde that appeared vnto the in the waye as thou camest, hath sente me, that thou myghtest receaue thy syght and be fylled with the holy gost. And immediatly

there fel fro his eyes as it had bene scales, and he receaued syght, and arose & was baptised, and receaued meate and was comforted. Then was Saul a certayne dayes with the disciples whiche were at Damasco. And streyght waye he preached Christ in the Synagoges, howe that he was the sonne of God. All that hearde him, were amased & sayde: is not this he that spoyled them whiche called on this name in Jerusalem, and came hyther for þe intent that he shulde byynge them bounde vnto the hye priestes? But Saul encreased in strength, and confounded þe Jewes which dwelt at Damasco affirminge that this was very Christ. ¶

And after a good whyle, the Jewes toke couisel to gether, to kyll hym. But thei layinge awayte was knowen of Saul. And they watched at the gates daye and nyght to kyll him. \* Then the disciples tooke hym by nyghte and put him thowowe the wall, & let him doun in a basket. And when Saul was come to Jerusalem, he assayed to couple him selfe with the disciples and they were al asrayde of him, and beleued not that he was a disciple. But Barnabas toke him & brought him to the apostles & declared to the howe he had sene þe Lorde in þe way, & had spoken with him: & how he had done boldely at Damasco in the name of Iesu. And he had his conuersion in them at Jerusalem, & quit him selfe boldely in the name of the Lorde Iesu. And he spake and disputed with the Grekes: and they went about to slee hym. But when the brethren knewe of that, \* they brought hym to Cesarea, & sent him forth to Tharsus. Then had the congregacions rest thowoweout all Jewry and Galile and Samarya, and were edified, & walked in the feare of þe Lorde, and multiplied by the coforte of the holy ghost.

And it chaunced þe as Peter walked thowow out all the quarters, he came to the sanctes which dwelt at Lydda, and there he founde a certayne man named Eneas, which had kept his bedde. viii. yere syke of the palsy. Then sayd Peter vnto hi: Eneas, Iesus Christ make the whole. Arise, and make thy bedde. \* And he arose immediatly. And al that

dwelt

2. Cor. xli. b  
1. 18. c. xli. b

C

Actes. xli. b

Mat. ix. a  
Marke. x. b  
Luks. v. c  
John. v. b  
Actes. vi. b



# The Actes

dwelt at Lydda & Saron, saue hym, & tourned to the Lorde.

Tabitha

Dorcas.

There was at Joppa a certayne wo-  
man (which was a discipule named Ta-  
bitha, whiche by interpretacion is cal-  
led Dorcas) the same was full of good  
workes & almes dedes, whiche she dyd.  
And it chaunced in those dayes that she  
was sycke and dyed. When they had  
wasshed her and layde her in a chāber:  
because Lydda was nye to Joppa, and  
the disciples had heard that Peter was  
there, they sent vnto him, desirypg him  
that he woulde not be greued to come  
vnto them.

Peter arose & came with them. And  
when he was come, they brought him in  
to the chamber. And all the wydowes  
stode rounde about him wepyng, & shew-  
ing the cotes & garmentes whych the  
Dorcas made while she was yet with  
thē. And Peter put thē al forth & kneeled  
downe & prayed & tourned hym to & bo-  
dy & sayde: Tabitha, arise. And she o-  
pened her eyes, and when she sawe Pe-  
ter, she sat vp. And he gaue her & hand,  
lift her vp, & called the saintes & wido-  
wes, and shewed her alpye. And it was  
knowne thorowe out all Joppa, & many  
beleued on the Lorde. And it fortunēd &  
he taried many dayes in Joppa, w one  
Simon a tanner.

3. reg. xvi. b  
3. reg. vii. f  
Luke 7. c.

## The Notes.

Saintes

a. In the scripture, al such are called saintes as  
do beleue & trust in the promises of God, & frame  
their liuinge to the rule of Goddes holpe worde.  
And al such are saintes euen while they yet liue  
on the earth. It needeth not therfore to saye for  
the popes canonizacioe to make the saintes an  
hundred yeres after their deathe.

## The .x. Chapter.

The vision & Peter saue, howe he was sent to  
Cornelius. The deathe also receaued the spirite, &  
are baptised.



Here was a certayne man in  
Cesarea called Cornelius, a  
captayne of the souldiers of  
Italye, a deuoute man, & one  
that feared God with al his householde,  
which gaue much almes to the people,  
& prayed God alway. The same mā saw  
in a vision evidently aboute the nyynth  
houre of the daye, an angell of God co-  
minge in to him, and sayng vnto him:  
Cornelius. When he looked on him, he  
was afrayde, & sayde: what is it Lorde.  
he sayde vnto him: thy prayers & thy

\* almeses are come bp into remembraunce  
before God. And now send men to Jop-  
pa, & cal for one Simon named also Pe-  
ter. He lodgeth with one Simon a tan-  
ner, whose house is by the sea syde. He  
shall tel the, what thou oughtest to do.  
When the angell whiche spake vnto  
Cornelius, was departed, he called two  
of his householde seruantes, & a deuout  
soldier of thē that wayted on him, & told  
thē al the mater, and sent thē to Joppa.

On the morow as they went on their  
iourneye, and drew neie vnto the citee,  
Peter wente bp into the toppe of the  
house to pray about the .vi. houre. Thē  
warded he an hongred, and woulde haue  
eaten. But while they made redy, he fel  
into a traunce, and sawe heauē opened,  
and a certayne vessell come downe vnto  
him, as it had bene a great nete, knit  
at the foure corners, and was let doune  
to the earth, wherein were al maner of  
foure footed beastes of & earth, and ber-  
me & wormes, & foules of the ayre. And  
there came a voyce to him: Rise, Peter,  
kyl, & eate. But Peter sayd: God forbid  
Lord, for I haue neuer eaten any thing  
that is comen or unclene. And & voyce  
spake vnto hi agayne & .ii. tymes: what  
God hathe clenfed, that make thou not  
comen. Thys was done thys tyme, and the  
vessell was receaued by agayne into  
heauen.

While Peter mused in hym selfe  
what thys vision whych he had sena  
meant: beholde, & men whiche were sent  
from Cornelius, had made inquirance  
for Symons house, & stode before the  
dore. And called out one & asked whether  
Symon whiche was also called Peter,  
were lodged there. While Peter  
thought on thys vision, & spirite sayde  
vnto hym: beholde, men seke thee, & arye,  
therfore, get the doune, & goe with the,  
and dout not: for I haue sent the. Pe-  
ter went doune to & men which wer sent  
vnto him from Cornelius, and sayde:  
Beholde, I am he whome ye seke, what  
is the cause wherefore ye are come. And  
they sayde vnto hym: Cornelius the  
captayne, a iust man, and one that fea-  
reth God, and of good report among al  
the people of the Jewes, was warned  
by an holpe angel, to sende for the into  
his house, and to heare wordes of the.

Then

Then called he them in, & lodged the. And on the morow Peter went away with them, and certayne brethren from Joppa accompanied him. And the thyrde day entred they into Cesaria. And Cornelius waited for them, and had called together his hysmen, and especiall frendes. And as it chaunced Peter to come in, Cornelius met him, and fell downe at his fete, and worshypped him. But Peter toke him by sayinge: stande up: for I am a man. And as he talked with him he came in, and founde many that were come together. And he sayd vnto the: ye do know how that it is an vnlawfull thinge for a man that is a Jewe, to companie or come vnto an alien: But God hath shewed me that I shoulde not call any man vncleane: Therefore came I vnto you without sayinge nay, as soone as I was sent for. I alke therefore, for what intent haue ye sent for me.

And Cornelius sayde: This daye now foure dayes I fasted, & at nyne houre I prayed in my house: & beholde, a man stode before me in brighte clothyng, and sayde Cornelius, thy prayer is hearde, & thyne almes dedes are had in remembraunce in the sighte of God. Send therefore to Joppa, & call for Simon which is also called Peter. He is lodged in the house of one Symon a tanner by the sea syde, the whiche as soone as he is come, shall speake vnto the. Then let I for the immediatly: & I hast wel done for to doe. Now are we all here present before God, to heare al thynges that are commaunded vnto the of God.

Then Peter opened his mouth & sayd: of a trouth I perceaue, that God is not parcial: but in al people, he that feareth him & worcketh ryghteousnes, is accepted with him.

Ye knowe the preachynge that God sent vnto the chyliden of Israell, preachynge peace by Iesus Christe, which is Lorde ouer all thynges. which preachynge was publishen thorow out all Jewrye, and beganne in Galile, after the maner whiche John preached, howe God had anoynted Iesus of Nazareth with the holye ghost, & with power, whiche Iesus went aboute doinge good, & healinge all that were op-

pressed of deuyls, for God was with him. And we are witnesses of al thynges whiche he dyd in the lande of Jewrye and at Jerusalem: whome they slewe, & honge on a tree. Him God rayled by the thyrde dayes, & shewed him openly, not to al the people, but vnto his witnesses chosen before of God, which ate & dranke with him, after he arose frome deathe. And he commaunded vnto vs to preach vnto the people & testifie, & it is he that is ordened of God a iudge of quicke & deed. To hym geue all the prophetes witnes, that thorow his name, al that beleue in him, shall receaue remission of synnes.

Whyle Peter yet spake these wordes, the holy ghost fell on all them, whiche hearde the preachynge. And they of the circumcision which beleued, were also, as manie as came with Peter, because he on the gentiles also was shewed out the gyfte of the holy ghost. For they hearde them speake with tongues and magnifyed God. Then answered Peter: Can anye man forbyd water, that these shoulde not be baptised, whiche haue receaued the holy ghoost as well as we. And he commaunded them to be baptised in the name of the Lorde. The prayed they him to tary a few dayes.

## The Notes.

a. This prayer & almes were acceptable in the sight of god, because they were fruits of fayth. For it is not to be thought that Cornelius was without beleue, because he had not heard the gospel preached, but he had conceaued the same fayth that the fathers of the olde lawe had conceaued and professed of Christe to come, and out of this fayth prouge these prayers and almes dedes of his, which it pleased God to accept, and to reward with the knowledge of the gospel preached vnto him by Peter. Here is to be noted the blindnes of them that maintayne the iustification by workes, by this pece of Scripture, affirming that before Cornelius belue, he was so iust and acceptable in the sight of God, & he deserued by his workes to haue the faith of Christ preached vnto him, and the gyfte of fayth geuen him. These men consider not the doctrine of Paul, which is that whiche whiche it be, that proceedeth not of fayth, is sinne in the sight of God. So remedy therefore Cornelius must needs haue fayth before he could do anye workes that myght be acceptable in the sight of God.

## The xi. Chapter.

Peter & Iohn & Iacobi therefore he went to Iherosolym. Barnabas & Saul went into Iherosolym. Agabus prophecieth deathe for to come.

And



**A**d p apostles, & the brethren that were thowome bote. Ie. wyse, hearde say p the heathē had also receaued the worde of God. And when Peter was come vp to Jerusalem, they of p circumsicion reasoned with hym sayinge: \*thou wentest into men vnclensid, & eatest w them.

Then Peter began & expounded the thyng in order to the sayinge: I was in the cite of Joppa prayinge, and in a trance I sawe a vision, a cerayne belsell descende, as it had bene a large lynne cloth, let doune fro heauē by the foure corners, & it came to me. Into the which when I had fastened myne eyes, I considred and saw \* foured fote beastes of the earth, & vermin and wormes, and foules of the ayre. And I hearde a voyce sayinge vnto me: aryse Peter, slee and eate. And I sayde: God forbode Lord, for nothyng comen or vnclene, hath at any time entred into my mouth. But the voyce answered me agayne fro heauē, count not p those thynges comen, whyche God hath cleened. And thys was done thre tymes. And al were take bp agayne into heauen.

And beholde, immediately there were thre men come vnto the house where I was sent frome Cesarea vnto me. And the spirite sayde vnto me, that I should goe wpth them, withoute doutynge. Moreover, these fyre brethren accompanied me: and we entred into p mans house. And he shewed vs, howe he had sene an angel in hys house, which stode and sayde to hym: sende men to Joppa, and call for Simon, named also Peter: he shall tel the wordes, whereby bothe thou & al thine house shal be saved. And as I began to preache, the holy gost fel on them, as he dyd on vs at the begynnyng. Then came to my remembraunce the wordes of the Lorde, how he sayde: \* John baptised with water, but ye shal be baptised with p holpe gost. For as much then as God gaue them lyke giftes, as he dyd vnto vs, who we beleued on the Lorde Jesus Christ: what was I, that I shoulde haue withstand God? When they hearde thys, they hold their peace and glorified God sayinge: Then hath God also to p Gentyles graunted repentance vnto lyfe.

They which were scatred abrode thowome the affliction that arose aboute Steuen, walched thowome outtill they came vnto Phenices and Cyprus, and Antioche preachinge the woorde to no man, but vnto the Jewes onely. Some of the were men of Cyprus and Sitene, which when they were come into Antioche, spake vnto the Grekes, and preached the Lorde Jesus. And the hande of the Lorde was with them, & a great nūbre beleued & tourned vnto p Lorde.

And dynges of these thynges came vnto p eares of the congregacion, which was in Jerusalem. And they sente forth Barnabas that he shoulde go vnto Antioche. which when he was come, and had sene the grace of God, was glad, and exhorted them all p w purpose of heart, they woulde continually cleare vnto the Lorde. for he was a good man, and full of the holy gost & of sayth: and much people was added vnto the Lorde. The departed Barnabas to Tarsus, for to seke Saul. And when he had founde hym, he brought hym vnto Antioche. And it chaunced p a whole yere, they had their conuersacion with the congregacion there, and taughte muche people: in so muche that the disciples of Antioche were the fyrste that were called Christians.

In those dayes came prophetes fro Jerusalem vnto Antioche. And there stode by one of them, named Agabus, & signified by the spirite, p there shoulde be a greate dearth thowome oute all the world, which came to passe in the Emperour Claudius dayes. Then p disciples every man according to his abilitie, purposed to sende succoure vnto the brethren, which dwelt in Jewry. wher the thyng they also dyd, and sente it to the elders by the handes of Barnabas and Saul.

The Actes.

The Actes called p comen, & eatinge tobercol they were forbidden in the olde lawe, because it was despoiled vnpure and vnclene.

The xiiij chapter.

Herode persecuteth p Christians, killeth James, and putteth Peter in prison, who p Lorde deliuereth by an angel. The lamentable death of Herode.

In that tyme Herode p kinge of Syria & Iched forthe hys hand to bere estate of p congregacio. And he kyled

Act. 11. 1

Act. 11. 2

Act. 11. 3

11

Act. 11. 4

11

Act. 11. 5

Act. 11. 6

Act. 11. 7

Act. 11. 8

Act. 11. 9

Act. 11. 10

Act. 11. 11

Act. 11. 12

# Of the Apostles. Fol. lxxiii.

led \* James the brother of John with the swerde, and because he sawe that it pleased the Jewes, he proceeded forth, and toke Peter also. ¶ Then were the dayes of swete bread. And when he had caught him, he put him in prison, & deliuered him to foure \* quaternions of souldiers to be kepte, entendynge after ester to bryng him forth to þe people. The was Peter kepte in prison. But prayer was made without ceasynge of the congregacion, vnto God for him. And whē Herode would haue brought him oute vnto the people, the same nyght slepte Peter betwene. ii. souldiers, boūde with two chaynes, and the keepers before the doze kept the prison.

And beholde \* the angel of þe Lorde was there present, and a light shyned in the lodge. And he smote Peter on þe side, & stered him vp, sayng: arise vp quick- ly. And his chaynes fell of from his handes. And the Angel said vnto him: gird thy selfe, and bynde on thy \* sandales. And so he dyd. And he sayde vnto him: caste thy mantle aboute the, and folowe me. And he came out and folowed hym, and wist not, that it was truth whiche was done by the Angell, but thoughte he had fene a vision. When they were paste the fyrste and the seconde watche, they came vnto the prison gate, that lea- deth vnto the citie, whiche \* opened to them by his owne accorde. And they went out and passed thorowe one strete and by and by the angel departed from him.

And when Peter was come to hym selfe, he saide nowe I knowe of a sure- tie, that the Lorde hath sent his Angell, and hath deliuered me out of the hande of Herode, and from all the waytynge for of the people of the Jewes. ¶ And as he considered the thing, he came to þe house of Mary þe mother of one \* John, whiche was called Marke also, where many were gathered together \* in pray- er. As Peter knocked at the entrie doze, a damsell came forth to herken, named Rhoda. And when she knewe Peters voyce, she opened not the entrie for glad- nesse, but ranne in and tolde howe Peter stood before the entrie. And they sayde vnto her: thou art mad. And she bare the downe that it was euen so. Then sayde

they it is his Angell. But Peter conti- nued knockynge: and when they had o- pened the doze, and sawe him, they were astonied. \* And he beckened vnto them with the hand, to holde thet peace, and tolde them by what meanes the Lorde had brought hym oute of the prison. ¶ And he sayde: go shewe these thynges vnto James & to the brethren. And he departed and went into another place.

None as it was daye there was no lytle a do amonge the souldyers, what was become of Peter. When Herode had called for him, and founde him not, he examined the keepers, and comaunded them to departe. And he descended fro Jewry to Cesarea, and there abode. He- rode was displeased with them of Tyre and Sidon. And they came all at once, and made intercession vnto Blastus þe kynges chamberlen, and desired peace, bycause thet countrey was noysshed by the kynges lande. And vpon a daye appoynted, Herode ataped him in royal apparell, and set hym in hys seate, and made an oracyon vnto them. And the people gaue a shoute, sayng: it is the voyce of a God and not of a man. And immediatly the angel of þe Lord \* smote him, because he gaue not God the ho- noure, and he was eaten of wormes and gaue vp the goost. And the worde of God grewe and multiplied. And Bar- nabas and Paule returned to Jerusa- lem, whē they had fulfilled their office, and toke with them \* John, which was also called Marcus.

## The. xlii. Chapter.

Paule and Barnabas are called to preache among the heythens. Of Sergius Paulus & Elymas the sorcerer. Paule preacheth at Anti- tioche.

¶ There were at Antioche, in the congregacyon certayne \* Pro- phetes and teachers: as Barna- bas and Simon, called Nigter, and Lu- cius of Cerene, and Manahen Herode the Tetrarkes noysfelowe, and Saul. As they ministred to the Lorde, and fas- ted, the holpe ghoste sayde: separate me Barnabas and Saule, for the worke where vnto I haue called them. Then fasted they and prayed, and \* put thet handes on theym, and let theym go. And they after they were sente of the ho- ly gost, came vnto Seleucia, and frome thence

Herodes  
daine and  
eaten of  
wormes.

Actes. 13. 4

Rum. 27. 8  
Actes. 13. 4  
1 Tim. 1. 3  
and. v. 6  
2 Tim. 1. 6

Rkk. 1.



# The Actes

thence they sayled to Cyprus. And whē they were come to Solamine, they shewed the word of God in the synagoges of the Jewes. And they had \* John to their minister.

**B** When they had gone thorow out the yle vnto the city of Paphos, they found a certayne sorcerer, a false prophete whiche was a Jewe, named <sup>b</sup> Bariesu, whiche was with the ruler of the countrey, one Sergius Paulus, a prudent man. The same ruler called vnto hym Barnabas and Saule, and desyred to heare the worde of God. But Elymas, \* the sorcerer (for so was his name by interpretation) withstode thē, & sought to turne awaie the ruler from the faith. Then Saul: which also is called Paul beyng ful of the holy ghoſt, set his eyes on hym, & sayd: O full of all subtiltie & dysceytfulnes, the childe of the deuyll, & the enemye of all ryghteousnesse, thou ceaseſt not to peruerſe the ſtraght wayes of the Lorde. And now beholde, the hande of the Lorde is vpon the, & thou shalt be blinde and not see the sunne for a season. And immediatly there fell on hym a myſte & a darcknes, & he went about ſekyng what ſhould leade hym by the hande. Then the ruler when he ſaw what had happened, \* beleued, and wondred at the doctrine of the Lorde.

**C** When they ſ were with Paule, were departed by ſhippe from Paphus, they came to Perga a citie of Pamphilia: & there \* John departed from them, and returned to Ierusalem. But they wandred thorow the countres from Perga to Antioche, a citty of the countrey of ſiſidia, and went into the ſynagoge on the Sabbath daye, and ſat downe. And after the laue and the prophetes were read, the rulers of the Synagoge ſente vnto them, ſaying: Ye me and brethren, yf ye haue any ſermon to exhorſe ſ people, ſay on.

Then Paule ſtoode vp, and \* becke- ned with the hande, and ſaide: Men of Iſrael, and ye ſ feare God, geue audience. The God of this people choſe our fathers, and exalted ſ people when they dwelt as ſtraungers in the lande of E- gypte, and \* wth a myghtye arme brought them out of it, and aboute the time of .xl. yeares, ſuffered he their ma-

ners in the wildernes. And he deſtroy- ed. bti. nacpōys in the land of Canaan, and \* deuided their lande to them by lot. And afterwarde he \* gaue vnto the iudges about the ſpace of .iiij. C. and l. yeares, vnto the tyme of Samuel the prophete. And after that, they \* deſpyed a kynge, and God gaue vnto them \* Saule the ſonne of Cis, a man of the trybe of Benjamin, by the ſpace of fourt yeares. And after he had put him downe, he ſet vp Dauid to be their kyng, of whom he reported, ſaying: \* I haue founde Dauid the ſonne of Jeſſe, a man after myne owne hert, he ſhall fulfill al my wyll.

\* Of this mans ſeed hath God (accor- dinge to his promiſe) brought forth to the people of Iſrael, a ſauour, one Je- ſus, whē John had firſt preached before his cominge \* ſ baptiſme of repentaunce to Iſrael. And whē John had fulfilled his courſe, he ſayd: \* who ye thinke ſ I am, ſ ſame am I not. But behold, there cometh one after me, whoſe ſhoes of his ſete I am not worthy to lowſe.

\* Ye men and brethren, chyldren of the generacyon of Abraham, and whoſeuer amōg you feareth God, to \* you is this word of ſaluacion ſent. The in- habitants of Ierulaſe and their rulers, becauſe \* they knewe hym not, nor yet the voices of ſ prophetes which are red euery Sabbath daye, they haue fulfilled them in condemnyng hym. \* And when they founde no cauſe of death in hym, yet deſpyred they wylate to kyll hym. And when they hadde fulfilled all ſ were wrytten of him, they toke hym downe fro ſ tree & put hym in a ſe- pulcre. But God raiſed hym agayne fro death, & he \* was ſene manye dayes of them whiche came with him from Ga- ſſile to Ierusalem. Which \* are his wit- neſſes vnto the people.

And we declare vnto you, howe that the promiſe made vnto the fathers, god hath fulfilled vnto vs their chyldren, in that he reſted vp Jeſus agayne, euen as it is wrytē in ſ firſt pſalme: \* Thou arte my ſonne, this ſame daye begat I thee. As concernyng that he reſted hym vp from death, nowe no more to retourne to corrupcyon, he ſayde on thys wyſe: \* The holye promiſes made

# Of the Apostles. Fol. lxxiii.

made to David, I wyl geue them faith fully to you. wherfore he sayth also in another place. \* Thou shalt not suffre thynne holy to se corruption. Now be it, David after he had in his time fulfilled þe wyll of God, he slept, & was layd with his fathers, and sawe corruption. But he whom God tepsed agayne, sawe no corruption.

f Be it knowen vnto you therefore, ye men & brethren, that \* thorow this man is preached vnto you the forgeuenes of synnes, and þe by him, al that beleue, are iustified from all thinges, from whiche ye coulde not be iustified by the lawe of Moses. Beware therfore lest that fal on you, whiche is spoken of in the prophetes: Behold \* ye despylers and wondet, and perithe yefoz I do a worke in your dayes, which ye shall not beleue, yf a mā woulde declare it you. f

When they were come oute of the synagoge of the Jewes, the Gentils besought þe they would preache the worde to them betwene the Sabboth dayes.

When the congregacyō was broke vp, many of the Jewes and vertuous conuerteres folowed Paule and Barnabas, which spake to the, and exhorted them to continue in the grace of God. \* And the nexte Sabboth day, came almost þe whole citie together, to heare the word of God. When the Jewes sawe the people they were full of indignacion, and spake agaynst those thinges which wer spoken of Paule, speaking agaynst it, and rayleng on it. Then Paule & Bar-

nabas wexed bolde, and sayde: it was mete \* þe worde of God shoulde fyrst haue bene preached to you. But seyng ye put it from you, and thinke your selues unworthy of euerlastynge lyfe: lo, we turne to the Gentils: for so hathe the Lorde commaunded vs. \* I haue made the a lyghte to the Gentils, that thou be saluacyō vnto the ende of the worlde.

The Gentils heard, and were glad, and glorified the worde of the Lorde, and beleued: euen as manye as were ordeyned vnto eternall lyfe. And the worde of the Lorde was published thorow out all the region. But the Jewes moued the worshypfull and honourable women, and the chiefe men of the cy-

tye, and tepsed persecucion agaynst Paule and Barnabas, and expelled the out of their coastes. \* And they shooke of the duste of theyr fete agaynst them, and came vnto Iconium. And the disciples were fylled with ioye and mych the holy ghost. f

## The Notes.

a. Toke after in the. xv. Chapter. f.

b. Toke before in the. vi. chap. b.

c. That is by interpretation, Iesus saith: This name had this secret gotten to blynde þe world withall. As nowe oure forcerers and conuerter, when they go to worke, they fall to crosseynge & praynge wryth all holpe wordes to deceyue the people wrythall, to make theym beleue: for they rather talke with God then with the deuill. This forcerers name was Elmas, by interpretation (saith the texte) whiche as Erasmus affirmeth in hys Paraphrases, soundeth as muche in the Syrjane tongue as greare, and false prophete. d. Of the name of Paule do manye dispute, but the moost allowed opinion, that of the Hebrewes he was called Saule, and after þe manner of speech of the Gentils and Romaynes, he was called Paule.

e. These yeres must be reckned from their coming out of Egypt, Erad. fm. not from their first iudge. Jud. i.

Josephes.  
But the  
handes.  
Bariefa

Saule.

Four. f.  
A. l. yeres

## The. xliii. Chapter.

Paule and Barnabas preache at Iconium. Some beleue, some stee vp scidion. At Lystra, they woulde do sacrifice to Barnabas and Paule, which refuse it, and exhort the people to worshyppe the true God. Paule is stoned. After that cometh he to Derba, Lystra, Iconium and to Antioche.

**A**d it fortuneth in Iconium, that they went both together into the Synagoge of the Jewes, & so spake, þe a greate multitude bothe of the Jewes and also of the Grekes beleued. But the vnbeleuyng Jewes, stered vp, and vnquyeted the myndes of the Gentils agaynst the brethren. Long tyme abod they there, & quite theym selues boldly wryth þe helpe of þe Lord, & whiche gaue testimony vnto the word of his grace, & caused \* synnes and wōdres to be done by their handes. The people of the cytie were deuyded: and part held with the Jewes, and parte with the Apostles.

When there was a faulte made both of the Gentils, and also of the Jewes with their rulers, to put them to shame and to stone them, they were ware of it,

Acts. ii. and

Mat. x. vi. 9



# The Actes

And fled vnto \* Lystra & Derba, cyties of Lycaonia, and vnto the regio þe lyeth round about, and there preached þe gospel. And there sat a certayne man at Lystra weake in his fete, beinge creple fro his mothers wobe, and neuer walcked. The same heard Paule preach, which behelde him, and perceaued that he had fayth to be whole, and sayd with a loud voyce: stande vpryght on thy fete. And he sterte vp, and walked. And whē the people saw, what Paule had done, they lyft vp their voyces, saying in þe speech of Lycaonia: \* Goddes are come downe to vs in the lykenesse of men. And they called Barnabas Jupiter, and Paule Mercurius, because he was the preacher. Then Jupiters prieste, whiche dwelt befoze their cytie, broughte oxen and garlandes vnto the church porche, and woulde haue done sacryfice wth the people.

But when the Apostles, Barnabas and Paule hearde that, they rent their clothes, and ran in amonge the people, crying, & saying: Mys, why do ye this? \* We are mortall men lyke vnto you, and preache vnto you, that ye shoulde turne from these vanyties vnto the lyuing God, \* which made heauen & erth, and the sea, and al þe in the is: the which in tymes past, suffered all nacions to walcke in their owne wayes. \* Neuer theles he left not him selfe without witness, in that he shewed his benefites, in geuing vs rayne from heauen, & frutefull seasons, fylling out heartes wth fode, and gladnes. And with these saynges, scafe refrayned they the people, þe they had not done sacryfice vnto the.

Wherther came certayne Jewes from Antioche and Iconium, and obtayned the peoples cosent, & stoned \* Paule, & drewe him out of the cytie, supposyng, he had bene dead. Howe be it, as the disciples stode rounde about him, he arose vp, and came into the cite. And þe next day he departed w Barnabas to Derba. After they had preached to that cite, and had taught many, they returned agayne to Lystra, and to Iconium and Antioche, and strengthened the disciples soules, \* exhortyng them to contynue in the fayth, affirmyng that we muste \* thow we muche tribulacion, entre in

to the kynghdome of God. And they ordeyned them elders by eleccion in euery congregacion, and prayde and fasted, & commended them to God, on whome they beleued. And they went thow out Pisidia, and came to Pamphilia, and when they had preached þe word of God in Perga, they descended into Attalia, and thence departed by shyppe to Antioche, from whence they were deliuered vnto the grace of God, to the worke whiche they had fulfilled. When they were come & had gathered þe congregacion together, they reherfed all þe God had done by them, and how he had opened the doze of fayth vnto the Gentils. And there they abode longe tyme wth the disciples.

## The .xv. Chapter.

Discorde about circumcision. The Apostles pacifie the matter at Jerusalem. Paule and Barnabas preache at Antioche.

Then came certayne from Iewry, & taught the brethren \* except ye be circumcysed after the maner of Moyses, ye cannot be saued. And when there was ryfen dysencion, and dysputyng, not a lytell vnto \* Paule and Barnabas agaynst theym. They determined that Paul and Barnabas, and certayne other of theym shoulde ascende to Jerusalem vnto the Apostles and elders aboute this question. And after they were brought on their waye by the congregacion, they passed ouer Phenices and Samaria, declaringe þe conuersyon of the Gentyls, and they brought great ioye vnto al the brethren. And when they were come to Jerusalem, they were receaued of the congregacion and of the Apostles and elders. And they declared what thynges god had done by the. Then rose vp there certayne of the secte of the pharises, which dyd beleue, sayinge, that it was nedeful to cyscumcise them, and to enioyne them to kepe the lawe of Moyses. And the Apostles and Elders came together to reason of this matter.

And when there was muche dysputyng, Peter rose vp, and sayd vnto the: Ye men and brethren, ye knowe how þe a good whyle ago, God chose amonge vs, that the Gentils by my mouth shoulde heare þe word of þe Gospel, and beleue.

And

And God which \* knoweth þe heart, bare  
them witness, and gaue vnto them the  
holy ghost, euen as he dyd vnto vs, and  
he put no difference betwene them and  
vs, but with faith \* purified their her-  
tes. Now therefore why tempte ye God,  
that ye woulde put a yoke on the disci-  
ples neckes, which \* nether our fathers  
nor we were able to beare. But we  
believe that thorow the grace of þe Lord  
C Iesu Christe, we shall be sauued, as they  
do. Then all the multitude was peased  
and gaue audience to Barnabas and  
Paul, whiche tolde what sygnes and  
wondres God had shewed amonge the  
Gentyles by them.

And when they helde their peace, Ja  
mes answered, sayinge: Men and bre  
thren hearken vnto me. Simeon tolde  
howe God at þe beginning dyd visite the  
Gentils, & receaued of the people vnto  
hys name. And to this agreeth þe word  
of the prophet, as it is written. \* After  
this I wil retorne, & wil blyde agayne,  
the tabernacle of Dauid which is falle  
downe, & that whiche is fallen in decay  
of it, wyl I blyde agayne, and I wyl set  
it vp, that the residue of men myghte  
seke after the Lorde, and also the Gen  
tils. b. vñ. whō my name is named saith  
the Lorde, whil. both al these thinges:  
knowe vnto God are all his workes from  
the begynning of the worlde. wherfore  
my sentence is, þe we trouble them not  
which stō among the gētils, are turned  
to God: but þe we wyte vnto the, þe they  
abstayne them selues \* from fylthynesse  
of ymagis, from fornicacion, frō strā  
gled, \* and from bloude. For Moses of  
olde tyme hath in euery cytie þe preache  
him, and he is reade in the Synagoges  
euery Sabboth daye.

Then pleased it the Apostles and elders with the whole congregation, to send chosen men of their owne company to Antioche with Paule and Barnabas. They sent \* Judas called also Barsabas, and Syllas, whiche were chiefe men among the brethren, & gaue them letters in their handes after this maner.

The Apostles, elders & brethren, send  
e gretynges vnto the brethren which are  
of the Gentils in Antioche, Syria and  
Cilicia: for as much as we haue heard  
that certayne which departed from vs,

haue troubled you with wordes, and combed your myndes, saying: Ye must be circumcysed a kepe the lawe, to whome we gaue no suche commaundement. It seemed therfore to vs a good thyng, wher we were come together in one accord, to sende chosen men vnto you, with our beloued Barnabas and Paule, men that haue jeopardded theyr liues for the name of our Lorde Iesu Christ. we haue sent therfore Judas and Silas, which shall also tell you the same thynges by mouth. For it seemed good to the holie gost and to vs, to put no greuous thyng to you, more then these necessaty thynges: that is to say, that ye abstayne from thynges offered to ymagines, from bloud, from strangled and fornication. From whiche if ye kepe your selues, ye shall do well. So fate ye well.

When they were departed, they came to Antioche, and gathered y<sup>e</sup> multitude together, and deliuered the pisse. wh<sup>er</sup> they had reade it, they reioysed of that consolacion. And Judas and Silas beinge \* prophetes, exhorted the brethren with muche preaching, and strenghened them. And after they had taryed there a space, they were let go in peace of the brethren vnto the Apostles. Notwithstanding it pleased Syllas to abide there still. Paule and Barnabas continued in Antioche teachinge and preachinge the worde of the Lorde w<sup>ith</sup> o<sup>ther</sup> many.

But after a certayne space, Paul sayd  
vnto Barnabas: Let vs go againe and  
visite our brethzen in euery cite where  
we haue shewed the worde of y<sup>e</sup> Lorde,  
and se howe they do. And Barnabas  
gaue counsel to take with them Iohn;  
called also Marke. But Paul thoughte  
it not mete to take hym vnto theyr com-  
pany, \* whiche departed from them at  
Pamphilia, & went not w<sup>th</sup> theym to the  
worke. And y<sup>e</sup> diffencion was so sharpe  
betwene them, y<sup>e</sup> they departed a sunder  
one from the others: so y<sup>e</sup> Barnabas toke  
Marke, and sayled vnto Ciperis. And  
Paul chose Silas and departed, deli-  
uered of y<sup>e</sup> brethzen vnto y<sup>e</sup> grace of god.  
he went thorowe al Syria and Cilicia,  
stablishynge the congregacions.

### THE Notes.

表表b.iii.

**ଅ. ଫାପ୍ପି**



# The Actes

The heart is purged by the word, when the word saith,  
the sinnes are forgotten and not reputed unto vs  
but forgotten for Christes blood sake.  
b. Those that shalbe named with my name, as  
my name. are those that are called the people of God, and  
seruautes of the Lord, the congregacion of Christe  
or Christian compaignie.  
c. The heastes that dye withoute bledynge are  
strangled.

## The .xvi. Chapter.

Timothe is circumcised, Paule preacheth at  
Philippus, and there is he put in prison.

**S**o came he to Derba and to Ly-  
stra. And beholde a certayne dis-  
ciple was there named Tymo-  
theus, a womans sonne whyche was a  
Jewesse, and beleued: but hys father  
was a Greke. Of whome reported  
well, the brethren of Lystra, and of I-  
contum. The same Paule would that  
he shoulde go forth wth hym, and toke  
and circumcised him, because of y<sup>e</sup> Jew-  
es whiche were in those quarters: for  
they knewe all, that hys father was a  
Greke. As they went thorow the cities,  
they deliuered theim the decrees for to  
kepe, \* ordeyned of the Apostles and el-  
ders, whiche were at Jerusalem. And so  
were the congregacion stablyshed in the  
fayth, and increased in numbze dayly.

When they had gone thorowe ou-  
te Phrygia, and the regio of Galacia, and  
\* were forbydden of the holpe ghooste to  
preache the worde in Asia, they came to  
Myisia, and sought to go into Bithyni-  
a. But the spyte suffred them not. The  
they went ouer Myisia, and came down  
to Troada. And a vison appeared to  
Paule in the nyght. There stode a man  
of Macedonia, and prated him, saying:  
come into Macedonia and helpe vs.

**A**fter he had sene the vison, immediat-  
ly we prepared to go into Macedonia,  
certified y<sup>e</sup> the Lord had called vs, for to  
preache the gospel vnto theim. Then  
lowled we forth from Troada, & wth  
a straghte course came to Samothra-  
cia, and the nexte day to Neapolim, and  
from thence, to Philippus, which is the  
chief citie in the partes of Macedonia,  
and a fre cytie.

We were in that citie abiding a cer-  
taine dayes. And on the Sabbath day-  
es we went out of the citie besydes a ri-  
uer, where men were wont to pray. And  
we sat downe & spake vnto the women  
whiche resorted thither. And a certayne

woman named Lydia, a seller of pur-  
ple, of y<sup>e</sup> cytie of Thyatira, whiche wor-  
shipped God, gaue vs audience. Whose  
heart y<sup>e</sup> Lord opened, y<sup>e</sup> she attended vnto  
the thinges, which Paule spake. When  
she was baptised & her household, she be-  
sought vs, saying: Vse thinck that I  
beleue on the Lord, come into my house,  
& abide there. And she \* constrained vs.

\* And it fortunied as we went to pra-  
yer, a certayne damsell possessed wth a  
spyte that prophced, met vs, whiche  
brought her master and maistres muche  
vauntage in prophcinge. The same  
folowed Paule and vs, and cried, say-  
inge: \* these men are the seruautes of  
the moste hye God, whiche shewe vnto  
vs the waye of saluacion. And this did  
she many dayes. But Paule not con-  
tent, turned about, and sayd to y<sup>e</sup> spyte,  
I comaund y<sup>e</sup> in name of Iesus Christ,  
that thou come out of her. And he came  
out the same houre.

And when her master and maistres  
sawe y<sup>e</sup> \* the hope of their gaynes was  
gone, they caught Paule and Syllas,  
and droue them into y<sup>e</sup> market place vnto  
the rulers, and brought them to the  
officers, saying: These men trouble our  
cytie, which are Jewes and preache or-  
dinaunces, which are not lawfull for vs  
to receaue, neyther to obserue, seyng we  
are Romans. And the people ranne on  
thē, and the officers rent theyr clothes,  
and comaunded them to \* be beaten with  
roddes. And when they had beaten them  
soze, they cast them into prison, comaun-  
dyng the sayler to kepe them surely.  
Whiche sayler when he had receaued  
such commaundement, thrust theim in-  
to the ynnner prison, and made their sete  
fast in the stockes.

**A**t mydnyght Paule & Syllas pray-  
ed, and lauded God. And the prisoners  
hearde them. And sodenlye there was a  
great earthquake, so that the foundacy-  
on of the prison was shaken, and by \* &  
by all the dozes opened, & euery manes  
bādes were lowled. When the keeper of  
the prison waked out of his slepe & saw  
the prison dozes open, he droue out hys  
swearde, and woulde haue kyled hym  
self, supposyng the prisoners had bene  
sleed. But Paul cried with a loud voice  
sayinge: do thy selfe no harme, for we  
are

are all here. Then he called for a light and sprange in, and came trembling, and fell down before Paule & Sphas, and brought the out, and saide: \* Syr what must I do to be saued? And they sayd: \* beleue on the Lorde Jesus, and thou shalt be saued and thy houtholde. And they preached vnto him the worde of the Lorde, & to all that were in his house. And he took the same houre of the night & washed their woundes, and was baptised w<sup>th</sup> al that beloged vnto him straight way. When he had brought the into his house, he set meat before them, & \* ioyed that he with all his houtholde, beleued on God.

And when it was daye, the officers sent the ministers, saying: let those men go. The keeper of the prison tolde this saying to Paule, the officers haue sent worde to loose you, nowe therfore get you hence and go in peace. Then sayde Paule vnto them: they haue beaten vs openly vncōdōpned, for al that we are Romanys, & haue cast vs into prison: and nowe would they sende vs away priuesly. Nay not so, but let the come them selves & fet vs out. When the ministers told these wordes vnto the officers, they feared when they heard that they were Romans, & \* came and besought the, and brought the out, and desyred the to depart out of the cytie. And they went out of the prison and entred into the house of Lydia, and when they had sene the brethren, they comforted them and departed.

### ¶ The. xviij. Chapter.

Paule cometh to Thessalonica, where the Jewes set the citie on a roare. Paule escapeth, and cometh to Athens, where he preacheth the true and unknowne God.

**M** they made their iorney thow Amphilopolis, and Appollonia, they came to Thessalonica, where was a synagoge of the Jewes. And Paule as his maner was, went in vnto them, and the Sabboth daies declared out of the scripture vnto them, \* openynge and allegynge that Christ must nedes haue suffered & risen agayne from death, and that this Jesus was Christe, whom (sayde he) I preach to you. And \* some of them beleued, and came and companied w<sup>th</sup> Paul and Sphas: also of the honourable Grekes a great multitude, and of the chief

wemen, not a fewe.

But the Jewes which beleued not, hauing indignacion, took vnto them euell men, which were vagabondes, and gathered a company, and set all the cytie on a roare, and made assault vnto the house of Jason, and soughte to byrnyge them out to the people. But when they founde them not, they drue Jason, & certayne brethren vnto the heades of the cytie, crying: these, that trouble the world are come hyther also, which Jason hath receaued preuely. \* And these all do contrary to the decrees of Cesar, affirming another kynge, one Jesus. And they troubled the people, and the officers of the cytie, when they hearde these thynges. And when they were sufficiently answered of Jason, and of the other, they let them go.

And the brethren immediatly sent away Paule and Sphas by nyght vnto Berrea. Which when they were come thither, they entred into the synagoge of the Jewes. These were the noblest of byrthe amonge them of Thessalonica, which receaued the worde w<sup>th</sup> all diligence of mynde, & searched the scriptures daylye whether those thynges were euen so. And many of them beleued: also of worshipfull women which were Grekes, and of men not a fewe.

When the Jewes of Thessalonica had knowledge that the worde of God was preached of Paul at Berrea, they came and moued the people there. And then by and by the brethren sent away Paul to go as it were to the sea: but \* Silas and Tymotheus abode there still. And they that guyded Paule, brought hym vnto Athens, and receaued a commaundement vnto Sphas and Tymotheus for to come to hym at once, and came they waye. Whyle Paule wayted for them at Athens, his spryte was moued in him, to se the cytie geuen to worshippynge of ymages. Then he disputed in the synagoge with the Jewes, and w<sup>th</sup> the deuoute personnes, and in the market daylye w<sup>th</sup> them that came vnto him. Certayne philosophers of the Epicures, and of the Stoickes, disputed w<sup>th</sup> hym. And some there were which sayd: what wyl this babler say? Other sayde: he seemeth to be a tydynges

Book. lxxi.

bringet



# The Actes

**C** bringer of new dyuels, because he preached vnto them Iesus and the resurrection. And they took him, & brought him into Marce streate, saying: may we not knowe what this newe doctrine wherof thou speakest, is: for thou byngest straunge tidynge to our eares. We wold knowe therefore what these thynges meane. For al the Athenians and straungers which were there, gaue the selues to nothyng els, but epyther to tell or to heare newe tydynge.

Paulus stode in the myddes of Marce strete, & said: ye me of Athens I perceaue that in all thynges ye are to supersticious. For as I passed by and beheld the maner how ye worship your goddes, I founde an autler wherin was wyrtten: vnto the vnknewen God. Whom ye the pgnorauntly worship, him shewe I vnto you: \* God that made the world and al that are in it, seying that he is Lord of heuen and earth, he dwelleth not in temples made with handes, neyther is worshipped wyth mennes handes, as though he neded of any thyng, seying he him selfe \* geteth lyfe and breath to all men euery where, and hath made of one bloude all nacpions of menne, for to dwell on all the face of the earth, and hath assigned befoze, howe longe tyme, and also the endes of their inhabytacion, that they shoulde seke God, yf they myght fele and fynde him, though he be not farre from euery one of vs. For in him we lyue, moue, and haue our beinge, as certayne of your owne poetes sayd. For we are also his generacion. For as much then as we are the generacion of God, we ought not to thynke that the Godhed is lyke vnto golde, siluer or stone, grauen by craft and imagination of man.

\* And the tyme of this pgnoraunce God regarded not. \* But now he bydeth al me euery where repent, because he hath appoynted a daye, in the which he will iudge the worlde accordynge to ryghtwysnes, by that man who he hath apoynted, and hath offered faith to all men, after he had raised him fro death.

When they heard of the resurrection from death, some mocked, & other sayd: we will heare the agayne of thys matter. So Paulus departed from among theim.

Howbeit certayne me claue vnto Paulus and beleued, among the which was Dionisius a senatour, & a woman named Damaris, and other with them.

## The Notes.

a. We are generation of God, because we come of him as of our father and maker.

b. In this place, sayth is taken for promises of mercy which thorow sayth saue vs. Whiche promises, God (after the resurrection of Christ) commaunded to be preached to al nacpions, & not to the Jewes onely as before.

## The xviii. Chapter.

Paulus preached at Corinth, continuing there a yere and an halfe, goeth agayne into Siria, cometh to Ephesus, Cesaria, and Antioche. Of Apollos, Aquila, and Priscilla.

**A**fter that, Paul departed fro Athens, and came to Corinthum, and founde a certayne Jewe, named Aquila, bozne in Pontus, lately come from Italie wyth hys wyfe Priscilla (because that the Emperour Claudius had commaunded all Jewes to departe from Rome,) and he dyue vnto theim. And because he was of the same craft, he abode wyth the & wrought: their craft was to make tetes. And he preached in the synagoge euery Sabboth daye, and exhorted the Jewes and the gentils.

Whē Silas and Timotheus were come from Macedonia, Paul was constrained by the spyte, to testyfy vnto the Jewes, & Iesus was hely Christe. And when they said contrary and blasphemed, he shoke his raiment, and said vnto theim: your bloud be vpon your owne heades, & from hence forth I go blameles vnto the Gentils. And he departed thence, & entred into a certayne mannes house, named Justus, a worshipper of God, whose house ioyned harde to the Synagoge. Nowe be it one Crispus & chiefe ruler of the synagoge, beleued on the Lord with al his house, & many of the Corinthians gaue audience, and beleued & were baptised.

Then spake the Lord to Paul in a nyght: by a vision: he not a staye, but speake, and hold not thy peace: for I am with thee, and no man shall inuade thee that shall hurt thee. For I haue much people in this cite. And he continued there a yere & syxe monethes, & taught them the worde of God.

When Gallio was ruler of the countrey of Achaia, & Jewes made insurrection wyth one

Gene. 1. a  
Actes. 14. c  
Psal. 46. a  
Poc. 14. b  
Actu. 7. f  
Eap. 66. a  
Reg. 8. c  
para. vi. c

Gene. 1. b

Roma. 11. a  
Lukr. 24. c

generac

sayth.

Rom 16  
ii. c. 4.

B  
Actes. 17

Math. 23  
Mar. 12  
Actes. 13

John. 4

Actes 18

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with one accorde agaynst Paul, and brought him to the iudgement seate, sayinge: this fellowe counelleth menne to worshyppe God contrarie to the lawe. And as Paul was aboute to open his mouth, Gallio sayde vnto the Jewes: if it were a matter of wronge, or an euill dede (O ye Jewes) reason would that I should heare you: but if it be a question of wordes, or of names, or of your lawe, loke ye to it your selues. for I will be no iudge in such matters, and he draue them from the seate. Then toke all the Grekes stockes the chiefe ruler of the Synagoge, and smote him before the iudges seat. And Gallio cared for none of those thinges.

**C** Paul after this, tarped there yet a good whyle, and then toke his leaue of the brethren, and sayled thence into Cicia, Priscilla and Aquila accompanie him. And \* he shorne his heade in Cenezea, for he had a bowe. And he came to Ephesus and lette them there: but he hym selfe entred into the Synagoge, and reasoned with the Jewes. When they despyed hym to tary longer tyme with them, he consented not, but bad them fare well sayinge. I must needs at this feaste that cometh, be in Jerusalem: but I will returne agayne vnto you, \* yf God wyll, and he departed from Ephesus and came vnto Cesarea: and ascended and saluted the congregacion, and departed vnto Antioche, and when he had tarped there a whyle he departed. And went ouer al the countre of Galacia, Phrygia by order, strenghtening al the disciples.

And a certayne Jewe named \* Apollos, bozne at Alexandria, came to Ephesus, an eloquent man, and myghty in scriptures. The same was informed in the way of the Lorde, and he spake feruentlye in the spirite, and taughte dilygently the thynges of the Lorde, and knew but the baptisme of John onelye. And the same beganne to speake boldlye in the Synagoge. And when Aquila and Priscilla had heard hym, they toke him vnto them and expounded vnto him the way of God more perfectly.

And when he was disposed to go into Achaia, the brethren wrote exhortyng the disciples to receaue hym. After he

was come thither, he holpe them much which had beleued thoroowe grace. And mightely he ouercame the Jewes, and that openly, shewing by the scriptures that Iesus was Christe.

## The Notes.

a. He shorne his heade and kept his bowe after the lawe of abstinence, as ye may reade. Nu. vi. a  
b. Baptisme of John, loke in the beginning of the next chapter.

## The xix. Chapter. ✠

Of the xii. men whom Paul baptysed at Ephesus, and what miracles were done by hym. Demetrius moueth sedicion in the cite.

**F**ortuned whil Apollo was at Corinthum, that Paul passed thoroow the bypper coostes and came to Ephesus, and found certayne disciples, and sayd vnto them: haue ye receaued the holpe goost sence ye beleued? And they sayd vnto hym: no we haue not hearde whether therbe any holy goost or no. And he said vnto them: wherewith were ye then baptysed? And they sayd: \* with Johns baptyme. Then sayd Paul: \* John verelye baptysed with the baptyme of repentance, sayinge vnto the people that they shuld beleue on him, which should come after him: that is on Christe Iesus. When they hearde that, they were baptysed in the name of the Lorde Iesu. And Paul \* layed his handes vpon them, and the holy gooste came on the, and they spake with tonges, and prophesied, and al the men wer about. xii.

And he went into the synagoge, and behaued him selfe boldlye for the space of thre monethes, disputyng and geuynge them exhortacions of the kyngdome of God. \* When dyuers waxed hard hearted and beleued not, but spake euill of the waye, and that before the multitude he departed from them, and separated the disciples. And he disputed dailye in the scole of one called Tyrannus. And this continued by the space of two yeates: so that all they which dwelte in Asia, hearde the worde of the Lorde Iesu, bothe Jewes and Grekes. And God \* wroughte no small myracles by the handes of Paul: so that from his body were broughte vnto the specke, napkyns or partlettes, and the diseases departed from them, and \* the euill spirites went

oute

Math. 11.  
Mark. 16.  
Luce. 10.  
John. 1.

B  
Actes. 19.  
and 20.1.  
Rom. 17.  
1. Tim. 4.  
and. v. 8.  
11. Tim. 1.  
1. Petes. 3.  
v. 4. f. 19.  
\* mot. 7.  
Actes. 11.

mar. xvi. b.  
Actes. v. 15.

mat. xvi. b.



# The Actes

out of them.

Then certayne of the bagabounde Jewes exorcistes, toke vpon them to call ouer them whiche had euell spirites, the name of y<sup>e</sup> Lord Iesus sayig: we adiure you by\* Iesu whome Paul preacheth. And there were seuen sonnes of one Sceua a Jew and chiefe of y<sup>e</sup> p<sup>r</sup>iestes whiche dyd so. And the euell spirite answered and sayde: Iesus I knowe, and Paul I knowe: but who ate ye? And the man in whome the euell spirite was, ranne on them, and ouercam them, and preuayled agaynst them, so that they fledde oute of that house naked and wounded. And this was knowen to all the Jewes, and Grekes also, whiche dwelt at Ephesus, and feare came on them all, and they magnified the name of the Lord Iesus.

And many that beleued, came,\* and cōfessed & shewed their workes. Many of the which bled curious craftis, brought their booke and burned them before all men, and they counted the pryce of them, and founde it fiftie thousande syluerlynges. So myghtely grewe the worde of God, and preuayled. After these thinges were ended, Paull purposed in the spirite, to passe ouer Macedonia and Achaia, and to go to Ierusalem sayinge: After I haue bene there, I muste also se Rome. So sent he into Macedonia two of them that mynistrd vnto him Timotheus and Erastus: but he him selfe remained in Asia for a season.

The same tyme there arose no lytell a do aboute that waye. For a certayne man named Demetrius, a syluersmyth, which made syluer schyppes for Diana, was not a lytel beneficial vnto the craftes men. Which he called together with the workemen of lyke occupacion, and sayde: Syr, ye know that by this craft we haue bauntage. Moreover ye see & heare that not alone at Ephesus, but all most thoroowe oute all Asia, this Paull hath perswaded and turned away much people, sayinge that they bee not gods whiche are made with handes. So that not onely this our craft cometh into perrell to be set at nought: but also that the temple of the greatesse Goddess Diana should be despyled, and her magnificence should be destroyed, whiche all Asia; and the worlde worshypeth.

When they heard these saynges, they were full of wyathe, and cryed out sayinge: Greate is Diana of the Ephesians. And all the citty was on a roore, & they rushed into the comen hal with one assent, and caughte Gaius and Aristarcus, men of Macedonia, Pauls companions. When Paul woulde haue entred in vnto the people, the disciples suffered him not. Certayne also of the chiefe of Asia which wer his frēdes, sent vnto him, desiring him y<sup>e</sup> he would not p<sup>r</sup>ace into the comen hal. Some cryed one thing and some another, and the congregacyon was all oute of quiet, and the more parte knew not wherfore they wer come together.

Some of the compagne due for the Alexander, the Jewes trustynge hym for wardes. Alexander bekened with y<sup>e</sup> hande, and woulde haue geuen the people an answer. When they knew that he was a Jewe, there arose a shoute almost for the space of two houres, of all menne crying: greate is Diana of the Ephesians.

When the toun clark had ceased the people, he sayde: ye menne of Ephesus, what man is it y<sup>e</sup> knoweth no howe that the cite of the Ephesians is a worshyppter of the great goddess Diana, and of the ymage which came from heauē. Seinge then that no manne sayth here agaynst ye ought to be contente, and to do nothyng rashly: for ye haue brought hyther these men whiche are nether robbers of churches, nor yet despylers of your goddess. Wherfore yf Demetrius and the craftes men whiche are with hym, haue any saynge to anye man, the lawe is open, and there are rulers, let the accuse one another. If ye go aboute any other thynge, it maye be determined in a lawfull congregacion. For we are in iopardye to be accused of thys dayes busynes: for as muche as there is no cause whereby we may geue a rekenyng of thys concourse of people. And when he had thus spoken he let the congregacion departe.

Thenotes.

a. The difference betwene the Baptisme of John and the Apostles, was onely thys. That John Baptysed them to beleue in Christ that was to come, and the Apostles, that was come already.

and had suffered for the synnes of as manie as should beleue in hym.

*The 3<sup>e</sup> magethat came fro heauen.*  
b. They among the Gykes, that made Images (to the intent to wynde the more thereby) sayued that they came from heauen, and that they were not mortal, nor subiect vnto deathe.

### The .xx. Chapter.

Paul goeth into Macedonia and into Grece, at Troas he rapserth vp a deade bodie. At Ephesus he calleth elders of the congregacion together, committeth the keepynge of gods flocke vnto them, warneth them of false teachers, maketh his praye with them, and departeth to Myppe.



fter þe rage was ceased, Paul called the disciples vnto him, and toke his leaue of them, and departed for to go into Macedonia. And when he had

gone ouer those partes, and geuen the large exhortacions, he came into Grece, and there abode .iii. monethes. And whē the Jewes sayde wayte for him as he was about to sayle into Syria, he purposed to retorne thowhe Macedonia. There accompanied him into Asia, Sopater of Berrea, & of Thessalonis Aristarcus and Secundus, and Gayus of Berba, and Timotheus: and oure of Asia Tychicus and Trophimus. These wente befoze, and taried þe at Troas. And we sayled away fro me Philippos after the easter holpe dayes, and came vnto them to Troas in thre dayes, wher we abode seuen dayes.

And on the morowe after the Sabbath day the disciples came together for to breake bread, and Paul preached vnto them (redy to departe on the morow) and continued the preaching vnto midnight. And there were many lightes in the chambet where they were gathered together, and there sate in a wyndow a certayne yonge man named Eutichus, fallen into a depe slepe. And as Paul declared, he was the more ouercome with slepe, and fel downe from the thyrde loft, and was taken by brade. \* Paul wente doune and fell on hym, & embzased hym, and sayde: make nothyng a do, for hys lyfe is in hym. when he was come vp a gayne, he brake bread, and talked, and comened a longe whyle euen tyll þe morowynge, & so departed. And they brought the yonge man alyue, and were not a lytel comforted.

And we went afore to Myppe, and low

sed vnto Asson there to receaue Paul. For so had he appoynted, and would him selfe god a foote. When he was come vnto þe to Asson, we toke him in, and came to Mytilenes. And we sayled thence, and came the nexte day ouer against Chios. And the nexte daye we arriued at Samos, and taried at Trogilon. The nexte day we came to Myleton: for Paul had determined to leaue Ephesus as they sayled, because he would not spende the tyme in Asia. For he hasted to bee (if he coulde possyble) at Ierusalem at the day of Pentecoste. Wherfore from Myleton he sent to Ephesus, and called the elders of the congregacion. And when they were come to hym, he sayde vnto them: Ye knowe from the fyrst daye that I came into Asia, after what maner I haue bene with you at all ceasons, seruyng the Lord with all humblenes of minde, and with manie teares, and temptacions which happened vnto me by þe layinges awayte of the Jewes, and howe I kepte backe nothyng that was profytable, but that I haue shewed you, and taught you openlye and at home in youre houses, wytnessynge bothe to the Jewes, and also to the Grekes, the repetaunce toward God, and saythe towarde oure Lord Iesus.

And now beholde I go bounde in þe spirite vnto Ierusalem, and knowe not what shall come on me there, but that the holy gost wytnelleth in euery cite sayinge: that bandes and trouble abide me. But none of those thynges moue me: \* neyther is my lyfe dere vnto my selfe, that I myghte fulfill my course with ioye, and the ministracion whiche I haue receaued of the Lorde Iesu, to testyfy the Gospell of the grace of God.

And now beholde, I am sure that hence forth ye all (thow whome I haue gone preaching the kyngdome of God) shall se my face no more. \* Wherfore I take you to recozde thys same day, that I am pure from the bloude of all men. For I haue kepte nothyng backe: but haue shewed you all the counsel of God. Take hede therfore vnto youre selues, and to all the flocke, where of the holpe good hath made you ouersears, to rule the congregacion of God, whiche he hath purchased wth hys bloude.

For



# The Actes

\* For I am sure of this, that after my departing shall geuous woulues entre in amonge you, whiche wyl not spare þ Locke. Moreover of youre owne selues shall men arple speakeinge petuerse thinges to draw disciples after them. Therefore awake and remember, that by the space of .iii. yerres I ceased not to warne euery one of you, bothe nyghte and daye with teares.

And nowe brethren I commend you to God and to the worde of his grace, which is able to bylde further, & to geue you an inheritaunce amonge all them whiche are sanctified. \* I haue desired no mannes syluer, golde, or vesture. Ye knowe well that these handes haue ministered vnto my necessities, and to them that were with me. I haue shewed you all thinges, howe that so laborynge ye oughte to recceiue the weake, and to remember the wordes of the Lorde Iesu, howe that he sayde: it is more blessed to geue then to receaue.

When he had thus spoken, he kneled downe, and prayed with them all. And they wepte all abountantlye and fell on Pauls necke, and kysed hym, sorrowing moste of all for the wordes whiche he spake, that they shoulde se his face no more. And they accompanied him vnto the shyppe.

## The .xxi. Chapter.

Pauls Journey by Sypp. Of Philip the Evangelist, and Agabus the prophete, whiche warned Paul not to go to Jerusalem. He remayned steadfast in his purpose, and is taken in the temple.



As it chaunced that as sone as we had launched forth, and were departed from them, we came with a straighe course vnto Chod and the day folowynge vnto the Rhodes, and from thence vnto Patara. And we founde a shyppe redy to sayle vnto Phenices, and wente a bozde and set forth. Then appered vnto vs Cyprius, and we leste it on the left hande, and sayled vnto Siria, and came vnto Tyre. For there the shyppe vnladed her burthen. And when we had founde brethren we taried there. vii. dayes. And they tolde Paul thoroowe the spirite, \* þ he should not go vp to Jerusalem. And when the dayes wer ended, we departed

and toke oure wayes, & they al brought vs on oure waye, with theyr wyues and chyldren, tyll we were come oute of the cite. And we kneled doune in the shyre and prayed. And when we had taken our leaue one of another, we toke ship, and they returned home agayne.

When we had full ended the course frome Tyre we arriued at Ptolomason, and saluted the brethren, and abode with them one daye. The nexte daye, we that were of Pauls company, departed and came vnto Cesarea. And we entred into the house of \* Philip the Euangelist, which was one of the leuen deacones, and abode with him. The same man had foure doughters vyrgins, whiche dyd prophespe. \* And as we taried there a good manye of dayes, there came a certayne prophet from Tyre, named Agabus. When he was come vnto vs, he toke Pauls gerdell, and bounde his handes and fete, and sayde: Thus sayth the holy gost: \* so shall the Jewes at Jerusalem blind the man that oweth thys gerdell, and shal deliuer him into the handes of the Gentyls.

When we hearde this, bothe we and other of the same place, besoughte him, that he woulde not go vp to Jerusalem. Then Paul aunswered and sayde: what do ye wepyng and breaking mine herte? I am redye not to be bounde onlye, but also to dye at Jerusalem for the name of the Lorde Iesu. When we coulde not turne his minde, we ceased, saying: \* the wyl of the Lord be fulfilled. After those dayes we made oure selues ready, and wente by to Jerusalem. \* There wente with vs also certayne of the disciples of Cesarea, and brought with them one Anason of Cyprius, an olde disciple to whome we shoulde lodge. And when we were come to Jerusalem, the brethren receaued vs gladly. And on þ morow Paul wente in with vs vnto James. And all the elders came together. And when he had saluted them, he tolde by ordre all thynges, that God had wrought among the gentylles by his mynistracion. And when they hearde it, they glorified the Lorde, and sayd vnto hym: Thou seest brother, how manye thousande Jewes there are which beleue, and they are all zelous quer the lawe. And they are in

formed

formed of the, that thou teachest all the Jewes whiche are amonge the gentyls, to forsake Moses, and sayste that they ought not to circuncyse their chyldren, nether to lyue after the customes. What is it therfore? The multitude muste nedes come together. For they shall heare that thou arte come. Do therfore thys that we say to the.

**E** \* We haue. iiii. men, whiche haue a holwe on them. Them take, and purifye thy selfe with them, and do cost on them, that they maye haue theyr headdes and all shall know that those thinges which they haue hearde concernynge thee, are nothyng: but that thou thy selfe also walkest and keptest the lawe. For as touching the gentylles whiche beleue, we haue wrytten and concluded, that they obserue no such thynges: but that they kepe them selues frome thynges offered to ydoles, from bloude, from strangled, and from fornicacion. The next day Paul toke the men, \* and purifyed him self wth them, and entred into the temple, declaring that he obserued the dayes of the purification, vntyl that an offering should be offered for euerye one of them.

And as the seven dayes should haue bene ended, the Jewes whiche were of Asia, when they saw hym in the temple, they moued all the people, and layed handes on hym crying: men of Israel, helpe. This is the man that teacheth all men euery where agaynst the people, and the lawe, and this place. Moreover also he hath broughte Grekes into the temple, and hath polluted thys holy place. For they sawe one \* Trophimus an Ephesiau with hym in the cytie. Hym they supposed Paul had broughte into the temple. And al the cytie was moued, and the people swarmed together. And they toke Paul and drue him out of the temple, and forthe with the doores were shute to.

As they wente aboute to kyll hym, thynges came vnto the hye captayne of the souldiers, that al Ierusalem was moued. which immediatly toke souldiers and vnder captaynes, and ranne doune vnto them. When they sawe the vpper captayne & the souldiers, they leste synnyng of Paul. Then the captayne came nigh and toke him, and commaunded

hym to be bounde with two chaynes, & demaunded what he was, and what he had done. And one cryed this, another þ amonge the people. And when he coulde not know the certayntie for the rage, he commaunded him to be carryed into the castell. And when he cam vnto a Grece, it fortunied that he was bozne of the souldiers for the violence of the people. For the multitude of þ people folowed after crying: away with him.

And as Paul should haue bene carryed into the castle, he sayde vnto the hye captayne: may I speake vnto the? which sayde: Canste thou speake Greke? Arte not thou that Egyptian whiche befoze these dayes made an bproure, and ledde oute into the wyldernes. iiii. thousande menne that wer murtherers? But Paul saide: I am a man which am a Jewe of Tharsus a cytie in Cicill a Citie of no vile cytie, I beseeche thee suffre me to speake vnto the people. When he had geuen hym lycence, Paul stode on the steppes, \* and beckened with the hande vnto the people, and there was made a greatesplence. And he spake vnto them in the hebrue tonge sayinge.

## The. xxi. Chapter.

Paul answereth the Jewes, is scourged and layde in prison agayne.



**Y**emen, brethren and fathers, heare mine answer which I make vnto you. When they hearde that he spake in the hebrue tonge to them, they kept the more silence. And he sayde: I am verely a man whiche am a Jewe bozne in Tharsus, a cytie in Cicill: neuerthelesse yet brought vp in this cyty, at the sette of \* Gamaliel, and informed diligently in the law of the fathers, and was seruente minded to Godwarde, as ye all are this same day, & I persecuted this way vnto the deathe byndinge and deliuerynge into prison both men and women, as the chefe preeft doth beate me witnesse, & all the elders: of whome also I receaued letters vnto the brethren and went to Damascus to bypunge them which wer there bound vnto Ierusalem for to be punished.

And it fortunied, as I made my journey and was come nye vnto Damascus about noone that sodely there shone from heauen



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heauen a great lyght rounde about me, and I fell vnto the earth, and hearde a voyce sayinge vnto me. \* Saul Saul, why persecutest thou me? And I answered: what arte thou Lord? And he sayd to me: I am Iesus of Nazareth, whome thou persecutest. And they that were w<sup>th</sup> me, sawe verely a lyght and wer afraid: but they hearde not the voyce of hym that spake with me. And I sayde: what shall I do Lord? And the Lord sayde vnto me: Arise and goo in to Damasco and there it shall be tolde thee of all thynges whiche are apoynted for thee to do. And when I saw nothing for the brightnes of that lyght, I was ledde by the hande of them that were with me, and came into Damasco.

\* And one Ananias a perfecte man, as pertaynyng to the lawe haupnge good repute of al þ Jewes which ther dwelt, came vnto me, and stode and sayd vnto me: Brother Saul, loke vp. And that same houre I receaued my syghte and sawe hym. And he sayde, the God of our fathers hath ordeyned the befoze, that thou shouldest know his will, and shouldest se that which is ryghtful, and shouldest heare the voyce of hys mouthe: for thou shalt be hys wytnes vnto all men of those thynges, whiche thou hast seene and hearde. And now: why tarest thou? Arise and be baptised, and washe away thy synnes, \* in callinge on the name of the Lord. And it fortuneth, when I was come agayne to Ierusalem and prayed in the temple, that I was in a traunce, and sawe hym sayinge vnto me. Make haste, and get thee quickly oute of Ierusalem: for they wyl not receaue thy wytnes that thou bearest of me. And I sayde: Lord they knowe that I prisoned, and bet in euery synagoge them þ beleued on the. \* And when the bloud of thy wytnes Steuen was shedde, I also stode by, and cōfēted vnto his death, and kepte the raiment of them that slew hym. And he sayde vnto me: departe, for \* I wyl sende the a farre hence vnto the Gentyls.

They gaue him audience vnto thys worde, and then lyfte vp theyr voyces and sayde: away with such a felow from the erth: it is p̄tie that he shoulde lye. And as they cryed and cast of theyr clo-

thes, and threue dust into the aier, the captaine bad him to be brought into the castell, and commaunded him to be scourged, and to be examined, that he might know wherfoze they cryed on hym. And as they bound hym with thonges, Paul sayd vnto the Centurion that stode by: Is it laful for you to scourge a man þ is a Romayn and vncōdemned? whē the Centurion heard that, he went and tolde the vpper Captayne sayinge: What intendest thou to doo? This man is a Romayne.

Then the vpper Captayne came, and sayd to him: tel me, art thou a Romayne? He sayd: Yea. And the captayne answered: with a great sūme obtayned I this fredome: And Paul sayde: I was free borne. Then straght way departed fro hym, they which shoulde haue examined hym. And the hye Captayne also was afrayde, after he knewe that he was a Romayne: because he had bound hym.

On the morowe because he wolde haue knowen the certayntie wherfoze he was accused of the Jewes, he lowed him from his bondes, and commaunded the hye p̄estres and all the counsell to come together, \* and brought Paul and set hym befoze them.

## The xxiii. Chapter.

Paul cometh befoze the counsell. Debate asperseth among the people, the Captayne despyereth hym, god comforteth hym.

**P**aul behelde the counsell and said: men & brethren, \* I haue liued in al good conscience befoze God \* vntil this day. The hye p̄est Ananias cōmaūded them þ stode by, to smite hym on þ month. The said Paul to hym: God smyte the þ paynted wal. \* Sittest thou iudge me after the law: and commaundest me to be smitten contrary to the law? And they that stode by, sayd: reuylest thou God? des hye p̄est? Then sayd Paul: I will not brethren that he was the hye p̄est. for it is wyrtten: \* thou shalt not curse the ruler of thy people.

When Paul perceaued that the one parte wer Saduces, and the other Pharises: he cryed out in þ counsell. Men and brethren, \* I am a Pharisee, the sonne

sonne of a Pharise. \* Of the hope and resurrection from deathe, I am Judged. And when he had so sayde, there arose a debate betwene the Pharisees and the Saduces, and the multitude was deuyded. \* For the Saduces saye that there is no resurrection, neyther an gell, nor spirite. But the Pharisees graunt bothe. And there arose a grea- tye, and the Scribes whiche were of the Pharisees parte, arose and stode say- inge: we fynde none euill in this man. Thoughe a spirite or an angell hath ap- peared to hym, let vs not strue agaynst God.

C And when there arose grea- te debate, the captayne featinge lest Paul shoulde haue bene plucked a sonder of them, com- maunded the souldiers to go doune, and to take him frome amonge them and to byngge him into the castell. \* The night folowing, God stode by him and sayde: be of good cheare Paul: for as thou hast testified of me in Ierusalem, \* so muste thou beare wytnes at Rome. When day was come, certayne of the Jewes ga- thered them selues together, and made a bowe, sayinge: that they would nether eat nor dryncke tyll they had kyled Paul. They were about. xl. whiche had made this conspiracon. And they came to the chiefe preest and elders, and sayd: we haue bound our selues with a vow, that we wyll eat nothyng vncill we haue slayne Paul. Nowe therfore geue ye knowledge to the vpper captayne & to the councel, that he byngge him forth into vs to morow, as though we wolde knowe somthing moze perfectly of him. But we (or euer he come neare) are redy in the meane season to kyl him.

When Pauls sisters sonne heard of their sayng a waite, he went and entred into the castlle, and told Paul. And Paul called one of the vnder captaynes vnto him, and sayde: byngge this yonge man vnto the hye Captayne: for he hath a certayne thyng to shew him. And he toke hym and sayd: Paul the prisoner called me vnto him, and prayed me to byngge this yonge man vnto the, whiche hath a certayne matter to shew the.

C The hye Captayne toke hym by the hande, and wente a parte with him quite

of the waye: and asked him: what haste thou to saye vnto me. And he sayde: the Jewes are determyned to despyre thee & thou wouldest bringe forth Paul to morow into the councel, as though they woulde enquire somwhat of him moze perfectly. But folow not their mindes: for there lye in wayte for hym of them, mo then. xl. men, whiche haue bound the selues with a vow, that they will nether eat nor dryncke tyll they haue kyled him. And now are they redye, and loke for thy promys.

The vpper captayne let the younge man departe and charged hym: le thou tell it out to no man that thou hast shewed these thynges to me. And he called vnto him two vnder captaynes sayng: make redy two hundred souldiers to go to Cesarea, and horsmen thyselcoze and ten, and speare men two hundred, at the thyrde houre of the nyght. And delouer them beastes that they maye put Paul on, and byngge him safe vnto felix the hye debyte & wrote a letter in this maner

Claudius Lysias vnto the moste myghty ruler Felix, sendeth gretinges. \* This man was taken of the Jewes, & should haue bene kyled of them. Then cam I with souldiers, and reskued him, and perceaued that he was a Romaine. And whē I would haue knowe the cause, wherfore they accused him, \* I brought hym forth into the councell. There perceaued I that he was accused of que- stions of their lawe: \* but was not gylty of any thyng worthy of deathe or of bondes. Afterward when it was shewed me how that the Jewes layde wayte for the man, I sent hym straghte waye to the, and gaue commaundement to his accusars, if they had oughte agaynst him, to tel it vnto the: sake well. Then the souldiers as it was commaunded them, toke Paul, and broughte hym by night to Antipatras. On the morow they left the horsmen to go with him, & retur- ned vnto the castlle. Whiche when they cam to Cesarea, they delouered the epistle to the debyte, and presented Paul befoze him. When the debyte had redde the let- ter, he asked of what countre he was. And whē he vnderstod that he was of Cil- cil: \* I wil heare the (said he) when thine

Accu-



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accusars are come also: and commaunded hym to be kept in Herodes pallys.

**The. xxiii. Chapter.**

Paul is accused before Felix, he answereth for himselfe.



After foure dayes, Ananias the hye pzeest descended, w<sup>th</sup> elders and w<sup>th</sup> a certayne Oratoure named Tertullus, & enformed the ruler of Paul. When Paul was called forth, Tertullus began to accuse him saying: Seinge þ we liue in great quietnes by þ meanes of thee, and þ many good thiges are done vnto this nacion thozow thy pzouidence: þ alowe we euer & in al places mooste mighty Felix w<sup>th</sup> al thackes. Not withstanding, þ I be not tedeous vnto the, I pray the that thou wouldest heare vs of thy cunctely a few wordes.

We haue found this man a pestilent felowe, and a mouer of debate vnto al þ Jewes thozow out þ world, and a maintayner of the secte of the Nazarites, and hath also enforzed to pollute the temple. \* Whome we toke and woulde haue iudged accordynge to oure lawe: but the hye captaine Lysias came vpon vs, and with great violence toke him away out of oure handes commaundynge his accusars to come to the. Of whome thou mayest (yf thou wilt enqurre) know the certayne of all these thynges wherof we accuse hym. The Jewes lyke wise afflicted, saying that it was euen so.

Then Paul (after that the ruler hym selfe had beckened vnto him þ he should speake) answered: I shall with a moze quiet mynde answer for my selfe, for as muche as I vnderstand that thou hast bene of manye yerres a iudge vnto this people, because that thou mayst knowe that there are yet, but, xij. dayes sence I went vp to Jerusalem for to praye, and \* they neyther founde me in the temple dysputynge with any man, ether rayling bp the people nether in the Synagoge, nor in the cytie: Nether can they proue the thynges wherof they accuse me.

But this I confesse vnto the, that after the waye (whiche they call heresy) so worshyppe I the God of my fathers, beleuinge all thynges which are wyrtren, in the law & þ prophetes, and haue hope

towards God, that the same resurrection of the deade (whiche they them selues loke for also) shalbe, both of iust and vniuste. And therfore study I to haue a cleare conscience toward God, and toward man also.

But after manye yerres I came, and broughte almes to my people and offerings in the which they found me purified in the temple, neyther with multitude, nor yet with vniquestnes, howbeit there were certayne Jewes out of Asia, whiche oughte to be here present before the, and accuse me, yf they had oughte against me: or els let these same here say, if they haue founde any euill doinge in me, why I stand here in the counsell: except it be for this one voyce, that I cryed standynge amonge them, of the resurrection from death am I iudged of you this daye.

When Felix heard these thynges, he deferred them, for he knew verie well of þ waye, and sayde: when Lysias the captaine is come, I will know the vermost of yout matters. And he commaunded an vnder captaine to kepe Paul and that he shoulde haue reste, and that he should forbyd none of his acquaintance to mynyster vnto hym, or to come vnto hym.

And after certayne dayes, came Felix and his wife Drusilla whiche was a Jewes, & called forth Paul, and heard him of the faith which is toward Christ. And as he preached of ryghtuousnes, temperaunce, and iudgement to come, Felix trembled and answered: þ hast done ynoughe at this time, departe, when I haue conuenient time, I will sende for the. He hoped also that moneye shoulde haue bene geuen hym of Paul, that he mighte loose him: wherfore he called him the oftanner and commened w<sup>th</sup> him. But after two yere Festus Porcius came into Felix rouse. And Felix wyllynge to shewe the Jewes a pleasure, lest Paul in prison bounde.

**The. xxv. Chapter.**

The Jewes accuse Paul before Festus, he appeareth vnto the Emperour, & is sent vnto Rome.



When Festus was come into the prouince, after thre dayes, he ascended fro Cesarea vnto Jerusalem. The enformed him þ

hpe prestes & p chiefe of the Jewes of Paul. And they besought him, & delyred sauour agaynst him, p he woulde sende for him to Ierusalē: & layde awapt for him in the waye, to kyll him. Festus answered that Paul should be kept at Cesarea: but p he him selfe woulde shortly departe thither. Let them therfore (said he, which amonge you are able to do it, come doune with vs and accuse him, yf there be any fault in the man.

**B** When he had tarped there moare then ten dayes, he departed vnto Cesarea, & the nexte daye late doune in the iudgement seate, and commaunded Paule to be brought. When he was come, the Jewes whiche were come from Ierusalē, came aboute him and laide manye and greuous complainres against Paule, whiche they coulde not proue as longe as he answered for him selfe, \* that he had nether agaynst the lawe of the Jewes, nether agaynst the temple, nor yet agaynst Cesar offended any thing at al.

**C** \* Festus wyllynge to do the Jewes a pleasure answered Paul & said: wilt thou go to Ierusalem and there be iudged of these thinges befoze me. Then said Paule: I stande at Cesars iudgement seate, where I ought to be iudged. So the Jewes haue I no harme done, as thou very well knowest. If I haue hurte them, oz commytted any thyng worthy of death I refuse not to dye. If none of these thinges are, where of they accuse me, no man ought to delyuer me to them, I appeale vnto Cesar. Then spake festus with delyberaciō, and answered. Thou hasse appealed vnto Cesar: vnto Cesar shalt thou go.

**D** After a certayne dayes, kynge Agrippa and Bernice came vnto Cesarea to salute festus. And when they had bene there a good ceason, festus reherced Pauls cause vnto the kynge sayinge: \* there is a certayne man leste in prision of felix, about whō when I came to Ierusalem \* the hie prestes and elders of the Jewes informed me, and desired to haue iudgemente agaynst him. To whom I answered: It is not the maner of the Romans to deliuer any mā, that he should perpche, befoze that he whiche is accused, haue p accusars befoze him, and haue licke to answer for him selfe

concerninge the crime laide agaynst him: when they were come hydder, withoute delay on the morow I late to geue iudgemente, and comaunded the man to be brought forth. Against whom whē the accusers stode vp, \* they broughte none accusacion of suche thinges as I supposed: but had certayne questiōs agaynst him of their owne supersticiō, and of one Iesus whiche was deade: whom Paul affirmed to be alpye. And because I doubted of such maner questiōs, I asked him whether he woulde go to Ierusalē, and there be iudged of these matters. Then when Paule had appealed to be kept vnto p knowledge of Cesar, I commaunded him to be kept, til I might sēde hī to Cesar. Agrippa said vnto festus: I would also heare the mā my selfe. To morow (said he) thou shalt heare hym. And on the morow when Agrippa was come and Bernice with great pompe, & were entred into the councel house with the captaynes and chiefe mē of the citie, at festus commaundement Paul was brought forth. And festus said: kynge Agrippa, and all men whiche are here present with vs: ye se this man aboute whome all the multitude of the Jewes haue bene with me, both at Ierusalem, and also here, crying that he ought not to lyue any lenger. Yet founde I no thinge worthy of death p he had comitted. Neuerthelesse sepunge that he hath appealed to Cesar, I haue determined to sēde him. Of whō I hadde no certayne thing to write vnto my Lorde. Wherfore I haue brought him vnto you, and specially vnto the, kynge Agrippa, that after examinacion had, I mighte haue sumwhat to wyte. For me thincketh it vntreasonable, for to sende a prisoner, and not to shewe the causes whyche are layde agaynst him.

### The. xxvi. Chapter.

Kynge Agrippa heareth Paule, whiche telleth him his callinge from the begynnyng.



Agrippa sayde vnto Paule: **A** thou art permitted to speake for thy selfe. Then Paule stretched forth p hāde, & answered for him selfe. I thynke my selfe happy kynge Agrippa, because I shall answer this daye befoze the, of all the thynges



# The Actes

thynges wherof I am accused of þe Jewes namely becaute thou art experte in al customes and questions, which are amonge the Jewes. wherfoze I beseeche the to heare me patiently.

**B** Wherfoze I praynge of a chyld, which was at the fyrste amonge myne owne nacion at Jerusalem know al the Jewes whiche knew me from the begynnyng, yf they would testifie it. For after the moste straytest secte of oure lawe, I yud I a Pharisee. And now I stande and am iudged for the hope of the promes made of God vnto oure fathers: vnto whiche promes, oure. xii. trybes instantlye seruynge God day and night hope to come.

**C** For which hopes sake, kynge Agrippa, am I accused of þe Jewes. Why should it be thoughte a thinge incredible vnto you, that God shoulde rayse agayne the deade? I also verelye thoughte in my selfe, that I ought to do many contrary thynges, cleane against the name of Iesus of Nazareth: whiche thinge I also did in Jerusalem. Where manye of the sayntes I shut vp in pryson, & had receaued auctorite of þe hye priestes. And whē they were put to death, I gaue the sentence. And I punished them ofte in euery synagoge, and compelled them to blaspheme: and was yet moze mad vp i them, and persecuted them, euen vnto straunge cities. About which thynges as I went to Damascus w auctorite and licence of the hye priestes, euen at myd daye (o kinge) I saw in the way a light from heauē, aboue the brightnes of the sunne, whynne rounde aboute me & them whiche I accompanied with me.

**E** When we were all fallen to þe earth, I hearde a voyce speakynge vnto me, and sayynge in the hebreue tōg: Saul, Saul, why persecutest thou me? It is harde for the to kicke agaynst þe prycke. And I sayde: Who arte thou Lord? And he sayde I am Iesus whome thou persecutest, but ryse and stande vp on thy fete. For I haue apered vnto the for this purpose, to make þe a minister and a witnes, bothe of those thynges whiche thou hast sene, and of those thynges in the whiche I wyll appere vnto the, deliueringe the from the people, and from the gentils, vnto which now I sēde the, to opē their eyes, that they might turne

from darcknes to light, & frō the power of Satan vnto God, that they may receaue forgeuenes of synnes & inherytaunce amonge them whiche are sanctified by fayth in me.

Wherfoze kynge Agrippa, I was not disobedient vnto the heauenly bysion: but shewed fyrste vnto the of Damascus, and at Jerusalem, and thowynge out all the coses of Jewrye, and to the gentils, that they shoulde repente, and tourne to God, & do the right workes of repentaunce. For it is cause the Jewes caught me in þe temple, & wēt about to kill me. Neuerthelesse I obtayned helpe of God, & continew vnto this day witnes singe both to smal and to great, sayynge none other thyngs, then those whiche the prophetes and Moyses dyd saye shoulde come, & Christ shoulde suffre, & that he shoulde be þe first & shoulde ryse frō death, & shoulde shewe light vnto þe people, & to þe gentils. As he thus answered for him selfe: festus said w a lowde voyce.

Paule, þe arte helydes thy selfe. Suche leauning hath made þe mad. And Paul said: I am not mad, moste dere festus: but speake þe wordes of trueth & sobernes. The king knoweth of these thynges, before whō I speake frely: nether thike I þe any of these thynges are hyddē frō him. For this thing was not done in a corner. King Agrippa beleuest thou the prophetes? I wote wel thou beleuest. Agrippa sayde vnto Paul: Sumwhat þe byngest me in mynde for to become a Christen. And Paul said: I would to God that not onely thou: but also all that heare me to day, were not somewhat onely, but all together suche as I am, excepte these bondes. And when he had thus spoken, the kynge rose vp, & þe debite, & Bernice, & they þe late in the. And when they were gone apart, they talked betwene them selues sayynge: This man doeth nothing worthy of deathe, nor of bondes. Then said Agrippa vnto festus: This man might haue bene loosed, yf he had not appealed vnto Cesar.

## The. xxvii. Chapter.

Paule wyppynge towarde Rome, Julius the Captayne receaueth him curteously, at the last they suffre shipwreke.

When

Shil. iii. a

Actes. 23. b  
and. xxiii. c  
and. 24. c

Actes. 8. a  
ix. a. xlii. b  
i. Co. 7. xv. b  
Gala. ii. c

Actum. ix. a  
and. xxiii. b



When it was concluded that we should saile into Italy, they deliuered Paul and certayne other prisoners vnto one named Julius, an vnder captaine of Celsars souldiers. And we entered into a ship of Adramiciu, & lowsed fro lande, apoynted to saile by the costes of Asia, one Aristarcus out of Macedonia, of the countre of Chessalta, beinge with vs. And the nexte daye we came to Sidon. And Julius courteously entreated Paul, & gaue him libertie to go vnto his frendes, and to refreshe hym selfe. And from thence lanchyd we, & sailed harde by Cyprus, because the wyndes were contrarye. Then sailed we ouer the sea of Cilicia, and Pamphilia, and came to Myra a citie in Licia.

And there the vnder captayne founde a ship of Alexander, redy to saile into Italy, & put vs therein. And when we had sailed slowly many dayes, & scarce were come ouer against Gaidon (because the wynde withstode vs) we sailed harde by the costes of Candy, ouer against Salmo, and w much worke sailed beyonde it, & came vnto a place called goodport. Aye where vnto was a citie called La sea. When much time was spent & sailage was nowe ieopardious, because also the we had ouerlonge fasted, Paule put the in remembraunce, and sayd vnto them.

Sirs, I perceaue that this viage will be with hurte and muche damage, not of the ladinge and ship onely: but also of oure lyues. Neuerthelaser the vnder captayne beleued the gouerner and the master, better then the thynges which were spoken of Paule. And because the hauen was not commodious to wynter in, many toke counsell to departe thence, yf by any meanes they might attaine to Phenices and there to wynter, which is an hauen of Candy, and serueth to the south west and north west wynde. When the south winde blew, they supposinge to obtayne their purpose lowsed vnto Myson, and sailed paste all Candy.

But anon after, there arose agaynst their purpose, a flawe of wynde oute of the northe east. And when the ship was caught and coulde not resist the winde, we let her go and draue with the wether.

And we came vnto an yle named Clauda, & had much worke to come by a bore, which they toke by and vsed helpe, vndergerdyng the ship, fearyng lest we shoulde haue fallen into Syrtes, & we let doune a vessell and so were caryed.

The nexte daye when we were tossed w an exceedyng tempest, they lyghtened the ship, and the thirde day we cast oute w our owne hādes, the tackling of the ship. Whē at the last nether sunne nor starre in many dayes appeared, & no smal tēpest lay vpo vs, all hope the we shoulde be saued, was then taken awaye. Then after longe abstinence, Paule stode forth in the middes of the & said: Sirs ye shoulde haue harkened to me, & not haue lowsed from Candy, nether to haue broughte vnto vs this harme & losse. And now I exhorthe you to be of good chere. For there shalbe no losse of any mang lyfe amonge you, saue of the ship onely. For there stode by me this night the angel of God, whose I am, and who I serue, sayinge: feare not. Paul, for thou must be brought befoze Cesar. And lo, God hath geuen vnto the al the saile with the. wherfoze syrs be of good chere: for I beleue God, the so it shalbe euē as it was tolde me. Now be it we muste be cast into a certayne plonde.

But whē the fourteenth night was come as we were caryed in Myra aboute mid night, the shipmen demed the there appeared some countre vnto the: & founde it, xx. feddōs. And whē they had gone a litel further, they sounded agayne, and founde. xv. feddōms. Then fearyng lest they shoulde haue fallen on some rocke, they caste. iiii. ankers out of the sterne, & wished for the day. As the shipmen were about to fle out of the ship, & had let doune the bote into the sea, vnder a couloure as though they woulde haue cast ankers out of the forship: Paul said vnto the vnder captayne and the souldiers: excepte these abyde in the ship, ye cannot be safe. Then the souldiers cutte of the rope of the bote, and let it fall awaye.

And in the meane tyme betwixte that and daye, Paule besoughte them all to take meate, sayinge: this is the fourteenth daye that ye haue tarped and contynued fastyng, receayvinge nothyng at al. wherfoze I praye you to take meate:



# The Actes

Math. xi. 1.  
Luk. xii. 1.

Mark. vi. 1.  
and will. 4. 4.

for this no doute is for youre healthe: \* for there shall not an heere fal fro the heade of any of you. And when he had thus spoken, he toke breade and gaue thanckes to God in pzesence of them al, and brake it, and beganne to eate. The were they all of good cheare, and they also toke meate. We were al together in the shyp, two hundred threescore & fiftene soules. And when they had eaten is nough, they lightened the shyp, and cast oute the wheate in to the sea.

**E** When it was day, they knewe not the lande but they spred a certayne hauet with a bancke into the which they were mynded (yf it were possible) to thrust in the shyp. And when they had taken by the ancre, they committed them selues vnto the sea, & lowsed the rudder bodes and hoysed by the mayne sayle to the wynde & dyue to lade. But they chaunced on a place, whiche had the sea, on bothe the sydes, and thurst in the shyp. And the fooze parte stucke fast and mooued not but the hynder brake with the violence of the waues.

The Soudiars counsel was to kyll the pysoners, lest any of them, when he had swome out, should fle awaye. But the vnder captayne wyllynge to saue Paule keppe them from their purpose, and commaunded that they that could swyme should cast the selues fyrste into the sea, and scape to lade. And the other he commaunded to go, some on bozdes, and some on broken peces of the shyp. And so it came to passe, that they came all safe to lande.

**The Notes.**

Notes.

a. Syntes be perillous lande places in the sea, about the coastes of Africa, of the nature of which poles.

**The xxviii. Chapter.**

**The byrtinge of the wyper butteth not Paules harte. He healeth Publius father, and preacheth Christ at Rome.**

3

Actes, 27. 1.



And when they were scaped, then they knewe p the \* ple was called Milet. And the people of the countre shewed vs no lytell kyndnes: for they kyndled a fyre and receaued vs every one, because of the present rayne and because of the colde. And when Paule had gathered a bondel of stokes, and put them in to the fyre, there came a wyper out of the

heate and lept on his hande. When the men of the countre saw the wyper hage on his hande, they said amonge them selues: this man must nedes be a moult theret: Whome (though he haue escaped the sea) yet vengeaunce suffereth not to lyue. But he shooke of the betmen into the fyre & felte no harme. How be it they waped when he shoulde haue swolne, or fallen doune deade sodenlye. But after they had looked a great while, and sawe no harme come to hym, they chaunged their myndes, & sayde \* that he was a God.

In the same quarters the chiefe mā of the ple whose name was Publius, had a lordeshyp: the same receaued vs, and lodged vs thre dayes courteously. And it fortuneth that the father of Publius lay sycke of a fleuer and of a blud by spere. To whom Paule entred in and prayde, and laid his handes on him and healed him. When this was done, other also which had diseases in p ple, came & were healed. And they did vs great honoure. And when we departed, they labored vs with thinges necessary.

After thre monethes we departed in a ship of Alexandry, whiche had wintered in p ple, whose badg was \* Castor and Pollux. And when we came to Cyrenacula, we tarped there thre daies. And from thence we set a compasse & came to Regium. And after one daye the southe wynde blew, and we came p next day to Putiolus: where we founde brethren, & were despyred to tary w the seuen daies, and so came to Rome. And from thence, when p brethre hearde of vs, they came against vs to Apiphorum, and to p thre tauernes. When Paule saw them, he thancked God, & waxed bolde. And when he came to Rome, the vnder Captayne deliuered the pysoners to the chiefe captaine of p host: but Paul was suffred to dwell by him selfe with one Soudyer that kept him.

And it fortuneth after thre dayes, that Paule called the chiefe of the Jewes together. And whē they were come, he said vnto them. Men and brethren, though I haue committed nothyng agaynst the people or lawes of our fathers: yet was I deliuered pysoner from Ierusalem into the handes of the Romans.

Whiche

whiche when they had examyned me, woulde haue let me go, because they founde no cause of deathe in me. But when the Jewes cryed contrary, I was constrained to appeale vnto Cesar: not because I had ought to accuse my people of. For this cause haue I called for you, euen to se you, and to speake wyth you: because that for the hope of Israel, I am bounde with this chayne.

And they said vnto him: We nether receaued letters oute of Jewry pertaynyng vnto the, nether came anye of the brethren y<sup>e</sup> shewed or spake any harme of the. But we wyll heare of the what thou thinkest. For we haue hearde of this secte, that euery wheate it is spoken agaynste. And when they had apoynted him a daye, there came many vnto hym vnto hys lodgynge. To who he expounded and testified the kyngdome of God, and preached vnto them of Jesus: bothe out of the law of Moses & also out of the prophetes, euen from morninge to night. And some beleued the thinges whiche were spoken, and some beleued not.

When they agreed not amonge them selues they departed, after that Paule had spoken one worde. Well spake the holy ghoste by Elase the prophet vnto our fathers, saying: Go vnto this people & say: with your eares shal ye heare, and shal not vnderstande: and with your eyes shal ye se and not perceaue.

For the heart of this people is waxed grosse, & their eares were thicke of hearyng, and their eyes haue they closed: lest they shoulde se with their eyes, and heare with their eares, and vnderstande with their hertes, & shoulde be couerted, and I shoulde heale them. Be it knowen therfore vnto you, that this saluacio of God is sent to the gentils, & they shal heare it. And when he had said that, the Jewes departed, and had greates despitions amonge them scules.

And Paule dwelte two yeres full in his lodgynge, & receaued all y<sup>e</sup> came to him, preachinge the kingdome of God, and teachinge those thinges which concerned the Lord Jesus with all confidence, vnto bidden.

Here endeth the Actes of the Apostles

A Prologe vpon the Epistel of S. Paule to the Romaynes.



Euen as muche as this Epistle is y<sup>e</sup> principal and most excellent parte of the newe testament, and most pure Euangelion, that is to saye, glade tydinges, and that we cal Gospell, and also a light and a waye in, vnto the whole scripture: I thinke it mete, that euery Christen man, not onely knowe it by rote and wythoute the booke: but also exercise him selfe therein euermore contynually, as wyth the daylye breade of the soule. So man verily can reade it to ofte, or stude it to well, for the more it is studied the easer it is, the more it is chewed, the pleasaunter it is, and the more grounde it is searched, the preciouser thynges are founde in it, so greates treasure of spirituall thynges lyed hyd therein.

I wyll therfore bestowe my labour and diligence, thowt we this lytle p<sup>r</sup>eface or prologe, to prepare a waye in therunto, so farfurth as god shal geue me grace, y<sup>e</sup> it may be y<sup>e</sup> better vnderstande of euery man. For it hath bene hyther to euyl darchened wyth gloses and wonderfull dreames of Sophisters, that no man coulde spee oute the entente and meanyng of it, whych neuertheles yet of it selfe, is a byghte lyghte, and sufficient to geue lyghte vnto all the scripture. For we muste marke diligently the maner of speakinge of the Apostle, and aboue all thyngs knowe, what Paule meaneth by these wordes, the Lawe, Synne, Grace, Faith, Righteousnesse, Flethe, Spyp<sup>r</sup>yte, and suche like, or els reade thou it neuer so ofte, thou shalt but lose thy labour. This worde Lawe muste not be vnderstande here, after the commune maner, and so be Paules terme, after the maner of men or after mannes wayes: that thou wouldest saye, the lawe here in this place were nothyng, but learninge, whych teacheth what oughte to be done, and what oughte not to be done, as it goeth wyth mannes lawe where the lawe is fulfilled wyth outwardes wo<sup>r</sup>kes onely thoughte the hearte be neuer so farr of. But God iudgeth the grounde of the heart, yea and the thoughtes and the secretes mouynges of the mynde, and therfore bys lawe requy<sup>r</sup>eth the grounde of the heart and loue from the botome thereof, and is not contente wyth the outwardes wo<sup>r</sup>kes onely: but rebuketh those wo<sup>r</sup>kes moste of all, whiche spryng out of loue from the grounde and botome of the hearte, though they appeare outward, neuer so honest and good as Christe in the Gospell rebuketh the pharysies aboue al other that were open synners, and calleth them hypocrites, that is to saye, dyssemblars and paynted Sepulchres: whiche pharises yet luyed no men so pure, as pertaynyng to y<sup>e</sup> outwardes dedes and wo<sup>r</sup>kes of the lawe. Yea, and Paule in y<sup>e</sup> third chapter of his Epistle vnto y<sup>e</sup> philippis confesse of himselfe, that as touchyng the lawe he was such a one as no man coulde complayne on, & notwithstandinge

The lawe of God requy<sup>r</sup>eth loue.

Al.iii. was



# The Prologe

was yet a murderet of the Chyſt, perſecuted the and tormented them, ſo ſoze, þ he compelled them to blaſpheme Chyſt, and was al together mercileſſe, as many which nowe ſayne outward good woꝝkes are.

For this cauſe the. xvi. ꝑſal. calleth al men ſpares, becauſe that no man kepeþ the lawe from the grounde of the hearte, neyther can kepe it, though he appeare outward full of good woꝝkes.

For all men are naturallie enclined vnto euyl and hate the lawe, we fynde in oure ſelues bniſte and tediousnes to do good, but luſte and delectacion to do euyl. Howe where no free luſt is to do good, there the bottome of the hearte fulfylleth not the lawe, and there no doubt is alſo ſynne, & what he is deſerued befoze God, though there be neuer to greate an outwarde ſpecte and apperaunce of honeſt lpyng.

For this cauſe concludeth ſaynt Paule in the ſeconde chapter, that the Jewes are all ſynners and tranſgreſſours of the lawe, though they make men beleue, thoꝝowe Hypocriſie of outward woꝝkes, howe that they fulfyll the lawe, and ſayeth that he onely whiche doeth the lawe is ryghteous befoze god meanyng there by, that no man wythoutwarde woꝝkes, fulfylleth the lawe.

Thou (ſayeth he to the Jewe) teachest that a man ſhould not breake wedlocke, and yet breakeſt wedlocke thy ſelfe, wherin thou iudgeſt another man therein condemneſt thou thy ſelfe, for thou thy ſelfe doeſt euen the very ſame thynges, whyche thou iudgeſt. As though he would ſay, thou lpycheſt outwardlye well in the woꝝkes of the lawe, and iudgeſt them that lye not ſo.

Thou teachest other men, and ſeeke a mote in an other mannes eye, but arte not ware of þ beame, that is in thyne owne eye. For though thou kepe the lawe outwardely with woꝝkes, for feare of rebuke, ſhame and punyſhement: other for loue of rewarde, bauntage, and bayne gloꝝe; yet doſt thou wythoute luſte and loue towarde the lawe, and haſdeſt leuer a greate deale otherwyſe do, þ thou dyddeſt not feare the lawe. Yea, inwardely in thyne hearte thou wouldeſt that there were no lawe, no no; yet G O D, the author; and benger of the law, þ it were poſſible, ſo paynefull it is vnto the, to haue thyne appetites reſtrayned, and to be kepte doune.

Wherefoze then it is a playne concluſyon, that thou from the groſſe and bottome of thine hearte arte and enemye to the lawe. What prayeſt thou that thou teachest another man not to ſteale, when thou thyne owne ſelfe arte a thefe in thyne hearte, and outwardlye wouldeſt ſayne ſteale þ thou durſte; though that the outwarde dedes abyde not alwaye behynde wyth ſuche Hypocrites and dyſſimulars, but breake for the amonge euen as an euyl ſcabbe oꝝ a pocke can not alwayes be kepte in with violence of medicine.

Thou teachest another man, but teachest not thy ſelfe, yea thou woſteſt not what thou teachest, for thou underſtandeſt not the lawe a ryghte, howe that it can not be fulfylled and ſatyſfied, but with an vnſayned loue and affection, ſo greatelye it can not be fulfylled with outward dedes and woꝝkes onely. Wherefoze the lawe encreaſeth ſynne, as he ſayeth in the. v. Chapter, becauſe that man is an enemye to the lawe, for as much as it requyꝛeth ſomany thinges cleane contrarye to hys nature, wherof he is not able to fulfyll one poꝛte oꝝ tytle, as the lawe requyꝛeth

it. And therfoze are we moze prouoked, and haue greater luſte to breake it.

For whyche cauſe ſake he ſayeth in the ſeuenth Chapter that the lawe is ſpiritual: as though he would ſaye, þ the lawe were fleſhly and but mans doctryne, it myghte be fulfylled, ſatyſfied, and ſtylled with outward dedes.

But nowe is the lawe ghoſtlye, and no man fulfylleth it, excepte that all that he doeth ſpyꝛnge of loue from the bottome of the hearte. Suche a newe hearte and luſte courage vnto the lawe warde canſt thou neuer come by of thyne owne ſtrength and enfoꝛcement, but by the operacion and woꝝkynge of the ſpyꝛte.

For the ſpyꝛte of God onely maketh a man ſpiritual, and lye vnto the lawe, ſo that nowe hence for the he doeth nothyng of feare, oꝝ for lucre, oꝝ bantage ſake, oꝝ of bayne gloꝝe, but of a free hearte and of inward luſte. The lawe is ſpiritual, and wyll be both loued and fulfylled of a ſpyꝛtuall hearte, and therfoze of neceſſitye requyꝛeth it the ſpyꝛte that maketh a mannes hearte free, and geueth hym luſt and courage vnto the lawe warde, where ſuche a ſpyꝛte is not, there remaineth ſynne, grudgynge, and hatred agaynſt the lawe, whiche lawe neuertheleſſe is good, ryghteous and holy.

Acquaynte thy ſelfe therfoze with the manner of ſpeakyng of the Apoſtel, and let this now ſpeke ſatte in thyne hearte, that it is not bothe one; to do the dedes and woꝝkes of the lawe, and to fulfyll the lawe. The woꝝkes of the lawe is what ſouer a man doeth, oꝝ can do of hys owne free wyll, of hys owne propre ſtrength and enfoꝛcynge.

Notwithſtandynge though there be neuer ſo greate woꝝkynge, yet as longe as there remaineth in the heart, bniſte, tediousnes, grudgynge, grette, payne, lothſumnes, and compulſyon towarde the lawe, ſo longe are all the woꝝkes vnpoſſytable loſt, yea, and dampnable in the ſyght of G O D. This meaneth Paule in the. iii. Chapter, where he ſayeth, by the dedes of the lawe ſhall no ſoule be iuſtified in þ ſyght of G O D. Here by perceyueſt thou, that thoſe Sophiſters are but deceyvers, whiche teach that a man maye, and muſt prepare him ſelfe to grace, and to the fauoure of G O D with good woꝝkes, befoze he haue the ſpyꝛte & true ſayth of Chyſt. Howe can they prepare them ſelues vnto the fauoure of G O D, and to that whyche is good: when they them ſelues can do no good, no can not ones thyꝁke a good thoughte oꝝ conſente to do good, the deuyl poſſedynge they heartes, myndes, and thoughtes captiue at his pleaſure. Can thoſe woꝝkes pleaſe G O D thyꝁkeſt thou, whyche are done with grette, payne and tediousnes with an euyl wyll, with a contrarye and grudgynge mynde: O holy S. Iſoſperus, howe myghtelye with the ſcripture of Paule dyddeſt thou confounde this hereſye, aboute (I trowe) xii. hundred yeres ago, oꝝ there vpon. To fulfyll the lawe, to do the woꝝkes thereof, and what ſouer the lawe commaundeth with loue, luſte, and inward affection, and delectacion, and to lye godlye and well, ſeelye, wyllyngly, and without compulſyon of the lawe, euen as though there were no lawe at all: ſuche luſte and free lybertie to the lawe, commeth onely by the woꝝkynge of the ſpyꝛte in the hearte, as he ſayeth in the firſt Chapter.

Now is the ſpyꝛt none otherwyſe geue, the by ſaythe onely, in that we beleue þ promyſes of God about waueryng, how that god is true and wyll

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# to the Romaynes. Fol. lxxxiii

3

whyl fulfyll al his good promyses towarde vs, for  
Chrystes bloude sake, as it is playne in the spysic  
chap. I am not ashamed (saith Paul) of Chrystes  
glad tidings, for it is the power of god vnto salua-  
cion, to as many as beleue. For at ones together,  
euen as we beleue the glade tidings preached to  
vs, the holy ghoſte entreteth into our heartes, and  
louseth the bondes of the deuyll, whiche befoze  
posſeſſed oure heartes in captiuitie, and helde  
them that we coulde haue no luſte to the will of  
GOD in the lawe. And as the ſpyrite commeth  
by faythe onely, euen ſo fayeth commeth by hea-  
ryng the woꝛde of GOD, when CHRISSE  
is preached, howe that he is gods ſonne & man  
alſo, deade and ryſen agayne for oure ſakes, as  
he ſayeth in the thyꝛde. iiii. and. x. Chapters. All  
oure iuſtifyinge then commeth by faythe, and  
faythe and the ſpyrite come of GOD, and not  
of vs. When we ſaye, ſayeth byngeth the ſpy-  
rite it is not to be vnderſtande, that fayeth de-  
ſeruethe the ſpyrite or that the ſpyrite is not  
preſente in vs befoze fayeth. For the ſpyrite  
is euer in vs, and fayeth is the gyfte and woꝛ-  
kyng of the ſpyrite. But thozowe preachinge,  
the ſpyrite begynneth to woꝛke in vs.

And as by preachinge the lawe, he woꝛketh  
the feare of GOD: ſo by preachinge the glade  
tidynges, he woꝛketh fayeth. And now when  
we beleue, and are come vnder the couenaunte of  
GOD, then are we ſure of the ſpyrite by the  
promyſe of god, and then the ſpyrite accompa-  
nyeth fayeth inſeparablye, and we begynne to  
fele hys woꝛkyng. And ſo fayeth certifyeth  
vs of the ſpyrite, and alſo byngeth the ſpyrite  
with her, vnto the woꝛkyng of all other gyf-  
tes of grace, and to the woꝛkyng out of the reſte  
of oure ſaluacion, vntill we haue all together  
ouercome synne, deathe, hell, and ſarhan, and  
are come vnto the euerlaſtinge lyfe of gloꝛie.  
And ſo; this cauſe ſaye we ſayeth byngeth the  
ſpyrite.

Hereof commeth it, that fayeth onely iu-  
ſtifyeth, maketh ryghteous, and fulfilleth the  
lawe, for it byngeth the ſpyrite thozowe Chry-  
ſtes deſeruynges, the ſpyrite byngeth luſte, lo-  
seth the hearte, maketh hym free, ſetteth hym at  
libertye, and geueth hym ſtrength to woꝛke the  
deades of the lawe with loue, euen as the lawe  
requyꝛeth. Then at the laſte oute of the ſame  
fayeth ſo woꝛkyng in the hearte, ſpyꝛnge all  
good woꝛkes by the; ome accorde. That  
meaneth he in the thyꝛde Chapter, for after he  
hat he caſte awaye the woꝛkes of the lawe, ſo that  
he ſoundeth as though he woulde bꝛeake and  
dysanull the lawe thozowe fayeth: he aunſwe-  
reth to that myghte be layde agaynſte hym, ſay-  
ing: we deſtrope not the lawe thozowe fayeth  
but mayntayne, further or ſtablye the lawe tho-  
rowe fayeth. That is to ſaye, we fulfyll the  
lawe thozowe fayeth.

Synne in the ſcripture is not called that  
outwarde woꝛke onely committed by the bodye  
but all the whole buſynes and whatſoeuer  
accompanyeth, moueth or ſpyꝛreth vnto the  
outwarde dede, and that whence the woꝛkes  
ſpyꝛnge as vnbelyefe, pꝛouocacion and rebynes vnto  
the dede in the grounde of the hearte, with all  
the powers, affections and appetites, where-  
with we can but ſynne. So that we ſaye,  
that a man then ſynneth, when he is caryed a-  
waye headelyng into ſynne, all together as  
muche as he is, of that porſon inclynacion and  
corrupte nature wherein he was conceived and  
borne.

For there is none outwarde ſynne com-  
mytted, excepte a man be caryed awaye all toge-  
ther, with lyfe, ſoule, hearte, bodye, luſte and  
mynde thereunto. The ſcripture loketh ſyn-  
gularlye vnto the hearte, and vnto the rote and  
oꝛyginall fountayne of all ſynne, whiche is vn-  
belyefe in the botome of the hearte. For as  
fayeth onely iuſtifyeth and byngeth the ſpyrite  
and luſte vnto the outwarde good woꝛkes, euen  
ſo vnbelyefe onely dampneth and keepeth oute  
the ſpyrite, pꝛouoketh the fleſhe, and ſterreth  
by luſte vnto the euill outwarde woꝛkes, as  
happened to Adam and Eua in paradyſe. Gene-  
neſis. iii.

For thys cauſe CHRISSE calleth ſynne  
vnbelyefe, and that notably in the. xvi. Chap-  
ter of Sainte Iohn. The ſpyrite ſayeth: he  
ſhall rebuke the woꝛld of ſynne, becauſe they be-  
leue not in me. And Iohn. iiii. I am the lyghte  
of the woꝛlde. And therfore in the. xii. of Iohn  
he byddeth them, whyle they haue lyghte, to be-  
leue in the lyghte, that ye maye be the chyldren  
of lyghte: for he that walketh in darknes woꝛ-  
teth not whether he goeth. Nowe as Chryſte  
is the lyghte, ſo is the ignoꝛaunce of Chryſte  
that darknes whereof he ſpeaketh, in whiche  
he that walketh worteth not whether he goeth:  
that is he knoweth not howe to woꝛke a good  
woꝛke in the ſyghte of GOD, or what a good  
woꝛke is. And therfore in the. ix. he ſayeth, as  
longe as I am in the woꝛlde, I am the lyghte of  
the woꝛlde: but there commeth nyghte when no  
man can woꝛke, whiche nyghte is but the ig-  
noꝛaunce of CHRISSE in whiche no man  
can ſe to do anye woꝛke to pleaſe GOD. And  
Paule exhorteth Ephe. iiii. that they walke not  
as other heathen, whiche are ſtraungers fro the  
lyfe of GOD, thozowe the ignoꝛaunce that is in  
them. And agayne in the ſame Chapter.

But of (ſayeth he) the olde man, whiche is  
corrupte thozowe the luſtes of erreuore, that is to  
ſaye ignoꝛaunce. And Romano. xiii. Let vs caſte  
awaye the deades of darknes, that is to ſaye, of  
ignoꝛaunce and vnbelyefe. And. i. Petri. i. Faſ-  
tion not youre ſelues vnto youre olde luſtes of  
ignoꝛaunce. And. i. Iohn. ii. Be that lo-  
ueth hys bꝛother dwelleth in lyghte, and he that  
heateth hys bꝛother walketh in darknes, and  
woteth not whether he goeth, for darknes hath  
blynded hys eyes. By lyghte he meaneth  
the knowledge of CHRISSE, and by darkneſſe  
the ignoꝛaunce of CHRISSE. For it is  
impoſſible that he that knoweth Chryſte trulye,  
woulde hat his bꝛother. Furthermore, to per-  
ceyue thys thyng moꝛe clearlye, thou ſhalte  
vnderſtande, that it is not poſſible to ſynne a-  
nye ſynne at all, excepte a man bꝛeake the ſpyſte  
commaundemente befoze. Nowe is the ſpyſte  
commaundemente deuyded into two verſes:  
Thy Loꝛde GOD is one GOD, and thou  
ſhalte loue thy LOꝛDE GOD with all thyne  
hearte, with all thy ſoule, with all thy power,  
and with all thy myghte. And the whole cauſe  
why I ſynne agaynſte anye inferioure pꝛecepte,  
is that thys loue is not in myne hearte, for were  
this lawe wyttten in myne hearte, and were  
full and perfecte in my ſoule: it woulde kepe  
myne hearte from conſentynge vnto any ſynne.  
And the whole and onely cauſe why thys loue  
is not wyttten in oure heartes, is that we be-  
leue not the ſpyſte parte, that oure LOꝛDE  
GOD is one God. For wyſe I what theſe  
woꝛdes, one Loꝛd & one God meaneth, that is to  
ſaye, yf I vnderſtode that he made all, & ruleth  
all,

Al. iiii.



# The Prologe

all, and that whatsoeuer is done to me, whether it be good or bad, is yet his will, and that he o-  
nely is the Lord that ruleth, and doeth it. And  
wylle thereto what this wo:de myne meaneth:  
that is to saye: yf myne hearte beleued and felte  
the infynite benefytes and kyndenes of **GOD**  
to me warde, and vnderstode and earnestly bele-  
ued the manysolde couenauntes of mercye,  
wherewith, **GOD** hath bounde hym selfe,  
to be myne wholy and all together with all his  
power, loue, mercye, and myghte, then shoulde  
I loue hym with all myne hearte, soule, power,  
and myghte, and of that loue euer kepe his com-  
maundementes. So se ye now, that as saythe is  
the mother of all goodnes and of all good wo:z-  
hes: so is vnbefelc the grounde and rote of all e-  
uyll, and all euill wo:kes. Spynally, yf any man  
that hath forsaken synne, and is conuerted to  
put his truste in **Christe**, and to kepe the lawe of  
**GOD**, do fall at a tyme: the cause is, that yf the  
thoroughe neglygence hath choked the spryng  
and oppressed her, and taken from her the fode of  
her strengthe, whiche fode is her meditacion in  
**GOD**, and in his wondrous deades, and in the  
manysolde couenauntes of his mercye. Wher-  
fore then before all good wo:kes (as good fruy-  
tes) there muste nedes be sayeth in the hearte  
whence they sprynge. And before all bad de-  
des (as bad frutes) there muste nedes be vnbefelc  
in the heart, as in the rote, fountayne, pith  
and strengthe of all synne, whiche vnbefelc and  
ignoraunce is called the heade of the serpent and  
of the olde dragon, whiche the woman seide **Christ**  
must treade vnder fote, as it was promysed vn-  
to Adam.

Grace.  
Spfite.

Grace and gyfte haue this dyfference, Grace  
properlye is **GOD**s fauour, beneuolence or kinde  
mynd, whiche of his owne selfe, withoute de-  
seruynge of vs, he deareth to vs, whereby he was  
moued and inclyned to geue **Christe** vnto vs,  
with all his other gyftes of grace. Spfite is the  
holy ghoſte and his wo:kyng whome he pow-  
ereth into the heartes of them, on whome he hath  
mercye, and whome he fauoureth. Though the  
gyftes of the spryngt encrease in vs daylye, and  
haue not yet they full perfeccion, yea & though  
there remaine in vs yet euill luges and synne,  
whiche syghte agaynste the spryngt, as he saith  
here in the seuenthe Chapter, and in the syfte to  
the Gala. and as it was spokẽ before in the  
Chapter of Genesis, of the debate betwene the  
woman seide, and the seide of the serpe: yet ne-  
uerthelasse **GOD**s fauoure is so greate, and so  
stridge ouer vs for **Christes** sake, that we are col-  
led for full, hole, and perfecte before **GOD**. For  
**GOD**s fauoure towarde vs deuydeth not her  
selfe, increasynge a lytell and a lytell, as do the  
gyftes, but receyuet vs hole & al together in ful  
loue for **Christes** sake oure intercessor and medi-  
atoure, and because that the gyftes of the spirit  
and the battayle betwene the spryngt and euill  
luges, are begon in vs alreadye.

Of this now vnderstandest thou the se-  
uenthe Chapter, where Dauid accuseth him selfe  
as a synner, and yet in the. viii. Chapter sayeth,  
there is no dampnacyn to them yare in **Christ**,  
and that because of the spryngt, and because the  
gyftes of the spryngt are begonne in vs. Syn-  
ners we are because the fleshe is not full kylled  
and mortified. Neuerthelasse in as muche as  
we beleue in **Christ**, and haue the earnest and be-  
gyngynge of the spryngt, and woulde sayne be  
perfecte: **GOD** is so louynge and fauourable  
vnto vs, that he wyl not loke on suche synne,

neither wyl counte it as synne, but wyl deale  
with vs accordynge to oure belefe in **Christ**, and  
accordynge to his promyses, whiche he hath  
sworne to vs, buttill the synne be full sayne and  
mortified by deathe. Saythe is not mans o-  
pynyon and dreame, as some ymagin and sayne,  
when they heare the roye of the Gospel. But  
when they se that there folowe no good wo:kes  
nor mendmente of lyuynge, though they heare,  
and can babyll manye thynges of saythe: yet  
then they fall from the ryghte waye, and saye,  
sayeth onelye iustifyeth not, a man muste haue  
good wo:kes also, yf he wyl be ryghteous and  
safe. The cause is when they heare the gospel  
or glade tydynge, they sayne of they owne  
strenge certayne ymaginations and thought-  
es in they heartes sayinge: I haue hearde the  
Gospel, I remembre the roye, lo I beleue.  
And that they counte ryghte saythe whiche ne-  
uerthelasse as it is but mas ymagynacion & say-  
nyng, euen so pofiteth it not neither foloweth  
there any good wo:kes or mēdemēte of lyuynge.

But ryghte saythe is a thyng wroughte  
by the holpe & hoſte in vs, whiche chaungeth vs,  
tounerth vs into a newe nature, & begetteth vs a  
new in god, and maketh vs the sonnes of god, as  
thou readeſt in the syfte of John, and kylleth  
the olde Adam, and maketh vs all together newe  
in the hearte, mynd, wyl, luste and in all other  
affections and power, of the soules the holy gost  
euer accompanynge her and rulyng the heart.  
Saythe is a lyuely thyng, myghte in wo:z-  
kyng, balpauite and stronge, euer doynge, e-  
uer fruytfull, so that it is vnpoſſible yf he which  
is endued therewith, shoulde not wo:ke al wayes  
good wo:kes without cealyng. Be apeth not  
whether good wo:kes are to be done or not, but  
hath done them alreadye, yet mencyn be made of  
them and is alwaye doynge, for suche is his na-  
ture: nowe quyethe sayeth in his hearte and ly-  
uely mouynge of spryngt dyue him & sterc him  
thereunto. Whosoouer doeth not good wo:kes,  
is an vnbeleuyng person and saythlesse, and lo-  
kerh rounde aboute groppynge after saythe and  
good wo:kes, & woteth not what saythe or good  
wo:kes meane, though he babylleuer so manny  
thynges of saythe and good wo:kes. Saythe is  
then a lyuely and stedfast truste in the fauour of  
**GOD**, wherewith we commyt oure selues all  
together vnto **GOD**, and that trust is so surely  
grounded and sykerh to laste in oure heartes,  
that a man woulde not ones doubte of it, though  
he shoulde dye a thousande tymes therfore. And  
suche truste wroughte by the holy ghoſt through  
saythe maketh a man glade, luste, chertfull, and  
truehearted vnto god & to all creatures. By the  
meanes wherof, wyllynge & about compulſid he  
is glade & redy to do good to euery mā, to do ser-  
uice to euery mā, to suffer al thynges, yf **GOD** may  
be loued & praysed, whiche hath geuen hym  
suche grace: so that it is impossyble to separate  
good wo:kes from saythe, euen as it is impossy-  
ble to separate heate and burnynge from fyre.  
Therfore take hede to thy selfe, & beware of thine  
owne fantasyes and imaginacions which to iudge  
of sayth & good wo:kes, wyl seme wyse, when  
in dede they are flake blynde & of al thynges most  
folyshe. Praye **GOD** yf he wyl wyrtfale to wo:ke  
saythe in thyne hearte: or els shalt thou remaine  
euermore saythles, sayne thou, imagine thou, en-  
force yf, wraile w thy selfe, & do what thou wilt.  
Ryghteousnes is euen suche sayth, and is cal-  
led **GOD**s righteousnes, or ryghteousnes that  
is of valure before **GOD**. For it is **GOD**s gyfte,  
and

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wo:ke  
man.

Ryght  
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# to the Romaynes. Fol. lxxxv

and it altereth a man & chaungeth him to a new spirituell nature, and maketh him free & liberall to pay every man his duety. For thowow fapth is a ma purged of his finnes, and obtayneth lust vnto the law of God, wherby he geueth god his honoure & payeth him that he oweth hym, and vnto men he doeth seruice wyllyngly wherby soeuer he can, and payeth every man his duetye. Suche ryghteousnes can nature, free wyl, and our owne strenght neuer bring to passe. For as no man can geue him selfe fapth: so can he not take away vnbellefe, how then can he take away any thinge at all? Wherefore al his false hypocrity & sinne what soeuer is done without fapth or in vnbellefe, as it is euident in the. xiiii. chapter vnto the Romains, thowge it appeare neuer so glorious, or beutiful out wardes.

Flethe and spirite mayste thou not here vnderstande as though fleth were only that which pertaineth vnto chasteite: and the spirite, & whiche inwardly pertaineth to the heart: but saule callethe fleth here as Christ doeth, Jhon. iii. All that is borne of flethe, that is to witte, the whole man with life, soule, bodye, wyl, will, reason & what soeuer he is or doth within and without: because that these all and all that is in man, stande after the worlde and the flethe. Cal fleth therefore what soeuer (as longe as we are withoute the spirite of God) we thinke or speake, of God, of fapthe, of good workes, and of spirituall matter. Call fleth also all workes whiche are done without grace and without the workinge of the spirite, how so euer good holy and spirituall they seme to be: As thou mayst proue by the. v. chapter to the Galat. where saule numbereth, worshippinge of Idols, witchcraftes, enuie, and hate, amonge the dedes of the flethe, and by the. viii. chapter to the Roma. where he sayeth that the lawe by the reason of fleth is weake, whiche is not vnderstande of vnbellefe only, but of al finnes and most specially, of vnbellefe, whiche is a vice most spirituall, and grounded of al finnes.

And as thou callest him, whiche is not renewed with the spirite, and borne agayne in Christe, flethe, and all hys dedes, euen the verpe motions of hys heart and mynde, hys lernynge, doctryne, and contemplacion of his thynges, hys preachyng teachinge, stande in the scripture, buyldynge of churches, foundyng of abbeyes, geuynge of almes, masse, matrens, and what soeuer he doeth, though it seme spirituall and after the lawes of God, so contrariwise call him spiritual, whiche is renewed in Christ, & al his dedes whiche sprynge of fapth, seme they neuer so good, as the washing of the disciples seere done by Christ, and petres fpyng after the resurrection, yea & al the dedes of matrimony are pure spiritual, yf they procede of fapth, and what so euer is done wyllyngly in the lawes of God, though it be wrought by the bodye, as the very wyppynge of shoes and such lyke, how soeuer grosse they appere outward. Without such vnderstandyng of these wordes, canst thou neuer vnderstande this epistle of saynt saule, neyther any other place in the holy scripture. Take hede therefore, for whosoeuer vnderstandeth these wordes othertwyle, the same vnderstandeth not saul, what soeuer he be. Now wyl we prepare our selues to the Epistle.

For as muche as it becommeth the preacher of Christes glad tydynge, first thowow openyng of the lawe to rebuke al thynges, & to proue al thinge gespyne, that procede not of the spirite and of

fapth in Christ, and to proue all men synners and chylidren of wrath by inheritaunce, and howe that to synne is their nature & that by nature they can none othertwyle doe then synne, and thereby to abate the pryde of man, and to bringe hym vnto the knowledge of hym selfe, and of his miscrep and wychednes, that he myght desire helpe. For so doeth. S. saule, and begynneth in the. i. chapter to rebuke the vnbellefe, and grosse synnes, whiche al men se, as ydolatre, & as the grosse synnes of the heathen were, and as the finnes are now of al the which liue in ignoraunce without faith, & about the fauoure of God, & saith. The warthe of God of heauen appeareth thowow the gospel vnto al men for their vngodlye and vnbellefe liuinge. For though it be knowne, and dayly vnderstande by the creatures, that there is but one god: Yet is nature of her selfe without the spirite and grace, so corrupt & so poysoned, & men neither can thanke hym, neyther worshippe hym, neyther geue hym his due honoure, but blynde them selues and fall withoute ceasynge into worse case, euen vntill they come vnto worshippynge of ymages & worshypynge of shameful synnes whiche are abhominable agaynst nature, & moreover suffer the same vnbellefe in other, haunynge delectacyon and pleasure therein.

In the seconde chapter he procedeth further & rebuketh al those holy people also whiche without luste and loue to the lawe, lyue well outwardly in the face of the worlde, and condemne other gladly as the nature of al hypocrites is to thinke them selues pure in respecte of open synners, and yet hate the lawe inwardly, & are full of couetousnes and enuie and of all vncleanes. Wherby in the. xiiii. chapter. These are they whiche despise the goodnes of god, and according to the hardnes of their heartes, heape together for the selues the warthe of god. Furthermore. S. saule as a true epouider of the lawe, suffereth no mā to be without sinne, but declareth that all they are vnder sinne, whiche offretwyl and of nature, wyl lyue well, and suffereth them not to be better then the open synners, yea, he calleth them harde hearted, & suche as can nor repent.

In the. iii. chapter he minglethe both together bothe the Jewes and the gentyles, & sayeth that the one is as the other, both sinners, and no difference betwene them, save in this only that the Jewes had the worde of God committed vnto the. And though many of the belued nor thereon, yet is goddes trueth & promyse therby neither burte nor diminished: and he taketh in his way and alledgeth the sayynge of the. i. psal. that god myght abide true in his wordes and overcome when he is iudged. After that he retourneth to his purpose agayne & proueth by the scripture, that al mā without difference or exception are synners, and & by the workes of the lawe no mā is iustified: but that the lawe was geuen to better & to declare synne onely. The begynneth he and sheweth the righte waye vnto ryghteousnes by what meanes men muste be made ryghteous & safe, & sayeth. They are al synners & without prayse before God, and must about their owne deseruynge be made righteous thowow fapthe in Christe, whiche hath deserued suche righteousness for vs & is become vnto vs goddes mercie stole for the remission of synnes & are past, thereby prouynge that Christes righteousness whiche cometh on vs thowow fapthe, helpech vs onely. Whiche righteousness, sayeth, he is now declared thowow the gospel, and

the. i. chapter.

The. iii. Chapter.

The lawe iustifyeth not: but vntereth the sin only & condemneth.

Al. b.

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# The Prologe

was testified before by þe law and of the þe prophetes. Furthermore (sayeth he) the law is holpe and furthered thorough fayth, though þe the workes thereof with al their doct are brought to nought & proued not to iustifie.

**The. iiii. Chapter.** In the fourth chapter (after that now by the thre first chapters, the sinnes are opened, and the way of fayth vnto righteousness layed) he beginneth to answer to certain objections and cauillations. And first he putteth forth those blind reasons, whiche commonly they that will be iustified by their own workes are wont to make whē they heare þe fayth onely without workes iustifieth, saying: Shall men do no good workes, yea, and yf fayth onely iustifie, what needeth a man to studie for to doe good workes? he putteth forth the therfore Abrahā for an ensample, saying: what dyd Abrahā with his workes? Was all in vayne? came his workes to no profit? And so concludeth þe Abrahā without & before al workes was iustified & made ryghteous. In so much that before the work of circumcision he was praised of þe scripture, and called righteous by his fayth onely. Be. in þ. xv. So that he dyd not the worke of circumcision for to be holpe thereby, vnto ryghteousnes, which yet god commaunded him to doe, and was a good worke of obedience.

So in lykewyse no dout none other workes can helpe any thing at al to a mā iustifying. But as Abrahā's circumcision was an outward signe wher by he declared his righteousness which he had by fayth, and his obedience and redines vnto þe wyl of god: eue so are al other good workes outward signes & outward fruites of fayth & of þe spirit, which iustifie not a mā, but sheweth þe a mā is iustified al redy before god inwardly in þe heart, thorough fayth & thorough the spyrte purchased by Christes blood.

Here with now stablished. S. Paule his doctrine of fayth afore repeated in the. iiii. chap. and bringeth also remynour of Dauid in the. xiii. ps. which calleth a mā blessed not of workes, but in that his synne is not reckened, & in that fayth is imputed for righteousness, though he abide not afterwarde without good workes, whē he is ones iustified. For we are iustified and receaue þe spyrte for to do good workes, neither were it otherwise possible to doe good workes excepte we had first the spyrte.

For howe is it possible to do any thing well in the sight of God, while we are yet in captiuitie & bondage vnder þe deuil, & þe deuil possideth vs al together & holdeth our heartes, so that we can not ones consent vnto þe wyl of god. No man therefore can preuent the spyrte in doyng good, but þe spyrte must first come, & wake him oute of his slepe and with þe thunder of the lawe feare hym, and shew hym his miserable estate & wretchednes, & make him abhorre & hate him selfe, and to desire helpe, and then comforte him agayne wth the pleasaunt rayne of the gospel, that is to say, with the sweet promises of god in Christe, and stire vp faythe in him to beleue the promises. The whē he beleueth the promises, as god was merciful to promise, so is he true to fulfyll them, and will geue hym the spyrte and strength, both to loue the wyl of God and to worke thereafter. So see we that god onely which accordinge to þe scripture worketh all in all thinges, worketh a mans iustifying, salvation and healthe, yea, & poureth fayth and beleue, lust to loue goddes wyl, and strength to fulfyll the same into vs, euen as water is poured into a vessel, & that of his good wyl and purpose and

not of our deseruynge & merites. Goddes mercy in promysynge, & truely in fulfyllynge þe promises sauerth vs, and not we our selues. And therfor is all laude, prayse and glorie, to be geuen vnto God for his mercy & truely, & not vnto vs for our deseruynge. After that he stretcheth his ensample out agaynst al other good workes of the lawe & concludeth þe Jewes can not be Abrahā's heires, because of bloude & kynred onely, and muche lesse by the workes of the lawe, but must inherite Abrahā's fayth, yf they will be the ryght heires of Abrahā: for as muche as Abrahā before the lawe, both of Moses & of circumcision was thorough fayth made ryghteous, & called the father of all them that beleue, and not of them þe workes. Moreover the lawe caueth warthe, in as muche as no man can fulfyll it wth loue and luste.

And as longe as suche grudgynge, hate, and indignation agaynst the lawe remayneth in the heartes & is not taken away by the spyrte that commeth by fayth, so longe (no doute) the workes of the lawe declare evidently that the wrath of God is vpon vs and not fauour. Wherefore fayth onely receaue the grace promysed vnto Abrahā. And these ensamples were not wyrtten for Abrahā's sake onely (sayeth he) but for oures also, to whom yf we beleue, fayth shall be reckened likewise for ryghteousnes, as he sayeth in the ende of the Chapter.

In the fift chapter he commendeth the fruites and workes of fayth, as are peace, reioysynge in the conscience, inward loue to god and man: moreover boldenes, trust, confidence, and a streng and a lusty mynde, & steadfast hope in tribulation and sufferynge. For all suche folowe wher the right fayth is, for the habundance of graces saue and giftes of the spyrte, which god hath geuen vs in Iesu Christ, in that he gaue hym to dye for vs, yet hys enemyes. Nowe haue we then, that fayth onely before al workes iustifieth, & that it foloweth not yet therefore that a man shoulde do no good workes, but that the righte shapen workes abide not beynde, but accompany fayth euen as the brightnes doeth the lūne, & are called of Paule the fruites of the spyrte. Where the spyrte is, there is alwayes sommer, & there are alwayes good fruites, that is to say: good workes. This is Paules order, that good workes spring of the spyrte, the spyrte cometh by fayth and fayth cometh by hearynge the woorde of God, when the gladde tydynge and promyses, which God had made to vs in Christe, are preached truly, and receaued in the grounde of the heart without waueringe or doutynge, after that the lawe hath passed vpon vs, and hath dampned oure consciences. Where the woorde of God is preached purely and receaued in the heart, ther is faythe and the spyrte of God, and there are also good workes of necessity whensoever occasion is geuen.

Where Goddes woorde is not purely preached, but mens dreames, tradicions, ymaginations, inuencions, ceremonies and superstitions, there is no fayth, and consequently no spyrte & cometh of god. And where Goddes spyrte is not, there can be no good workes, eue as wher an apple tre is not, there can growe no apples, but ther is vnbefele, the deuply spyrte and euyl workes. Of this Goddes spyrte and hys fruites haue oure holpe hypocrites not ones knowen, neither yet tasted how swete they are, though they faigne many good workes of their owne ymaginations, to be

The. v. Chapter

good workes are the fruites of the spyrte.

to be iustified withal, in which is not one crome of true fayth of spiritual loue: or of inward ioye, peace and quietnes of conscience, for as much as they haue not the worde of god for them, & suche worches please god, but they are euil & rotten fruites of a rotten tree.

After that he breaketh forth, and runneth at large, and sheweth whence both synne, & eyghte onliues, deathe and life come. And he compareth Adam & Christ together, thus wyse reasonynge and dispytinge, that Christ must nedes come as a seconde Adam to make vs heires of his righteoufnes, thorow a newe spiritual byrthe, whour oure defecuynges: euen as the first Adam made vs heires of synne thorow & bodely generacion, wythout oure defecuyng. Wherby it is evidently knowen & proued to the vttermoste, that no man can bringe him selfe oute of synne vnto righteoufnes no more then he coulde haue withstande that he was borne bodely. And that is proued herewith for as much as the very lawe of God, whiche of righte shoulde haue holpe, yf anye thinge coulde haue holpe, not onely came and brought no helpe with her but also increased synne, by cause that & euyl and poysoned nature is offended and vtterly displeased with the lawe, and the more she is forbyd by the lawe, the more is she prouoked, and set a fyre to fulfill and satisfie her lustes. By the lawe then we se cleerly that we must nedes haue Christe to iustifie vs wyth his grace, & to heple nature.

In the vi. cha. he setteth forth & chiefly & principally worke of faith, & baratie of & spirite agaynst the flesh, how the spirite labourerth and enforecerth to kyll the remanente of synne and luste whiche remainerth in the flesh, after our iustifyinge. And this chap. reacherth vs, that we are not to free fro synne thorow fayth, & we shoulde hence forth goe vp and downe pde, carlesse, and sure of oure selues, as though there were nowe no more synne in vs, yes there is synne remainynge in vs, but it is not reckened by cause of fayth, and of the spirite, whiche sygher agaynst it.

Wherfore we haue ynough to do our liues lōg to tame oure bodyes, and to cōpell the members to obey the spirite, & not & appetites, that thereby we myghte be lyke vnto Christes deathe & resurrection, & myghte fulfill our baptysme, which signifieth & mortifyng of synnes, and the newe life of grace. For this battel ceaseth not in vs vntyll the last breath, & vntyll & synne be vtterlye slayne by the deathe of his bodye.

This thyng (I meane to tame the body & so forth) we are able to do (sayeth he) seynge we are vnder grace, and not vnder the lawe, what it is not to be vnder the lawe, he him selfe expōdeth. For not to be vnder & lawe is not so to be vnderstande, that euery mā may do what him listerth. But not to be vnder the lawe, is to haue a free heart renewed with the spirite, so that thou hast lust inwardely of thine accorde to doe that whiche & lawe commaundeth, without cōpulsion, yea, though there were no lawe. For grace that is to say, goddes fauour bringerth vs the spirite, & maketh vs to loue the lawe, so is there nowe no more synne, nether is the lawe nowe any more agaynst vs, but at one, & agreed with vs and we with it.

But to be vnder the lawe, is to deale with the workes of the lawe, & to worke wythout the spirite and grace: for so longe no doubte synne reyneth in vs thorow the lawe, that is to say, & lawe declarerth that we are vnder synne, and that synne

hath power and dominion ouer vs: seing we can not fulfill the lawe, namely within the herte, for as much as no man of nature fauourerth & lawe, cōsenterth there vnto and despyrreth therein. Whiche thyng is excedyng great synne, that we cannot consent to the lawe, whiche lawe is nothyng else saue the wyll of God.

This is the eyghte freedom & lybertie fro synne and from & lawe, wherof he wyrteth vnto the ende of this chapter that it is a freedd to do good onely wyth luste, and to lyue well wythout compulsion of the lawe: wherfore this freedom is a spiritual freedom, whiche despyrreth not the lawe, but ministereth that which it requyret, & wherewith the lawe is fulfilled, that is to vnderstande, luste and loue, wherewith the lawe is fylled & accused vs no more, cōpellerth vs no more, nether hath oughte to craue of vs anye moore. Euen as though & were in det to another man, & were not able to pay, two maner wayes myghtest thou be loused. One waye, yf he woulde requyte nothyng of the, and breake thine obligaciō. Another way, yf some other good man woulde pay for the, and geue the as much as thou myghtest satisfy thine obligaciō withal. Of this wise Christ hath made vs free from & lawe, and therefore is this no wilde fleschly liberte, that shoulde doe nought, but that doeth al thinges, and is free from the crauing and det of the lawe.

In the vii. chap. he confirmerth the same w<sup>th</sup> a vii. chap. similitude of the state of matrimony. As when & husbāde dieth the wife is at her lybertie, and the one loused and departed from the other, not that the woman shoulde not haue power to mary vnto another man, but rather now first of al is she free and hath power to mary vnto another mā, which she coulde not do before, yf she was loused from her first husbāde. Euen so are oure consciences bounde and in daunger to & lawe vnder olde Adam the flesh, as longe as he lyueth in vs. For the lawe declarerth that our heertes are bounde & that we can not dissent fro him. But when he is mortified & kylled by the spirite, then is & conscience free and at liberte: not so that the conscience shall now nought do, but now first of al cleauerth vnto another, that is to wit Christ, and bringerth forth the fruites of lyfe. So now to be vnder & lawe, is not to be able to fulfill & lawe, but to be dertier to it, and not able to paye that whiche the lawe requyret. And to be louse from the lawe, is to fulfill and to pay that which the lawe demaundeth, so & it can nowe hence forth aske the nought.

Consequently Paul declarerth moze largely the nature of synne & of the lawe, howe that thorow the lawe synne reuyerth, mouerth her selfe, & gathererth strengthe. For the olde man & corrupte nature, the more he is forbydde and kept vnder of the lawe, is & more offended and displeased therewith, for as much as he can not paye that which is required of the lawe. For synne is his nature, and of him selfe, he can not but synne. Therefore is the lawe deathe to him, torment and martiridome. Not that the lawe is euell, but because that the euyl nature can not suffer that whiche is good, can not abyde that the lawe shoulde requyre of hym anye good thyng. Lyke as a speche man can not suffer that a man shoulde despyr of hym to runne, to leape, and to do other dedes of an whole man.

For whiche cause & ayne Paul concluderth, that wher the lawe is vnderstande & perceyued of the best wise, there it doeth no moore but vtter synne,

To be bnder & lawe  
To be loused frome  
the lawe.



# The Prologe

flame, and byngeth vs vnto the knowledge of oure selues, and thereby kyl vs, and make vs bounde vnto eternal dampnation, and detters of the cuer lasting wrath of god, euen as he well sealed and vnderstandeth whose conscience is truly touched of the lawe. In such daunger were we yet þ law came, that we knewe not what sinne mente, neyther yet knowe we the wrath of God vpon synners, till the lawe had vttered it. So seest thou that a man must haue some other thyng, yea and a greater, and a moore myghtye thyng then the lawe, to make him righteous and safe. They that vnderstande not the law on this wise, are blinde, and go to worke presumpuously, supposyng to satisfie the lawe with woordes, for they knowe not that the lawe requirerh a free, a wyllpyng, a lusty, and a louyng heart. Therefore they se not Moses right in the face: þ vayne hangeth betwix and hideth his face, so that they can not beholde the glory of his countenance, howe that þ lawe is spirituall and requirerh the heart. I maye of mine owne strenght restrayne that I do mine enemy no hurte, but to loue him with al myne heart, and to put away wrath cleane out of my mynde, can I not of myne owne strenght, I maye refuse money of myne owne strenght, but to put awaye loue vnto mycheste out of myne heart, can I not do of myne owne strenght. To abstayne fro aduerty, as concernyng the outwarde dede, can I do of myne owne strenght, but not to desire in myne heart, as is vnpowable vnto me, as is to chouse wherther I wyl hunger or thurst, and yet so the lawe requirerh. Wherefore of a mannes owne strenght, is the lawe neuer fulfilled, we must haue the rebnto goddes fauour and his spirite, purchased by Chyestes bloude. After the selfe when I saye a man maye do many thynges outwardly cleane agaynst his heart, we must vnderstande that man is but diuyn of diuerse appetites, and þ greatest appetite ouercometh the lesse, & carierh the man away violently with her.

As when I desyre vengeance, and feare also the inconuenience that is lyke to folow, yf feare be greater, I abstayne, yf the appetite that desyret vengeance be greater. I can not but prosecute þ deed, as we se by experience in many murderers & theues, whych though they be brought into uenue so great peep of deatch, yet after they haue escaped, do euen the same agayne. And comynne womyn prosecute thei lustes, because feare and shame are awaye, when other whych haue the same appetites in their heartes, abstayne at þ least way outwardly or worke secretly beyng overcome of feare & of shame, and so lykewise is it of al other appetites.

Furthermore he declarerh, howe the spirite & the fleshe fight together in one man, and maketh an example of hym selfe, that we myght learne to know how to worke aryght. I meane to kyl syn in oure selues. He callerh both the spirite and also the fleshe a lawe, because that lyke as the nature of goddes law is to dyue, to compell, and to craue, euen so þ fleshe dyuerh, compellerh, crauerh and ragerh agaynst the spirite, and wyl haue her lustes satisfied. On the other syde dyuerh þ spirite, crieth and fighterh agaynst the fleshe, and wyl haue his luste satisfied. And this stryde dyuerh in vs, as long as we lyue: in some mozt, & in some lesse, as the spirite or the fleshe is stronger, and the very man his owne selfe is bothe the spirite and the fleshe, whiche fyghterh with hym owne selfe vntill synne be vtterly slayne & we al-

together spirituall.

In the viii. chapter, he comforterh such fighters, that thy dispeare not because of such fleshy other thyng that they are lesse in fauour wyth God. And he shewerh howe þ synne remapnyng in vs, hurterh not: for there is no daunger to the that are in Chyeste, whiche walche not after the fleshe, but fight agaynst it. And he expounderh moze largely, what the nature of the fleshe and of the spirite is, and howe the spirite cometh by Chyeste, whiche spirite maketh vs spirituall, ramerh, subduerh, and mortifyerh the fleshe, & certyfyerh vs that we are neuertheless þ sonnes of god, and also beloued though þ synne raygne neuer so muche in vs, as long as we folowe the spirite, and fyghte agaynst synne to kyl and mortifye it. And because northyng is so good to þ mortifyng of the fleshe as the crosse and tribulacion: he comforterh vs in oure passyons & afflictions, by the assystence of the spirite whiche maketh intercession to god for vs, myghely with gronnges that passe mans vtterance, so that mans speech can not comprehend them, and with þ moynyng also of the creatures with vs, of great desire that they haue, that we were loued from synne & corruption of þ fleshe. So se we þ these. iii. chap. vi. vii. viii. do none other thyng so muche as to diue vs vnto þ fyght worke of fapth, which is to kyl þ olde man, and mortifye the fleshe.

In the. ix. f. & xi. chapters he treateth of gods predestinacion, whence it spryngeth altogether, whether we shall beleue or not, beloued fro syn or not. By whiche predestinacion, our iustifying and saluacion are cleane taken out of our handes and put in the handes of god onely, whych thyng is most necessarye of al. For we are so weake and buccertayne, that yf it stode in vs, there wold of a truerh no man be saued, the deuyll no dout wold deceyue vs. But now is god sure, that hym predestinacion can not deceaue him, neyther can any mā wythstand or let him, and therefore haue we hope and trust agaynst synne. But here must a marche be set vnto those vnquyer, busy & hygh clymyng synners, howe farre they shall go: whych first of al bring thyther their high reasons and pregnant wyres, and begyn first from an high, to search the bottomes secretes of gods predestinacion, wherther they be predestinat or not. These must nedes either cast them selues downe headlonge into disperacion, or els commit the selues to free chauce careles. But folowe thou the order of thys Epystle, and nosell thy selfe wyth Chyeste, and learne to vnderstande what the lawe and the Gospell meane, and the office of both two, that thou maist in the one knowe thy selfe, & howe that thou hast of thy selfe no strenght, but to synne: & in þ other the gract of Chyeste. And then see thou fyghte agaynst synne, and þ fleshe, as the. vii. f. chapter teach the. After that when thou arte come to the. viii. chapter, and arte vnder the crosse & sufferinge of tribulacion, the necessitye of predestinacion wyl waite vnto, and thou shalt well fele howe preycous a thyng it is. For excepte thou haue borne the crosse of aduersitye and temptacion, and haste felt thy selfe broughte vnto the berym of desperacion, yea, and vnto hell gates: thou canst neuer medle with þ sentence of predestinacion without thine owne harme, and without secrete wrath & grudgyng inwardly agaynst God, for otherwise it shal not be possible for the to thynke þ God is righteous & iuste. Therefore muste Adam be well mortified and fleshy wyte broughte

The. viii. Chapter

The. ix. and. xi. Chapter

Fleth and  
spirite  
fight to-  
gether.

This  
chapter  
teach  
vs  
to  
vnder-

# to the Romaynes. Fol. lxxxvii.

9

brought betterly to noughte, yet þ thou mayest  
away with this thyng, and bynche so stronge  
wine. Take hede therfore vnto thy selfe, þ thou  
bynche not wine, whyle thou art yet but a suc-  
klynge. For euery learyng hath her tyme, mea-  
sure and age, in Christ is there a certayne childe-  
hode, in whiche a man muste be content w milke  
for a season, vntyl he waite strong & grow by vn-  
to a perfect man in Christ, and be able to cate of  
more stronger meate.

In the. xii. chapter he geueth exhortacions.  
For this maner obserueth Daule in al his Epi-  
stles, first he teacheth Christ and the sayth, then  
exhorteth he to good woorkes, & vnto continuall  
morytyng of þ selfe. So here teacheth he good  
woorkes in dede, & the true seruinge of god, and  
maketh al men priestes, to offer by, not moncy &  
beastes, as the maner was in þ tyme of the lawe,  
but their owne bodies, w bylynge and moryty-  
ng of the lustes of the fleshe. After that he de-  
scribeth þ outward conuersaciō of Christen mē,  
howe they oughte to be haue them selues in spi-  
rituall thynges, how to teache, preache, and rule  
in the congregaciō of Christ, to serue one ano-  
ther to suffre all thynges paciently, and to com-  
myt the wyake & benygance to god. In conclusi-  
on how a christen mā ought to behaue him selfe  
vnto al men, to frende, foe, or whatsoeuer he be.  
These are the righte woorkes of a christen man,  
whiche spryng out of sayth. For sayth he peth not  
holer daye, neither suffreth anye man to be ydle,  
wher soeuer he dwelleth.

In the. xiii. chap. he teacheth to honoure the  
woydelpe and tēporal swerde. For though that  
mans lawe and ordinaunce make not a man good  
before god, neyther iustifie him in the hearte, yet  
are they ordeined for to mayntayne peace, to pu-  
nysh the euyl & to defende the good. Therefore  
ought þ good to honoure þ tēporal swerde & to  
haue it in reuerence, though as concerninge them  
selues they nede it not, but woulde abstayne fro  
euel of their owne accord, yea, & to do good wout  
mans lawe, but by the lawe of the spirite whiche  
gouerneth the heart, & guideth it vnto al that is  
the wyl of god. Finally he comprehendeth and  
knitteth by all in loue. Loue of her owne nature  
bestoweth al that we hath, & euen her owne selfe  
on that whiche is loued. Thou nedeest not to byd  
a kind mother to be loutyng vnto her onely son.  
Much lesse spirituall loue which hath eyes geue  
her of god, nedeth mā lawe to teach her to do her  
dutie. And as in þ begynnynge he byd put forth  
Christ as þ cause & authoure of our righteousnes  
and saluaciō, eue so here he setteth him forth as  
an ensample to counterfaite, that as he hath done  
to vs, euen so woulde we do one to another.

In the. xiiii. chap. he teacheth to deale soberly  
w the consciences of the weake in the sayth,  
whiche vnderstande not yet the liberty of Christ  
perfectly ynough, & to fauour them of Christen  
loue, and not to vse the libertie of the sayth vn-  
to hindraunce, but vnto the furderauance & edifi-  
ying of the weake. For where such consideraciō  
is not there followeth debate & despyllinge of the  
gospel. It is better therfore to forbear þ weake  
a while vntyl they waite strong, then þ the lea-  
rnyng of the gospel woulde come vnder fore. And  
such woike is þ singular woike of loue: & where  
loue is perfect, there must nedes be such a respect  
vnto the weake. A thyng þ Christe commaunded  
and charged to be had aboue all thynges.

In the. xv. chap. he setteth forth Christ agayne  
to be folowed, þ we also by his ensample woulde  
suffre other þ are yet weake, as the þ are fragile

open sinners, vblearned, vnerpert, & of lothsom  
maners, & not to castethem awaye forthe wyth,  
but to suffre them tyl they waite better: & exhort  
the in the meane tyme. For so dealt Christe in the  
gospel, & notwe dealerth with vs dayly, suffryng  
our vnperfectnes & weakenes, not yet fashioncd  
after the doctrine of the gospel, but smell of the  
flesch, yea, & some tyme breake forth into outward  
dedes. After that to conclude with al he wythert  
them entreatce of faith, peace, & hope of conscience,  
prayseth them & commytterh them to God, and  
magnifyeth his office, and administraciō in the  
gospel and soberlye & wyth great discrecion de-  
sireth succour & ayde of the for the pore sapienties  
of Ierusalem, and it is al pure loue þ he speaketh  
or dealerth with al.

So finde we in this epistle plenteously vnto þ  
vnto, what soeuer a christen man or woman  
ought to knowe, that is to wyte, what the lawe,  
the gospel, sin, grace, faith, righteousnes, Christ,  
God, good woorkes, loue, hope, & the crosse, are:  
and euen wher in þ pith of al that pertaineth to  
the christen sayth standeth, and howe a christen  
man ought to behaue him selfe vnto euery man,  
be he perfecte or a synner, good or bad, strong or  
weake, frend or foe, and in conclusion how to be-  
haue our selues bothe towarde God and towarde  
our selues also. And all thynges are profoundlye  
grounded in the scriptures, & declared with en-  
samples of him selfe, of the fathers, and of þ pro-  
phetes, that a man can here desire no moore.

Wherfore it appeareth evidently that Daules  
mynde was to comprehend briefly in this epi-  
stle al þ whole learning of Christes gospel, and to  
prepare an introduction vnto al the old testamēt.  
For without doubt who soeuer hath this epistle  
perfectly in his heart, the same hath þ lyght and the  
effect of the olde testamēt with him: wher-  
fore let euery man woute exception exercise him  
selfe therein dysgently, and recorde it tygdt and  
daye continuallpe, vntill he be full acquainted  
therewith.

The last chapter is a chapter of recomēdaciō  
wher in he yet minglet a good monitiō that we  
shoulde beware of þ tradicions & doctrine of mā,  
whiche begile the symple w sophistye, and lea-  
rnyng that is not after the gospel, & drawe them  
from Christ, and noset them in weake and feable,  
and (as Daule calleth them in þ epistle to þ Gala-  
thians) in beggerly ceremonies for the entē, that  
they woulde lyue in fast pastours, & be in autho-  
rite, & be taken as Christe, yea, & aboue Christe,  
and sit in þ temple of god, þ is to wyte in the con-  
sciēces of men, wher god only his worde, & his  
Christ ought to sit. Compare therfore al maner doc-  
trine of men vnto the scripture, & se whether they  
agree or nor. And comitte thy selfe whole and al-  
together vnto Christ, and so shall he w his holpe  
spirite, and with al his fulnes dwel in thy soule.

The summe & hole cause of the writing of this  
epistle, is to proue þ a man is iustified by sayth  
only, whiche propoitiō who so denieth, to him is  
not only this epistle & al that Daule writteth, but  
also the whole scripture so locked vp, þ he shal ne-  
uer vnderstande it to his soules healt. And to  
brig a mā to þ vnderstanding & felyng that sayth  
onely iustifieth: Daule proueth þ the whole na-  
ture of man is so pofoned & so corrupt, yea, & so  
dead concerning godly liuing or godly thinking,  
that it is impossible for her to hepe the lame in þ  
sight of god: that is to say, to lone it, & of loue and  
lust to do it as naturally as a man eateth or drinketh,  
her,

This epi-  
stle to the  
Ro. is the  
dore in to  
al þ scrip-  
ture, yea,  
& þ hope  
openeth it  
& bringeth  
me to the  
true vnder-  
standing of it



# The Prologe

herb, until the be quickened agayne & healed the  
tome sayth.

And by iustifyinge, vnderstande none other  
thing then to be reconciled to god and to be resto-  
red vnto his fauour, and to haue thy synnes for-  
giuen the. As when I saye god iustifieth vs, vnder-  
stande thereby, that god for Christes sake, me-  
rites and deservynges onelye, receyvet vs vnto  
hys mercede, fauoure and grace, and forgiueth vs  
our synnes. And when I say Christ iustifieth, vnder-  
stande thereby that Christ onely hath redeemed  
vs, brought and deliuered vs out of the wrath of  
God and dampnation, and hath wyth hys wor-  
kes onely purchased vs by mercede, the fauoure and  
grace of God, and the forgiuenes of our synnes.  
And when I saye that saythe iustifieth, vnder-  
stande thereby that saythe and trust in the trueth  
of god and in the mercede promised vs for Christes  
sake, and for his deservynge and workes onelye,  
doeth quiete the conscience, and certifie her that  
our synnes are forgiuen, and we in the full fauour  
of God.

Furthermoore, let before thyn eyes Christes  
workes & thyn owne workes. Christes workes  
onely iustify the & make satisfaction for thy syn  
and thine owne workes not. That is to say, quiet-  
eth thy conscience, & make the sure that thy synnes  
are forgiuen the, & not thine owne workes. For by  
promyse of mercede is made the for Christes workes  
sake, & not for thyn owne workes sake. Wher-  
fore saynge god hath not promised that thine owne  
workes shall saue the, therefore saythe in thyn  
owne workes can neuer quiete thy conscience, nor  
certifie the before god (whiche god cometh to iudge  
& to take a rekenynge) that thy synnes are forgi-  
uen the. Besyde all this, myne owne workes can  
neuer satisfie that lawe, or pay her that I owe her.  
For I owe the lawe to loue her wyth all myne  
hearte, soule, power and myght. Whych thyng  
to paye I am neuer able whyle I am compassed  
with fleshe. So I can not ones begyn to loue the  
lawe, except I be first sure by faith that God lo-  
ueth me and forgiueth me. Finally that we saye  
sayth onely iustifieth, ought to offende no man.  
For yf this be true that Christ only redeemed vs,  
Christ onely bare our synnes, made satisfaction  
for them, & purchased vs the fauoure of God, the  
muste it nedes be true that the truste onely in Chris-  
tes deservynge and in the promyses of God the fa-  
ther made vs for Christes sake, dothe onely quyet  
the conscience and certifie her that the synnes are  
forgiuen. And when they say a man must repent,  
for sake synne, & haue a purpose to synne no more  
as nye as he can, and loue the lawe of God: Ergo  
sayth alone iustifieth not. I answer that and al  
the argumentes are noughte, and lyke to this.  
I muste repent and be sorre, the Gospell must be  
preached me, and I muste beleeue, or els I can not  
be partaker of mercede, whiche Christ hath deser-  
ued for me. Ergo Christ onelye iustifieth me nor,  
or Christ only hath not made satisfaction for my  
synnes. As this is a noughtye argumente, so is  
the other.

Nowe go to reader, & accordynge to the order  
of Pauls writynge, euen so do thou. First behold  
thy selfe diligentely in the lawe of God, and see  
there thy iust dampnation. Secondarily tourne  
thyn eyes to Christe, and see there the exceeding  
mercede of thy moste kynde and lounge father.  
Thydele remembre that Christe made not this  
attonement that thou shouldest anger god agayne:  
Neither died he for thy synnes, that thou shouldest

lyue still in them, neither cleaused he thee that  
thou shouldest retourne (as a swyne) vnto thy  
olde pubble agayne: But that thou shouldest  
be a newe creature, and lyue a newe lyfe  
after the wyll of God, and not of the  
fleshe. And be diligent lest thou do  
thyn owne negligence and  
vnbthankfulnes thou  
lose this fauoure  
and mercede a-  
gayne.

¶ Fare well. ¶

## The Epytyle of the Apostle Sayncte Paule to the Romaynes.

### The fyrste Chapter. ¶

Paul declareth his loue toward the Roma-  
nes, sheweth what the Gospell is with scruples  
therof, and rebuketh the desynnes of the deade.



**P**raule the ser-  
uaunte of Iesus  
Christe, called to  
be an Apostle, put  
a parte to preache  
the Gospell of God,  
whiche he promi-  
sed afore by hys  
prophetes in his holy scriptures, & make  
mention of hys sonne, whiche was be-  
gotten of the seede of Dauid, as per-  
taininge to the fleshe: And declared to  
be his sonne of God, wyth his power of the  
holy ghost that sayntifieth, sence the  
tyme that Iesus Christe oure Lorde  
rose agayne fro death, by whome we haue  
receaued grace and Apostleshippe, to  
brynge all maner heathen people vnto  
the obedyence of the faith, that is in  
hys name: Of the whiche heathen are  
ye a parte also, which are Iesus Chri-  
stes by vocacion. ¶

To all you of Rome beloued of  
God and his Saynctes by callinge.  
Grace be wyth you and peace from  
God oure father, and from the Lord Ie-  
sus Christ.

First verely I thanke my God thow  
Rome Iesus Christe, for you all, by  
cause your faith is published thow  
out all the worlde. For God is my wit-  
nes, whome I serue, wyth my spirite  
in the Gospell of hys sonne, that wyth  
out

# To the Romaynes. Fol. lxxxviii.

oute ceasynge I make mencion of you alwayes \* in my prayers, beseechynge that at one tyme or other, a prosperous iorney (by the will of God) myght fortune me, to come vnto you. For I longe to see you, that I myght bestowe amonge you some spirituall gyfte, to strength you wth all: That is, that I might haue consolacion together with you, thorow the comen sayth, whyche both ye and I haue.

I woulde that ye shoulde knowe brethren, howe that I haue often tymes purposed to come vnto you (\*but haue bene lette hitherto) to haue some fruite amonge you, as I haue amonge other of the Gentyles. For I am better bothe to the Grekes and to them which are no Grekes, vnto the learned and also vnto the vblearned. Likewise, as much as in me is, I am redye to preache the Gospell to you of Rome also. \* For I am not ashamed of the gospel of Christ because \* it is the power of God vnto saluacion to all that beleue, namelye to the Jewe, and also to the gentyle. \* For by it the ryghteousnes which cometh of God, is opened, frome saythe, to sayth. As it is wyrtten: The iust shall liue by sayth.

For the wrath of God appeareth fro heauen agaynst al vngodlynes and vnrightheousnes of men whyche wytholde the trueth in vnrightheousnes: saynge, \* what maye be knowen of God, that same is manifest amonge them. For God dyd shewe it vnto them. \* So that his inuisible thynges: That is to saye, his eternall power and Godhead, are vnderstande and sene, \* by the workes frome the creation of the worlde. So that they are wythout excuse, in as muche as when they knewe God, they glorified him not as God, neither were thankfull, but waxed full of vanities in theyr ymaginacions, \* and their folysh heartes were blynded. When they counted them selues wise, they became fooles, \* and tourned the gloire of the immortall God, vnto the similitude of the ymage of mortall man, and of byrdes, and foure footed \* beastes, & of serpentes. Wherefore God lyke wise gaue them by vnto theyr heartes lustes, vnto uncleannes, to defyle theyr owne bo-

dyes betwene them selues: Whyche tourned his trueth vnto a lie, and were hyppid and serued the creatures more then the maker, whyche is blessed for euer. Amen. For thys cause God gaue them by vnto shamefull lustes. \* For euen their women dyd chaunge the naturall vse vnto the vnnaturall. And lyke wise also the men leste the naturall vse of the woman, and bent in their lustes one to another. And man w man wrought fylthines, and receaued in the selues rewarde of theyr erroute, as it was accordynge.

And as it semed not good vnto the to be a knowen of God, euen \* so God deliuered the by vnto a leaude mynde, that they shoulde doe those thynges whyche were not comely, beyng full of all vnrightheous doyng, of fornicacion, wyckednesse, coueteousnes, malyciousnes, full of enuye, murder, debate, disceyte, euell condicyoned, whysperers, backbiters, haters of God, doers of wronge, proude, boasters, byngers by of euil thynges, disobedyent to father and mother, wythoute vnderstandynge, couenaunte breakers, vnloynge, treucebreakers, and merclesse. Which men thoughe they knewe the ryghteousnes of God, howe that they whyche commyt suche thynges are worthy of death, yet not onelye doe the same, but also haue pleasure in them that doe them.

## The Notes.

- All such are called to be true Christians, that is to walke in the workes of the gospel thorow the sayth in Christ: are sayntes by calling, that is to say, men called frome dampnable wayes of synne, to leade an holy lyfe. For saynt is as much to say in our tonge, as holye.
- Here, & thorowout thys epistle, grace is taken for the free mercy of God. And by grace is mente the quietnes of conscience thorow the sure sayth in Christ.
- That is, by the preachynge of the Gospell, is declared the great mercy of God, wherby he forgiveth our synnes and accompteth vs ryghteous in his syghte.
- Some interpret this, frome the vnperfecte, to the perfect, frome the weake to the strong. & frome one barreil of sayth to another. &c. But in my iudgement, the meanyng of Paule was, that the gospel declarerh all righteousnes, as well of the olde fathers of the lawe as of the saythful followers of Christ, to be Christes. Who lyeth to waigh the text, shal easily perceyue that it geth that the same sence.
- To haue pleasure in other mens synne is greuous wickednes, then to sinne for selfe.

Sayntes by calling

Grace.

For by it  
ryghteousnes.

For sayth  
to sayth.

Other  
meanes  
synne.

The



# The Epistle

## The. ii. Chapter.

De rebuketh þe Jewes, which as touching sinne are lyke the heath: n. yea, worse then they.



Iheresofore art thou inexcusable O man, whosoever þe be that a iudgest. For in that same wherein thou iudgest another, \* thou condemnest thy selfe. For thou that iudgest doest euen þe same selfe thinges. But we are sure that the iudgement of God is accordyng to trueth, agaynste them whyche commyt suche thynges. Thinkest thou thys O thou man that iudgest them whiche doe suche thynges, and yet doest euen the verye same, that thou shalt escape þe iudgement of God? Either dyspyrest thou the ryches of his goodnesse, pacience and longe sufferance? And remembrest not howe, \* that þe kindenes of God leaderh the to repentaunce?

But thou after thyne harde hearte that can not repent, heapest thee together the treasure of wyathe agaynst the daye of vengeance, when shall be opened the ryghteous iudgement of God, \* whych wyl rewarde euerye man accordyng to hys dedes: That is to say, prayse, honoure, and immortallite, to the whych contynue in good doynges, & seke eternall lyfe. But vnto them that are rebellious and disobey the trueth, and folowe iniquitie, shall come indignacion and wyathe, tribulacion, and anguysh vpon the soule of euerye man that doeth euill: Of the Jewe fyrst, and also of the Gentyle. To euery man that doeth good, shall come prayse, honoure, and peace, to the Jewe fyrst, and also to the Gentyle. \* For there is no parcell wryth God. But whosoener hath synned wrythout lawe, shall perishe wrythoute lawe. And as manye as haue sinned vnder the lawe, shall be iudged by the lawe.

For before God they are not righteous, whyche heare the lawe: But the doers of the lawe shall be iustified. For yf the Gentyles whyche haue no lawe, do of nature þe thinges conteyned in the lawe: Then they haue no lawe, are a lawe vnto them selues, whych thewe

the dede of the lawe wrytten in theyr heartes: whyle theyr conscience beareth wrytnesse vnto them and also their thoughtes, accusynge one another or excusynge, at the daye when God shall iudge þe secrets of men by Iesus Christ, accordyng to my Gospel.

\* Beholde, thou arte called a Jew, and trustest in the lawe, and reioycest in God, and knowest hys wyl, and hast experyence of good, and badde, in that thou arte inourmed by the lawe: And beleuest that thou thy selfe arte a gyde vnto the blynde, a lyghte to them whiche are in darckenesse, an inourmer of them whyche lacke discrecyon, a teacher of vblearned, whyche haste the ensample of that whyche oughte to be knowne, and of the trueth in the lawe. But thou whyche teachest other, teachest not thy selfe. \* Thou preacheest a man shoulde not steale: And yet thou stealest. Thou sayest, a man shoulde not commyt aduoutre: and thou breakest wedlocke. Thou abhorrest ymages, & robbest God of hys honoure.

Thou reioycest in the lawe, and thou breakest the lawe, dyshonourest God. For the name of God is euell spoken of amonge the Gentyles thorow you, \* as it is wrytten.

Circumcyspon herelpe auayleth, yf thou kepe the lawe. But yf thou breake the lawe, thy circumcysion is made vncircumcysion. Therefore yf the vncircumcysed kepe the ryghte thynges contayned in the lawe: Shall not hys vncircumcysion be counted for circumcysion? And shall not vncircumcysion whyche is by nature (yf it kepe the lawe) iudge the, whyche beynge vnder the letter and circumcysion, doest transgresse the lawe? For he is not a Jewe, whyche is a Jewe outwarde. Repher is þe thyng circumcysion, whych is outwarde in the fleashe. But he is a Jewe whyche is hydde wrythin, and the circumcysion of the hearte is the true circumcysion, whyche is the spryite, and not in the letter, whose prayse is not of men, but of God.

### The Notes.

a. To iudge, in this place (as in manye other) is to condemne other as vnyghteous, and to esteeme his owne selfe ryghteous.

h. As the frutes do declare the tree: so do the wor-  
kes declare the man. If a mans workes therfore do  
declare him to be faythfull, he shall haue the re-  
warde of the faithfull, that is eternall lyfe. If the  
workes do declare him to be unfaithfull: then shall  
his rewarde be amonge Hypocrites in eternall  
tormentes. Forre wyde therfore are they, & would  
by this sorte proue that man is iustified by hys  
workes: for the workes are but signes according  
to the which God (the ryghteous iudge) rewar-  
ded his electred vessels, and punished & reprobat.  
c. That is, the lawe shall haue no power to con-  
demne them, because they haue in all poyntes sa-  
tisfied the lawe. But who was there euer that  
coude be such a doer of the lawe? Yea and if there  
had bene any & coude so haue satisfi'd & lawe:  
per should the same haue bene vnto in Goddes  
syght. For yf there myght haue bene perfecte ius-  
tice by the obseruation of the lawe: then had  
Christ dyed in vayne, or at the least way to make  
men slougardes, and not to regarde the obserua-  
cion of the lawe, wherby they myght haue desce-  
ued iustice.

## The.iii. Chapter.

He sheweth what preferment the Jewes haue,  
and & both the Jewes & Gentils are vnder sinne,  
& are iustified onely by & grace of God in Christ.

**W**hat preferment the hath  
the Jewe: other what a-  
uantage they circuncisi-  
on. Surely very much.  
first vnto the was co-  
mmitted the word of god.

What then, though some of them byd  
not beleue: shall their vbeleue make  
the promes of god without effecte? God  
forbid. Let God be true, & all men  
liars, as it is wyrtten: that & mightest  
be iustified in thy saying, & shouldest o-  
uercome, when thou arte iudged.

Yfoure vnryghteousnes make the  
ryghteousnes of God moze excellent:  
what shall we say? Is god vnryghteous  
which taketh vengeance? I speake as-  
ter the maner of men. God forbid. For  
how then shall God iudge the world? If  
the veritie of God appere moze excellēt  
thorow my lie, vnto his prayse, why am  
I hence forth iudged as a synner: and  
saye not rather (as men euill speake of  
vs, and as some affirme & we saye) let  
vs do euill, that good may come therof.  
Whose damnacion is iust.

What say we then? Are we better then  
they? No, in no wyse. For we haue all  
readye proued howe that bothe Jewes  
and Gentils are al vnder synne, as it is  
wyrtten: there is none righteous, no not  
one: there is none that vnderstandeth,  
there is none that seeketh after god, they

are all gone out of the waye, they are al  
made vnprofitable, there is none & doth  
good, no not one. \* Their throte is an o-  
pen sepulchre, with their tounge they  
haue dysceaued: the poyson of aspes is  
vnder their lippes: \* Whose mouthes  
are full of cutspunge and bytternes.  
\* Their fete are swifte to shedde bloude.  
\* Destruction and wretchednes are in  
their waies. And the waye of peace they  
haue not knowen. \* There is no feare of  
God before their eyes.

\* Yea, and we know that whatsoe-  
uer the lawe sayeth, he sayeth it to them  
whiche are vnder the lawe. That all  
mouthes maye be stopped, & al & worlde  
be subdued to god, because that \* by the  
dedes of the lawe, shall no fleshe be iusti-  
fied in the sight of God. For by & lawe  
commeth the knowledge of synne.

Now verely is the righteousness that  
commeth of God declared withoute the  
fulfyllinge of the lawe, haupnge witnes  
yet of the lawe and of the prophetes.  
The ryghteousnes no doute whyche is  
good before God, commeth by the faith  
of Iesus Christ, vnto all and vpon all  
that beleue.

There is no dyfference: for all haue  
synned, and lacke the prayse that is of  
valoure before God: but \* are iustified  
frely by his grace, through the re-  
demption that is in Christ Iesu, whom  
God hath made a \* seate of mercy tho-  
row faith in his bloude, to shew & righ-  
teousnes which before him is of valoure,  
in that he forgoeth the synnes that are  
passed, which God did suffre to shewe at  
this tyme, the ryghteousnes that is a-  
lowed of him, that he might be counted  
iuste, and a iustifier of him whiche bele-  
ueth on Iesus. †

Where is then thy reioysynge?  
It is excluded. By what lawe: by the  
lawe of workes? Naye: but by the lawe  
of faythe.

For we suppose \* that a man is  
iustified by faith without the dedes of  
the lawe. Is he the God of the Jewes  
onely? Is he not also the God of & Gen-  
tyls? Yes, euen of the Gentyls also. For  
it is God only which iustifieth circum-  
cision whyche is of faythe, and vncir-  
cumcision vpon thoro we faythe. Do we then  
destroie the lawe thoro we faythe?

God



# The Epistle

God for byd. But we rather mayntaine the lawe.

## The Notes.

a. This saying doth S. Ambrose oppose in this wylle. They workynge nor bynge, nor acquytinge hym any thyng at al, are iustified by saythe alone, by the gyfte of god. This word alone (though many men be therewith vniustly offended) is also evidently expressed by Dauid him selfe in these wordes. Frely without the lawe, withoute workes, it is the gyfte and suchelyke. Whiche thou muste marche, for they are all one with this exposition of S. Ambrose. By faith alone we are iustified whiche sayinge signifyeth thus mache. Onely by the beleue wherewith we beleue, that the mercye of God graunted in Christes bloude doeth saue vs: are we pronounced ryghteous. This worde alone, excludeth workes, not þ thou shouldst not do them (for to al good workes commaunded in the scripture, arte thou bounde, and called to walke in them, and muste earnestly abyde and endeuoure thy selfe to leaue none of them vndone) but that thou shouldst in no case thike, that thou arte thereby iustified or made ryghteous before God.

## The. liii. Chapter.

He declarerh by the example of Abrahā, þ sayth iustifierh, and not the lawe, nor þ workes therof.



What shal we say the, that

\* Abrahā oure father as pertaynyng to þ fleshe, byd synder. If Abrahā were iustified by dedes,

then hath he wherin to reioyce: but not in God. for what saith the scripture \* Abrahā beleued God, and it was counted vnto him for righteousnes. To him that worketh, as the rewarde not reckened of fauoure, but of dutie. To him that worketh not, but beleueth on him that iustifyeth þ vngodlye, is his faith counted for ryghteousnes. Euen as Dauid describeth þ blessednes of the man vnto whome God ascribeth righteousnes without dedes.

\* Blessed are they, whose vnrightheousnes are forgeuen and whose synnes are couered. \* Blessed is that man to whome the Lord imputeth not synne.

¶ Came this blessednes then vpon the circūcised or vpon the vncircūcised? We sape verely how þ faith was reckened to Abrahā for righteousnes. How was it reckened in the tyme of circūcision or in the tyme before he was circūcised? Not in the tyme of circūcision: but when he was yet vncircūcised.

¶ And he receaued the signe of circūcision, as a seale of þ ryghteousnes which is by faith, which faith he had yet being vncircūcised: that he should be the fa-

ther of al them that beleue, though they be not circūcised, that ryghteousnes might be imputed to them also: & that he might be the father of the circūcised, not because they are circūcised only: but because they walke also in þ stepes of that faith that was in our father Abrahā before the tyme of circūcision.

¶ For the promes that he shoulde be the heyre of the world, was not geue to Abrahā or to his seide thow the lawe: but thow the righteousnes which cometh of faith. \* For yf they which are of the lawe, be heyres, then is saythe but vaine, & þ promes of none effecte. ¶ Because the law causeth wrath, for where no lawe is, there is no transgression.

\* Therfore by faith is the inheritaunce geuen, þ it might come of fauoure: & the promes might be sure to al þ seide. Not to them onely which are of þ lawe: but also to them whiche are of the saythe of Abrahā, \* whiche is the father of vs al. As it is writtē: ¶ I haue made the a father to many nations, eue before god whome thou hast beleued, whiche quickeneth the deade, and calleth those thinges which be not, as though they were.

¶ Whiche Abrahā contrary to hope, beleued in hope, that he shoulde be the father of many nations, accordyng to that whiche was spoken: \* So shal thy seed be. And he saynted not in the faith, nor yet cōsidered his owne body which was now deade, eue whē he was almost an hūdyed yere olde: nether yet þ Sara was past chylde bearyng. He stakered not at the promes of God thow vnbellese: but was made stronge in þ saythe, and gaue honour to God full certified, that what he had promised, that he was able to make good. And therfore was it reckened to him for righteousnes.

\* It is not written for him onely, that it was reckened to him for ryghteousnes: but also for vs, to whome it shalbe counted for ryghteousnes, so we beleue on hym that raysed vp Iesus our Lord from death: whiche was deliuered for oure synnes, and rose agayne for to iustifye vs.

## The Notes.

a. The inheritaunce that is eternal lyfe, is geuen vnto vs and we receiue it thow we sayeth, to the entent that we be sure and doubt not of it. For yf we shoulde deserue it by workes: we shoulde neuer be sure but alwayes doubte that we lacke

workes

11. a

Gen. 15. b  
Eph. 2. 8  
Gal. 3. 6

10. a, 11. a  
Blessed  
fulness  
what is  
it.

Gen. 15. b

Gen. 17. b

woches, or that our euyl woches shoulde bene the upper haunde in the daye of iudgement, and so shoulde our hope be vayne, for such as doubt, can not enioye the promises of god, for as muche as they beleue not certainly that God wyll yett saue them.

The. v. Chapter.

The power of fayth, hope and loue: and howe death raigned fro Adam vnto Christ, by whome onely we haue forgiveness of synnes.

**B**Ecause therfore that we are iustified by faith, & we are at peace with God, thow we oure Lorde Iesus Christ by whome we haue a way in thow faith, vnto this grace wherein we stande, and reioyce in hope of the prayle that shal be geue of God. Nether do we so onely: but also we reioyce in tribulacion, for we knowe that tribulacion byngeth patience, patience byngeth experience, experience byngeth hope. And hope maketh not ashamed, for f loue of God is shed abroad in our hertes, by f holy goost, which is geuen vnto vs.

\* for when we were yett weake, accordinge to the tyme: Christ dyed for vs whiche were vngodly. Yett scarce wyl any man dye for a ryghteous man: but adventure for a good man durste a man dye. \* But \* God setteth out his loue that he hath to vs, seynge that while we were yett sinners, Christ died for vs. Muche more then now (seynge we are iustified in his bloude) shal we be saued from wrath, thow we hym.

For yf when we were enemyes, we were reconcyled to God by the death of his sonne: muche more, seynge we are reconcyled, we shalbe preferred by his lyfe. Not onely so, but we also ioye in God by the meanes of oure Lorde Iesus Christ, by whome we haue receaued the attonement.

Wherfore as by one man synne entred into the worlde, and death by the meanes of synne. And so death went ouer all men, in so much that al men synned. For euen vnto the tyme of f law was synne in the worlde, but synne was not regar ded, as longe as there was no lawe: ne: withelste death raygned from Adam to Moses, euen ouer the also f synned not, with lyke trasgression as did Ada: which is f similitude of hi f is to come.

But the gyfte is not lyke as f synne. For yf thow by the synne of one, many be

dead: much more plenteous vpon many was the grace of God and gyfte by grace: which grace was geuen by one man Iesus Christ.

And the gyfte is not ouer one synne, as death came thow by one synne of one that synned, for damnacion came of one synne vnto condemnacion: but the gyfte came to iustifye from many synnes, for yf by the synne of one, death raygned by the meanes of one: much more shal they which receaue aboundance of grace, of the gyfte of ryghteousnes, raygne in life by the meanes of one (that is to say) Iesus Christ.

Aske wyle then as by the synne of one, condemnacion came on all me: enso by the iustifyinge of one cometh f ryghteousnes that byngeth life, vpon al me, for as by one manes disobedience many became synners: so by the obedience of one shal many be made ryghteous. But the lawe in the meane tyme entered in, that synne shoulde encrease. Nevertheless where aboundance of sinne was, there was more plenteousnes of grace. That as synne had raygned vnto death, euen so myghte grace raygne thow by rightousnes, vnto eternal lyfe, by the helpe of Iesu Christ.

The Roies.

a. To be at peace with God, is none other thinge then to haue tranquillite and rest in our hertes towards God, knowynge assuredly that he receyeth vs and that we please hym. Wherfore peace can we not haue other wyse then by fayth, and sure truste of remission of synne thow Christes bloude. For all other meanes be toynd with doubte, and therefore can not obtayne this rest.

b. The disobedience of Adam was suche, that he condemned al his posteritie, so that the very infants, who haue neyther wrought nor thought any euyl, are rayged by the chyldren of damnacion and shoulde vndoubtedly be damned, were it not that Christ thow his bloude by dyng hath redeemed them.

c. That is the lawe forbiddige vs many wotheiges, then God forbade the first man in paradys: encreased sin in vs because we do not nor can not refrain the desyre of the thynges that are forbidden.

The. vi. chapter.

For so much as we be deliuered thow by Christe from synne, we muste salion oure selues to lust as the seruantes of God, and not after our owne lustes. The vnlke rewards of rightousnes and tyme.

**W**hat shal we saye then? Shal we continue in synne, y there may be aboundance of grace? God forbid. Howe shal we that are dead as touchynge synne,

John. 1.

Sal. 1. 6

At peace with God.

Adams by disobedience.

The lawe encreased synne.

3



1. Ioue any longer thereto. \* Remember ye not that \* all we whiche are baptised in the name of Iesu Christ, are baptised to dye with him: we are buried w him by baptyme, for to dye, that likewise as Christ was raised vp from death by the gloire of the father: euen so \* we also should walke in a new life. For yf we be grafte in death lyke vnto him: euen so must we be in the resurrection. This we muste remember, that oure olde man is crucified with him also, that the bodye of synne myghte utterly be destroyed, that hence forth we shoulde not be seruantes of synne. For he that is deade, is iustified from synne.

B. Wherefore \* yf we be deade w Christ, we beleue that we shall lyue with him: remembryng that Christe once rayled from death, \* dieth no more. Death hath no more power ouer him. For as touchynge y he dyed, he dyed concernynge synne, once. And as touchynge that he liueth, he liueth vnto God. Lykewyse ymagen ye all, that ye are a deade concernynge synne but are alieue vnto God thowgh Iesus Christ oure lord. \* Let not synne raygne therfore in your mortal bodies, that ye should therunto obey in the lustes of it. Nether geue ye your members as instrumentes of vnrightheousnes vnto synne: but geue your selues vnto god, as they that are alieue fro death. And geue your members as instrumentes of righteousnes vnto God. Let not sinne haue power ouer you. For ye are not vnder the lawe, but vnder grace.

What then \* Shall we synne, because we are not vnder the lawe: but vnder grace? God forbid. \* Remember ye not how y \* to whosoever ye comit your selues as seruantes to obey: his seruantes ye are to whom ye obey: whether it be of synne vnto death, or of obedyence vnto righteousnes. God be thaked, that though ye were once y seruants of sinne, ye haue yet obeyed w hearte vnto the forme of doctrine wherunto ye were deliuered. \* Ye are the made free fro sin, & are become y seruants of righteousnes.

I will speake grossly because of the infirmitie of your fleshe. As ye haue geuen your members seruantes to vncleannes & to iniquitie, from iniquity vnto

iniquity: euen so now gette your members seruantes vnto righteousnes, & ye may be sanctified. For when ye were the seruantes of synne, ye were not vnder righteousnes. What frute had ye then in tho thinges, wherof ye are now ashamed. For the ende of tho thiges is death. But now are ye deliuered from synne, and made y seruantes of God, and haue your frute that ye shoulde be sanctified, & the ende euerlastynge life. \* For the rewarde of sinne is death: but eternal \* lyfe is the gyfte of God, thowgh Iesus Christ oure Lord.

The Notes.

a. Who so geueth not him selfe ouer to y despyes of synne, but resisteth in al that he can, the concupiscences there of the same is deade vnto synne.

The. vii. Chapter.

Christ hath deliuered vs from the lawe & death. Death sheweth what the fleshe and outward man is, and calleth it the lawe of the members.

**R**emember ye not brethren (I speake to them that know the lawe) how that the lawe hath power ouer a mā as long as it endureth: for \* the woman whiche is in subiection to a man, is bounde by the lawe to the man, as longe as he lyueth. If the man be deade, she is loosed fro the lawe of the man. So then \* yf whyle the mā liueth she couple her selfe with another man, she shalbe counted a wedlocke breaker. But yf the man be deade, she is free from the lawe: so that she is no wedlocke breaker, though she couple her selfe with another man.

Euen so ye my brethren, \* are deade concernynge the lawe by the bodye of Christ, that ye shoulde be coupled to another (I meane to him that is ryssen agayne fro death) that we shoulde byynge forth frute vnto God. For whē we were in y fleshe, y lustes of synne which were styred by the lawe raygned in oure members, to byynge for the frute vnto death. But now are we deliuered from the lawe and deade from that wherunto we were in bondage that we shoulde serue in a newe conuersacion of y spryte, and not in the olde conuersacion of the lett or.

What shal we say then \* is the lawe synne? God forbid: but I \* knewe not what synne meante but by the law. For I had not known what luste had meante.

Gal. iii. b  
Colo. ii. b

1. Cor. 15. a

1. Cor. 2. b

1. Cor. 15. b

1. Cor. 15. a  
2. Cor. 11. b

1. Cor. 15. b  
Roma. 8. a

1. Cor. 15. b  
Roma. 8. a  
1. Cor. 15. b  
Roma. 8. a

1. Cor. 15. b  
Roma. 8. a

1. Cor. 15. b  
Roma. 8. a  
1. Cor. 15. b  
Roma. 8. a

1. Cor. 15. b  
Roma. 8. a

1. Cor. 15. b  
Roma. 8. a

meant, excepte the lawe had sayd, \* thou shalt not luste. But synne toke an occasion by the meanes of the commaundemēt, and wrought in me al maner of concupiscence. For verely without the law, synne was deade. I once lyued without law. But when the commaundemēt came, synne reuyued, and I was deade. And the verye same commaundemente whiche was ordeyned vnto lyfe, was founde to be vnto me an occasion of death. For synne toke occasion by the meanes of the commaundement, and so dysceaued me, and by the selfe commaundement slewe me. Wherefoze \* the lawe is holy, and the commaundement holy, iuste and good.

Was that then whiche is good, made death vnto me? God forbid. Nay, synne was death vnto me, that it myghte appere, how I synne by the meanes of that whiche is good, had wrought death in me: that synne whiche is vnder I commaundement, myght be out of measure synfull. For we knowe, that the lawe is spiritual: but I am carnall sold vnder synne, because I wote not what I do. For what I woulde, that do I not: but whate I hate, I do. If I do now that whiche I woulde not, I graunte to the law that it is good. So then now, it is not I that do it, but sinne that dwelleth in me. For I knowe that in me (that is to saye in my fleshe) dwelleth no good thyng. To wyl is present with me: but I finde no meanes to performe I whiche is good. For I do not that good thinge whiche I woulde: but that euill do I, whiche I woulde not. Finally yf I do that I would not, then is it not I that do it, but synne that dwelleth in me, doeth it. I fynde then by the lawe, I when I woulde do good, euill is present with me. I delpte in the lawe of God, concerninge the inner man. But I see another lawe in my members rebellinge agaynst the lawe of my mynde, and subduynge me vnto the lawe of synne, whiche is in my members. O wretched man that I am: who shall delpue me from this body of death? I thanke God thorow Iesus Christ our Lorde. So then I my selfe in my mynde serue the lawe of God, and in my fleshe the lawe of synne.

The Notes.

a. All such are deade concerninge the law, as are thorow saythe crucified with Christ, and thorow baptysme buried together with him, & by newnes of lyfe, risen agayne with him. For the lawe hath no more power ouer them, then mans lawe hath ouer the bodies of them that be departed this lyfe.

b. That is, so oppressed with the concupiscence of the fleshe, that maugre our heades we comynge synne, which with al oure heartes we deteste and abhorre.

The. viii. Chapter. ✕

The law of the spirite geueth lyfe. The spirite of God maketh vs Gods chyldren and heires to Christe, the aboundaunte loue of God can not be seperated.

**H**ere is then no damnacion to them which are in Christ Iesu, which walke not after the fleshe: but after the spirit. For the law of the spryete that bringeth life thorow Iesus Christ, hath delpyered me \* free fro the law of synne and death. For what the lawe coulde not do in as muche as it was weake because of the fleshe: that perfozmed God, and sente his sonne in the similitude of synfull fleshe, and by \* synne damned synne in the fleshe: that the righteousnes requyred of the law, might be fulfilled in vs, which walke not after the fleshe, but after the spryete.

For they that are carnall, are carnally mynded. But they that are spryete, are gostly mynded. To be carnally mynded, is death. But to be spryete, is lyfe and peace. Because that I fleschly mynde is empyte agaynst god: for it is not obediēte to the law of god, nether can be. So then they that are geuen to the fleshe, cannot please God.

But ye are not geuen to the flesh, but to the spirit: yf so be that the spryete of God dwell in you. If there be any man that hath not I spirit of Christ, I same is none of his. If Christ be in you, I body is dead because of synne: but the spryete is lyfe for righteousnes sake. Wherefoze yf I spirit of him I raised by Iesus from death, dwell in you: euē he I raysted by Christ from deathe, shall quicken youre mortall bodies, because that his spryete dwelleth in you.

✕ Therefore brethren we are now detters, not to the fleshe, to liue after the fleshe. For yf ye lyue after the fleshe, ye must dye. But yf ye mortifye the dedes of the bodye, by the helpe of the spryete,

Rom. viii.

21

Dead con-  
cernynge  
the lawe

Solde vnder  
synne

John. 8. 12  
Roma. vi. 6  
I. Cor. vi. 6

Luke. xi. 13  
John iii. 13

Synne is  
take here  
for a sinne  
offeringe  
after I yse  
of the dea  
bawtyng.



# The Epistle

pe shall lyue. for as many as are led by the spirite of God: they are the sonnes of god. for pe haue not receaued þ spirit of bondage to feare any moare, but \* pe haue receaued the spirite of \* adopcion wherby we crye Abba father. \* The same spirite certifieth oure spirite that we are the sonnes of God. If we be sonnes, we are also heyyes, the heyyes I meane of god, a heyyes anered w Christ: þ so be that we \* suffer together, þ we may be glorified together. †

† for I suppose that the afflictions of this lyfe, are not worthy of the glory which shalbe shewed vpon vs. Also the \* feruente desyre of the creatures abydeyth lokynge when the sonnes of God shall appere, because the creatures are subdued to vanyte agaynst their wil: but for his wil which subdueth thē in hope. for the very creatures shalbe deliuered fro the bondage of corrupcion, into the glorious libertye of the sonnes of God. for we knowe that euery creature gro- neth with vs also, a trauayleth in paine euen vnto this tyme.

Not they onely, but euē we also which haue the fyrst frutes of þ spirit, moze in oure selues a wayte for the (adopciō) a loke for the deliuerance of our bodyes. † † for we are saued by hope. But hope that is sene is no hope. for howe can a mā hope for that which he seeth? But and yf we hope for that we se not, then do we with patience abyde for it.

¶ Lpke wylse the spiryte also helpeth out infirmities. for we know not what to desyre as we oughte: but the spiryte maketh intercession mightely for vs w gronynge which cannot be expessed with tonge. And \* he that searcheth the hertes, knoweth \* what is þ meanyng of the spirite: for he maketh intercession for the sayntes accordyng to the pleasure of God. †

† for we know that al thynges worke for the beste vnto them that loue God, which also are called for purpose. for those which he knew before, he also ordeyned before, that they shoulde be lyke fashioned vnto the shape of his soune, that he might be þ fyrst begotten sonne amōge many brethre. Moreover which he appointed before them, he also called. And wherhe he called, them also he ius-

tified, which he iustified, them he also glorified.

What shal we then say to these thynges? \* God be on oure syde: who can be agaynst vs? whiche spared not hym owne sonne, but \* gaue him for vs all: howe shal he not with hym geue vs all thynges also? Who shal laye any thing to the charge of Goddes chosen? it is God that iustifieth: who then shal con- depne? It is Christ which is dead, yea rather which is risen agayne, which is also on the right hande of God, and maketh intercession for vs.

Who shal seporate vs from the loue \* of God? shal tribulaciō or anguisher or persecucion, other hunger, ether nakednesse, ether pater, ether swearde? As it is wyrtten: \* for thy sake are we kyl- led al day longe, a are counted as shepe apoynted to be slayne. Neuerthelesse in al these thynges we ouercome strongly thorow his helpe that loued vs. Yea and I am sure that nether death, nether lyfe, nether Angels, nor rule, nether po- wer, nether thynges presente, nether thynges to come, neyther highe, nether lowe, nether any other creature shal be able to departe vs from the loue of God, shewed in Christe Iesu oure Lorde. †

## The Notes.

- a. To be geuen to the fleshe, is to lyue in the workes of the fleshe, which are respyced. Gal. b.
- b. All that be of Christ, haue the spiryte of Christ dwelling in them. What is they do continually stye agaynst the fleshe, alwayes desyre in theyr hertes to walke in the workes of the spiryte receyved. Gal. b.
- c. We must suffer with Christ, yf we wyl reign with hym in glorye.
- d. The fyrst frutes of the spiryte had the Apostles, as Christ had the fyrst frutes of the resur- rection, that is, they were the fyrst amonge al nacjons that receyved the gyftes of the spiryte, as Christ was the fyrst that rose from the dead.
- e. Where faith is, there is hope, and where is no sure hope, there is no christian saythe. Wherefore it may right wel be sayed, we are saued by hope. What is by the moste certayne and sure saythe in Christes promyses, which causeth vs to hope cer- tainly that at the tyme appoynted we shal be deliuered from this greate burden of the fleshe.
- f. The eternal wysdome of God, bē before the worlde beganne, appoynted certayne that shoulde profess and see fourth the Gospel of his soune, euen to the worldes ende, those were they that were, and be dayly called of purpose, that is, they are not onely called, but also elected and chosen.

## The. ix. Chapter.

Paul complaineth upon the harde heartes of the Jewes that woulde not receaue Christe, and howe the Jewes then are chosen in their seade.

**I**n the name of the Father Amen. Saye the trueth in Christ, & lye not, in that wherof my conscience beareth me wytnes in the holy ghoste, that I haue greate heynnes & continual sorow in my herte. For I haue wylled my selfe to be cursed from Christe, for my brethren & my kynsmen as pertainynge to the flethe, which are the Israelytes. To who pertaineth the adopcion, & the glory, and the cōtēnantes & the lawe that was geuen, and the seruice of God, and the promises: whose also are the fathers, and they of whose (as cōcernynge the flethe) Christe came, whiche is God ouer al thynges blessed for euer Amen.

I speake not these thynges as though the wordes of God had take none effecte. For they are not al Israelytes which came of Israel: nether are they al chyldren straight waye, because they are the seed of Abraham. But in Isaac shall thy seede be called: that is to say, they whiche are the chyldren of the flethe, are not the chyldren of God. But the chyldren of promys are counted the seede. For this is a worde of promys, about this tyme wyl I come, and Sara shall haue a sonne.

Nether was it so with her onely: but also when Rebecca was with chyld by one, I meane by our father Isaac, yet the chyldren were borne, when they had nether done good nether bad: that the purpose of God whiche is by eleccion, myght stande, it was sayd vnto her, not by the reason of workes, but by grace of the caller: the elder shall serue the younger. As it is wyrtten: Jacob he loued, but Esau he hated. What shall we saye then? Is there any vnryghteousnes with God? God forbid. For he sayeth to Moses: I wyl shewe mercy to whom I shew mercy: and wyl haue compassion on whome I haue cōpassion. So lyeth it not then in a mans wyl or runnyng, but in the mercede of God. For the scripture sayeth vnto Pharaos: euē for this same purpose haue I stered the vp, to shewe my power on the, & that my name myghte be declared thowout all the worlde. So hath he mercy on whome he

wyl, and whome he wyl, he maketh harde herted.

Thou wylte saye then vnto me: why then blameth he vs yet? For who can resist his wyl? But O man, what arte thou which disputest with God? Shall the worke say to the worke man: why hast thou made me on this fassio? Hath not the potter power ouer the claye, euē of the same lōmpe to make one vessel vnto honoure, & another vnto dishonour? Euen so, God wyllynge to shewe his wrath, and to make his power known, suffered with longe pacynce the vessels of wrath ordeyled to damnation, that he myghte declare the ryches of his glōrye on the vessels of mercede, whych he had prepared vnto glōrye: that is to saye, vs whiche he called, not of the Jewes onely, but also of the gentyls. As he sayeth in \* Osee: I wyl cal them my people whiche were not my people: and her beloued which was not beloued. And it shall come to passe in the place where it was said vnto them, ye are not my people: that there shall be called the chyldren of the lōynge God.

But Elisas cryeth concernynge Israel, though the nombre of the chyldren of Israel be as the sande of the sea, yet shall but a remnaunte be saued. He synneth the word verely, and maketh it thowte in ryghteousnes. For a thowte worde wyl God make on erth. And as Elisas sayde before: except the Lord of Saboth had lefte vs seide, we had bene made as Zodoma, and had bene lykened to Gomorra.

What shall we saye then? We saye that the gentyls whiche folowed not ryghteousnes haue ouertaken ryghteousnes: I meane the ryghteousnes which cometh of faith. But Israel which folowed the lawe of ryghteousnes, coulde not attayne vnto the lawe of ryghteousnes. And wherfore? Because they sought it not by faith: but as it were by the workes of the lawe. For they haue stombled at the stomblynge stone. As it is wyrtten: Beholde I put in Sion a stomblynge stone, and a rocke whych shall make men fāle. And none that beleue on him, shall be a shamed.

## The. x. Chapter.

Rom. xiii.

The



# The Epistle

The beneficence of the Jewes. Two maner  
of righteousness.

**B**rethren, my hartes desyre &  
prayer to God for Israel is,  
that they might be saved.

For I heare the recorde that  
they have a feruent mynde to godwarde,  
but not accordyng to knowledge. For  
they are ignorant of the righteousness  
whiche is allowed before god, and go a-  
boute to stablish their owne righteousness-  
nes, and therfore are not obedient vnto  
the righteousness whiche is of valewe  
before God. For Christ is the ende of  
the lawe, to iustifie al that beleue.

Moses describeth 2 righteousness  
\* whiche cometh of the lawe, howe that  
the man whiche doth the thinges of the  
lawe, shal lyue therein. But the righte-  
ousnes whiche cometh of faith, speaketh  
on this wyse. Saye not in thine hearte,  
who shal ascende into heauen (that is  
nothyng els the to fetch Christ doune.)  
Other who shal descende into the deper  
(that is nothyng els but to fetch vp  
Christ from death.) But what sayeth  
the scripture \* The worde is nye the,  
even in thy mouth and in thine hearte.

This worde is the worde of b sayth  
which we preache. \* For if thou shalte  
knowledge with thy mouth that Iesus  
is the Lorde, and shalte beleue w thine  
hart that God rayled him vp fro death  
thou shalt be safe. For the beliefe of the  
hart iustifieth: & to knowledge with the  
mouth maketh a man safe. For the scrip-  
ture sayeth: \* whosoever beleueth on  
hym shall not be ashamed.

There is no difference betwene the  
Jewe & the Gentyl. For one is Lorde o-  
uer al, whiche is cyche vnto all that cal  
on hym. \* For whosoever shal cal on the  
name of the Lorde, shal be safe. But how  
shal they call on hym, on whom they be-  
leued not: how shal they beleue on hym  
of whome they haue not hearde: how shal  
they heare wout a preacher. And howe  
shal they preache: excepte they be set.  
As it is wrytten: how beautiful are the  
feet of them which bringe glade tyding-  
es of peace, and bringe glade tyding-  
es of good thinges. But they haue not  
all obeyed to the Gospell. For Eliaas  
sayeth: \* Lorde who shalt beleue oure

sayinges: So then sayth cometh by  
hearinge, and hearinge cometh by the  
word of God. But I aske: haue they not  
hearde. Doubt, \* thei sounde wente  
oute into all landes: and their wordes  
into the endes of the worlde.

But I demaunde whether Israel did  
know: or not: For Moses sayeth: I  
\* wil prouoke you to enuy, by them that  
are no people, & by a folye nation I  
wil anger you. Eliaas after, is bolde  
and sayeth: \* I am founde of them that  
sought me not, and haue appered to the  
that asked not after me. And agaynste  
Israel he sayeth: all daye longe haue I  
stretched forth my handes vnto a peo-  
ple that beleueth not, but speaketh a-  
gaynste me.

## The Notes.

a. That is, Christ fulfilled the law, not so much  
in obteyninge all the ceremonies, and preceptes  
therof, as in perfourmyng that which was me-  
dye by all the whole course of the lawe. That was, to  
be purged pure and without spotte of synne, should  
purge our selfe nature by the washing of his  
most precious bloude, so many of vs (I saye) as  
would beleue in his name.

b. By sayth are we made iust, but yet on this con-  
dition, that we embrace Christes doctryne & con-  
fesse him in worde and deede. For Christ calleth  
vs to worke in his vineyard, and not to be idle  
all the daye. And the wycked seruantes shall suf-  
fer many stripes.

c. Some wyl ayme of whom the preachers must  
be sent: verely of him that is their master, that  
is god. Of him be they sent, whiche preache  
Christ truly, withoute the desyre of vayne glorie  
or gynes. On this sorte doeth Christ proue that  
he was sent of the father, because he sought his  
fathers glorie and not his owne.

## The xi. Chapter.

All the Jewes are not cast away, therfore Paul  
waryeth the Gentyls that be called, nor to be hye  
mynded, nor to despise the Jewes, for the iudge-  
mentes of God are depe and secret.

**S**ay the: hath God cast  
away his people. God  
forbode. For euen I here-  
to am an Israelite, of the  
seed of Abraham, and of  
the trybe of Benjamin.  
God hath not caste away his people  
whiche he knowe before. Other wote ye  
not what the scripture sayeth by the  
mouthe of Ihesus, howe he maketh in-  
tercessio to God agaynst Israel, sayinge.  
\* Lorde they haue kylled the prophetes  
and digged doune thyne alters. I am  
left onely, & they seeke my lyfe. But what  
sayth I answer of god to him agayne. I  
\* haue reserved vnto me leue thousand  
men

that the harte had no doubt the harte to  
saal. When so that the harte is there a  
renate: let the harte be selection of grace.  
If it be of grace, then is it not of wor-  
kes: for then were grace no moore  
grace. If it be of workes, then is it no  
moore grace. for then were deservynge  
no longer deservynge. what then. I say  
all hath not obtained that he shoulde  
so but per the election hath obtained  
it. The remnant are blynded by syn-  
ne as it is written: God hath ge-  
uen them the spirit of blyndnes: so  
that they shoulde not see, and cares  
that they shoulde not heare, even unto  
this day. And Paul sayeth: let they  
cable be made a snare to take them  
wth all, and an occasion to fall, and a  
reward unto them. Let their eyes be  
blynded: so they see not: and even so howe  
downe their backs.

I saye then: Have they there-  
fore stumbled, that they shoulde but fall  
only? God forbid: But howe they  
fall is saluacion happened unto the  
Gentyles, for to prouoke them withall.  
wherefore of the fall of them, be the ry-  
ches of the worlde: And the mynynges  
of them the ryches of the Gentyles:  
howe muche moore shoulde it be so, if  
they all beleued. I speak to you Genti-  
les, in as muche as I am the Apostle  
of the Gentyles, I will magnifie mine  
office, that I myghte prouoke them  
whiche are my fleshe, and myghte  
saue some of them. for of the callinge  
awaye of them, be the reconcyng of  
the worlde: What shall the receauynge  
of them be, but life agayne from death:  
for of one pece beholpe the whole heape  
is holpe. And of the rote be holpe, the  
branches are holpe also.

Though some of the branches be  
broken of, and thou beynge a wyld of  
olue tree, arte grafte in amonge them,  
and made partaker of the rote and fat-  
nes of the olue tree, dost not thy selfe  
agaynst the branches. for if thou  
be thy selfe, remembre that thou be-  
st not of rote, but of rote the. Thou wilt  
saye then: The branches are broken  
of, that I myghte be grafte in. Thou  
sayest trill: Because of vnbelefe they  
are broken of, and thou standest stedfast  
in fayth. Be not hye mynded, but feare

seynge of God spared not the naturall  
branches, lest haply he also spare  
not thee.

Beholde, the kyndenes and rygo-  
rounes of God: On them which fel, ri-  
gorousnes: But towards the kynde-  
nes: If thou continue in hys kyndenes,  
if thou shalt be beryen of, and they  
if they be not still in vnbelefe, shall  
be graffed in agayne: for God is of po-  
wer to graffe them in agayne. for if  
thou wast cut oute of a naturall wyld  
olue tree, and wast graffed contraye  
to nature in a true olue tree: howe  
much moore shall naturall branches be  
graffed in their owne olue tre agayne.

I woulde not that thy secrete shoulde  
be hyd frome you my brethren (lest ye  
shoulde be wise in your owne cōsapes)  
that partly blyndnes is happened in Is-  
rael: vntill the fulnes of the Genty-  
les be come in: And so all Israel shall  
be saued. As it is written: There shall  
come out of Syon he that doeth deli-  
uer, and shall tourne awaye the vngod-  
lynnes of Jacob. And thys is my coue-  
naunt unto them, when I shall take a-  
waye they synnes. As concernyng the  
Gospell they are enemyes for your sa-  
kes: But as touchyng selection they  
are loued for the fathers sakes.

for verely the gyftes and callinge  
of God are lache, that it can not repent  
hym of them: for loke, as ye in the time  
passed haue not beleued God, yet haue  
nowe obtained mercye howe they  
vnbelefe: Euen so nowe haue they not  
beleued the mercy which is happened  
vnto you, that they also may obayne  
mercy. God hath wrapped all nations  
in vnbeleue, that he myght haue mer-  
cy on all.

O the depnes of the aboundaunce  
of God: howe knowledge of God: howe  
unsercheable are hys iudgementes,  
and hys wayes past fyndynge out: for  
who hath knowen the mynde of the  
Lorde? Or who was hys counsellor?  
Or who hath geuen vnto hym strength,  
that he myght be recompensed agayne  
for of hym, and howe hym, and for  
hym, are al thynges. To hym be glory  
for ever. Amen.

The Rotes.

a. Thys was not onely spoken of the opposition

of hym, b. the



# The Epistle

they shoulde suffer by the gentyles: But also of the lacke of faythe, and sure hope whereby they shoulde not ouce be bolde with sure confidence to cal vpon the Lord their God.

## The .xii. Chapter. ✠

The more conuictiōs, loue, and workes of such as beleue in Christ.



**L**ouethye you therefore brethren, by the mercifulnes of God, that ye make youre bodyes a quicke sacrifice, holy and acceptable vnto God: whyche is youre reasonable setting up of God, and fashion not your selues lyke vnto this worldes. But be ye chaunged in your shape, by the renewinge of your wyttes that ye maye sele what thyng that good, that acceptable, and perfecte wyll of God is. for I saye (thorowe the grace that vnto us geuen is) to euerye man amonge you, that no man esteeme of hym selfe more then it becometh him to esteeme, but that he discretlye iudge of hym selfe, accordyng as God hath dealt to euerye man the measure of fapth.

As we haue manye membez in one body, & al membez haue not one office: So we beyng many, are one bodye in Christ, and euery man amonge our selues, one anothers membez. ✠

✠ Serunge that we haue diuers gyftes, accordyng to the grace that is geuen vnto vs: Yf anye man haue the gyfte of prophete, let hym haue it that it be agreyng vnto fapthe. ✠ Let hym that hath an office, waite on his office. Let hym that teacheth, take hede to his doctryne. Let hym that exhorteth, geue attendaunce to his exhortacion. ✠ Yf any man geue, let him do it in singlenes. ✠ Let hym that ruleth, do it with bilygence. ✠ Yf any man shew mercy, let him do it with cherfulness.

Let loue be wythout dissimulation. ✠ Hate that whiche is euell, & cleaue vnto that whych is good. Be kynd one to another in brotherlye loue. ✠ In geuynge honoure, go one before another. Let not the busynes whiche ye haue in hande, be tedious vnto you. Be seruent in the spirite. Apply your selues to the tyme. Retoyse in hope. Be patient in tribulacion. Continue in prayer. Dis-

tribute vnto the necessite of the paynetes, ✠ be diligent to harboure, blesse them whiche persecute you: blesse, but curse not. Be mery with them that are in mysse. Wepe wyth the that wepe. ✠ Be of lyke affection one towarde another. ✠ Be not hye mynded: But make your selues equall wyth them of the lower sort. ✠

✠ Be not wise in your owne opynions. ✠ Accompe to no man euell for euill. ✠ Honourde afore hande thynges honest in the syght of al men. If it be possible, howe be it of your parte, haue peace wyth all men. Dearly beloued auenge not your selues, but geue roune vnto the wrath of God. for it is wyttens: ✠ Vengeaunce is myne, and I wyll rewarde sayeth the Lord.

Therefore ✠ yf thye enemye hongre, fede him, yf he thurst, geue hym drynke. for in so doynge thou shalt heape coles of fyre on his heade. Be not ouercome of euill: But overcome euill with goodnes. ✠

### The Notes.

- The sacrifice that God requirith of vs, is to bringe oure bodyes to the obediēce of Goddes lawe.
- In this and manye other places of scripture, prophete is taken, for expoundinge of the scriptures so that the more darke places be made open and playne by the more manifest places, & general articles of the churche sayth.

## The .xiii. chapter. ✠

The obediēce of men vnto the rulers: Howe fully they shal the lawe. It is now no tyme to folow the workes of darkenes.



**L**et euery soule submyt hym selfe vnto the auctorite of the hyer powers. ✠ for there is no power but of God. The powers that be, are ordeyned of God. Who so euer therfore resisteth power, resisteth the ordinaunce of God. And they that resist, shall receaue to them selfe dampnacion. for ruelars are not to be feared for good workes, but for euill. Wyllste thou be wythout feare of the power? Doe well then: And so shalt thou be praysed of the same. for he is the minister of God, for thy wealthe. But and yf thou do euill, then feare: for he beareth not a swearde for nought: but is the minister of God, to take vengeaunce on

Eccle. 3. c.  
Ro. xiii. a

1. Cor. xii. b  
Eph. 4. b  
1. Cor. xii. a

1. Pet. 4. c

1. Pet. 4. c

Eccle. 3. c

1. Pet. 4. c

1. Pet. 4. c

1. Pet. 4. c

1. Pet. 4. c

1. Pet. 4. c

on them that doe euill. Wherfore ye must nedes obepe, not for feare of vengeance onelpe: But also because of a conscience. And eue for this cause paye tribute. For they are goddes mynysters, seruyng for the same purpose.

Geue to every man therfore his due: \* Tribute to whome tribute belongeth: Custome to whome custome is due: feare to whome feare belongeth: Honour to whome honoure payneth. \* Owe nothyng to any man: But to loue one another, for he that loueth another, fulfilleth the lawe. For these commaundementes. \* Thou shalt not commit adoultre: Thou shalt not kyll: Thou shalt not steale: Thou shalt not beare false wytnes: Thou shalt not despye and so forth (yf there be anye other commaundemente) they are all comprehended in this sayinge: \* Loue thyne neyghboure as thy selfe. Loue hurteth not hys neyghboure. Therefore is loue the fulfyllinge of the lawe.

Thys also we knowe, I meane the season, howe that it is tyme that we shoulde nowe awake oute of slepe. For nowe is oure saluacion neter the when we beleued. The nyghte is passed & the dawe is come nye. Let vs therefore cast awaye the dedes of darckenes, and let vs put on the (armoure) of lychte. Let vs walke honestly as it were in the day lycht: \* Not in eatyng and drynckyng: Neither in chabyrgyng and wantonnes, neyther in stryfe and enuyng: but put ye on the Lorde Iesus Christe. And make not prouision for the fleshe, to fulfyl the lustes of it. f

## The Notes.

a. Though he thou were of power to resist the magistrates. Yet shoulde thy conscience condempne the, yf thou dydest it, because God commaundeth the to do both good and euill at their commaundement: but to doe the good thynges & they commaunde, and yf they commaunde the any euill, to say with Peter and Iohn, it is ouer patre rather to obepe God, then men. And yet lyfeno weapon agaynst the but patiently suffer at their handes, whatsoeuer tyrannye they execute vpon thee, for not doyng thei commaundement.

## The. xciii. chapter.

The weakoughte not to be despised. No man shoulde offende anothers conscience. Agayne for outwarde thynges shoulde no man condempne another.



I<sup>m</sup> that is weake in the sayth, receaue vnto you, not in disputyng and troubleng his conscience. One beleueth that he maye eat all thyng. Another whiche is weake, eateth earbes. Let not hym that eateth, despyse hym that eateth not. And lette not hym whyche eateth not, iudge hym that eateth. For God hath receaued hym. \* What art thou that iudgest another mans seruaunte? Whether he stande or fal, that pertayneth vnto his maister: yea, he shall stande. For God is able to make hym stande.

Thys man putteth difference betwene dawe and dawe. Another man counteth all dawes alyke. See that no man wauer in hys owne meanyng. He that obserueth one dawe moore then another, doeth it for the Lordes pleasure. And he that obserueth not one dawe moore then another, doeth it to please the Lorde also. He that eateth, doeth it to please the Lorde, for he geueth God thanks. And he that eateth not, eateth not, to please the Lorde wythal, and geueth God thanckes. For none of vs lyueth hys owne seruaunt: Neither doeth any of vs dye his owne seruaunt. If we lyue, we lyue to be at the Lordes wyll. And yf we dye, we dye at the Lordes wyll. Whether we lyue therefore or dye we are the Lordes. For Christe therfore dyed and rose agayne, and reuyed that he myght be \* Lorde bothe of the dead and quicke.

But why doest thou then iudge thy brother? Other why doest thou despyse thy brother? We shall be all brought before the iudgement seate of Christe. For it is wrytten: as true as I lyue sayeth the Lorde, \* all knees shall bow to me, and al tongues shal geue a knowledge to God. So shal euerye one of vs geue accoptes of hym selfe to God. Let vs not therfore iudge one another anye moore.

But iudge this rather, that no man put a stomblyng blocke or an occasyon to fall in hys brothers waye. For I knowe and am full certyfied in the Lorde Iesus, that there is nothyng comen of it selfe: but vnto hym that iudgeth it to

Rom. xii. a

Iaco. iii. b

B

Actes. ii. f  
Phil. ii. b

C

Eccl. xii. a  
Phil. ii. b

Mat. xv. b  
Mark. vii. b  
Actes. x. b  
I. Cor. xii. b



# The Epistle

it to be comen: To hym is it comen. If thy brother be greued wth thy meate, now walkest thou not charitably. Destroye not hym wth thy meate, for whome Christ dyed. Cause not poure treasure to be euell spoken of. For the kingdō of god is not meate and drinke: But ryghteousnes, peace and ioye in the holy ghoſt. For whoſoeuer in theſe thynges ſerueth Chriſte pleaſeth well God, and is commended of men.

¶ et vs ſolowe thoſe thynges whyche make for peace, and thynges wherewith one maye ediſie another. Destroye not the worke of God for a lytell meates ſake. \* All thynges are pure: But it is euill for that man, whyche eateth with hurt of his conſcience. It is good neither to eate fleſhe, neither to drynke wyne, neither any thyng, wherby thy brother ſtumbleth, either ſalleth, or is made weake. Haſte thou ſaythe: Haue it wth thy ſelfe before God. Happye is he that condemneth not him ſelfe in that thyng which he alloweth. For he that maketh conſcience, is dampned yf he eate: Becaue he doeth it not of ſaythe. For what ſoeuer is not of ſayth, ſame is ſynne.

## The Notes.

¶ S. Saincte Paul calleth them weake, that not withſtandinge they haue the faith of Chriſte, yet their conſcience wyl not ſuffer them to eate ſuch meates as the lawe of Moyses forbadd. Suche wold not S. Paul haue deſpiſed, but gely instructed and taughte that to the ſaythfull al thinges are cleane, and nothinge to be reſuſed, ſo it be ſayth with thanks, and that Moyses forbade the uſe of corrupte beaſtes and meates: onely becaue he woulde by the properties of the ſame beaſtes or meates, declare what vices the ſaythfull ſhoulde receyue. As by the forbiddinge of ſwines fleſhe, that the ſaythfull ſhoulde nor deſire to wallow in the fylthy puddle of ſin, as they deſygge to wallowe in myre. And ryght ſo of other.

## The .xv. Chapter.

The infirmite and ſcaplenes of ſ weak: oughte to be borne wthal, loue and kindenes, after ſ examples of Chriſt.



¶ which are ſtronger, oughte to beare the ſcaplenes of them whyche are weake and not to ſtande in oure owne conſaptes. ¶ Let euery man pleaſe hys neyghboure vnto hys wealth and ediſpyng. Chriſte pleaſed not hym ſelfe: But as it is wyrtten,

\* The rebukes of them whyche rebuked the ſel on me. \* Whatſoeuer thynges are wyrtten afore tyme, are wyrtten for oure learnyng, that we thoroow pacyence and comſorte of the ſcripture, myghte haue hope.

The God of pacyence and conſolation, geue vnto euerye one of you, that ye be lyke mynded one to wardes another after the enſample of Chriſte Jeſu: \* That ye all agreyng together, may wth one mouth prayſe God the father of oure Lorde Jeſu. Wherfore receaue ye one another as Chriſte receaued vs, to the prayſe of God. And I ſaye that Jeſus Chriſt was a miniſter of the circumciſion for the truth of God, to conſirme the promyſes made vnto the fathers. \* And lette the Gentyles prayſe God for hys merce, as it is wyrtten: \* for thys cauſe wyl I prayſe thee amonge the Gentyles and ſyng in thy name. And agayne he ſapeth: \* Reioyce ye Gentyles wth hys people. And agayne, \* prayſe ſ Lorde al ye Gentyles, and laude him all nations. And in another place Eſayas ſapeth: There ſhall be the ſtote of Jeſe, and he that ſhall ryſe to raygne ouer the Gentyles: In hym ſhall the Gentyles truſt. The god of hope ſpall you wth all ioye and peace in beleuyng: That ye maye be ryche in hope thoroowe the power of the holye ghoſte. ¶

I my ſelfe am full certified of you my brethren, that ye poure ſelues are full of goodnes and fylled wth all knowledge, and are able to exhorſe one another. Neuertheleſſe brethren I haue ſome what boldely wyrtten vnto you, as one that putteth you in remembrance, thoroowe ſ grace ſ is geue me of God, that I ſhoulde be the miniſter of Jeſu Chriſte amonge the Gentyles, and ſhoulde miniſter the glad tidynges of God, that the Gentyles myght be an acceptable offeryng, ſanctified by the holye ghoſte. I haue therfore wherof I maye reioyce in Chriſte Jeſu, in thoſe thinges which pertaine to God. For I dare not ſpeake of anye of thoſe thynges which Chriſt hath not wroughte by me, to make the gentyles obedyent, wth worde and dede, in mighty ſignes and wonders, by the power of the ſpīte of

rise of God: So that from Jerusalem and the coastes rounde aboute vnto Iherosolym, I haue fylled al countreyes with the glad tidynges of Christ.

**E** So haue I enforced my selfe to preache the gospel, not where Christe was named, lest I shoulde haue bylte on another mans foundation: But as it is written: \* To whome he was not spoken of, they shall see: And they that hearde not, shall vnderstande. For thys cause I haue bene ofte let to come vnto you: But nowe seynge I haue no more to do in these countreyes, and also haue bene desyrous manye yeares to come vnto you, when I shall take my torney into Spayne, I will come to you. I truste to see you in my iourney, and to be brought on my waye thitherwarde by you, after that I haue somewhat entoped you.

**N**owe goe I vnto Jerusalem, and I minister vnto the Saynctes. For it hath pleased them of Macedonia and Achaia to make a certayne distributi on vpon the poore Saynctes whiche are at Jerusalem. It hath pleased them to berelpe, and their betters are they. For yf the Gentyles be made partakers of their spirituall thynges, their duetye is to minister vnto the in carnall thynges. When I haue performed thys, and haue brought the thys fruit sealed, I will come backe agayne by post into Spayne. And I am sure when I come, that I shall come wyth aboundaunce of the blessinge of the gospel of Christ. I beseeche you brethren for oure Lorde Iesus Christes sake, and for the loue of the spirit, yf ye helpe me in my busines wyth your prayers to God for me, that I maye be deluyred frome them whiche beleue not in Jewye, and that thys my seruice, whiche I haue at Jerusalem, maye be accepted of the saynctes, that I maye come vnto you with ioye, by the wyll of God, and may with you be refreshed. \* The god of peace be with you. Amen.

The. xvi. Chapter.

A chapter of salutations. He warneth them to be marcosynus doctrine, and commendeth vnto the certain godly men, that were louers and brotherly.

**I** Commende you vnto oure sister (whiche is a minister of the congregacion of Cenchrea) that ye receaue her in the Lorde as it be cometh Saynctes, and that ye assiste her in what soeuer busines she nedeth of youre ayde.

**F**or she hath suckered manye, & myne owne selfe also. Grete Prisca & Aquilla my helpers in Christ Iesu, whiche haue for my life layde downe their owne neckes. Vnto whiche not I onely geue thanckes, but also the congregacion of the Gentyles. Like wise grete the congregacion yf is in their house. Salute my welbeloued Epenetos, which is the first fruite amonge them of Achaia. Grete Marpe whiche bestowed muche labour on vs. Salute Andronicus and Junia my colyns, whych were prisoners with me also, whiche are well taken amonge the Apostles, and were in Christ before me. Grete Amplias my beloued in the Lorde. Salute Urban oure helper in Christ, and Stachys my beloued. Salute Appelles approued in Christe. Salute them whiche are of Aristobolus household. Salute Herodion my kinsman. Grete them of the household of Narcissus whiche are in the Lorde. Salute Triphena and Triphosa, whiche women dyd labour in the Lorde. Salute the beloued Persis, whiche laboured muche in the Lorde. Salute Rufus chosen in the Lorde, and his mother and myne. Grete Minicetus, Phlegon, Hermas, Patrobas, Hermen, and the brethren whiche are with them. Salute Philologus and Iulya, Pereus and his sister, and Olimpha, and all the Saynctes whiche are with them. \* Salute one another with an holy kisse. The congregacions of Christ salute you.

**I** beseeche you brethren, marke the whiche cause deuission and geue occasions of ouell, contrary to the doctrine whiche ye haue learned: And auoyde them. For they that are suche, serue not the Lord Iesus Christ: But their owne bellies, and with swete preachynges and flatteryng woordes deceaue the heartes of the innocents. For youre obedye

first fruits  
that is yf  
first that  
was cons  
uerred to  
God.

II. Cor. 13. 14

Collo II. 1  
Eph. 6. 1

II. Tim. 4. 1



# The Epistle

bedience extendeth to all men. I am glad no doute of you. But yet I woulde haue you wylle vnto that whiche is good, & to be innocentes as concerning euell. The God of peace treade Satan vnder youre fete shortly. The grace of oure Lorde Iesu Christ be with you.

Timotheus my worke felowe, and Lucius & Iaso & Sopater my kinsme, salute you, I Tertius salute you, whiche wrote this epistle in the Lorde.

*Peter. xij. c* \* Gaius myne hoste and the hoste of all the congregacions, saluteith you. Crastus the chamberlayne of the cytye saluteith you. And Quartus a brother saluteith you. The grace of oure Lorde Iesu Christ be with you all. Amen.

To him that is of power to stablish you accordyng to my gospell and preaching of Iesus Christe, in utteryng of the mysterie whiche was kepte secrete sence the worlde beganne, but nowe is opened by the scriptures of prophete, at the commaundemente of the euerlastyng God, to stire by obedience to the faythe, published amonge all nacions: To the same God, whiche alone is wise, be prayse thowowe Iesus Christ for euer. Amen.

To the Romaynes.

Come frome Corinthum by Phoebe she that was the mistres vnto the congregacion at Cenchrea.

## The Prologue vpon the fyrst Epistle of saynct Paul to the Corinthians.



His Epistle declareth it selfe from chapter to chapter, that it needeth no Prologue or introduction to declare it. Whiche Paul had conuerred a greete numbze at Corinthum, as ye reade Act. xiiii. and was departed, there came immediatly false apostles and secte makers, and diuertyng man disciples after him, so that the people were whole vniuersed, deuised, and at variaunce among them selues, euery man for the seale of his doctour, those new apostles nor regarding what deuill vniuersed of lpyng, or what false opinions were amonge the people, as longe as they might be in auctorite, and well at ease in their belyes. But Paul in the foure first Chapters with great wisdom and sobrennes, rebuketh,

first the deuill and the authors thereof, & c. lers the people to stand agayne, & rebuketh him and for what the preacher is to be taken.

In the fyfth he rebuketh the vniuersed that was amonge them.

In the sixt he rebuketh the debate, and goinge to lawe together, pleatinge their causes before the heathen.

In the vii. he rethoumeth them, concerninge chastite and mariage.

In the viii. ix. x. xi. he teacheth the stronge to forbear the weaker that yet vnderstande not the libertie of the gospell, and that with an example of him selfe. Whiche thowge he were an apostle and had auctorite, yet of loue he aduayned to winne other. And he feared them with the examples of the old Testament, and rebuketh diuers disorders that were amonge them, concerninge the Sacrament & the goinge bare headed of married women.

In the xii. xiii. xiiii. he teacheth of themanis folde giftes of the spirite, and proueth by a similitude of the body, that al giftes are geue that eche shoulde helpe other, and thowowe loue be seruice to other, and proueth that where loue is not, there is nothinge that pleaseth God. For if one shoulde loue another, is al that God requirith of vs. And therefore if we desyre spirituall giftes he teacheth those giftes to be desired that helpe oure neyghbours.

In the xv. he teacheth of the resurrection of the bodye.

And in the laste he exhorteth to helpe the pore saynctes.

## The fyrst Epistle of Sayncte Paule the Apostle to the Corinthians.

Chap. i. chapter.

He commendeth the Corinthians, exhorteth them to be of one mynde, and rebuketh the deuillion that was amonge them. Worldly wisdom is folowynge before God. Yea, there is no wisdom but in the despyed crosse of Christe.



Paul by vocation an Apostle of Iesus Christ, thowowe the wylle of God, and brother hostenes.

Vnto the congregacion of God, whiche is at Corinthum. To them that are sanctified in Christe Iesu, saynctes by callinge, with all that cal on the name of our Lord Iesu Christ in euery place, bothe of theiys and of oures.

\* Grace be with you and peace from God oure father, and frome the Lorde Iesus Christe.

\* I thanke

# To the Corinthians. Fol. xcvi.

¶ I thanke my God alwayes on your behalfe, for the grace of God which is given you by Jesus Christ, that in all thynges ye are made ryche by hym, in all learyng and in all knowledge, even as the testimony of Jesus Christ was confirmed in you, so that ye are behynde in no gyfte, and wayte for the appearinge of our Lord Jesus Christ, which shall strengthe you vnto the ende, that ye maye be blamelesse in the daye of our Lord Jesus Christ. ¶ For God is saythfull, by whome ye are called vnto the felowship of his sonne Jesus Christ our Lord. I beseeche you brethren in the name of our Lord Jesus Christ, that ye all speake one thyng and that there be no dissencion amonge you: But be ye knyt together in one mynde and in one mearyng: It is shewed vnto me (my brethren) of you, by them that are of the house of Cloe, that there is stryfe amonge you. And this is it that I meane: Howe that commenlye amonge you, one sayeth: I holde of Paule: another, I holde of Apollos: The thyrde I holde of Cephas: The fourthe I holde of Christe. Is Christe deuided? Was Paule crucified for you? Either were ye baptysed in the name of Paule? I thake God I christened none of you, but Crispus & Gaius, lest any shoulde say that I had baptysed in myne owne name. I baptised also þ house of Stephanas, forthermore knowe I not whether I baptised any man or no.

For Christe sent me not to baptise, but to preach the gospel, not with wysdome of wordes, lest the crosse of Christ shoulde haue bene made of none effect. For preaching of the crosse is to them that perishe folishnes, but vnto vs which are saued, it is the power of God. For it is written: I wyl destroye the wysdome of the wyse, and wyl caste awaye the vnderstandynge of the prouident. Where is the wise? Where is the scribe? Where is the searcher of thys worlde? Hath not God made the wyldome of this worlde folishnes?

For when the worlde thozowe wysdome knewe not God, in the wyldome of God: It pleased God thozowe folishnes of preachinge to saue them

that beleue. For the Jewes requyte a signe, and the Grekes seke after wysdome. But we preache Christ crucified, vnto the Jewes an occasion of fallynge, and vnto the Grekes of folishnes: But vnto them whyche are called bothe of the Jewes and Grekes, we preach Christ the power of God, and the wyldome of God. For the folishnes of God is wiset then men: And the weakenes of God is stronger then men. Brethren, loke on your callinge, howe that not manye wyse men after the fleashe, nor manye myghtye, nor manye of hye degree are called: But God hath chosen the folyshe thynges of the worlde, to confounde the wyse. And God hath chosen the weake thynges of the worlde, to confounde thynges which are myghtye. And byle thynges of the worlde, and thynges which are despyed, hath God chosen, yea, and thynges of no reputation, for to byng to noughte thynges of reputation, that no flesh shulde reioyce in his presence. And vnto hym partayne ye in Christe Jesu, whyche of God is made vnto vs wyldome, and also righteousnes, and sanctifying and redemption. That accordynge as it is written: he which reioyseth, shuld reioyce in the Lord.

## The Notes.

a. The Grekes do sometyme signifie their owne nation only as in the Actes. vi. a. Sometyme al þ Gentiles, as here and Roma. i. b. b. I reioyseth in the Lord, that knoweth certainly that God willeth him good, & fauoureth him so, that the thyng, which he doeth pleaseh God, and þ which he doth not as he woulde do, is forgiven him, & not imputed to him. Ierem. vi. g. and Roma, viii. c.

Math. 8. b  
Luth. xi. b  
John. ii. a  
and, vi. b

Colo. ii. a

John. vi. a

Grekes.

They reioyse in þ Lord.

## The. ii. Chapter.

It is not eloquence and glorious paynted wordes of worldly wysdome, that can edifie & churche soules vnto Christe, but the playne wordes of the scripture. For they make mencion of hym and of his crosse.



And I brethren when I came vnto you, came not in gloriouse wordes, or of wyldome, shewing vnto you þ testimony of God. Aye

ther shewed I my selfe that I knewe anye thyng amonge you saue Jesus Christe, even the same that was crucified. And I was amonge you in weakenes, and in feare, and in muche tremblinge



# The fyrst Epistle

blpyng. And my wordes & my preaching was not to entyce woordes of mannes wisdom: But in shewyng of the spirite and of power, & your sayth shuld not stande in the wysdome of men: but in the power of God.

That we speake of, is wisdom as amonge them that are perfecte: Not the wisdom of this worlde, neither of the rulers of this worlde (whiche goe to nought) but we speake the wisdom of God, whiche is in secretes and lpyth hrd, whiche God ordeyned before the worlde, vnto oure glorye: whiche wisdom none of the rulers of this worlde knewe. For had they knowen it, they woulde not haue crucified the Lorde of glorye. But as it is wytten: \* The eye hath not sene, and the eare hath not hearde, neyther haue entred into the heart of man, the thynges whiche God hath prepared for them that loue him.

But God hath opened them vnto vs by his spirite. For the spirite searcheth all thynges, yea, the bottome of Goddes secretes. For what man knoweth the thynges of a man, saue the spirite of a man, which is within him? Euen so the thynges of God knoweth no man, but the spirite of God. And we haue not receaued the spirite of the worlde: But the spirite whiche cometh of God, for to knowe the thynges that are geuen to vs of God, whiche thynges also we speake, not in the conynge wordes of mannes wisdom, but

with the conynge wordes of the holye ghoste, makynge spirituall comparisons of spirituall thynges. For the naturall man perceaueth not the thynges of the spirite of God. For they are but folshynes vnto hym. Neither can he perceaueth them, because he is spirituallly examined. \* But he that is spirituall, discusseth all thynges: Yet he hym selfe is iudged of no man. \* For who knoweth the mynde of the Lorde, other who shall infortune hym? But we vnderstande the mynde of Christe.

## The. iij. Chapter.

Paul rebuketh the sectes and the authors thereof. Christe is the foundacion of his church. No man ought to glorye in men, but in God.



As I coulde not speake vnto you brethren, as vnto spirituall: But as vnto carnall, euen as it were vnto babes in Christe. \* I gaue you mylke to dryncke and not meate. For ye then were not stronge, no neither yet are. For ye are yet carnall. As longe berely as there is amonge you enuyng, strife, and dissencion: Are ye not carnall, and walcke after the maner of men? As longe as one sayeth, I holde of Paule, and another I am of Apollo, are ye not carnall? What is Paule? What thyng is Apollo? Onely mynisters are they by whome ye beleued, euen as the Lorde gaue euery man grace. I haue planted, Apollo watered: But God gaue encrease. So then, nether is he that planteth anye thyng, neither he that watereth, but God whiche gaue the encrease. He that planteth and he that watereth, are neither better then the other. Euery man yet shal receaue hys rewarde accordynge to hys labour. We are Goddes labourers, ye are Goddes husbandys, \* ye are Goddes byldynge. Accordynge to the grace of God geuen vnto me, as a wyle bylder haue I layde the foundacion. And another bylde thereon. But let euery man take hede howe he byldeth vpon. For other foundacion can no man laye, then that whiche is layde, \* whiche is Iesus Christe. If anye man bylde on this foundacion, golde, syluer, precious stones: Tymber, haye, or stobble: Euery mannes worcke shal appeare. \* For the daye shal declare it, and it shal be shewed in fyre. And the fyre shal trye euery mannes worcke what it is. If anye mannes worcke that he hath bylde vpon, byde, he shal receaue a rewarde. If anye mannes worcke burne, he shal suffer losse, but he shal be safe hym selfe: Neuerthelesse, yet as it were thowhe fyre.

\* Are ye not ware that ye are the temple of God, and howe that the spirite of God dwelleth in you? If anye man defyle the temple of God, hym shal God destroye. For the temple of God is holpe, whiche temple ye are. Let no man defaule hym selfe. If anye man

seme

# To the Corinthians, Fol. xcviij

seme wyse amonge you, lette hym be a  
fole in this world, that he may be wise.  
for the wysdome of thys worlde is so-  
lyshnes with God. for it is wypten:  
\*he compasseth the wyse in their craft-  
ynes. And agayne, \*God knoweth the  
thoughtes of the wyse that they bee  
vayne. Therfore let no man reioyce in  
men. for al thynges are poures, whe-  
ther it be Paul, ether Apollo, ether Ce-  
phas: whether it be þ world, ether lyfe,  
ether death, whether they bee presente  
thynges or thynges to come: al are poures:  
¶ ye are Christes, & Christ is Gods. ¶

## The Notes.

a. Day here signifieth the time when God bly-  
geth to lyghte the thynge that is hyd. By fyre vn-  
derstand and exquisite and perfect true iudgement,  
whiche when it hath opened the faulte and er-  
roure, affliction of fourtyninge and repenting  
dorth foloweth. Sayntre Pauls entreateth here of  
preachers, whych succeeded him, when he was  
departed from the Corinthians. He had layed  
a good foundation, let other take hede (saith he)  
what they buylde thereon. If they buylde thyn-  
ges worth for Christ: their workes wyl remaine  
and abyde euen when they be sette in the lyght.  
Whiche thing he signifieth when he sayeth: The  
day shal declare it. But if they buylde in  
fashions, they shal happelye deceiue for a tyme,  
but at length their deceit shal be opened, as sone  
as it is begonne to be examined with true and  
sincere iudgement, whiche is signified by thys  
worde, fire. Thus doth Erasmus expound this  
place, in his annotations vpon these wordes.  
Dare and stude. prouynge also by the autho-  
ryte of Sayntre Ambrose, Jerome, and other  
old doctours, that it maketh nothyng for þur-  
gatory though many haue wonderfully labou-  
red to wreke it to that purpose.

## The. iiii. Chapter. ¶

The preachers are but ministers. Judge-  
ment belongeth vnto God only.

**L**et men thys wyse esteeme vs  
euen as the \* ministers of  
Christ, & disposers of the \* se-  
crettes of God. furthermore  
it is requyred of the disposers & they  
be founde faythfull. With me is it but  
a very smal thing, & I shuld be iudged  
of you, ether of (mas day.) No I iudge  
not mine owne self. I know nought by  
my self: yet am I not thereby iustified.  
It is the Lord that iudgeth me. Ther-  
fore iudge nothyng before the tyme  
hntyl þ Lord come, which wyl lyghte  
thynges that are hid in darkenes and  
open the counselles of the heartes.  
And then shall euery man haue prayse  
of God. ¶

These thynges brethren I haue de-  
scribed in mine owne person & Apollos

for youre sakes, that ye myght learne  
by vs, that no man counte of him selfe  
beyond that which is aboute wyrtten:  
that one swell not agaynst another for  
any mans cause. for who preferreth  
ther? what hast thou, that thou haste  
not receaued? If thou haue receaued  
it, why reioycest thou as though thou  
haddest not receaued it? Nowe ye are  
full: now ye are made ryche: ye ragne  
as kinges without vs: and I woulde  
to God ye did raigne, that we myghte  
raigne with you.

We thinketh that God hath set forth  
vs which are Apostles, for the lowest  
of al, \* as it wer me apointed to death.  
for we are a gasynge stocke vnto the  
world, and to the Angels, and to men.  
We are soles for Christes sake, and ye  
are wyse thorow Christ. We are weak,  
¶ ye are strong. Ye are honozable, and  
we are despyled. Euen vnto thys day  
we hunger and thirst, and are naked,  
and are boffetted with systes, & haue  
no certayne dwelling place, and labour  
\* workynge wyth our owne handes.  
We are reupled, and yet we blesse. We  
are persecuted, & suffer it. We are euyl  
spoken of, & we pray. We are made as  
it wer þ flythines of þ world, þ of scow-  
ring of al thynges, eue vnto this tyme.

I wyrt not these thynges to shame  
you: but as my beloued sones I warne  
you. for though ye haue ten thousand  
instructours in Chyrste: yet haue ye  
not manye fathers. In Chyrst Iesu, I  
haue begotten you thorow the Gospel.  
wherefore I desyre you to folowe me.  
for this cause haue I sente vnto you  
Timotheus, which is my deare sonne  
and faythfull in the Lord, whych shal  
put you in remembraunce of my wates  
whych I haue in Chyrst, euen as I teas-  
che euery where in al congregacions.  
Some swell as though I wolde come  
no moze at you. But I wil come to you  
shortely: \* yf God wyl: & I wyl knowe,  
not the wordes of them whych swell,  
but the power: for the kyngdome of  
God is not in wordes, but in power.  
What wyl ye? Shal I come vnto you  
wyth a rodd? or els in loue and in the  
fyrre of mekenes?

## The. v. Chapter.

¶ An. i.

After



# The fyrst Epistle

After what maner paul euereth the maner, that had commyted fornicacion with his master in lawe,

**Fornica-  
cion.**

**Leui. 18. a.**

**Colo. 3. a.**

**Math. 18. a.**

**1. Tim. 1. b.**

**Excommu-  
nicacion**

**is to de-  
stroye**

**hys wisdom**

**of the spi-  
rite maye**

**be founde**

**in the doc-  
trine of**

**Christ**

**H**ere goeth a comen sayinge that ther is fornicacion among you, and suche fornicacion is not othe named amonge the gentylis: **\*one shoulde haue his fathers wyfe.** And ye swell, and haue not rather so rowed, that he whiche hathe done thys dede, might be put from amonge you. For I verely as absent in bodye, euen so present in spirite haue determynd al redy (\*as though I were present, of hym that hathe done thys dede, in the name of oure Lord Iesu Chryst, when ye are gathered together, and my spi-rite, with the power of the Lord Ie-**sus Chryst, to deliuer hym vnto Sa-  
ran, for the destruction of the flesh, that  
the spirite may be saued in the daye of  
oure Lord Iesus.**

Your reioysing is not good: I know ye not that a lytle leuen soweth the whole lompe of dow. Bourge therfore the old leuen, that ye may be new dow, as ye are swete bread. For Chryst oure easterlambe is offered by for vs. Ther-fore let vs kepe holy day, not with olde leuen, neether with the leuen of malicy-ousnes and wickednes: but with the swete breade of purenes and trueth.

**I**wrote vnto you in a pistle that ye shoulde not compayn with fornicatours And I meant not at all of the fornicatours of this worlde, ether of the couetous, or of extorsioners, cyther of the pdolatours: for the most ye nedes haue gone out of the worlde. But now I wyte vnto you, that ye compayn not together, yf anye that is called a bro-ther, be a fornicatour, or couetous, or a worshyper of ymages, ether a railar, ether a drunkard, or an extorsioner: with hym that is suche, se that ye eate not. For what haue I to do, to iudge them whiche are without? Do ye not iudge them that are within? Them that are without, God shal iudge. Put away from amonge you that euyl person.

**The. vi. chapter.**

He rebuketh them for goinge to lawe together before the heathen, and requoury vnderstaues.

**To go to  
lawe.**

**S**o dare one of you haung by- lines with another go to law vn- der the wicked, & not rather vn-

der the sayntes? **\*Do ye not know that the sayntes shal iudge the worlde?** If the worlde shalbe iudged by you: are ye not good enough to iudge smal trifles: knowe ye not how that we shal iudge the angels? Howe muche moze maye we iudge thinges that pertaine to this life? If ye haue iudgementes of worlde-ly matters, take them which are despised in the congregacion, & make them iudges. This I saye to youre shame. Is ther vterly no wyle man among you? What not one at al that can iudge be- twene brother and brother, but one bro-ther goeth to lawe with another: and that vnder the vnbeleuers?

How therfore ther is vterly a faute amonge you, because ye go to law one with another. Why rather suffer ye not wrong? why rather suffer ye not youre selues to be robbed? maye ye poure sel-ues do wronge, & robbe: that ye bre-thren. Do ye not remember how that the vnrighteous shal not inheret the king- dome of God? Be not deceayd. For neether fornicatours, neether worshy- pers of images, neether whoymongers, neether weathlynges, neether abusers of the selues in the makyng, neether the- ues, neether couetous, neether drunkar- des, neether cursed speakers, neether pils- lers, shal inheret the kingdom of God. And suche were ye betwylfe: but ye are washed: ye are sanctified: ye are iustifi- ed by the name of the Lord Iesus, and by the spirite of our God.

**A**l thinges are lawfull vnto me: but al thinges are not profitable. I maye do al thinges: but I wyll be broughte vnder nomans power. Meates are ordeined for the belly, & the bellye for men- tes: but God shal destroy both it & the. Let not the body be applied vnto for- nicacion, but vnto the Lord, & the Lord vnto the body. God hathe rayled by the Lord, & shal raise vs vp by his power. **\*E**ther remember ye not, that youre bodies are the members of Chryste? Shall I nowe take the members of Chryste, and make them the members of an harlot? God forbid. Do ye not vnderstande that he which coupleth hi- selfe with an harlot, is become one bo- dye? for two (saythe he) shalbe one fleche. But he that is ioynd vnto the

**Mat. 18. a.**

**B**

**Gala. 3. a.**

**Eph. 1. a.**

**1. Cor. 6. a.**

**1. Tim. 4. a.**

**1. Tim. 5. a.**

**1. Tim. 6. a.**

**1. Tim. 7. a.**

**1. Tim. 8. a.**

**1. Tim. 9. a.**

**1. Tim. 10. a.**

**1. Tim. 11. a.**

**1. Tim. 12. a.**

**1. Tim. 13. a.**

**1. Tim. 14. a.**

**1. Tim. 15. a.**

**1. Tim. 16. a.**

**1. Tim. 17. a.**

**1. Tim. 18. a.**

**1. Tim. 19. a.**

**1. Tim. 20. a.**

**1. Tim. 21. a.**

**1. Tim. 22. a.**

**1. Tim. 23. a.**

**1. Tim. 24. a.**

**1. Tim. 25. a.**

**1. Tim. 26. a.**

**1. Tim. 27. a.**

**1. Tim. 28. a.**

**1. Tim. 29. a.**

**1. Tim. 30. a.**

**1. Tim. 31. a.**

**1. Tim. 32. a.**

**1. Tim. 33. a.**

**1. Tim. 34. a.**

the Lorde is one sppeete.

**I**fle fornicacion. All synnes that a man doth, are without the body. But he that is a fornicator, sinneth against hys owne body. Epther knowe ye not how that your bodies are the temple of the holye ghoste, whiche is in you, whom ye haue of God, & howe that ye are not your owne: for ye are deatlye bought. Therfore glorifye ye God in your bodies, & in your sprites, for they are Goddes.

**The. vii. Chapter.**

**O**f marriage, virginite, and widdo whead. **S** concerning the thinges wherof ye wrote vnto me: it is good for a man, not to touch a woman. Neuertheles to auoyde fornicacion, let euery man haue hys wyfe: & let euery woman haue her husband. Let the man geue vnto the wyfe due beneuolence. Lpke wyfe also the wise vnto the man. The wyfe hathe not power ouer her owne body: but the husbände. And lpke wyfe the husbände hathe not power ouer hys owne body: but the wyfe. \* Wpthe drawe not your selues one frome another, excepte it be wpth consent for a tyme, for to geue your selues to fastyng and prayer. And after ward come againe to the same thing, lest Satā tēpt you for your incontinēcy.

**T**his I saie of sauour, and not of commaundement. for I wold that all men were as I my selfe am: but euery man hath hys proper gyft of God, one after thys manner, another after that. I saie vnto the vnmaried menne and widdowes: it is good for them yf they abyde euen as I do. \* But and yf they cannot abstayne, let them mary. for it is better to mary then to a burne.

**V**nto the maryed commaunde not I, but the Lorde: that the wyfe separate not her selfe fro the man. If she separate her selfe, let her remaine vnmaried, or be receyued vnto her husband agayne. And let not the husbände put away hys wyfe from hym.

**T**o the remnant speake I, and not the Lorde. If any brother haue a wyfe yf beleueth not, yf she be content to dwell with him, let hym not put her away. And the womā whiche hath to her husbände an infidel, yf he consent to dwell

wyth her, let her not put hym away. for the vbeleuinge husband is sanctified by the wyfe, & the vbeleuynge wyfe is sanctified by the husband. Whelies were your chyldren vnclene: but now are they pure. But and yf the vbeleuynge departe, let hym depart. A brother or a sister is not in subiectio to such. God hathe called vs in peace. for how knowest thou o woman, whether thou shalt saue thy manne, or no? whether how knowest thou o man, whether thou shalt saue thy womā or no? but eue as God hath distributed to euery mā.

\* As the Lorde hath called euery person so let him walcke: and so orden in all congregacions. If any man be called beyng circumcised, let him ab nothing therto. If any be called vncircumcised: let hym not be circumcised. Circumcysion is nothing, vncircumcission is nothyng: but the keeping of the comaundementes of god is altogether.

\* Let euery man abyde in the same state wherin he was called. Art thou called a seruaunt: care not for it. Neuertheles yf thou mayst be free, vse it rather. for he that is called in the Lorde being a seruaunt, is the Lordes frema. Lpke wyfe he that is called beyng free, is Christes seruaunt. Ye are deatlye bought: be not mens seruautes. Brethren let euery man wherin he is called, therein abyde wpth God. As concerning byrgens, I haue no commaundement of the Lorde: yet geue I counsell, as one yf hath obtayned mercye of the Lorde to be saythfull. I suppose that it is good for yf present necessity, for it is good for a man so to be. Art thou bound vnto a wyfe: seke not to be lowsed. Art thou lowsed from a wyfe: seke not a wyfe. But yf thou take a wyfe thou synnest not. Lpke wyfe yf a byrgyn mary, she synneth not. Neuerthelesse suche shall haue trouble in theyr felthe: but I saue you.

**T**his saie I brethren, the tyme is shorte. It remaineth that they which haue wiues, bee as though they had none, and they that wepe be as though they wept not: & they that reioyce, bee as though they reioysed not: & they yf bye, be as though they possessed not: & they that vse this world, be as though



# The fyrst Epistle

1. Cor. 4. 0. b.  
1. Joh. 11. c.

Mat. vi. b.  
Luke. v. c.

they bled it not. for\*the fallow of thys world goeth away.\* I wold haue you without care. The syngele man careth for the thynges of the Lorde howe he may please the Lorde. But he that hath married, careth for the thynges of the worlde, how he maye please his wyfe. There is difference betwene a virgin & a wyfe. The syngele woman careth for the thynges of the Lorde, that she maye be pure both in body and also in spirit. But she that is married, careth for the thynges of this world, how she may please her husband. This speake I for your proffitt, not to tangle you in a snare: but for this which is honest and comlye vnto you, and that ye may quietly cleaue vnto the Lorde without separacyon.

**E** If any man thinke that it is vncowly for his virgin, yf she passe the tyme of mariage, and yf so nede requyre, let hym do what he listeth, he sinneth not: let them be coupled in mariage. Neuer thelesse he that purpoeth surely in his hearte, haue yuge none nede: but hath the power ouer his owne wyll: & hath so decreed in his herte, that he wyll kepe his virgin, doth wel. So then he that forgoeth his virgin in mariage, dothe well. But he that forgoeth not his virgin in mariage, doth better. The wyfe is bounde to the lawe as long as her husband lyueth. If her husband slepe, she is at libertye to mary with whome she wil, only in the Lorde. But she is happier yf she so abyde, in my iudgement. And I thinke verely that I haue the spryite of God.

## The Notes.

To burne a. After. S. Ambrose, the consente of the wyll is thys burnynge.

Wise.

b. Not that chyldren are by nature, cleane and pure without synne, for that wer against this Apostles him selfe, who proueth. Ro. v. that all are vnder originall synne, and naturally the child of synne. As Ephe. ii. But here his meaning is, yf these thynges are cleane, so yf cleane, so is yf vncleane woman to the Christian man. So that he maye be conuersant wyth her and not offende, and that the chyldren of them are not to be reputed as vlawfull and vnpure.

Agnes for mautes.

c. To be the seruant of men, is to do any thing for the fauour of men, and so ought we not to serue men. But to do them bodily seruice according to the order of the countrey wherein we lyue, is not forbidden but commendeth. yea, and that to be done so faithfully, as though it were goddys seruise that we serue. For so Dauid writeth, not wyth eye seruice as men pleasers, but as men seruaunte the Lord & not men. Ephe. vi.

d. Chastitie is a gyft of God, and is (as al other) a morall vertue (be) an honest habyte of the mynde whereby the outrageous lustes of the fleshe be repressed & kept vnder, so that they cause vs not to vse or desire the vlawfull company of the contrary sexe, that is the man of woman, or woman of manne. This chastitie oughte to be in euery Christian man & woman, be they married or vnmarrried. This chastite haue we not of longe tyme compted worthy the name of chastite but thought the only to be chaste: which haue refrained mariage. In verie dede, suche, if they refrayne all fleschly companye, and desyre of the same, are mooste chaste. And yf they do wyth al refrayne the busynesse of the worlde, are mooste apte to preache the worde a minister in the congregacion of God. But otherwyse the quier married man is moze apte for that offyce. For the troubles and cares of the worlde are mooste to be auoyded in churche ministers.

## The viii. Chapter.

He rebuketh them that vse their liberty to the sclaunder of other, and sheweth howe menne ought to behaue the toward such as be weake.

**I** I speake of thynges dedycate vnto ydols, we are sure that we shal haue knowledge. Knowledge maketh a man swelle: but loue edifieth. If any man thynke that he knoweth any thyng, he knoweth nothyng yet as he ought to knowe. But yf any man loue God, the same is knowen of hym.

To speake of meate dedycat vnto ydols, we are sure that ther is none ydol in this worlde, and that ther is none other God but one. And though ther be that are called Goddes, whether in heauen or other in erth (as there be Goddes manye and lordes manye) yet vnto vs is there but one God which is the father, of whome are all thynges, and we in hym: and one Lorde Iesus Christ by whome are all thynges, and we by hym. But euery man hath not knowledge. For some suppose that ther is an ydol vntill this houre and eate as a thyng offered vnto the ydole, and so their consciences beyng yet weake, are defiled. Meate maketh vs not acceptable to god. Whether if we eat, are we yf better. Whether if we eat not, are we yf worse.

But take hede that youre libertye cause not the weake to faule. For yf some man se the which hath knowledge syt at meate in the ydols temple, shall not the conscience of hym which is weake, be boldened to eat those thynges which are offered to ydole. And so thowome thy knowledge shall yf weake brothes perishe for whome Christ dyed.

when

When ye spurne so against the brethren,  
and wounde their weake consciences, ye  
spurne against Christe. Wherefore \* ye  
meate hurte my brother, I will eate no  
flethe whyle the world standeth, because  
I will not hurte my brother.

## The. ix. Chapter.

Love forbeareth the thinge that she maye do  
by the lawe. See. vnder them to runne on fourth  
in the course that they haue begonne.

**A** I not an Apostle am  
I nor fre \* haue I not  
lene Iesus Christ oure  
Lorde. Are ye not my  
worke in the Lorde? If I  
be not an Apostle vnto  
other, yet am I vnto you. for the scale  
of myne Apostleshippe are ye in þe Lorde.  
Myne answer to the þe aske me, is this.  
Haue we not power to eate a to drinke?  
Ether haue we not power to leade a  
bout a spiter to wyse, as well as other  
Apostles, and as the brethren of þe Lorde  
and Cephas? Ether ouerly I and Bar-  
nabas haue not power this to do? who  
goeth a warfare any tyme at his owne  
cost? who planteth a vineyarde, and ea-  
teth not of þe frute? who feedeth a flocke  
and eateth not of the mylke?

Saye I these thinges after the ma-  
ner of man. Or sayeth not the lawe the  
same also? for it is wyrtten in þe lawe  
of Moses: \* Thou shalt not moue the  
mouth of the ore that treadeth out the  
corne. Dothe God take thoughte for  
ore? Ether sayeth he it not al together  
for out sakes? for oute sakes no doute  
this is wyrtten: that he which eareth,  
should eate in hope: and that he whiche  
throsseth in hope, should be partaker of  
his hope. \* If we sowe vnto you spiry-  
tuall thynges: is it a great thing ye we  
repe youre carnall thynges? If other  
be partakers of this power ouer you,  
wherefore are not we rather?

ouerthelesse \* we haue not vled  
this power: but suffre all thinges lest  
we should hynder the Gospel of Christ.  
Do ye not vnderstande howe that they  
which minister in the temple, haue theyr  
findinge of the temple? And they which  
waite at the altar, are partakers in  
the offering. \* Euen so also dyd the Lorde  
ordayne, that \* they which preache the

Gospel, shoulde lyue of the Gospel:  
\* But I haue vled none of these thynges.

Neither wrote I these thinges that  
it shoulde be so done vnto me. for it were  
better for me to dye, then that any man  
shoulde take this retoyng from me.  
In þe I preache the gospel, I haue no-  
thyng to retoyce of. for necessite is put  
vnto me. wo is it vnto me ye I preache  
not the Gospel. If I do it w a good will  
I haue a rewarde. But if I do it agast  
my wil, an office is committed vnto me.  
What is my rewarde then? Merely that  
when I preache the Gospel, I make the  
Gospel of Christe fre, that I mylse  
not myne auctoritie in the Gospel.

for though I be fre from all my, yet  
haue I made my selfe seruauante vnto  
all men, that I might wyne the moo.  
\* Vnto þe Jewes, I became as a Jewe,  
to wyne the Jewes. To the that were  
vnder the lawe, was I made as though  
I had bene vnder the lawe, to wyne  
them that were vnder the law. To them  
þe were without lawe, became I as though  
I had bene without lawe (when I was  
not without lawe as pertainyng to god,  
but vnder a lawe as concerning Christ)  
to wyne them that were without lawe.  
To the weake became I as weake, to  
wynne the weake. In all thyng \* I  
saffoynded my selfe to all men, to saue at  
the leste waye some. And this I do for  
the gospels sake, that I might haue my  
part therof.

\* Wherefore ye not how þe they which  
runne in a course, runne all, yet but one  
receaueth the rewarde. So runne that  
ye maye obtayne. Every man þe proueth  
masterpes, abstayneth from al thinges.  
And they do it to obtayne a corruptible  
croune: but we to obtayne an \* vncor-  
ruptible croune. I therfore so runne,  
not as at an vncertaine thig. So fight  
I, not as one that beatech the ayer: but  
I tame my bodey, and byynge it into  
subiection, lest after that I haue pre-  
ched to other, I my selfe shoulde be a  
caske awaye. †

## The. x. Chapter. †

Researcheth them with the examples of folde  
Testament, and sheweth them to a Godly con-  
uersion.

Adm. iii.

Brethren



1. Cor. 13. b  
1. Cor. 14. c  
1. Cor. 16. d  
1. Cor. 17. b  
1. Cor. 18. a  
1. Cor. 19. b  
1. Cor. 20. a  
1. Cor. 21. b  
1. Cor. 22. a  
1. Cor. 23. b  
1. Cor. 24. a  
1. Cor. 25. b  
1. Cor. 26. a  
1. Cor. 27. b  
1. Cor. 28. a  
1. Cor. 29. b  
1. Cor. 30. a  
1. Cor. 31. b  
1. Cor. 32. a  
1. Cor. 33. b  
1. Cor. 34. a  
1. Cor. 35. b  
1. Cor. 36. a  
1. Cor. 37. b  
1. Cor. 38. a  
1. Cor. 39. b  
1. Cor. 40. a  
1. Cor. 41. b  
1. Cor. 42. a  
1. Cor. 43. b  
1. Cor. 44. a  
1. Cor. 45. b  
1. Cor. 46. a  
1. Cor. 47. b  
1. Cor. 48. a  
1. Cor. 49. b  
1. Cor. 50. a  
1. Cor. 51. b  
1. Cor. 52. a  
1. Cor. 53. b  
1. Cor. 54. a  
1. Cor. 55. b  
1. Cor. 56. a  
1. Cor. 57. b  
1. Cor. 58. a  
1. Cor. 59. b  
1. Cor. 60. a  
1. Cor. 61. b  
1. Cor. 62. a  
1. Cor. 63. b  
1. Cor. 64. a  
1. Cor. 65. b  
1. Cor. 66. a  
1. Cor. 67. b  
1. Cor. 68. a  
1. Cor. 69. b  
1. Cor. 70. a  
1. Cor. 71. b  
1. Cor. 72. a  
1. Cor. 73. b  
1. Cor. 74. a  
1. Cor. 75. b  
1. Cor. 76. a  
1. Cor. 77. b  
1. Cor. 78. a  
1. Cor. 79. b  
1. Cor. 80. a  
1. Cor. 81. b  
1. Cor. 82. a  
1. Cor. 83. b  
1. Cor. 84. a  
1. Cor. 85. b  
1. Cor. 86. a  
1. Cor. 87. b  
1. Cor. 88. a  
1. Cor. 89. b  
1. Cor. 90. a  
1. Cor. 91. b  
1. Cor. 92. a  
1. Cor. 93. b  
1. Cor. 94. a  
1. Cor. 95. b  
1. Cor. 96. a  
1. Cor. 97. b  
1. Cor. 98. a  
1. Cor. 99. b  
1. Cor. 100. a

**B**rethren I would not that ye should be ignorant of this; how that our fathers were al vnder a cloude, and al passed thorow the sea; and were all baptised vnder Moyses, in the cloude, and in the sea; and did al eate of one spirituall meate, and did al dryncke of one manner of spirituall drinke, And they dracke of y<sup>e</sup> spirituall rocke that folowed them, which rocke was Christ. But in many of them had God no delite. for they were ouerthrowen in the wyldernes.

These are ensamples to vs that we should not luste after euill thynges, as they lusted. Neither be ye worshyppers of ymages as were some of them accordinge as it is wyrtten: \* The people sate downe to eate and dryncke, and rose vp agayne to play. Neither let vs commit fornicatio as some of the committed fornication, and were destroyed in one day xliii. thousande. Neither let vs tempte Christ, as some of them tempted, & were destroyed of serpentes. Neither murthure ye as some of the murmured, and were destroyed of the destroyer.

**C** All these thynges happened vnto the for ensamples, and were wyrtten to put vs in remembraunce, whom the eundes of the worlde are come vpon. wherfore let him that thinketh he standeth, take hede leaste he fall. There hath none other temptation taken you, but such as foloweth the nature of man. But \* God is faythful, which shall not suffer you to be tempted aboue your strength; but shall in the middes of y<sup>e</sup> temptacio make a waye to escape oute. \* wherfore my beare beloved ste from worshyppinge of ydols.

**D** I speake as vnto them which haue discrecion, iudge ye what I say. Is not the cup of blesynge whiche we blesse, partakynge of the bloude of Christ? is not the breade whiche we breake, partakynge of the body of Christ? because that we (though we be many) yet are one breade, & one body in as much as we al are partakers of one breade. Beholde Israel which walketh carnally. Are not they whiche eate of the sacryfice, partakers of the aulter?

**E** what say I then? that the ymage is any thynger or y<sup>e</sup> it whiche is offered

to ymages is any thynger? saye, that these thynges whiche the gentylis offer, they offer to deuyls; and not to God.

**F** And I woulde not that ye should haue fellowship with the deuyls. Ye can not dryncke of the cup of the Lord, and of the cup of the deuyls. Ye cannot be partetakers of the Lordes table, and of the table of deuyls. Either shall we prouoke the Lord? Or ate we stronger then he? All thynges are lawfull vnto me; but \* al thynges are not expediente. All thynges are lawfull to me, but all thynges chuse not. \* Let no man take his owne profyt; but let euery man make anothers welthe.

What soeuen is sold in the market, that eate, and aske no questions for conscience sake. for \* the earth is the Lordes, and al that therin is. If any of the whiche beleuenot, byd you to a feaste, & yf ye be dysposed to go, whatsoeuer is let before you eate, askynge no question for conscience sake. But yf any man say vnto you this is dedycate vnto ydols, eate not of it for his sake that sheweth it, and for hurtynge of conscience. The earth is the Lordes and all y<sup>e</sup> therin is. Conscience I say, not thyne, but the \* conscience of y<sup>e</sup> other. \* for why should my libertie be iudged of anothers mannes conscience. for \* yf I take my part with thankes; why am I euill spoken of for that thing wherfore I geue thanks.

**G** Whether therfore ye eate or drinke, or whatsoeuer ye do, do all to y<sup>e</sup> praise of God. \* Se that ye geue none occasi on of euill, nether to y<sup>e</sup> Jewes; nor yet to the getylis, nether to y<sup>e</sup> conuersion of God: euen as I \* please all men in all thynges, not sekynge myne owne profyt, but the profyt of many, that they might be saued. folow me as I do Christ.

The Notes.

a. We shoulde be so full of loue and so circumsperte, that we shoulde geue noue occasion to the ignorant to speake euill of vs for ouer libertie, and for that whiche we maye lawfully do before God.

The xi. Chapter.

He rebuketh them for the abuse and mistorde that they had aboute the Sacrament of the body and bloude of Christ, and byngeth them agayne to the ryghte instruction.

I commend

**I** Comende you brethzen that ye remembre me in al thynges, and kepe the ordinaunces euen as I deliuered the to you. I woulde ye knewe that Christ is the heed of enery man.

And the man is the womans heed. And God is Christes heed. Eueri mā praynge or prophesyinge hauringe any thyng on his heed, nameth his heed. Eueri woman ꝑ prayeth or propheseth bare headed, dishonesteth hyr heed. For it is euen all one, and the very same thyng, euen as though she were shauē. If the woman be not couered, let her also be shorn. \* If it be shame for a woman to be shorne or shauen, let her couer her heed.

A man ought not to couer his heed, for as muche as he is the ymage & glorye of God. The woman is the glorye of the man. \* For the man is not of the woman, but the woman of the mā. Nether was the man created for the womans sake, but the woman for ꝑ mannes sake. For this cause ought the womā to haue power on her heed, for ꝑ angels sakes. Neuerthelesse, nether is the mā without the woman, nether the woman without the man in ꝑ Lorde. For as the woman is of the man, euen so is the man by the woman: but all is of God.

Judge in youre selues whether it be comly ꝑ a woman praye vnto God bare headed. Or els dothe not nature teache you, that it is a shame for a man, yf he haue longe heere: & a prayse to a womā, yf she haue longe heere: for her heere is geyuen her to couer her withall. If there be any man amonge you ꝑ lusteth to stryue let him know that we haue no suche custome, nether the congregatyons of God.

\* This I warne you of, & comende not that ye come together: not after a better maner but after a worse. \* First of al when ye come together in the congregacion, I heare that there is dysfension amonge you: and I partely beleue it. For \* there muste be sectes amonge you, that they which are perfect amonge you, might be knowen. When ye come together, a mā can not eate the Lordes supper. For eueri mā begynneth afore to eate his owne supper. And one

is hongry, & another is droncken. Hauē ye not houses to eate & to dryncke in? Or els despyse ye the congregacion of God, and shame them ꝑ haue not. What shal I say vnto you, shal I prasse you: In this prayse I you not.

That whiche I deliuered vnto you I receaued of the Lorde. For the Lorde Iesus the same night in which he was betrayed, toke breade: and thanked and brake, & said. \* Take ye, & eate ye: this is my body whiche is broken for you.

\* This do ye in the remembraunce of me. After the same maner he toke the cup, when supper was done, saying: This cup is the new testamente in my bloude.

This do as ofte as ye dryncke it, in ꝑ remembraunce of me. For as often as ye shal eate this breade, & drynke this cup:

\* ye shal shew the Lordes death, & tyll he come. Wherfore whosoever shal eate of this breade, or dryncke of the cup vnworthely, shal be guiltye of the body and bloude of the Lorde. \* Let a man therfore examen him selfe, and so let hym eate of the breade and dryncke of the cup. For he that eateth or dryncketh vnworthely, eateth and dryncketh his owne damnacion, because he maketh no difference of ꝑ Lordes body. & for this cause many are weake and sicke amonge you, & many slepe. If we had truly iudged oure selues, we should not haue bene iudged.

But when we are iudged of the Lorde we are chastened, because we should not be damned with the worlde. Wherfore my brethzen when ye come together to eate, tary one another. If any mā honget, let him eate at home, that ye come not together vnto condemnacion. Other thinges wil I set in order when I come.

## The Notes.

a. Of these wordes is sufficiently spoken in the 1. Cor. of Mathew.

b. And these wordes would seme me same builde the opinion of the bodely presce of Christ in the sacrament. What difference (saye they) woulde there be, yf the sacramente were not the naturall body of Christ. Certes this difference. The sacramental breade & wyne beynge distributed among the faithful and receyued of the same, shal certeyne the euen (as it were sensibly) of their redemption by Christ, where the commune breade dothe but fede the body. Yea and the more spiritual interpreter of this place, do take these wordes to be spoken of the congregacion, whiche is truly called the body of the Lorde. As though Paul should haue sayd. Puttinge no difference betwene the faithful and the vndeleyng.

Mat. 26.  
Mar. 14.  
Luk. 22. 17.

The instructions of the Sacramente.

1. Cor. 11. 26.  
1. Actes. 1. 5.

Eccle. 18. 2.  
1. Cor. 11. 3.

G

1. John. 1. 7.

This is my bodye. Whiche is no difference.



# The fyrste Epistle

## The .xii. Chapter. \*

The dyuersitie of the gyftes of the holy gooste, geuen to the comfote & edifyinge of one another, as the members of a mans body serue one another.



**I**n spiritual thiges brethren I would not haue you ignorant. \* Ye know that ye were gentyls, & went vnder wayes vnto domine ydols, euen as ye were led. Wherefore I declare vnto you, & no man speakinge in the spirit of God, denyeth Iesus. Also no man can say & Iesus is the lord: but by the holy gooste. \* There are diuersities of gyftes betwyl, yet but one spirite. And there are differences of administracions, and yet but one Lord. And there are diuers maners of operations, & yet but one god, which worketh all thynges that are wrought, in all creatures. \* The gyftes of \* the spirite are geuen to euery man, to profyt the congregacio. To one is geuen thowgh & spirit, the bittraunce of wysdome. To another is geuen the bittraunce of knowledge by the same spirite. To another is geuen faith, by the same spirite. To another the gyftes of helynge by the same spirite. To another power to do miracles. To another prophesye. To another iudgement of spirites. To another diuers tonges. To another the interpretation of tonges. And these all worketh euen & selte same spirite, deuotinge to euery man seuerall gyftes, euen as he will. \*

\* For as the body is one, and hath many members, and all the members of one body thowgh they be many, yet are but one body: euen so is Christe. For in one spirite are we all baptyled to make one body, whether we be Jewes or Gentyls, whether we be bonde or fre, & haue all dronke of one spirite. For the body is not one member, but many. If I fore say: I am not the hande, therfore I am not of the body: is he therfore not of the body? And yf I eate saye, I am not the eye: therfore I am not of the body: is he therfore not of the body? If all the body were an eye, where were then I eare? If all were hearynge: where were the smellynge? But now hath God disposed the members euery one of them in the body, at his owne pleasure. If they

were all one member: where were the body? Now are there many members, yet but one body. And yf eye can not sepe vnto the hande, I haue no nede of the: nor the hande also to yf sefe, I haue no nede of you. Yea rather a grete deale thole members of the body which seme to be most feble, are moste necessary. And vpon those members of the body which we thynke lest honest, put we moste honestie on. And oure vngodlye partyes haue most beautye on. For our honeste members nede it not. But God hath so dysposed the body, & hath geuen most honour to that parte which lacked, lest there shoulde be any strep in the body: but that the members shoulde indifferentlye care one for another. And yf one member suffer, all suffer with hym: yf one member be had in honour, all members be glade also.

Ye are the body of Christ, & members one of another. And God hath also ordeyned in the congregacion, fyrste the \* Apostles, secundarely prophetes, thirde ly teachers, then them yf do myracles: after that, the gyftes of healinge, helpers, gouerners, diuersitye of tonges.

Are all Apostles. Are all prophetes. Are all teachers. Are all doers of miracles. Haue all the gyftes of healinge. Do all speake with tonges. Do all interpreter. Couet after the beste gyftes. And yet shewe I vnto you a more excellent waye.

## The .xiii. Chapter. \*

The nature and condicions of loue.

**I** thought I spake in the tonges of men and angels, & yet had no loue, I were euen as soundinge brasse: or as a tike lynge cymball. And thought I coulde prophesye, and vnderstode all secretes, & all knowledge: yea, yf I had \* all saythe, so yf I coulde moue mountayns out of their places, & yet had no loue, I were nothinge. And thought I bestowed all my goodes to fede the poore, and thought I gaue my bodye: euen that I burned, and yet had no loue, it profiteth me nothinge.

Loue suffereth longe and is courteous. Loue enuyeth not. Loue dothe not proudly. Smelleth not, dealeth not dishonestly. \* seeketh not her owne, is not provoked

uobed to angre, thyncketh not euell, re-  
toreth not in iniquite: But reioyseth  
in the trueth, suffreth all thynges, be-  
leueth all thynges, hopeth al thynges,  
endureth in all thynges. Though that  
prophefyinge farle, other tongues shal  
cease, or knowledge banthe awaye, yet  
loue falleth neuer awaye.

For our knowledge is vnperfecte, &  
our prophefyinge is vnperfecte. But  
when that whiche is perfecte, is come,  
then that whiche is vnperfecte, shall be  
done awaye. When I was a chyld, I  
spake as a chyld, I vnderstode as a  
chyld, I imagined as a chyld. But as  
soon as I was a man, I put awaye  
chyldishnes. Nowe we see in a glasse,  
eueryn a darcke speakinge: But then  
shall we see face to face. Nowe I know  
vnperfectly: But then shall I knowe  
eueryn as I am known. Nowe abyde  
faythe, hope, and loue, eueryn these thre:  
But the chiefe of these is loue,

The word.

Paul speaketh not here of iustification, but of  
the profit of the congregacion. And in this respect  
is loue the chiefe because it loyeth diligently to  
the ende of our neyghbour, and seeketh means to  
further the same: eueryn as in iustification faith  
cleaueth onely and fullye vnto Christes bloude,  
whiche is the onely, and sufficient price for syn,  
and is therefore chiefe therein. On this sort doeth  
Paul thus expounde in his annotation vpon this  
place.

The xiiij. chapter.

Paul sheweth yf giftes of prophecie, interpretig  
or preaching excellen the gift of tongues, & how  
they both ought to be vsed.



**L**oueth for loue and co-  
uet spirituall gyftes:  
and mooste chieslye for to  
prophefye. For he that  
speaketh with tongues,  
speaketh not vnto men,  
but vnto God. For no man heareth him.  
Nowe be it in the spirite he speaketh  
myselfe. But he that prophecieth,  
speaketh vnto men, to edifyinge, exhortacion,  
and to comforte. He that  
speaketh with tongues, profitech hym  
selfe: He that prophecieth edifieth the  
congregacion. \* I woulde that ye all  
spoke with tongues: But rather that  
ye prophefied. For greater is he that  
prophefied, then he that speaketh  
with tongues, except he expounde it also:  
that the congregacion maye haue

edifyinge. Nowe brethren yf I come vnto  
you speakynge with tongues, what  
shall I profyt you, except I speake to  
you, other by reuelacion or knowledge,  
prophefyinge, or doctrine.

Moreouer, when thynges without  
lyfenge sounde: whether it be a pipe,  
or an harper: except they make a distinc-  
tion in the soundes: Howe shall it be  
known what is pyppd or harped. And  
also yf the trompe geue an vncertaine  
voyce, who shall prepare hym selfe to  
fight. Euen so likewise when ye speake  
with tongues, except ye speake wordes  
that haue significacion, howe shall it be  
vnderstode what is spoken: For ye shall  
but speake in the ayre.

Manye kyndes of voyces are in the  
worlde, and none of them are withoute  
significacion. If I knowe not what the  
voyce meaneth, I shall be vnto hym  
that speaketh, an alient, and he that  
speaketh shall be an alient vnto me. E-  
uen so ye (for as muche as ye couet spi-  
ritual gyftes) seke ye maye haue plen-  
tye vnto the edifyinge of the congrega-  
tion.

Wherefore lette hym that speaketh  
with tongues, praye that he maye inter-  
pret also. If I praye with tongues, my  
spirite prayeth: But my mynde is with  
out fruite. What is it then? I wyl praye  
with the spirite, and wyl praye with  
the mynde also. I wyl syng with the  
spirite, and wyl syng with the mynde  
also.

For els when thou blestest with the  
spirite, howe shall he that occupieth the  
roune of the vblearned, saye Amen, at  
thy geuyng of thanckes, seynge he vn-  
derstandeth not what thou sayest. Thou  
betelpe geuest thanckes well, but the  
other is not edified. I thanke my God,  
I speake with tongues moore then ye  
all. Yet had I leuer in the congrega-  
cion, to speake true wordes with my  
mynde to the informacion of other, ra-  
ther then ten thousande wordes with  
the tongues.

\* Brethren, be not chyldren in wyl.  
Howe be it as concernynge malicious-  
nes, be chyldren, but in wyl be perfecte.  
In the lawe it is wyrtten, \* with other  
congynges, and with other leppes wyl I  
speake vnto this people, and yet for all

AA n. b.

that.



# The fyrst Epistle

that will they not heare me, saythe the Lord. Wherfore, tongues are for a sygne, not to the that beleue: but to them that beleue not. Contrary wyse, prophesying serueth not for the that beleue not: but for them which beleue.

**E**f therfore when all the congregacion is come together, and all speake with tongues, there come in they that are vnlearned or they which beleue not: Wyl they not saye that ye are oute of poure wittes? But and yf al prophette, and there come in one that beleueth not, or one vnlearned, he is rebuked of all me, and is iudged of euery man: and so are the secretes of his heart opened, and so falleth he doune on hys face, and worshippeth God, & sayeth that God is with you in dede.

Howe is it then brethren? When ye come together, euerye man hath his songe, hath his doctrine, hath his tongue, hath his reuelacion, hath his interpretation. Let all thynges be done vnto edifyinge. If any man speake with tongues, let it be two attonce, or at the moste thre attonce, and that by course, and let another interpret it. But yf there be no interpreter, let hym kepe silence in the congregacion, & let hym speake to him selfe and to God.

Let the prophetes speake two attonce, or thre attonce, and let the other iudge. If anye reuelacion be made to another that sitteth by, lette the firste holde his peace. For ye maye all prophesy one by one, that all maye learne, and all maye haue comforte. For the spirites of the prophetes are in the power of the prophetes. For God is not the causer of stryfe: But of peace, as he is in all other congregacions of the Saynctes.

\* Let poure wyues kepe silence in the congregacions. For it is not permitted vnto them to speake: But let the be vnder obedience as sayeth the law. If they wyl learne anye thyng, lette them aske their husbandes at home. For it is a shame for women to speake in the congregacion. Spronge is worde of God from you. Either came it vnto you onelye? Yf anye man thynke hym selfe a prophete, either spiritual: Let hym vnderstande, what thynges I

wryte vnto you. For they are the commaundementes of the Lord. But and yf anye man be ignoraunte, let him be ignoraunte. Wherfore brethren coue to prophesy, & forbid not to speake with tongues. And let all thynges be done honoourably and in order.

## The Notes.

a. To speake with tongues or with the spirit, is to speake that other vnderstande not. As pater noster saye their seruice. To speake with the minde, is to speake other vnderstande, as when a preacher preacheth to the people in a tongue they vnderstande.

## The xv. Chapter.

### The resurrection of the dead.

**B**rethren, as pertainyng to the gospel which I preached vnto you, which ye haue also accepted, & in the which ye continue, by the which also ye are saued: I doe you to wryte, after what maner I preached vnto you, yf ye kepe it, excepte ye haue beleued in bayne.

For first of al I deliuered vnto you that which I receaued: How that Christ dyed for our synnes, agreeynge to the scriptures: And that he was buried, and that he arose agayne the thirde daye accordinge to the scriptures: And that he was sene of \* Cephas, then of the twelue. After that he was sene of moore then fiftie hundred brethren attonce: Of whiche manye remayne vnto this daye, and manye are fallen a slepe. After that appered he to James, then to all the Apostles.

And laste of all he was sene of me, as of one that was borne oute of due tyme. For I am the lest of all the Apostles, whiche am not worthy to be called an Apostle, because I persecuted the congregacion of God. But by the grace of God I am that I am. And his grace whyche is in me, was not in bayne: but I laboured moze aboundantlye then they all, not I, but the grace of God whyche is with me. Whether it were I or they, so we preach, and so haue ye beleued.

\* If Christ be preached howe that he rose from the dead: Howe saye some that are amonge you, that there is no resurrection of the dead. Yf there be no rysing agayne of the dead, the is Christ

not

all dedes  
must be  
sauced w  
doctrine  
of God,  
not with  
good mea  
sage.

1 Joh. 4. 2.

Roma. 13. 8

1 Tim. ii. 12  
Gene. iii. 1  
1 Cor. xii. 28

The wo  
man must  
be in sub  
jection to  
her hus  
bande.

to speake  
in tongue

1 Cor. 15. 1-8  
1 Cor. 15. 1-8  
1 Cor. 15. 1-8  
1 Cor. 15. 1-8

1 Cor. 15. 1-8

1 Cor. 15. 1-8  
1 Cor. 15. 1-8  
1 Cor. 15. 1-8  
1 Cor. 15. 1-8

1 Cor. 15. 1-8

Not risen. If Christ be not risen, then  
**C** is oure preaching vayne, and your  
 faith is also in vayne. Yea, and we are  
 founde false witnesses of God. for we  
 haue testified of God, howe that he rais-  
 ed vp Christ who he raysed not vp, yf  
 it be so that he dead rise not by agayne.  
 for yf the dead rise not agayne, then  
 is not Christ risen agayne. If it be so  
 that Christ rose not, then is your faith  
 in vayne, and yet are ye in your syn-  
 nes. And thereto they whiche are fallen  
 a slepe in Christ, are perished. If in  
 this lyfe onely we beleue on Christ,  
 then are we of all men the miserablest.

But nowe is Christ risen from the  
 dead, and is become the fyrste frutes  
 of them that slepe. for by a man came  
 death, and by a man came the resurrec-  
 tion of the deed. for as by Adam all  
 dyed: euen so by Christ, shall al be made  
 aloue, and euery man in his owne  
 order.

The fyrste is Christe, then they that  
 are Christes at his commaunde. Then  
 cometh the ende, when he hath deli-  
 uered by the kyngdome to God, the sa-  
 ther, when he hath put doune all rule,  
**D** authorite & power. for he must raygne  
 \*till he haue put all his enemyes vn-  
 der his fete. The last enemy that shal be  
 destroyed, is death. for he hath put al  
 thynges vnder his fete. But when he  
 sayeth, all thynges are put vnder him,  
 it is manifest, that he is excepted, whi-  
 che dyd put all thynges vnder hym.  
 when all thynges are subdued vnto  
 hym: Then shall the sonne also be sub-  
 iect vnto him & put all thynges vnder  
 hym, that God maye be all in all thyng-  
 ges. Either els what doe they whiche  
 are baptysed ouer the dead, yf the dead  
 rise not at al. why are they then bap-  
 tised ouer the dead. Yea, and why stand  
 we in jeopardy euery houre. By oure  
 reioynginge whyche I haue in Christe  
 Iesa our Lorde, I dye daylye. That I  
 haue fought with bestes at Ephesus  
 after the maner of men, what aduaun-  
**E** tageth it me, if he dead rise not agayne.  
 \*Let vs eate and dryncke, to morowe  
 we shall dye. Be not deceaued: Malici-  
 ous speaking corrupte good maners.  
 Awake truely out of slepe, and synne  
 not. for some haue not the knowledge

of God. I speake this to your rebuke.

But some man will say: howe arise  
 the dead, with what bodyes come they  
 in. thou shalt say that which thou sowest,  
 is not quickened except it dye. And  
 what sowest thou. Thou sowest not  
 that body that shall be: but bare corne  
 (I meane either of whete, or of some o-  
 ther) & god geueth it a body at his plea-  
 sure, to euery sede a feuerall bodye.

All flesh is not one maner of  
 flesh: but there is one maner of flesh  
 of men, another maner flesh of bestes,  
 another maner flesh of fishes, and an-  
 other of byrdes. There are celestial bo-  
 dyes, and there are bodyes terrestriall.  
 But the gloze of the celestiall is oue,  
 and the gloze of the terrestriall is an-  
 other. There is one maner gloze of the  
 Sunne, and another gloze of the  
 Moone, & another gloze of the starres.  
 for one starre differeth fro another in  
 gloze. So is the resurrection of the  
 dead. It is sown in corrupcion, and  
 riseth in incorrupcion. It is sown in  
 dishonoure, and riseth in honoure. It  
 is sown in weakenes, and riseth in  
 power. It is sown a naturall body,  
 and riseth a spirituall bodye. There is  
 a naturall bodye and there is a spiri-  
 tuall bodye: as it is written: The fyrst  
 man Adam was made a liuing soule:  
 And the last Adam was made a quic-  
 kening spirit. Now be it, that is not  
 fyrste whyche is spirituall: But that  
 which is naturall, and then that why-  
 che is spirituall. The fyrst man is of  
 the earth, earthy: The seconde man is  
 the Lord from heaue. As is the earthy,  
 such are they that are earthy. And as is  
 the heauely, such are they that are hea-  
 uenly. And as we haue bozne the yma-  
 ge of the earthy, so shall we beate the y-  
 mage of the heauenly.

This say I brethren, that flesh  
 and bloude cannot inherite the kyng-  
 dom of God. Neither doeth corrupcy-  
 on inherite incorrupcion. Beholde, I  
 shewe you a mystery. \* We shall not  
 all slepe: But we shal all be chaunged,  
 and that in a moment, and in the twink-  
 linge of an eye, at the sounde of the last  
 trompe. for the trompe shal blowe, and  
 the dead shall rise incorruptible, and  
 we shal be chaunged. for this corrup-  
 tible



# The fyrste Epistle

tyble muste put on incorruptibylte:  
And thys moztall muste putte on im-  
moztalpte.

When thys corruptyble hath put  
on incorruptybylte, and thys moztall  
hath put on immoztalpte: Then shalbe  
broughte to passe the sayinge that is  
writen. \* Death is consumed into vicy-  
torpe. Death where is thy stynger? Hel  
where is thy byctorpe? The stynger of  
death is synne: and the strengthe of syn  
is the law. But thanks be vnto God,  
whych hath geuen vs \* byctorpe tho-  
rowe our Lorde Iesus Christ. Ther-  
fore my deare brythren be ye stedfast &  
vnmouable, alwayes ryng in y<sup>e</sup> workes  
of the Lorde, for as muche as ye knowe  
howe that your labour is not in vayne  
in the Lorde.

## The Notes.

**A.** In myne opinion, the translation shoulde be  
better, if it were baptised for y<sup>e</sup> dead. For though  
it be credible ynough, & well agerunge to y<sup>e</sup> pur-  
pose, that some men woulde be baptised (that is  
to saye washed) ouer the graues of men departed  
this life, in token y<sup>e</sup> those same bodies shuld at y<sup>e</sup>  
last daye be purified, and so rased agayne: Yet  
is it moztalpe y<sup>e</sup> truerth, y<sup>e</sup> in this place. S. Paule  
allured to the lawe of Moyse, whiche was that  
whosoever shoulde touche the vncleannes of a  
dead body, shoulde be vncleane y<sup>e</sup> euenyng, and  
shuld not be worthy to eate of y<sup>e</sup> halowed thinges  
y<sup>e</sup> he had washed his cleath in y<sup>e</sup> water, to declare  
the hope of the purifying of y<sup>e</sup> same body, & y<sup>e</sup> glori-  
ous resurrection of y<sup>e</sup> same. So that to be bap-  
tised or washed for the dead, is as much to saye, as  
for touching of the dead corpses of men departed.

**B.** That is to saye: this corruptible, vnpure & sin-  
ful cleath must be purged, for it can chynge the  
kingdome of God, whiche is vncorruptible, pure,  
and that can abyde no synne. No remedye there-  
fore this cleath must be chaunged and rised incor-  
ruptible, that it may entre into that kyngdome.

## The xvi. Chapter.

Deputeth them in remembraunce of y<sup>e</sup> gathering,  
for the pore christians at Ierusalem, and conclu-  
deth his epistle with the salutations of certayne  
louinge brythren.



**D** If the \* gatherynge  
for the Sainctes, as  
I haue ordeyned in  
the congregacions  
of Galacia, euen so  
doe ye. Upon some  
sondaye let euerye  
one of you put a tyde at home, and laye  
by whatsoeuer he thynketh mete, that  
there be no gatherynge when I come.  
When I am come, who soeuer ye shall  
slothe by your letters, them wyl I

sende to bypunge poured liberally vnto  
Ierusalem. And yf it be mete that I  
goe, they shal go wyth me. I wyl come  
vnto you after I haue gone ouer Ma-  
cedonia. For I wyl goe thorowout  
\* Macedonia. wyth you perauenture  
I wyl abyde a while: Or els wynter, y<sup>e</sup>  
ye may bypunge me on my way whither  
soeuer I goe.

I wyl not see you nowe in my pas-  
sage: But I truste to abyde a while  
wyth you, yf God shall suffice me. I wil  
tarpe at Ephesus vntyll wyntercombe.  
For a greate doze and a fruitful is ope-  
ned vnto me: \* And there are many ad-  
uersaries. \* Yf Tymotheus come, see  
that he be without feare to you. For he  
worketh y<sup>e</sup> worke of y<sup>e</sup> Lorde as I doe:  
Let no man despise hym: But conuaye  
hym forth in peace, that he maye come  
vnto me. For I looke for hym wyth the  
brythren.

To speake of brother \* Apollo: I  
greatlye desyred hym to come vnto you  
wyth the brythren, but hys mynde was  
not at al to come at thys tyme. Nowe be  
it he wyl come when he shall haue con-  
uenient tyme. Watche ye, stande fast in  
the saythe, quyte you lyke men, and be  
stronge. Let all your busynes be done  
in loue.

Brythren, ye knowe the house of  
\* Stephana, how that they are the first  
fruites of Achaia, and that they haue  
appoynted them selues to minister vn-  
to the sayntes: I beseeche you that ye  
be obedyent vnto suche and to all that  
helpe and laboure. I am glad of the  
commynge of Stephana, Fortunatus  
and Achaicus: for that whiche was  
lackynge on your parte, they haue  
supplied. They haue comforted my spi-  
rite & your. Loke therfore y<sup>e</sup> ye know  
them that are suche.

The congregacions of Asia salute  
you, Aquila and Priscilla salute you  
muche in the Lorde, and so doeth the  
congregacion that is in their house. Al  
the brythren grete you. \* Grete ye one  
another wyth an holpe kyss. The salu-  
tacion of me Paule wyth myne owne  
hande. Yf anye man loue not the lorde  
Iesus Christ, the same be Anathema  
maranatha. The grace of the Lorde  
Iesus Christe be wyth you all. My  
loue

Wete. vi. b  
Rom. xv. f  
et. co. vii. a  
and. p. a

B  
et. xv. b  
u. co. p. a

1. co. p. a  
et. xv. b

C  
et. xv. b  
1. co. p. a  
and. p. a

1. co. p. a

B

Rom. r

Ther  
be. ac  
sed at  
Lorde  
munge  
as to  
y<sup>e</sup> cam  
excom  
cate  
cursed  
death

# To the Corinthians,

Fol. ciiij.

loue be with you all in Chyſte Jeſu.  
Amen.

The end of the fyrſt Epiſtle to the  
Corinthians. Sente from Philippos,  
by Stephana, and Fortunatus,  
and Achaicus, and Ti-  
motheus.

## The Prologe vpo the. ii. Epiſtle of. S. Paul to the Corinthians.



In the fyrſt Epiſtle he re-  
buketh the Corinthians that  
pely, ſo in this he comforteth  
them and prayſeth them and  
commaunderh him that was  
excommunicate to bee receiued  
louynge into the congrega-  
cyon agayne.

And in the fyrſt and ſeconde Chapters he  
ſheweth his loue to the ward, how that al that  
he ſpake, or byd ſuffer, was for their ſakes and  
for their ſaluacion.

When in the. iii. liii. and v. he prayſeth the  
office of preaching of the Goſpell about the  
preachynge of the lawe, and ſheweth that the  
Goſpel groweth thorow perſecution, & thorow  
the croſſe, whiche maketh a man ſure of eternal  
lyfe: and here and there he toucheth the falſe pro-  
phetes, whiche ſtudied to turne the faith of  
the people from Chyiſt vnto the workes of the  
lawe.

In the. vi. and. vii. Chapters he exhorteth  
them to ſuffer with the Goſpell, and to lyue as  
it becommeth the Goſpel, and prayſeth him in  
the latter ende.

In the. viii. and. ix. Chapters he exhorteth  
them to helpe the poore ſaynctes that were at  
Jeruſalem.

In the. x. xi. and. xii. he inueryeth agaynſt the  
falſe prophetes.

And in the laſte Chapter he threaten-  
eth them that hadde ſynne,  
and not amended them  
ſelues.

## The ſecond Epi- ſtle of. S. Paule the Apoſtle to the Corinthians.

The fyrſt Chapter.

The conſolation of god in trouble. The loue  
of Paule towards the Corinthians, and bys  
excuse that he came not to them.



Paul an Apoſtle of  
Jeſu Chyiſt by  
the wyl of God,  
and brother Ti-  
motheus.

Vnto the con-  
gregation of god,  
which is at Corin-  
thum with al ſaynctes whych are in

al Achaia. \* Grace be with you & peace  
from God oure father, and frome the  
Lorde Jeſus Chyiſt.

\* Blessed be God the father of oure  
Lord Jeſus Chyiſt, the father of mer-  
cy, and the God of all comfort, which  
comforteth vs in al oure tribulacion,  
in ſo much that we are able to comfort  
them which are troubled, in whatſoe-  
uer tribulacion it bee, with the ſame  
comfort, wherewith we oure ſelues are  
comforted of God. For as the afflict-  
cions of Chyiſte are plenteous in vs,  
euen ſo is oure conſolacion plenteous  
by Chyiſte.

Whether we be troubled for you re-  
conſolation & ſaluacion, which ſalua-  
cion ſheweth her power in that ye ſuf-  
fer the ſame afflictions, whych we al-  
ſo ſuffre: or whether we be comforted  
for your conſolacion: yet our hope is  
ſteadfaſt for you, in as muche as we  
know how that as ye haue your parte  
in afflictions, ſo ſhall ye be partakers  
of conſolacion.

Brethren, I wolde not haue you ig-  
nozaunt of our trouble, which happe-  
ned vnto vs in \* Asia. for we wer gre-  
ued out of meaſure paſſyng ſtrength,  
ſo greatlye that we deſpeared euen of  
lyfe. Alſo we receaued an aunſwere  
of death in our ſelues, & that becauſe  
we ſhoulde not put oure truſte in oure  
ſelues: \* but in God, whiche rapſeth  
vs dead to lyfe agayn, & which deliuered  
vs from ſo great a death, and doth deli-  
uer. On whome we truſt, that yet here  
after he wyl delyner, by the helpe of  
your prayer for vs, that by the mea-  
nes of manye occaſions, thankes may  
be geuen of many \* on oure behalfe, for  
the grace geuen vnto vs.

Oure reioyſinge is thys, the testi-  
mony of oure conſcience, that in ſingle-  
nes and Godlye purtenes and not in  
fleſhlye wyl dome, but by the grace of  
God

Roma. i. a.  
1. Cor. i. a.  
Gala. i. a.  
Eph. i. a.  
1. Pet. i. a.  
1. Jo. v. a.

B  
Afflictions  
or paines  
of chaſtiſe  
are ſuche  
ſuffrages  
as Chyiſt  
ſuffered.  
Collo. i. c.

Actes. xij. c.

Deut. 8. b.  
1. Ro. ii. b.

1. Cor. 4. c.

C  
Conſcience



# The .ii. Epistle

God, we haue had oure conuersacion in the worlde, and mooste of all to you wardes. We wypte no nother thynges vnto you, the that ye read & also know. Yea, and I trust ye shall fynde vs vnto the ende, euen as ye haue founde vs partly: for we are yowre reioysyng, euen as ye are oures in the day of the Lorde Iesus.

1. Thim. ii.

\* And in this confidence was I minded the other tyme to haue come vnto you, that ye myghte haue had yet one pleasure moze, and to haue passed by you into Macedonia, & to haue come a gayne out of Macedonia, vnto you, & to haue bene leade forth to Iewrye

1. Cor. xvi.

warde of you when I thus wyse was minded: did I vse lightnes? Or thinke I carnallye those thynges whyche I

Math. v. r. Iaco. v. b.

thyner that with me should be? a yea, yea, and naye naye. God is saythfull: for our preachyng vnto you, was not yea, and naye. for Goddes sonne Iesus Chyste whyche was preached amonge you by vs (that is to saye, by me and Splanus and Timotheus) was not yea, and naye: but in hym it

1. Cor. xvi. All the promyses of God are geuen vs shely for Chyristes sake.

was yea: for al the promyses of God, in hym are yea: and are in him Amen, vnto the laude of God thorow vs. for it is God whiche stablished vs and you in Chyste, and hath anoynted vs, whyche hath also sealed vs, and hath geuen the earnest of the spyryte into oure hertes.

Rom. v. a. Eph. i. ii. c.

Yea, yea, Nay nay

## The Notes.

a. In the v. of Mar. these wordes are as much to say, as it is so, it is not so. A plaine and simple answer without ory or sayng. Whereby is meant that the saythes credence of Chyristen men should be such, that they yea, and naye myght be taken in all matters, that they should talke of. But in this place they are take for vnto constancyes of mynde, as to say both yea, and naye to one thyng.

## The. ii. Chapter.

He sheweth the cause of his absence and exhorteth them to forgue the man that was fallen, & to receaue him agayne with loue.

**I** Call God for a recorde vnto my soule, that for to saue you wthal, I came not any moze vnto Corinthum. \* Not that we be lordes ouer your sayth: but helpers of your loye, for by sayth ye stand. But I determined this in my selfe, that I would not come a

1. Pet. v. a.

gayne to you in heuynes: for yf I make you sorre, who is it that should make me glad, but the same whiche is made sorre by me. And I wrote this same Epistle vnto you, lest yf I came, I should take heuynes of them, of whome I ought to reioyce. Certaynly this confidence haue I in you all, that my loye is the loye of you all. for in greate affliccion and angurth of hert I wrote vnto you with many teares: not to make you sorre, but that ye myghte perceaue the loue whych I haue most specially vnto you.

If any man hath caused sorow, the same hath not made me sorre, but partly: lest I should greue you all. \* It is sufficiente vnto the same man that he was rebuked of manye. So that nowe contrary wyse ye oughte to forgeue him and comforte hym: lest that same persone should be swallowed by wyth ouer muche heuynesse. Wherefore I exhorte you, that loue may haue strength ouer hym. for this cause be rely dyd I wypte, that I myght know the pofe of you, whether ye should be obedyent in all thynges. To whom ye forgeue any thyng, I forgeue also. And verely yf I forgaue any thyng, to whom I forgaue it, for your sakes forgaue I it, in the roume of Chyste, lest Satan should pzenente vs. for his thoughtes are not vnknewen vnto vs.

1. Cor. v. b.

When I was come to Troada for Chyristes Gospels sake (and a greate doze was opened vnto me of the Lorde) I had no rest in my spirite, because I found not Titus my brother: but toke my leaue of them and went away into Macedonia. Thanckes be vnto God whiche alwaies geueth vs the victorie in Chyrist, and openeth the sauer of his knowledge by vs in euery place. for we are vnto God the swete sauoure of Chyrist, both amonge them that are saued, and also amonge them which perishe. \* To the one parte are we the sauour of deathe vnto deathe. And vnto the other parte are we the sauour of lyfe vnto lyfe. And who is mete vnto these thynges? for we are not as many are whiche choppe and chaunge with the worde of God: but euen out

1. Cor. v. b.

of

# To the Corinthians.

Fol. ciii.

of purenes, and by the power of God, and in the syghte of God, so speake we in Chyrste.

## The. iiii. Chapter.

Deprapeth the preachinge of the Gospell aboute & preachinge of the lawe.

**W**e begyn to praple oure selues againe. Rede we as some oth er, of Epytles of recomendaci on vnto pour oꝝ letters of recomendacion from pou. Ye are oure epistle wytten in oure hertes, whych is vnderstand and reade of al men, in that ye are knowen, how that ye are the epistle of Chyrste, mynistrer by vs and wytten, not with ynke: but with the spirite of the lyuing god: not in tables of stone, but in fleshy tables of the herte.

**S**uch trust haue we thozow Chyist to God ward, not that we are sufficient of our selues, to thinke any thing as it were of our selues: \* but our ablenes cometh of God, which hath made vs able to minister the new testament, not of the letter, but of the spirit, for a letter killeth, but the spirite geueth lyfe.

If the ministracion of death thozow the letters figured in stones was glorious, so that the chyldzen of Israell coulde not beholde the face of Moses for the glozpe of hys countenaunce (which glozpe neuerthelesse is done away) why shall not the mynistracion of the spirite be much moze glouous.

**F**or if the ministring of condempnacion be glorious: much moze doeth & ministracyon of ryghtwysnes exced in glory. For no dout & whiche was there glorified is not once glorified in respect of thys excedyng glozpe. Then yf that whiche is destroyed was glouous, muche moze shall that whiche remaineth, be glouous.

Seynge then that we haue suche truste, we vse greate boldnes, & do not as Moses, which put a vaille ouer his face that the chyldzen of Israell should not se for what purpose that serued which is put away. \* But theyr myndes were blynded. For vntyll thys daye remaineth the same coueringe vntaken away in the olde testamente when they reade it, which in Chyist is

put away. But euen vnto thys daye, when Moses is redde, the vaille haith geth befoze their heartes. Neuerthelesse \* when they tourne to the Lorde, the vaille shall be taken away. \* The Lorde no dout is a spyte. And where the spirite of the Lorde is, there is lybertie. But we all beholde the glozpe of the Lorde with his face open, and are chaunged vnto the same similitude, from glozpe to glozpe, euen of the spirite of the Lorde.

## The Notes.

a. far wyde are they, that take thys letter to be the lytterall sence of the scripture thozowout, and do thereby exhort men to refrayne the reacydng of the body of the scripture withoute interpretation. For. S. Paule entended none other in this place but to reach the worthynes of the Gospell to be far aboue the lawe and the ministracion therof to be much more worthy to be esteemed, then the ministracion of the lawe, because the one (that is the lawe) bringeth deathe and damnacion for synne, and the other (that is the Gospell) bringeth lyfe, and redemption of synnes. That thys is the verye meanyng of the Apostle in thys place is playne to as manye as luste to weyge the texte, or to reade S. Augustine in his booke of the spirite and letter, and Erasmus in his paraphrasys, and annotations

The lere  
rethier  
ec.

## The. iiii. Chapter.

A true preacher is diligent. He corrupteth not the worde of God. He preacheth not him selfe, but seeketh the honoure of Chyist, yea though it be with the peryle of his lyfe.

**H**erfoze seynge that we haue suche an office, euen as methepe is come on vs, we sayntie not: but haue caste from vs the cloyes of vnhonestie, and walke not in craftynes, nether corrupt we the worde of God: but walke in open truth, and repute oure selues to every mans conscience in the syght of God. If our Gospell bee yet hyd, it is hyd amonge them that are lost, in whom \* the God of thys world \* hath blynded the myndes of them which beleue not, least the lyght of the glouous gospel of Chyist whiche is the ymage of God, shoulde shyne vnto them.

**F**or we preache not oure selues, but Chyrste Iesus to do the Lorde, and oure selues youre seruauntes, for Iesus sake. For it is God \* that commaunded the lyghte to shyne out of darcknes, which hath shined in our hertes for to geue the lyght of the knowledge of the glozpe of God, in the face of Iesus

John. xii. 8

Eccl. vi. 1.  
mar. xii. 1.  
mar. xiii. 1.  
luke. 8. 1.  
John. vi. 1.  
Ierem. 23. 1.

Gene. i. 1.

1 Peter. i. 1.



# The seconde Epistle

lus Chyriste.

4. Cor. v. a But we haue thys treasure in \*et-  
then vessels, that the excellent power  
of it myght appeare to be of God, and  
not of vs. We are troubled on euery  
syde, yet are we not without hyfe. We  
are in pouertie: but not bitterly with-  
out somewhat. We are persecuted: but  
are not forsaken. We are cast downe: ne-  
uertheless we perishe not. And we al-  
wayes \*beate in our bodies the dnyng  
of the Lorde Iesus, that the lyfe of  
Iesu myghte appere in oure bodies.

\*for we which liue, are alwayes de-  
lyuered vnto deathe for Iesus sake,  
that the life also of Iesu might appere  
in oure mortall fleshe. So then deathe  
worketh in vs, and lyfe in you. \*Se-  
yng then that we haue the same spirite  
of sayth, accordyng as it is wyrtten:  
\*I beleue, and therfore haue I spo-  
ken, we also beleue, & therfore speake.  
for we know that he which rayled bp  
the Lorde Iesus, shall rayle bp vs al-  
so by the meanes of Iesus, and shall  
sette vs with you. for al thynges do

for your sakes: that the plenteous  
grace by thanckes geuen of manye,  
maye redounde, to the praple of God.  
wherefore we are not wried, but  
though oure outward man perishe, yet  
the inward man is renewed dape by  
dape. \*for oure excedyng tribulacy-  
on which is momentany and lyght, pre-  
pareth an excedyng and an eternall  
waight of glozy vnto vs, whil we loke  
not on the thynges whych are sene, but  
on the thynges whych are not sene. for  
thynges whych are sene, are temporal:  
but thynges whych are not sene, are  
eternall.

## The Notes.

a. Thys God is in the pot. of Luke called an a-  
mon, in the piti. of John, the prince or ruler of  
thys worlde. By al that I can gether bothe of  
this place and of the other: it shoulde be spoken  
of ryches accordyng to the significacion of this  
worde anamon, a worde of the Syrian tou-  
ghe. For myce and God of this worlde it is called  
because he myched worldlynges geuyng the  
scines to the vniuersall getyng together, and  
keping therof, it is their prince and God. Some  
call the devyll by these names, who are not far  
from. For the devyll is a great doer in all these  
thynges, as an enemye that seeketh al occasions  
to denare the church of Christ, by drawing them  
from the true seruyce of god, to the idle seruice

of God, to the idle seruice of anamon the  
riches of this worlde.

b. By the face of Iesus Chyriste, is to be under-  
stande the lowe degre of his manhode, accordyng  
to the similitude and lyknes wherof of Iesu  
true preachers and professours of Christ wer, be  
and shall to the worldes ende be esteemed.

c. Thys outward manne is somtyme called the  
oldeman, somtyme the flesch, whar the flesch sig-  
nifyeth shall ye fynde in the prologe to the  
Romaynes.

## The. v. Chapter.

Ths reward for sufferynge trouble.



We knowe surely of our  
\*etthy mancyon wher  
in we nowe dwell were  
destroyed, that we haue  
abdyngge ordeyned of  
God, an habytaciō not  
made with handes, but eternal in hea-  
uen. And herfore sygh we, despyng to  
be clothed with oure mansion whiche  
is frome heauen: so yet of that we bee  
founde clothed, and not naked. for  
as longe as we are in this taberna-  
cle, wee syghe and are greued, for wee  
woulde not be vnclothed, but woulde  
be clothed bpō, that mortallite might  
be swallowed bp of lyfe. He that hathe  
ordeyned vs for this thyng, is God:  
\*which verpe same hathe geuen vnto  
vs the earnest of the spyrte.

Therefore we are alwaye of good  
chere, and knowe wel that as longe as  
we are at home in the body, we are ab-  
sent from God. for we walke in sayth  
and se not. Neuertheless we are of  
good comfort, and had leuer to be ab-  
sent from the body and to bee presente  
with the Lorde. wherefore, whether  
we be at home or from home we ende-  
uoure oure selues to please him. \*for  
we must all appeare before the iudge-  
mente seate of Christ, & euery manne  
maye receaue the workes of his body  
accordyng to that he hathe done, whe-  
ther it be good or bad.

\*Seynge then that we knowe howe  
the Lord is to be seated, we face fairs  
with menne. for we are knowen wel  
proughe vnto God. I truste also that  
we are knowen in your consciences.

We praye not oure selues agayne  
vnto you, but geue you an occasiō to  
reioyce of vs, that ye maye haue some  
what agaynst them, whych reioyce in  
the face, and not in the heartte. for of  
me

we be to feruent, to God are we to feruent. If we kepe measure, for youre cause kepe we measure. for the loue of Christe constrayneth vs, because we thus iudge, p<sup>r</sup>one be deade for all, that then are all dead, & that he died for al, that they which lyue, shoulde not hence forth liue vnto them selues, but vnto him which died for the & rose againe.

Wherfore hence forth know we no mā after the fleshe. In so much though we haue knowen Christ after the fleshe, nowe hence forth knowe we him so no moze. Therfore if any man be in Christ, he is a new creature. Olde thinges are passed away, behold al thinges are become new. Neuerthelesse al thinges are of god, which hath reconciled vs vnto hi self by Jesus Christ, & hath geuen vnto vs his office to preach & attonement. For God was in Christ, & made agreement betwene the worlde & him selfe, & imputed not their sinnes vnto them: & hath committed to vs his preaching of his attonement. Now then are we messengers in the roume of Christe euen as though god did beseech you thorow vs. So pray we you in Christes stede, that ye be at one with God: for he hath made hym to be synne for vs, whiche knewe no sinne, that we by his meanes shoulde be that ryghtewelsnes whiche before God is allowed.

## The Notes.

a. We saye with menne. That is, we playe not the pyantes with cursynges and excommunications, neither vse we violence maliciously a mouge the people, but feare God, & intreate the people louingly, to draw them vnto Christe.  
b. The attonement betwene god & man in Christ is the Apostles office to preach. To bee sinne for vs: that is to say, to bee the sacrifice for our synnes: for sinne in the scripture is somtyme taken for the sacrifice of synne. As Ose. iiii. & pierces eate the sinnes of the people. And Rom. viii. Wh<sup>er</sup> synne be damned sinne in the flesch.

## The. vi. Chapter.

An exhortacion to receaue the word of god with thankfulness and amendment of life. The diligence of Paul in the gospel, & how he warneth them to eschue the company of the Beithen.

**W**E as helpers therefore exhorte you, ye receaue not the grace of God in vaine. For he saith: I haue heard the in a tyme accepted: & in the day of saluacion, haue I lucke, red the. Beholde, nowe is that well accepted tyme: behold now is that day of

saluacion. Let vs geue no man occasi- on of euyl, that in oure office be founde no fault: but in all thynges let vs be haue our selues as ministers of god. In muche patience, in afflictions, in necessite, in angurthe, in stryppes, in pysonment, in stryple, in labour. In wat chynge, in fastyng, in purenes, in know ledge, in longe sufferynge, in kindnes, in the holy good, in loue vnsapned, in the wordes of truthe, in the power of God, by the armour of rightewisnes on the ryght hand and on the left, in ho- no ut & dishonour, i euil repoyte & good report, as deceauers & per true, as vn- known, & yet known: as dynges, and beholde we yet lyue: as chastened, and not kyled: as forowynges, and yet al- way mery: as pooze, and yet make ma- ny riche: as haupng nothing, & yet pos- sessyng all thynges.

O ye Corinthians, oure mouth is opē vnto you. Our hert is made large: ye are in no strapte in vs, but are in a strapte in your owne bowelles. I pro- myse you lyke rewarde with me, as to my chyldren. Set your selues therfore at large, and beare not a strangers poke with his beleuerys: for what fel- lowshyp hath ryghtewelsnes with vn- ryghtewelsnes? what company hath light with darcknes? what concord hath Christ with Beliall? ether what parre hath he that beleueth, with an in- fydel? how agreeth the temple of God with ymages? And ye are the temple of the lyuyng God, as sayd God. I wyll dwell amonge them and walcke a- monge them, & wyll be their God: & they shalbe my people. Wherfore come out from among them, & separte your sel- ues (saith the Lord) and touch none vn- cleane thyng: so wyll I receaue you, and wilbe a father vnto you, & ye shal- be vnto me sonnes & daughters, sayth the Lord almighty.

## The. vii. Chapter.

He exhorteth them to receaue the promises of God thankfully. The Corinthians are commen- ded for their obedience & loue toward Paul.

**S**ynge that we haue such promises derely beloved, let vs cleanse our selues from al filthines of the flesch & spirit, and growe by to full holynes in the

1. Cor. iii. 1.

B

Armours of righte- ousnes: is a word of god with hope lous feare. sc. whiche Paul calleth & as- moure of lyght. cor. ma. xiii.

C

Deut. 7. 8

2. Cor. 2. 15

1. Cor. 11. 11 and. vi. 15.

2. Cor. 11. 11 and. vi. 15.

2. Cor. 11. 11 and. vi. 15.



# The second Epistle

feare of god. vnderstand vs, we haue hurt no man: we haue corrupt no man: we haue defrauded no man. I speake not this to condemne you: for I haue shewed you befoze that ye are in our heartes do dye & lyue wyth you. I am very bold ouer you, and reioyce greatly in you. I am fylled with comforte & am exceeding to youle in al our tribulacions: for when we wer come into Macedonia, & oure fleete had no reste, but we wer troubled on euery syde. Outward was fightyng, inward was feare. Neuertheles God that comforteth the afflicted, comforted vs at the comming of Titus.

And not wyth hys commynge onely: but also with the consolacion wherwith he was comforted of you. for he told e vs your desyre, your mounyng, your seruente mynde to me warde: so that I now reioyce & more. wherfoze though I made you sorry with a letter, I repent not: though I dyd repent. for I perceaue that that same epistle made you sorry, though it were but for a ceason. But I now reioyce, not that ye were sorry, but that ye so sorowed, that ye repented. for ye sorowed godly: so that in nothyng ye wer hurt by vs. for god ly sorow causeth repentaunce vnto saluacion not to bee repented of: when worldly sorow causeth death.

Beholde what diligence thys godly sorow that ye toke, hath wrought in you: yea, it caused you to cleare youre selues. It caused indignacion, it caused feare, it caused desyre, it caused a seruēt mynde, it caused punishment: for in all thynges ye haue shewed youre selues that ye were cleare in that matter. wherfoze though I wrote vnto you, I did it not for his cause that did hurt neyther for hys cause that was hurte: but that oure good mynde whiche we haue toward you in the syght of God, myght appere vnto you.

Therefore we are comforted, because ye are comforted: yea, and exceedingly the more toped we, for the tope that Titus had: because hys spryde was refreshed of you all. I am therfoze not now ashamed though I boasted my self to him of you. for as al thynges which I preached vnto you are true, eue so is

oure boasting, that I boasted my selfe to Titus with al, found true. And now is his inward affection more abundant toward you, when he remembreth the obedience of euery one of you: how with feare and tremblunge ye receaued hym. I reioyce that I may be bold ouer you in all thynges.

## The. iiii. Chapter.

He putted the in remembraunce to helpe & poore sayntes at Ierusalem, accordyng as the Macedonians dyd.

**I** Do you to wit brethren, of the grace of God whiche is geuen in the congregacions of Macedonia, howe that & abundance of their reioysing is, that they are tryed with much tribulacion. And thereto though they were exceeding poore, yet haue they geue exceeding richly, & that in singleness. for to their powers (I heare recorde) yea, and beyond their power, they were wyllyng of their owne accord, & praised vs w great instaunce, that we wold cease their benefyte, and suffre them to be partakers w other in ministringe to the sayntes. And thys they dyd, not as we looked for: but gaue their owne selues first to the Lord, & after vnto vs by the wyl of God: so that we could not but desire Titus to accomplish & same beniuolence amōg you also, euen as he had begonne.

Now therfoze, as ye are rich in al partes, in saythe, in word, in knowledg, in al seruēt nes, & in loue, which ye haue to vs: euen so se that ye be plenteous in this beniuolence. This say I not as commanding: but because other are so seruēt, therfoze proue I your loue, whether it bee perspyte or no. Ye knowe the liberalitie of our Lord Iesus Chyste, which though he wer rich, yet for your sakes became poore: that ye thowwe his pouerty, might be made rich.

And I geue counsell here to, for this is expedient for you, which began, not to do only: but also to wyl a yere a go. Now therfoze performe the dede: that as ther was in you a redynes to wyl, euen so ye may performe the dede, of that which ye haue. for if ther be first a wyllyng mynde, it is accepted

accept

# To the Corinthians, Pol. cxi.

according to that a man hath, & not according to that he hath not.

It is not my mynd that other bee set at ease, and ye broughte into commaundment: but that ther be equalnes now at this tyme, that your aboundaunce sucke their lacke: that they: aboundaunce may supplie your lacke: that there may be equalite, agreeing to that whiche is written. \* He that gathered much, had neuer the more aboundaunce, & he that gathered litle had neuer the lesse. Thanks be vnto God, which put in the heart of Titus the same good mynd toward you, for he accepted your request: yea, rather he was so wel willing, that of his owne accord came vnto you.

**D** We haue sent with hym that brother, whose laude is in the gospel thow we out al the congregacions: and not so onely, but is also chosen of the congregacions to be a fellow with vs in our labour concerning this beniuolens that is ministered by vs vnto the prayse of the Lord, and to sterte by your prompte mynd.

For this we excheue, that any man shoulde rebuke vs in this plentiful distribucion: that is ministered by vs, and therfore make prouision for honest thynges, not in the sight of God only, but also in the sight of men.

We haue sent with them a brother of ours whom we haue oft tymes proued diligent in many thynges, but now much more diligent. The great confidence whiche I haue in you, hath caused me this to do: partly for Titus sake whiche is my fellow and helper as concerning you, partly because of other whiche are our brethren, and the messengers of the congregacions, & the glory of Christ. Wherefore shewe vnto them prouff of your loue, and of the reioysing that we haue of you, that the congregacions may see it.

## The. ix. Chapter.

In this Chapter dothe be the same that he byd in the Chapter goynge before, that is, moueth them to helpe the poore brethren at Ierusalem.

**D** If the ministering to the sayntes it is but superfluous for me to write vnto you: for I know your redynes of minde, whereof I boast my

selfe vnto them of Macedonia, & I saye the Achaia was prepared a yere agoe, & your feruencie hath prouoked many. Neuerthelesse, yet haue I sente these brethren, lest our reioysing ouer you shoulde be in bayne in this behalfe, & that ye (as I haue sayd) prepare your selues, lest peradventure if they of Macedonia come with me, and fynde you vnprepared, the boast that I made in this matter, shoulde be a shame to vs. I saye not vnto you.

Wherefore I thought it necessary to exhort the brethren, to come beforehand vnto you for to prepare your good blessing promysed afore, that it might be redy: so that it be a blessing, & not a defrauding. \* This yet remember, howe that he which soweth litle, shall reape litle, & he that soweth plenteously shall reape plenteously. And lette euery man do accordinge as he hath purposed in his heart, not groundly, or of necessity. \* For God looueth a chearfull geuer.

God is able to make you rich in al grace, that ye in all thynges hauing sufficient vnto the vtmost, may be rich vnto all maner good workes, as it is written. \* He hath sparred abroad and hath geuen to the poore, his riches, welnes remaineth for euer. He that soweth & soweth litle, shall multiplye your sowe & increase the frutes of your rightewesnes. \* That on all parties, ye may be made rich in all singlenes, whiche causeth thow we vs, thanks geuyng vnto God.

For the office of this ministracion, not only supplieth the neede of the sayntes: but also is aboundaunte here in, that for this laudable ministringe, thanks might be geuen to god of many, whiche prayse God for the obedience of your professyng the Gospel of Christ, & for your singlenes in distributyng to the & to all men: & in theyr prayers to God for you, longe after you, for the aboundaunte grace of God geuen vnto you. Thanks be vnto God for his unspeakable gyfte.

## The. x. Chapter.

He toucheth the false Apostles, & defendeth his auctorite and callinge.

Do. ii.



# The second Epistle



**P**aule my selfe besech you by the mekenes & softenes of Chyriste, whiche when I am presente amonge you, am of no reputacion, but am bolde towarde you beyng absent. I besech you that I nede not to be bold when I am present (with that same confidence, wherewith I am supposed to be bolde) agaynst some whiche repete vs as though we walked carnally. Nevertheless though we walke compassed with the fleshy, yet we warre not fleshy.

**\* for the weapons of oure warre are not carnal thinges, but thinges mighty in God, to caste downe strong holdes, wherewith we ouerthrowe pynaginations, & euerye hye thing & exalteth it selfe agaynst the knowledge of God and brynge into captiuitie all vnderstandinge to the obedience of Chyrist, and are redy to take vengeance on al disobedience, when poure obedience is fulfilled. Loke ye on thynges after the better apperaunce**

**If any man trust in hym selfe that he is Chyristes, let the same also confyde of hym selfe, that as he is Chyristes, euen so are we Chyristes. And though I shoulde boaste my selfe some what more of our auctorite whych the Lord hath geuen vs, to edifie and not to destroy you, it shoulde not be to my shame. Chys saie I, leaste I shoulde seme as though I went about to make you a frapde wth letters. For the Epistles (sayth he) are soze & strong: but hys boldly presence is weake, & his speache is rude. Lette hym that is such thynke on this wise, that as we are in wordes by letters whē we are absent, such are we in dedes when we are present.**

**For we cannot fynde in our hertes to make oure selues of the nombze of thē, or to compare our selues to thē, whiche laud thē selues, neuertheles whyl they measure thē selues wth them selues, & compare them selues wth them selues, they vnderstande nought. But we wyl not reioyce aboue measure: but accordinge to the quantitie of & measure which God hath distributed vnto vs, a measure that reacheth euen vnto you. For we stretch not out oure selues beyond measure as though we had not**

tached vnto you. for eue to you haue we come wth & gospel of Chyrist, & we boaste not our selues out of measure in ther mēs labours. Yea, & we hope, whē your fayth is increased amonge you, to be magnified accordyng to our measure, more largely, and to preache the gospel in those regions whych are beyond you: and not to reioyce of that which is by another mās measure prepared all tedy. Let him & reioyseth, reioyse in the Lord. For he that praiseth him selfe, is not allowed: but he whome the Lord praiseth.

## The. xi. Chapter.

Paule (vnder sufferance) commendeth hym selfe & defendeth his auctorite agaynst & false prophetes

**W**oulde to God, ye coulde suffer me a littel in my folishnes: yea, & I praye you forbear me. For I am gelous ouer you with godly jealousy. For I coupled you to one man, to make you a chaste virgen to Chyrist. But I feare lest as & serpent begyled Eue, thozow his subtilty, euen so your wittes shuld be corrupte from & singleness that is in Chyrist. For yf he & commeth, preach a nother Iesus then hym whom we preached: or yf ye receaue a nother spyrit then & whych ye haue receaued: cyther another gospel thē that ye haue receaued, ye mighte right wel haue ben content. I suppose that I was not behind the chese Apostles. Though I be rude in speakyng, yet I am not so in knowledge. Howe beit amonge you we are knowē to & vtmost what we are in al thinges. Wd I therein inne, because I submytted my selfe, & ye might be exalted, & because I preached to you & Gospel of God free: I robbed other congregaciōs, & toke wages of thē, to do you seruice with al. And whē I was present w you, & had nede, & I was greuous to no man, for & whiche was lacking vnto me, & brethren whiche came from Macedonia, supplied: & in al thinges I kept my selfe that I shuld not be greuous to you: & so will I kepe my selfe

**If the truthe of Chyrist be in me, this reioysyng shal not be takē from me in the regions of Achata. wherfore: Because I loue you not: God knoweth. Neuerthelesse what I do, that wyl I do, to cutte away occasyon from them which**

Let eue  
mā reio  
se in the  
Christ  
for him,  
not in  
lynes of  
works.

Sim. iii

B

C

3. Cor. xi

2. Cor. xi

whych desyre occasion, & they mighte  
be founde lyke vnto vs in that wherein  
they reioyce. For these false Apostles  
are dysceatefull workers, and falsyon  
them selues like vnto the Apostles of  
Christe. And no maruaile, for Satan  
by hym selfe is chaunged into the falsyon  
of an angell of lyght. Therfore it is no  
great thyng, though he hys ministers  
falsyon them selues as though they  
were the mynisters of ryghteousnesse:  
whose ende shalbe accordynge to theyr  
dedes.

I say agayne, lest any man thinke  
I am folyshe: or els euen now take me  
as a sole, that I may boast my selfe a li-  
tell. That I speake I speake it not af-  
ter the wyse of y<sup>e</sup> Lord: but as it were  
folyschly, whyle we ate now come to bo-  
sting. Seyng that many reioyce after  
the flesh, I wyll reioyce also. For ye  
suffre soles gladly, because y<sup>e</sup> ps poure  
selues are wyle. For ye suffre euen yf a  
manne byng you into bondage: yf a  
man deuoure: yf a man take: yf a man  
exalt him selfe: yf a man smyte you on  
the face. I speake as concernynge re-  
buke, as though we had bene weake.

Howe be it wherein soeuer any man  
dare be bolde (I speake folyschly) I dare  
be bolde also. They are Chyres, so am  
I: they are Israelytes, euen so am I.  
They are the seide of Abraham, euen so  
am I. They are the ministers of Christ  
(I speake as a sole) I am moze: In la-  
bours moze abundant: In stryppes a-  
boue measure: In pryson moze plente-  
ously: In death ofte. Of the Jewes  
spue tymes receaued I euery tyme. xl.  
strippes saue one. Christe was I bea-  
ten wyth roddes. I was once stoned.  
I suffred thys shipwracke. Night &  
day haue I bene in the depe of the sea.  
In tozneyng often: in pater of waters:  
in pater of robbers: in leopardyes of  
myne owne nacion: in leopardies amog  
the hethen. I haue bene in pater in cy-  
tyes, in paterles in wyldernes in  
pater in the sea, in pater amonge  
falle brythren, in labour & trauaile, in  
watchyng often, in hunger, in thyrste, in  
fastynges often, in colde & in nakednes.  
And besyde y<sup>e</sup> thynges which outwards  
ly happen vnto me, I am cōbryd daily,  
& do care for al congregacions. Who is

sicke, & I am not sick: Who is hurt in  
y<sup>e</sup> sayth and my hert burneth not: If I  
musse nedes reioyce, I wyll reioyce of  
myne infirmities.

## The xii. Chapter.

Paul is taken vp into the third heauen, and  
heareth wordes not to be spoken of.

**S**he God and father of our Lord  
Jesus Christ, which is blessed  
for evermore, knoweth that I  
lye not. In the cytie of Damalcon,  
y<sup>e</sup> gouernour of the people vnder kynge  
Aretas, layde watch in the cyty of the  
Damascens, and would haue caughte  
me, and at a window was I let doune  
in a basket thorow the wall, and so sca-  
ped hys handes.

It is not expedyent for me no dout  
to reioyce. Neuertheles I wyl come to  
visions & reuelacions of the Lord. I  
know a mā in Christe aboue. xliii. yea-  
res agone (whether he wet in the bodye  
I cannot tell, or whether he were out  
of the bodye I cannot tel God knoweth)  
which was take vp in to the thyrde hea-  
uen. And I know the same man (whe-  
ther in y<sup>e</sup> body, or out of the body, I  
cannot tell God knoweth) how that he  
was take vp into paradise, and heard  
wordes not to be spoken, whych no  
man can viter. Of thys man wyll I  
reioyce, of my selfe wyll I not reioyce,  
except it be of myne infirmities. And  
yet though I wold reioyce, I shoulde  
not bee a sole: for I wold say y<sup>e</sup> truth.  
Neuerthelesse I spare, lest any manne  
shoulde thinke of me aboue that he seith  
me to be, or heareth of me.

And lest I shuld be exalted out of  
measure thorow y<sup>e</sup> aboundaunce of re-  
uelacions, ther was geuen vnto me  
a bynquetnes of y<sup>e</sup> flesh, the messenger  
of Satan to buffet me: because I shuld  
not be exalted out of measure. For this  
thyng belought I the Lord thys, that  
it myght depart from me. And he  
said vnto me: my grace is sufficient for  
the. For my strength is made perfecte  
thorow weakenes. Verry gladly ther-  
fore wil I reioyce of my weakenes, that  
y<sup>e</sup> strength of Christ may dwel in me.

Therfore haue I delectacion in in-  
firmities, in rebukes, in nede, in persecu-  
cions, in angustye, for Christes sake.



# The seconde Epistle

for whē I am weake, the am I strong.

1. Cor. 15. 8

I am made a foale in hostyng my selfe. Ye haue compelled me: I oughte to haue bene commended of you. \* for in nothyng was I inferior vnto the chese Apostles, though I be nothyng, yet þ tokens of an Apostle wer wrought among you with al patience, wyth signes and wonders, & mighty dedes. for what is it wherin ye wer inferiours vnto other congregacions excepte it bee therein that I was not greuous vnto you. for geue me this wrong done vnto you. Beholde now the thyrde tyme I am redy to come vnto you: & yet wyl I not be greuous vnto you. for I seke not poures, but you. Also the chyldren ought not to lape by for the fathers & mothers: but the fathers and mothers for the chyldren.

1. Cor. 15. 8  
2. Cor. 11. 1  
Gal. 4. 6  
1. Reg. 24. 8

I wyl very gladly bestow, & wyl be bestowed for your soules: though the more I loue you, þ lesse I am loued again. But be it that I greued you not: neuerthelesse I was craftye & toke you with gyle. Dyd I pill you by anye of them which I sent vnto you? I desired Titus, & with hi I sent a brother. Did Titus defraude you of anye thyng? walked we not in one spyrte? walked we not in lyke steppes? Agayne, thynke ye þ we excuse oure selues? We speake in Chryst in the syght of God.

But we do all thynges dearlye beloved for your edifyinge. for I feare lesse it come to passe, that when I come I shall not fynde you suche as I wold: and I shall be founde vnto you luche as I would not: I feare lest ther be found amonge you debate, enuynges, wyth stryfe, backbytnges, whyspernges, swellnges and disorde. I feare leaste when I come agayne, God byrnyng me lowe amonge you, and I be constrained to be wayle manye of them whiche haue synned all redye, and haue not repented of the vnclennes, fornicacion & wantones which they haue committed.

Gal. 4. 6

1. Cor. 15. 8

Unquietnes of the spirite.

**The Notes.**  
a. Though men of much greater knowledge the I am, do take this vniquietnes for the resistence, that the wyched made agaynst the doctrine of Dauid: yet in my iudgement, the tere geueth rather that it shoulde bee the weakenes of his owne self which did continually pul him back, and as it were withstand him by force of armes in the affaires & busines of the spirite.

## The xlii. Chapter.

He promyseth to come vnto them and exhorteth them to ordeine them selues that they may fynde them perfecte and of one mynde.



**N**owe come I the thyrde tyme I vnto you \* in the mouthe of two or thre witnesses that euerie thyng stande. I tolde you before, and tell you before: & as I sayde when I was presente wyth you the second tyme, so wyte I now being absent to the which in tyme paste haue sinned, & to al other: that yf I come agayne, I wyl not spare, seing þ ye seke experyence of Chryst whych speaketh in me, which among you is not weake, but is myghtye in you. And verely though it came of weakenes þ he was crucified, yet liueth he thowow þ power of God. And we no doute are weake in hym: but we shall lyue with him, by the might of God amonge you.

Deut. 17  
Mat. 18  
1. Cor. 15  
1. Tim. 3

1. Cor. 15

\* Prooue your selues whether ye are in the faith or not. Examen your owne selues: knowe ye not your owne selues howe that Iesus Chryste is in you, except ye be cast awaies? I trust þ ye shall know þ we are not cast aways. I desire before God þ ye do none euill, not þ we shuld seme commendable but þ ye shoulde do þ which is honest: & let vs be counted as lewde persones. We can do nothyng agaynst þ truely, but for the truth. We are glad when we are weake, & ye strong. Thus also we wish for, euen that ye were perfect. Therfore wyte I these thynges beyng absent, lest when I am present, I shoulde vse sharpnesse accordyng to the power which þ Lorde hath geuen me, to edifye, and not to destroy. fynally brethren fare ye wel, be perfect, be of good comfort, be of one mynde, lye in peace, and the God of loue and peace shall be wyth you. \* Grete one another in an holy kyffe. Al the sayntes salute you. The grace of our Lorde Iesus Chryste, and the loue of God, and the felowshyppe of the holpe gooste be wyth you all. Amen.

1. Cor. 15  
Eccle. 18

1. Cor. 15

1. Cor. 15

Saintes  
1. Cor. 15  
1. Tim. 3

**The end of the second epistle to the Corinthians.**

Sent from Philippos a citie in Macedonia, by Titus and Lucas.

Th

## The Prologe

upon the Epistle of S. Paul  
to the Galathians.



**A**s ye rede. Act. xv. howe certayne came from Ierusalem to Antioch and vexed the disciples there, affirminge that they could not be saved except they were circumcised. And so after Paule had converted the Galathians and coupled them to Christe, to trust in him onely for the remission of synne, and hope of grace and saluacion, and was departed: there came false Apostles vnto them (as vnto the Corinthians, and vnto all places, whete Paule had preached) and that in the name of Peter, James and John, whome they called the Apostles, & preached circumcision and the keepinge of the lawe, to be saved by, and ministered Pauls authority.

To the confounding of those, Paule magnifyeth his office and Apostleshippe in the two first Chapters and maketh hymselfe equall vnto the bygh Apostles, and concluded that every man muste bee iustified without deseruings, without workes, and without help of the lawe, but alone by Christe.

And in the third and fourth, he proueth the same with scripture, examples and similitudes, and sheweth that the lawe is cause of more sin, and bringeth the curse of God vpon vs, and iustifyeth vs not: but that iustifying cometh by grace promised vs of God thowgh the deseruing of Christ, by whome (if we be true) we are iustified without helpe of the workes of the lawe.

And in the v. and vi. he exhorteth vnto the workes of loue which folowe fayth and iustifying. So that in al his Epistle he obserueth this order: first he preacheth the damnation of the lawe: then the iustifying of fayth, and thirdly the workes of loue. For on that condition that we loue and worke, is the mercede geuen vs.

## The Epistle of

Sapient Paule vnto the  
Galathians.

### The first Chapter.

Paule rebuketh them because they were fallen a way fro the Gospel, sheweth his owne conuersion, magnifieth his office and Apostleshippe, and declareth hym selfe to bee equall wryth the bygh Apostles.



**P**aule an apostle not of men, nether by manne, but by Iesus Christe, and by God the father which raised him from death: and all the brethren which are with me.

Vnto the congregacions of Galacia.

\* Grace be wyth you and peace frome God the father, and from oure Lorde Iesus Christe, whiche gaue him selfe for oure synnes, to del puer vs frome this present euill worlde, thowgh the wyl of God oure father, to whome be prayse for euer and euer. Amen.

I maruaile that ye are so sone turned from him that called you in the grace of Christ, vnto another Gospel, which is nothyng els, but that ther be some whiche trouble you, and intend to peruerthe the Gospel of Christe. Neuerthelesse though we oure selues, or an angell from heuen, preache any other gospel vnto you, the that which we haue preached vnto you, holde him as a cursed. As I sayde before, so late I now agayne, if any manne preache any other thyng vnto you, then that ye haue receaued, holde him accursed. Preache I mannes doctrine or Gods? Other go I about to please men? If I studied to please men, I were not the seruante of Christ.

\* I certifie you brethren, that the Gospel whiche was preached of me, was not after the manner of men, nether receaued I it of man, nether was I taughte it: but receaued it by the reuelacion of Iesus Christ. For ye haue heard of my conuersion in tyme past, in the Jewes wayes, how that he ponde measure \* I persecuted the congregacyon of God, and spoyled it: and preuayled in the Jewes waye, aboue many of my companions, which were of myne owne nacion, and was a much more seruent mayntener of the traditions of the elders.

But when it pleased God, whiche seperated me frome my mothers wombe, and called me by his grace, for to declare his sonne by me, that I shoulde preach him amonge the heathen: immediately I commened not of matter with fleshe and bloud, neither returned to Ierusalem to them whiche were Apostles before me: but went my wayes into Arabia, and came agayne vnto Damasco. Then after thre yeare, I returned to Ierusalem to see Peter, and abode with hym. xviij. daies, no nother of the Apostles save I, save James the Lordes brother. The thynges

¶ Do. iiiij. which



# The Epistle

whiche I write, beholde, \* God knoweth I lye not.

After that I wente into p cosles of Syria & Cilicia: and was vnknownen as touchyng my person vnto the congregacions of Jeweys, which were in Chypre. But they hearde only, that he which persecuted vs in tyme past, now preacheth the fayth whiche befoze he destroyed. And they glorified God on my behalfe.

## The Notes.

**Of men.** a. Paule, though he came longe after the Apostles, yet had he not his authorite of Peter, nor of anye other that wente befoze hym. Neither brought he with hym letters of recommendacion, or bulles of conyrmacion. But the conyrmacion of his apostleshippe, was the worde of God, conscience of men, and the power of the spirite, that testified with hym by myracles and many folde gyftes of grace.

**Fleth and bloude.** b. That is men and mens counsell. For so spak Iustich fleth and bloude in this place:

## The.ii. Chapter.

Be withstader b Peter in the face, and proueth that the lawe and circumcyon are not necessarye to saluacion.

**P**en. xlii. peates thereafter, I went by agayne to Jerusalem with Barnabas, and toke with me Titus also. Yea, and I wente by by reuelacion, and communed with the, of the Gospell whiche I preach among the Gentyls: but betwene our selues, with the which were counted chiefe, lest it should haue bene thoughte that I shoulde runne, or had runne in vayne. Also Titus which was with me, though he were a Greke, yet was not compelled to be circumcised, & that because of incommers beyng false brethren which came in amonge other to spe out our libertie which we haue in Christ Iesus, that they myght bringe vs into bondage. To whom we gaue no roume, no not for p space of an houre, as concernyng to be brought in to subieccio: & that because p the truth of p Gospell might continue with you.

**Of the whiche seemed to be great,** (what they were in tyme past it maketh no matter to me: \* God loketh on no mans persō) neuerthelesse they which seemed great, added nothing to me. But contrary wyle, whē they sawe that the Gospell ouer p vncircumcission was com mytted vnto me, as the Gospell ouer the \* circumcission was vnto Peter:

for he that was myghty in Peter: in p Apostleshippe ouer the circumcission, the same was myghty in me amonge p gentyls: and therfore when they perceaued the grace that was geuen vnto me, the James, Cephas & John, which seemed to be pylers, gaue to me & Barnabas the ryghte handes, and agreed with vs, p we shoulde preach amonge the hethen, & they amonge the Jewes: warnyng only that we shoulde remember the pooze. \* which thyng also I was diligent to do.

And when Peter was come to Antioche, I withstod him in the face, for he was worthy to be blamed. For yet that certaine came from James, he ate with the Gentyls. But when they were come, he withdrew and separated hym selfe, fearyng them whiche were of the circumcission. And the other Jewes dyssembled lyke wyle, in so much that Barnabas was brought into their simulation also. But when I sawe, that they went not the ryght way after the truth of the Gospell, I sayde vnto Peter befoze al men, yf thou being a Jew, liuest after the maner of the Gentyls, & not as do the Jewes: why causest thou p gentyls to lyue as do p Jewes? we which are \* Jewes by nature, and not sinners of the Gentyls, knowe that a manne is not iustified by the dedes of the lawe: but by the faythe of Iesus Christ. And therfore we haue beleued on Iesus Christ, that we myght be iustified by the fayth of Christ, and not by the dedes of the lawe: because that by the dedes of the lawe no fleshe can be iustified.

If then whyle we seke to bee made ryghtwile by Christ, we our selues are founde sinners, is not then Christ the minister of synne? God forbyd. For yf I byld agayne that which I destroyed, then make I my selfe a trespasser.

\* But I thowowe the lawe, am dead to p law: that I might lyue vnto God. I am crucified with Christ. I lyue bere lyve: yet nowe not I, but Christ lyueth in me. For the lyfe which I nowe lyue in the fleshe, I lyue by the fayth of the sonne of God \* which loued me, & gaue him selfe for me. I despyse not p grace of God. \* for yf ryghte wysnes come

Actes. 1. Co. 9.

Paule & barker Peter in the face.

Don. M. 1. Co. 11.

Dedes & p laro is stie not but saye iustified

D

Eph. 3.

Rom. 11.

of

Site to a. Paule de fether the liberty of p gospel.

Paule is of as bye aneome as Peter, James or John.

2. Cor. 10. 2. 1. Th. 2. 1. 1. Cor. 11. 1. Collo. 1. 1.

Circumcission are p Jewes & vncircumcission the Gentyles

of the law then Christ died in payne.

The Notes.

a. The law breeth my spine, and threateneth damilation for the same, and cher by dyueth me to Christ for mercye and redemption. For in the dedes of the law, is none to be founde. For when we haue done all, we are now vnprofitable seruantes, and haue done but our dutie. We can not tye force by these dedes, deserue remission of our former offences.

b. So manye as thorow the threatenynge, of the law haue fled vnto Christ, and be crucified with hym by mortifyinge their fleshe despyes a carrying all theyr heauy burthen on his backe: are by the lawe dead to the lawe. That is thorow the terrible threatenynge of the lawe: they haue soughte Christ who deliuereth from the lawe: at whom they come vnto hym, and setteth them at libertie, to serue as free menne, and not as bonde slaues.

The. iii. Chapter.

He rebuketh the vnderstandings of the Galathians shewing the vnperfectnes of the lawe, and declareth neuertheles, that it was not geuen for noughte.

**G**althe Galathians: who ha the be witched you that ye shoulde not beleue the truth. To whome Iesus Christ was described before the eyes, and among you crucified. Thys only wold I learne of you, receaued ye the spirite by the dedes of the lawe, or els by preacheinge of the fayth. Are ye so vnwysse, that after ye haue begonne in the spyte, ye would now ende in the fleshe. So many thynges there ye haue suffered in payne, yf ye be payne, whiche ministered to you the spirite, and wrought myracles amonge you, dothe he it thorow the dedes of the law, or by preaching of the faith. \*Euen as Abraham beleued God, and it was ascribed to hym for ryghte wysnes. Understande therfore, that they whych are of faith, the same are the chyldren of Abraham.

For the scripture saue afore hande, that God wold iustifie the he then thorow fayth, and therfore shewed before hande glad tydynges vnto Abraham:

\*In the hall all nacions be blessed.

So the they which be of fayth, are blessed wth faythfull Abraham. For as many as are vnder y dedes of the law, are vnder maleuiccon. For it is wyrtten: \*cursed is euery man that continueth not in all thynges whych are wyrtten in the boke of the lawe, to fullfill them. That no manne is iustified by the lawe in the syghte of God, is eui-

dent. \*For the iuste shall lyue by fayth.

The law is not of fayth: \*but the man that fulfilleth the thynges contayned in the lawe (shall lyue in them.) But Christe hathe deliuered vs frome the curse of the lawe, and was made a cursed for vs, for it is wyrtten: \*cursed is euery one that hangeth on tree, that y blessinge of Abraham myght come on the Gentyls, thorow Iesus Christe, and that we might receaue the promise of the spyte thorow fayth.

Brethren I will speake after the maner of men. Though it be but a mas testament yet no man despiseth it, or ad deth any thyng thereto, when it is once allowed. \* To Abraham and his se de were the promyses made. He sayth not, in the seedes, as many: but in the se de, as in one, which is Christ. This I say, that the lawe which began after ward beyond. \*1111. c. xxx. yeaes, doth not disanull the testamente, that was con firmed afore of god vnto Christ ward, to make y promise of none effect. \* For yf the inheritaunce come of the law, it cometh not of promise. But God gaue it vnto Abraham by promise.

Wherefore then serueth the lawe. \*The law was added because of tras gression (till the se de came to which the promise was made) and it was ordey ned \* by Angels in the hand of a media tor. A mediator is not a mediator of one. But God is one. \* Is the law then agaynst the promise of God. God for hyd. Howbeit yf there had bene a law geuen which could haue geuen \* lyfe: then no doute ryght wysnes shoulde haue come by the lawe. But the scrip ture concluded al thynges vnder sinne that the promise by the faythe of Ie sus Christe, shoulde be geuen vnto the that beleue. \* Before that fayth cam, we wer kept & shut vp vnder y law, vnto the faith which shuld after ward be declared.

Wherefore the law was our scolema ster vnto the tyme of Christe, that we myght be made ryghte wse by faythe. But after that fayth is come, now we are we no lenger vnder a scolema ster. For ye are all the sonnes of God by the fayth which is in Christe Iesus. For

Woe. b.

1 bat. ii. a.  
Rom. i. c.  
Heb. x. g.

Leut. x. a.  
Ezech. ix. b.  
Rom. x. a.

C  
Deut. xxi. b.  
Rom. x. a.

Gen. xv. c.  
Erod. xii. c.  
Iudi. v. b.  
Ite. 7. a.  
Rom. iiii. c.

Roma. v. a.  
and. vi. b.

Act. v. i. g.  
Rom. vi. c.

1. Tim. i. b.

D  
The lawe geueth no lyfe but theare uerthdeath

Gen. xii. b.  
Ite. 4. a.  
Ite. ii. c.

Gen. xii. a.  
Ite. ii. b.

Deut. x. b.

The lawe geueth no lyfe but theare uerthdeath



# The Epistle

Rom. vi. 1

John. 17

Sonnes of God.

all ye that are baptysed, haue put on Chryst. Now is there no Iewe nether Gentyll: there is nether bonde nor fre: ther is nether man nor woman: but ye are all one: thynge in Chryst Iesu. If ye be Chrystes, then are ye Abrahams seed, and heyyes by promes.

The Notes.

a. True it is, that we are all the sonnes of god so many of vs as by fapth are new borne chyldren in the generation of the spyrte. And so are we brothers and heyyes together with Chryste in the kyngdom of his father. But yet is Chryst (for whose sake we are adopyed) the spyrte begotten, euen of the substance of the father, and in diuinity equale vnto him.

The. iiii. Chapter. +

Paul euereth that thowth Chryst we be deliuered from the law, and rebuketh the vnthah fulnes of the Galathians.

**A**nd I saye, that the heyye as longe as he is a chyld, differeth not frome a seruaunte, though he be Lord of al, but is vnder tutors and gouerners, vntyll the tyme appoynted of the father. Euz so we, as longe as we were chyldren, were in bondage vnder the ordinaunces of the world. But when the tyme was full come, God sent his sonne borne of a woman and made bonde vnto the lawe, to redeeme them which wer vnder the lawe; that we thowow eleccio myght receaue the Inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sent the spyrte of his sonne into our heartes, which cryeth Abba father. Wherefore now, thou art not a seruaunt, but a sonne. If thou be the sonne, thou arte also the heire of god thowow Chryste.

For withstandynge, when ye knew not God, ye dyd seruyce vnto them, which by nature were no Goddes. But now seynge ye know God (yea rather are knowe of God) how is it that ye tourne agayne vnto the weake and beggarly ceremonies, where vnto agayne ye desyre a freshe to bee in bondage? Ye obserue dayes, a monethes, and times, and yeares, I am in feare of you, leaste I haue bestowed on you labour in vayne.

Brethren I beseech you, be ye as I am: for I am as ye are. Ye haue not hurt me at all. Ye knowe, how thowowe in sympathye of the fleshe, I preached the

Gospell vnto you at the first. And my temptation which I suffred by reason of my fleshe, ye despyled not, nether abhorred; but receaued me as an Angell of God; yea, as Chryste Iesus. Howe happy were ye then: for I beate you to recoorde, that if it had bene possible, ye would haue plucked out youre owne eyes, and haue geuen them to me. And therfore become youre enemye, because I tell you the trueth.

They are gelous ouer you amysse: yea, they intende to exclude you, that ye shoulde be feruent to them warde. It is good alwayes to be feruent, so it be in a good thynge, and not only when I am present with you.

My lttell chyldren (of whome I trauaile in birth agayne, vntyll Chryst be fashioned in you) I woulde I were wyth you now, and could chaunge my hope; for I stande in a doute of you. Tell me ye, that desyre to bee vnder the lawe, haue ye not heard of the lawe? for it is wyrtten, that Abraham had two sonnes: the one by a bond maide, the other by a free woman: yea, and he which was of the bond woman was borne after the fleshe; but he whiche was of the free woman, was borne by promes. Which thinges betoken my sterpe. For these women are two testaments; the one from the mounte Syna, whiche geueth vnto bondage, whiche is Agar: for mounte Syna is called Agar in Arabia, and bordyeth vpon the cryspe, which is now Ierusalem, is in bondage with her chyldren.

But Ierusalem, whiche is a boue, is free; whiche is the mother of vs all: for it is wyrtten; reioyce thou baten, that bearest no chyldren, breake forth a crye, thou that trauestest not: for the desolate hath many moo chyldren the she whych hath an husband. Brethren, we are after the maner of Isaac, chyldren of promes. But as then, he that was borne carnallye, persecuted hym that was borne spirituallly: euen so is it now. Neuerthelesse, what sayeth the scripture: put away the bond woman, and her sonne: for the sonne of a bond woman shall not be heyye with the son of the free woman. So then, brethren, we are not chyldren of the bond woman; but

Luke. x. 1  
John. iii. 1  
Roma. 8. 1

Rom. viii. 1

1. Cor. 8. 1

Beggars  
Ipe cere-  
monies.  
Colo. ii. 1

Infirmitie  
Ipe cere-  
monies  
on, rebul-  
e f cross

Gen. 16. 1

Gen. 21. 1  
John. 1. 1

Gen. 44. 1

Gen. 31. 1

but of the free woman.

The Notes.

a. That was the tyme of Christes commynge who made an ende of the lawe and deliuered vs from the burthen thereof.

The. v. Chapter.

Be laboureth to drawe them awaye from circuncysson, and sheweth the battell betwene the spryete and the fleshe, and the fruytes of them both.

**S**ande fast therfore in the libertye wherewith Christe hath made vs free, and wrape not your selues agayne in yoke of bondage.

Behold, I Paul say vnto you, that yf ye bee circuncised, Christe shall profyte you nothinge at all. I testifie agayne to euery manne which is circuncysed that he is bound to kepe the whole lawe. Ye are gone quyte from Christ as many as are iustificed by y law, & are fallen fro grace. We loke for, and hope in the spryete, to be iustified thorow fayth. For in Iesu Christe, nether is circuncission any thyng worth, nether yet vncircuncission, but fayth which by loue is mighty in operacion. Ye dyd runne wel: who was a let vnto you, that ye should not obey the truth. Euen that counsell that is not of him that called you. I tell leuen doth leue y whole lombe of dow.

**I** have trust towarde you in the Lorde, that ye wyl be none otherwyse mynded. He that troubleth you, shall beate hys iudgemente whatsoeuer he be. Brethren yf I yet preach circuncission: why do I then yet suffre persecucion? For then had the offence whiche the crosse geueth, ceased. I woulde to God they wer seperated fro you, which trouble you. Brethren ye were called in to (libertye) onlye let not your libertye bee an occasion vnto the fleshe, but in loue serue one another. For al the law is fulfilled in one word, which is this: thou shalt loue thyne neyghboure as thy selfe. If ye hyte and deuoute one another: take hede lest ye bee consumed one of another.

**I** saye walke in the spryete, & fulfill not the lustes of the fleshe. For the fleshe lusteth contrarie to the spryete, & the spirit contrary to y flesh. These are contrarie one to the other, so y ye cannot do that which ye woulde. But and yf ye

be ledde of the spryete then are ye not vnder the lawe. The dedes of the fleshe are manifest, which are these, aduouty fornicacion, vncleannes, wantonnes, ydolatry, witch craft, hatred, barbaunce, zeale, wrath, stryfe, sedicion, sectes, enuyng, murther, dyonkennes, glottony, & suche lyke: of the whiche I tell you before as I haue told you in tyme past, that they whiche comynge suche thynges, shall not inheryt, the kyngdome of God. But the fruyte of the spryete is, loue, toye, peace, longe sufferinge, gentlenes, goodnes, faythfulnes, mekenes, temperance. Agaynste suche there is no lawe. They that are Christes, haue crucyfed the fleshe with the appetites and lustes.

**I**f we lyue in the spryete, lette vs walke in the spryit. Let vs not be batne gloriuous prouokynge one another, and enuyng one another.

The. vi. Chapter.

He exhorteth them to brotherly loue, and one to beare with another. In the ende he warneth them to beware of circuncission.

**B**rethren, yf any man be fallen by chaunce into any fault: ye which are spiritual, helpe to amend hym in the spryete of mekenes: consydering thy selfe, lest thou also be tempted. Beate ye one anothers burthen, and so fulfill the law of Christ. If any man seme to hym self that he is somewhat, when in dede he is nothing, the same deceaueth hym selfe in his ymaginacion. Let euery manne proue hys owne worke, and then shall he haue reioysing in his owne self, and not in another. For euerye man shall beate his owne burthen.

**L**et him that is taught in the word, minister vnto hym that teacheth him, in all good thinges. Be not deceaued, God is not mocked. For whatsoeuer a man soweth, that shall he reepe. He that soweth in his fleshe, shall of the fleshe reepe corruption. But he that soweth in the spryete, shall of the spryete reepe life euerlastyng. Let vs not be wep of wel doyng. For when the tyme is come, we shall reepe with out werteness. Whyll we haue therfore tyme, let vs do good vnto all men, and specialy vnto them whiche are of the house hold of fayth.

Behold



# The Epistle

Behold how large a letter I have wrytten vnto you wyth myne owne hand. As many as desyre with vtward apperaunce to please carnallye, they constraune you to be circumcised, only because they wolde not suffre persecucion with the crosse of Chryst. For they them selues whiche are circumcised, kepe not the lawe: but desyre to haue you circumcised, that they myghte reioyce in your fleshe.

God forbiddeth that I should reioyce, but in the crosse of our Lord Iesu Chryst, wherby the world is crucified as touching me, and I as concerninge the world. For in Chryst Iesu nether circumcision anapleth any thing at al nor vncircumcision: but a new creature. And as many as walke accordynge to this rule, peace be on them, & mercie, and vpon Israell that pertayneth to God. From hence forth, let no man put me to burdenes. For I beate in my bodye the markes of the Lord Iesu. Brethren the grace of our Lord Iesu Chryst be with you spiritte Amen.

Unto the Galathians wrytten from Rome.

## The Prologe

vpon the Epistle of Saynct Paule to the Ephesians.

In this Epistle, and namelpe in the first Chapter, Paule sheweth the Gospell and grace therof was foretold and predestinate of God from before the beginnyng, and decreed thorow Chryst, and now at the last sente forth that all men should beleue thereon, whereby to be iustified, made ryghteous, pure and happye, and to be deliuered from vnder the damnacion of the law, and captiuitie of ceremonies.

And in the fourth he teacheth to auoide tradicions and meynes doctrines, and to be ware of puttyng truste in any thyng save in Chryst, as saymyng that he onlye is sufficient, and that in hym we haue all thynges, and beside hym neede nothyng.

In the v. and vi. he exhorteth to exercise the saythe and to declare it abroade thorow good workes, and to auoide synne, and to arme them wyth spirituall armour agaynst the deuill that they myght stande faste in tyme of tribulation and vnder the crosse.

## The Epistle of

Saynct Paule vnto the Ephesians.

The first Chapter.

The euerylastyng ordinaunce and election of God, in sauyng all men thorow Chryst Iesu his sonne. We are ordeyned vnto good workes. The vniuersall unitie of Chryst.

**P**rule an Apostle of Iesu Chryste, by the will of God.

To the sayntes, which are at Ephesus, and to them whych beleue on Iesus Chryste.

\* Grace be with you and peace from God our father, and from the Lord Iesus Chryst. Blessed be God the father of our Lord Iesus Chryst, which hath blessed vs with all maner of spirituall blessinges in heuently thynges by Chryst, accordynge as he had chose vs in him, before the foundacion of the world was laide, that we should be sayntes, and without blame before him thorow loue. And ordeyned vs before thowrote Iesus Chryste to be heyes vnto hym selfe, accordynge to the pleasure of his will, to the praysse of the gloire of his grace where with he hath made vs accepted in the beloued.

\* By whome we haue redempcyon thorow his bloude, euen the forgeuenes of synnes, accordynge to the ryches of his grace, which grace he shed on vs abundantly in all wyldome, and prudence. And hath opened vnto vs the mystery of his will accordynge to his pleasure, and purposed the same in hym selfe, to haue it declared when the tyme were full come, that all thynges, bothe the thynges which are in heauen, and also the thynges whiche are in erthe, should be gathered together, euen in Chryst: that is to saye, in hym in whom we are made heyes, and were thereto predestinate accordynge to the purpose of hym whych worketh all thynges after the purpose of his owne will: that we whych before beleued in Chryst should be vnto the praysse of his gloire.

In

Gal. v. 3

Nothing helpeth saue to be a new creature.

1 Cor. xiii. 1

Roma. i. 11. Cor. i. 1

1 Pet. i. 1

1 Pet. i. 1

Collo. i. 1

Collo. i. 1

Gal. iii. 1

Gal. iii. 1

Gal. iii. 1

Gal. iii. 1

Gal. iii. 1

Gal. iii. 1

Gal. iii. 1

Gal. iii. 1

Gal. iii. 1

In whom also ye (after that ye heard the word of truth, I meane the Gospel of youre saluacion, wherein ye beleued) were sealed w<sup>th</sup> the holy sp<sup>ry</sup>te of promyse, which is the earnest of oure inheritance, to redeme the purchased possession, and that vnto the laude of his glory.

Wherefore euen I (after that I heard of the fayth which ye haue in I<sup>h</sup> Lord Iesu, & loue vnto al s<sup>ai</sup>nctes) \*cease not to geue thanks for you, makynge mencyon of you in my prayers, that I god of oure lord Iesus Christ and the father of glory, might geue vnto you I spirit of wysdome, and open to you the knowledge of hym selfe, and lyghten I eyes of youre myndes, that ye myghte knowe what that hope is, where vnto he hath called you, & what the riches of hys glorious inheritance is vpon the s<sup>ai</sup>nctes, & what is the exceeding gr<sup>at</sup>ies of hys power to vs ward which I geue accordyng to the working of that b<sup>ig</sup>hty power, which he wrought in Christ, when he raysted him fro I dead. & set hym on his right hand in heauen. I thynges, aboue al rule, power, and g<sup>ra</sup>te and dominacion, & aboue al names that are named, not in this worlde onely, but also in the worlde to come: \*and hath put all thynges vnder his fete, and hath made hym aboue all thynges, the heade of the congregation which is hys body and the fulnes of hym that filleth al in al thynges

## The.ii. Chapter.

Paul sheweth them, what maner of people they were before they coulde see you, and what they are now in Christ.



As you haue he quenckened also that were dead in trespasses and synne, in the which in tyme passed ye walked, accordyng to the course of this worlde, and after the gouernour that ruleth in the ayre, the spirit that now worketh in the chyldren of vnbefese, among whiche we also had oure conuersacion in tyme past, in the lustes of oure fleshe, and fulfilled the wyll of the fleshe and of the mynde: and were naturallye the chyldren of wrathe, euen as well as other.

But God which is ryche in mercye thowow his great loue wherw<sup>th</sup> he loued vs, euen when we were dead by synne, hath quenckened vs together in Christ (\*for by grace are ye saued) and hath raysted vs vp together and made vs sytte together in heuenlye thynges thowowe Christ Iesus, for to shew in tymes to come the exceeding riches of hys grace, in kyndnes to vs warde in Christ Iesu. For by grace are ye made safe thowow faythe, and that not of youre selues. For it is the gyfte of God, and cometh not of workes, lest any man shoulde boist him selfe. For we are his workmanship, created in Christ Iesu vnto a good workes, vnto the which God ordeyned vs before that we shoulde walke in them.

Wherefore remember that ye being in tyme passed gentyls in the fleshe, and were called vncircumcision to them which are called \*circumcision in the fleshe, whiche circumcision is made by handes: Remember I saie, that ye were at that tyme withoute Christ, & were reputed alienates from the comen welthe of Israell, and were strangers frome the testaments of promyse, and had no hope, & were withoute God in this worlde. But now in Christ Iesu, ye whiche a while agoe were far off, are made nye by the bloud of Christ.

\*for he is our peace, which hath made of both one, and hath broke doune I wall that was a stoppe betwene vs, and hath also put away thowowe his fleshe, the cause of hatred, that is to saie, the lawe of commaundementes conteyned in the lawe wyrtten, for to make of twayne one newe man in him selfe so makynge peace: and to reconcile both vnto god in one body thowow hys crosse, and slewe hatred therby: & came & preached peace to you which were a farre off, and to them that were nye. For thowow hym we both haue an open way, in one sp<sup>ry</sup>te vnto I father.

Nowe therefore ye are no more strangers and forreners: but ciuitizens with the s<sup>ai</sup>nctes, and of the household of God: and are blyt vpon the foundation of the Apostles and prophetes Iesus



# The Epistle

Clay. 28. v.  
Actes. 4. b.  
Roma. 12. f.  
Gal. 118. c.  
Eph. 2. 11. d.  
Actes. 4. e.  
1. Pet. 11. b.

\* Jesus Chyſte beyng the heade corner ſtone, in whome euery bilding cou-  
pled together, groweth vnto an holpe  
r temple in the Lord, in whome ye alſo  
are bylt together, & made an habitacy-  
on for God in the ſpirit.

## The Notes.

Good wor-  
kes.

a. The promiſes of mercy in Chriſtes bloude are  
made vs on that condition, that we walke in the  
workes commaunded of God louing one another.

The wall

b. Moſes law was this wall, whiche ſhut oute  
the Gentyls from the fold of Gods choſen ſhepe  
This wall is now taken awaye by Chriſt, and  
entraunce is geuen to all nations of the earth  
to come to the knowledge of God, and to lyue in  
brotherly loue together as ſhepe of one ſlocke, &  
children of one houſholde, the cauſe of hatred  
(is the law of ceremonies) put away.

## The. iiii. Chapter. +

Deſcrybeth the cauſe of his enpriſonment,  
deſyryng them not to ſaynte becauſe of his trou-  
ble, and prayeth God to make them ſtedfaſt in  
his ſpirit.

3

**F**or thys cauſe I Paul am  
in þ bondes of Jeſus Chriſt  
for your ſakes which are he-  
then: If ye haue heard of the  
miniſtration of þ grace of god \* which  
is geuen me to you warde. \* for by re-  
uelacion ſhewed he thys myſtery vnto  
me, as I wrote aboue in few wordes,  
whereby when ye rede, ye maye knowe  
myne vnderſtandynge in the myſtery  
of Chyſte, whiche myſtery in tymes  
paſſed was not opened vnto þ ſonnes of  
men, as it is now declared vnto hys  
holy Apoſtles & prophetes by þ ſpirit:  
that the Gentyls ſhuld be inheritoris  
alſo, and of the ſame body, and parta-  
kers of hys promiſe that is in Chyſt,  
by the meanes of the goſpel, whereof  
I am made a miniſter, by the gyfte of  
the grace of God geuen vnto me tho-  
row the workynge of his power.

Actu. xiii. a

Gal. 1. b.

3

Vnto me the leaſt of all ſayntes is  
thys grace geue, that I ſhould preach  
amonge the Gentyls the vnſearchable  
ryches of Chyſt and to make all men  
ſe what the felowſhippe of the \* Apoſte-  
rye is, which from the begynnyng of þ  
worlde hath bene hyd in God whiche  
made al thinges thorow Jeſus Chriſt  
to the intent, that now vnto the rulers  
and powers in heauē myght be knowē  
by the congregacion, the manyſolde  
wysdome of God, accordyng to the eter-  
nall purpoſe, whiche he purpoſed in  
Chyſte Jeſu oure Lord, by whome

we are boldes to drawe nye in the truſte,  
whiche we haue by fayth on hym.

\* Wherefore I deſyre that ye ſaynte  
not becauſe of my tribulacions, for  
your ſakes: which is your prayſe.

For thys cauſe I bowe my knees  
vnto the father of oure Lord Jeſus  
Chyſt, whych is father ouer al that is  
called father in heauen & in erthe, that  
he woulde graunte you accordyng to  
the ryches of hys gloye, that ye maye  
be ſtrengthened wth might by hys ſpi-  
rite in the inner man, that Chyſt may  
dwell in your hertes by a ſapthe, that  
ye beinge rotes and grounded in loue,  
myghte be able to comprehend wth  
all ſayntes, what is that breadth and  
lengthe, depth & heygth: and to knowe  
what is the loue of Chyſt, whych loue  
paſſeth knowledge: that ye myghte be  
fulfylled w al maner of fulneſſe whiche  
commeth of God.

Vnto hym that is able to do exce-  
dyng aboundantlye aboue al, that we  
aſke or thynke, accordyng to the pow-  
er that worketh in vs, be prayſe in the  
congregacion by Jeſus Chyſte, tho-  
row out all generacions from tyme to  
tyme. Amen.

## The notes

a. Where true fayth in Chyſte is, there is loue  
to the neygbboure, and fayth and loue, make vs  
vnderſtand thinges. Fayth vnderſtandeth the  
ſecretes of God, and the mercy that is geuen her  
in Chyſte. And loue knoweth her due tyte to her  
neygbboure, & can interprete al lawes and ordy-  
nances, and knoweth how far forth they are to  
be kept, and when to be diſpenſed wth.

## The. iiii. Chapter. +

De exhorteth them to mekenes, longe ſuffer-  
ing, to loue & peace, euery one to ſerue, and edy-  
fy another wth the gyfte that god hath geuen  
him, to beware of ſtraunge doctrine, to lay aſide  
the olde conuerſation of greedy luſtes, & to walke  
in a new lyfe.

**T**herfore whych am in  
bondes for the Lordes  
ſake, exhorde you, \* that  
ye walke worthy of the  
vocacion wherwth ye  
are called, in al humbles-  
nes of mynde, and mekenes, and longe  
ſufferynge, forbearynge one another  
thorow loue, & that ye be diligent  
to kepe the vnitye of the ſperryte in the  
bonde of peace, bynge one bodye, and  
one ſpirit, euen as ye are called in one  
hope

Philip  
ii. Col. iii.

Col. iii.

John. iii.

Col. iii.  
Gal. ii. c.  
Gal. ii. c.

Colo. ii.

Fayth.

Colo. i.  
Colo. i.  
Colo. i.

Colo. ii.  
Colo. ii.

3

1. Cor. vii.

1. Cor. vii.

Due to  
Due to

hope of youre callinge. Lette there be but one Lord, one sayth, one baptyme: one God and father of all, whyche is a boue al thow al, and in you all.

¶ Unto every one of vs is geuen grace accordynge to the measure of the gyft of Chyſt. wherfore he sayth: He is gone by an hie, and hath led captiuitie captive, and hath geuen gyftes vnto menne. That he ascended: what meaneth it, but that he also descended firste into the lowest partes of the earth? He that descended, is euen the same al so that ascended by, euen about al heaueus, to fulfill al thynges.

¶ And the verye same made some Apostles, some Prophetes, some Euangelistes, some Sheperdes, & some Teachers: that the saynctes myghte haue all thynges necessary to worke and minister wyth all, to the edifyinge of the body of Chyſt, till we every one in the vnitie of saythe, and knowledge of the sonne of God grow by vnto a perfect manne, after the measure of a geof the fulnes of Chyſt. That we hence forth be no more chyldren, wailynge and carped wyth every wynde of doctrine, by the wylnes of men and craftynes, wherby they laye awayte for vs to be cease vs. But let vs folowe the truth in loue, and in all thynges grow in him

\* which is p head, that is to say Chyſt, in whome all the bodye is coupled and knyt together in every ioint wherwith \* one mynistrerh to another (according to the operacion as every parte hath his measure) and increaseth the body, vnto the edifyinge of it selfe in loue.

¶ Chyſt I say therfore and testifie in the Lord, that ye hence forth walke not \* as other Gentyls walke, in vanyte of theyr mynde, blindeth i their vnderstandynge, beynge straungers from the lyfe whych is in God thow the ignorancie that is in them, because of the blyndnes of theyr heartes, whyche beynge paste repentaunce, haue geuen them selues vnto wantones, to worke al maner of vncleannes, euen wyth greedynges. But ye haue not so learned

Chyſte, p so be ye haue heard of hym and are taughte in hym, euen as the truth is in Iesu. So then as concerninge the conuersion in tyme paste,

laye from you that olde manne, whych is corupte thow the deceuable lustes, and be ye renewed in the spryde of your myndes, & put on that new man, whyche after the ymage of God is shapen in ryghtwysnes and true holpnes.

Wherfore put awaye synge, and speake euery manne truthe vnto his neyghboure, for as muche as we are members one of another. ¶ Be angry, but synne not: lette not the sunne goe downe vpon youre wrath, neiether geue place vnto the backe bytter. ¶ Let him that stole, steale no more, but let hym rather laboure wyth his handes some good thyng, that he may haue to geue vnto hym that nedeth.

¶ Let no fylthyng communycacyon procede oute of youre mouthes: but that which is good to edyfyte wyth al, which nedeth is: that it may haue fauour with the hearers. And greue not the holpe spirite of God, by whome ye are sealed vnto the daye of redemption. Lette all bytternes, fearfyness and wrath, to synge and cursed speakynge, be put awaye from you, with all malicousnes. Be ye counteouse one to another, and mercyfull, forgeuynge one another, euen as GOD for Chyſtes sake forgaue you.

## The Notes

a. Chyſte was angrye at the blyndnes of the Jewes, Math. xxiii. and so was Moyses at the Idolatre of the Israelites. Exod. xxxii. And at the sedicion of Chor, Dathan and Abiron. Num. xvi. Nevertheless this anger or wrath was but a depe zeale to the lawe of God, as thou maist see by his wordes. Rume. xii. and by Mathathias. a. Math. ii. As for malice or vnlawful wrath, it is strictly forbidden as appeareth in this Chapter.

## The .v. Chapter.

Be exhorted to loue, warneth the to beware of vncleannes, couetousnes, folyt talking, & false doctrine. To be circumspecte to auoyde drunkenes, to cryste and to be thankfull towarde God, to submyt them selues one to another. Be teacheth how women should obey their husbands, and howe lowlyngly men ought to entreate their wyues.

**B**e ye folowers of God as I dere chyldren, and walke in loue euen as Chyſte loued vs, and gaue hym selfe for vs, an offering and sacrifice of a swete sauour to God. So that fornicacyon and all vncleannes, or couetousnes bee not once named amonge you as it becommeth

Rom. vi. 8.  
Collo. iii. 8.

Leuit. 19. c.

Gal. 4. 9.

Leuit. 19. c.

1. Thes. 3. 6.

Roma. 8. 6.  
2. Cor. 1. 2.

1. Pet. 1. 1.  
Job. xii. 6.  
Gal. 1. 6.

Eccl. 3. 3.



# The Epistle

commeth sayntes: nether sylthynes, nether solpthe talkyng, nether geskyng which are not comly: but rather geuyng of thankes. For thys ye knowe, that no \* whozmonger, either vnclene person, or couetous person, which is the wor: mypper of ymages, hathe anys inhe: rytance in the kyngdome of Chyrste and of God.

\* Let no man deceaue you wyth vaine wordes. For thowow suche thynges cometh the wyath of God vpon the chyl: dzen of vnbelefe. Be not therfore com: panyous with them. Ye wer once derk: nes, but are now light in the Lord.

\* Walke as chyldzen of lyghte. For the frute of the spirit is in al goodnes, ryghtwosnes and truthe. Accepte that whiche is pleasynge to the Lorde: and haue no felowshyp wyth the vntrute: full woorkes of dercknes: but rather rebuke them. For it is shame euen to name those thynges, which are done of them in secreete: but all thynges, when they are rebuked of the light, are mani: fest. For whatsoeuer is manifest, that same is lyghte. Wherefore he sayeth: awake thou that slepest, and stande by frome deathe, and Chyrste shall geue the lyght.


\* Take hede therfore that ye walke circumspectly: not as soles: but as wise \* redeminge the time: for the dayes are euyll. Wherefore, be ye not vntwyle, but vnderstande what the wyl of the Lord is, & be not droncken with wyne, wherth is excelle: but be fulfilled with the spi: rite, speakynge vnto poure selues in \* psalmes and hymnes, and spirituall songes, singinge and makynge melody to the Lord in poure hertes, gruyng thanks all wayes for all thynges vnto God the father, in the name of oure Lorde Iesus Chyrste: submyttinge your selues one to another in the feare of God.

\* Women submyt poure selues vnto poure owne husbandes, as vnto the Lorde. \* For the husbnde is the wy: ues heade, euen as Chyrst is \* the head of the congregacion, and the same is the sautour of the body. Therfore as the congregacion, is in subieccion to Chyrste, lykwylse let the wyues be in subieccion to theyr husbandes in all

thynges. Husbandes loue your wyues euen as Chyrste loued the congrega: cyon, and gaue hym selfe for it, to sanc: tifye it, and cleanse it in the fountayne of water thowow the worde, to make it vnto hym selfe, a glozyous congrega: cyon without spot or wrynckle, or anye such thyng: but that it shoulde be holpe and wythout blame. So oughte men to loue theyr wyues, as theyr owne bodyes. He that loueth his wyfe, lo: ueth him selfe. For no man euer yet ha: ted his owne fleche: but norpetheth and cherpeth it, euen as the Lorde dothe the congregacio, for we are members of his bodye, of his fleche, and of his bones. \* For thys cause shall a manne leaue father and mother, and shal con: tynue wyth his wyfe, and two shal be made one flech. Thys is a great secret: but I speake betwene Chyrst and the congregacion. Neuerthelesse do ye so that euerye one of you loue his wyfe truly, euen as hym selfe. And lette the wyfe se that she feare her husband.

## The vi. Chapter.

How chyldzen shoulde behaue them selues toward theyr fathers and mothers: likewise fa: thers toward their chyldzen: Seruauntes to: ward their masters, agayne masters toward their seruauntes: an exhortacion to the spiritus: all battell, and what weapens Christen menne shoulde fygge with all.

hyldzen \* obey your fathers and mothers in the Lorde: for so is it ryght. \* Honour thy father and mother, that is the fyrst commaundemene that hath any promese, that thou mayst bee in good estate, and lue longe on the erth. And ye fathers moue not your chyldzen to wyath: but \* brynge them by wyth the noyter and informacion of the Lord. Seruauntes be obedyent vnto poure carnall masters, with feare and trem: blynge in singlenes of your heartes, as vnto Chyrst: not with serupce in the eye syght as men pleasers: but as the seruauntes of Chyrst, doyng the wyl of God from the heart with good wyl, seruyng the Lord, and not men. And remeber that what soeuer good thing anye man doeth, that shal he receaue a gayne of the Lorde, whether he be bound or fre. And ye masters, do euen

Gal. v. b.  
1. Cor. 6. b.

B

Mat. 24. a  
Collo. ii. b  
1. Cor. xiii. a  
1. Thes. v. b

C

1. Thes. v. b  
1. Cor. v. b

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psa xxxiii. a  
Collo. iii. c

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Gen. i. b  
1. Cor. xiii. a

1. Thes. i. b

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Gen. i. b  
1. Cor. xiii. a  
1. Thes. v. b  
1. Cor. v. b

Collo. iii. c  
1. Cor. xiii. a

1. Cor. xiii. a  
1. Thes. v. b

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# To the Philippians Fol. cxiii

## The Prologue

upon the Epistle of Saynt Paule to the Philippians.

**R**ule prayseth the Philippians, & exhorteth them to stand fast in the true sayth, and to encrease in loue. And bicause that false prophetes study alwayes to impugne and destroye the true sayth, he warneth them of such worke learners, or teachers of worches, & prayseth Epaphroditus. And all this doth he in the firste and seconde Chapters.

In the third he reprooueth faithles and mannes righteousnes, whiche false prophetes teach and maintaine. And he setteth him for an example, how that he him self had liued in such false righteousnes and holines vncbeukeable, that was so that no man coude complaine on hym, and yet now setteth nought thereby, for Christes righteousnes sake. And finallye affirmeth that such false prophetes are the enemies of the crosse, & make their deales their god. Further the they may safely and without al perill & sufferinge, wil they not preach Christ.

## The Epistle

of Saynt Paule the Apostle vnto the Philippians.

### The fyrste Chapter.

He exhorteth the to encrease in loue, in knowledge and experience of godly thinges, maketh mention of his imprisonment at Rome, is glad to heare Christ preached, is content either to dye or lyue, and prayeth them to leade a godly conuersation, to be of one mynde, and to feare no persecution.

**R**ule and Timotheus, the seruantes of Iesus Christe. To all the sayntes in Christe Iesu, whiche are at Philippios in the byshops and deacons. \* Grace be with you and peace fro God our father, and fro the Lord Iesus Christ.

\* I thanke my God wth al remembrance of you \* alwayes in al my prayers for you, & praye wth gladnes, bicause of the felowshyp whiche ye haue in the gospel from the firste daye vnto now: and am surely certified of this, that he whiche began a good worke in you, shall goo forth wth it vntill the daye of Iesus Christe, as it becometh me so to iudge of you al, bicause I haue you in my herte, and haue you also euery one companions of grace  
pp. i. with

Rom. i. 8.  
Collo. i. 6.

the same thynges vnto them, puttinge awaye threatenynges: and remembre y<sup>e</sup> euē your master also is in heuē \* nether is ther any respect of person w<sup>th</sup> him.

\* Finally my brethren, be strong in the Lord, & in the power of his might. Put on the armour of God, that ye maye stande stedfast agaynst the crafty assaults of the deuyl. for we wrestle not agaynst fleshe and bloude: but agaynst rule, agaynst power, & agaynst worldly rulers of the darknes of this world, agaynst spiritual wickednes, for heauenlye thynges.

For this cause take vnto you the armour of God, that ye maye be able to resist in the euyl day, and to stand perfect in all thynges.

Standetherefore \* and pour loynes girded about with veritie, haupinge on the breast plate of rightwisnes, & shooes with shooes prepared by the gospel of peace. Above al, take to you the helme of sayth, wherw<sup>th</sup> ye may quench all the fiery darters of the wycked. And take the helmet of saluatiō, & the sword of the spirit, which is the word of god. \* And pray alwayes w<sup>th</sup> al maner prayer & supplicatiō: & that in the spirit, & watch ther vnto wth all instaunce & supplicatiō for all sayntes, and for me \* that utterance may be geuē vnto me, & I may open my mouth boldely, to utter the secretes of the gospel, wherof I am messenger in bondes, & therin I maye speake frely, as it becometh me to speake. \*

But that ye maye also knowe what cōdition I am in, and what I do, Tychicus my deare brother, and saythful minister in the Lord, shal shewe you of all thynges, whom I sent vnto you for the same purpose, that ye might know what case I stand in, and that he myght comfort your hertes.

Peace be wth the brethren, & loue wth sayeth, from God the father, and from the Lord Iesus Christe.

Grace be wth al the whiche loue our Lord Iesus Christ in purenes.

Amen.

Write from Rome vnto the Philippians by Tychicus,



# The Epistle

with me, euen in my bondes, as I de-  
fende and stablyshe the gospel.

**F**or God heareth me recorde howe  
greatlye I longe after you all fro the  
berpe hert rote in Iesus Chyist. \* And  
this I praye, that youre loue mape in-  
crease moze and moze in knowledge, &  
in all fealynge, that ye myght accepte  
thynges most excellent, that ye myght  
be pure, and suche as shoulde hurte no  
mans cōscience, vntil þ day of Chyist,  
tilled w the frutes of ryghteousnes,  
whyche frutes come by Iesus Chyist  
vnto the gloze and laude of God. **I**

I woulde ye vnderstode bryethzen  
that my busines is happened vnto the  
greater furtherynge of the gospel. So  
that my bondes in Chyiste, are man-  
ifest thowout al the iudgement hal, &  
in all other places: In so muche that  
many of the bryethzen in the Lorde are  
boldened t thow my bondes, and dare  
moze largely speake the word without  
feare. Some there are whyche preach  
Chyiste of enuye and stryfe, and some  
of good wyll. The one part preacheth  
Chyist of strife and not purely, suppo-  
synge to adde moze aduersitie to my  
bādes. The ether part of loue, bicause  
they se þ I am set to defend the gospel.

What they? So that Chyist be pre-  
ached al maner of wayes, whether it be  
by occasiō, or of true meanyng, I ther  
in tope: yea, and wyl tope. For I know  
that this shal chaunce to my saluatiō  
\* thow your prayer and ministring  
of þ spirite of Iesus Chyiste as I her-  
telpe loke for, & hope that in nothyng  
I shal be ashamed: but that with all  
cōfidence, as al wayes in tūnes paste,  
euen so now Chyist shal be magnifi-  
ed in my bodye, whether it be thowwe  
lyfe, or els death. For Chyiste is to me  
lyfe, and death is to me aduantage.

If it chaunce me to liue in the flesh,  
that is to me fruitefull for to worke, &  
what to chose I wotte not, \* I am cō-  
strayned of two thynges: I desyre to  
be lofed, and to be wryth Chyiste, why-  
che thyng is best of all. Neuertheles  
to abide in the fleshe is moze nedefull  
for you, And thys am I sure of, that I  
shal abyde, and with you al continue,  
for the furtheraunce and tope of youre  
fayth, that ye mape moze abundantly

reioyce in Iesus Chyiste thowwe me,  
by my commynge to you agayne.

\* Onely let your conuersation be, as  
it becometh the gospel of Chyist: that  
whether I come and se you, or els be  
absent, I may yet hear of you, that ye  
continue in one spirite, & in one soule,  
labourynge as we do, to mayntayne þ  
fayth of the gospel, & in nothyng fea-  
rynge your aduersaries: whiche is to  
them a token of perdition, and to you  
of saluation, and that of God. For vn-  
to you it is geue þ not onely ye shoulde  
beleue on Chyist: but also \* suffer for  
hys sake, & haue euen the same sighte  
whyche ye sawe me haue, and now  
heare of me. **The.ii. Chapter.**

He exhorteth the to vnitie & brotherly loue, &  
to beware of strife & vaine gloze. And for a sure  
example, he layeth Chyist before them

**I**f ther be amōg you any cō-  
solaciō in Chyist, if ther be  
any cōfortable lone, if ther  
be any felowshipp of þ spi-  
rite, if there be any compassion of mer-  
cy: fulfill my tope, þ ye draw one way,  
hauyng one lone, beyng of one accord,  
and of one mynd, that nothing be done  
thoww strife or bayne gloze, but that  
in mekenes of mynd euery man esteeme  
other better then hym selfe \* and loke  
not euery man on hys owne thynges,  
but euery man on the thynges of other  
men. \* Lette the same mynd be in you  
that was in Chyiste Iesu: whyche be-  
inge in the shape of God, & thought it  
not robberye to be equal w God. Ne-  
uertheles, he made him selfe of no re-  
putatiō, and toke on him the shape of  
a seruaunt, & became like vnto men, &  
was found in his apparel as a man. He  
humbled him selfe, & became obedient  
vnto þ death, eue þ death of the crosse.  
\* Wherefore God hath exalted him, &  
geuen him a name aboue all names,  
\* that in the name of Iesus shuld eue-  
ry knee bowe, both of thinges in heue,  
and thinges in earth, & thinges vnder  
the earth, & that al tonges shoulde con-  
fesse þ Iesus Chyist is \* the Lord, vn-  
to the praple of God the father. **I**

wherefore my deatlye beloved, as  
ye haue alwayes obeyed, not when I  
was pzeent only, but now much moze  
in mine absēce, eue so worke out your  
owne

\* Tribu-  
ciō is a  
he of salu-  
tion to the  
true belie-  
uers.

L. Co. 1. a.  
and. m.

Deut. 1. a.  
and. d. a.

Ro. 1. 11.  
Eph. 1. 11.

1. Co. 1. 1.  
Ro. 1. 11.

Ephe. 1. a.

1. Co. 1. a.

1. Co. 1. 11.  
1. Co. 1. 11.  
Dan. 1. 11.

# To the Philippians Fol. cxliij.

**Col. iii. b.** owne. a. saluation wylh feare & trem-  
blyng. \* For it is God whyche wor-  
keth in you, both the wyl and also the  
deede, euen of good wyl.

**Col. iii. b.** \* Do al thyng without murmuring  
and disputyng, \* that ye may be fault-  
les & pure, & the sonnes of God wout  
rebuke, in y<sup>e</sup> middes of a croked & per-  
uerse nacton: among whych se that ye  
shyne as lychtes in the world, holding  
fast y<sup>e</sup> word of life, vnto my<sup>e</sup> reioysyng  
in y<sup>e</sup> day of Christ, y<sup>e</sup> I haue not tyme in  
vayne, nether haue laboured in vayne.

**Col. iii. b.** \* Yea, and though I be offered by  
vpon the offering & sacrifice of youre  
fayth: I reioyce, and reioyce w<sup>th</sup> you al.  
For the same cause also, reioyce ye, &  
reioyce ye wylh me.

**Col. iii. b.** I trust in y<sup>e</sup> lord Iesus for to sende  
Timotheus shortly vnto you, y<sup>e</sup> I al-  
so may be of good cōfort, whē I know  
what case ye stande in. For I haue no  
man that is so like minded to me, whi-  
che wylh so pure affection careth for  
your matters. For all other like they  
owne, and not that whyche is Iesus  
Christes. Ye knowe the profe of him,  
howe that as a sonne with the father,  
so w<sup>th</sup> me bestowed he his labour vpon  
the Gospel. Him I hope to sende assone  
as I knowe how it wil go wylh me. I  
trust in the Lorde, that I also my selfe  
shall come shortly.

**Col. iii. b.** I supposed it necessarie to sende bro-  
ther Epaphroditus vnto you, my com-  
panion in labour and felow souldier,  
your Apostle and my minister at my  
nedes. For he longed after you, & was  
ful of heavynes, because that ye hadde  
heard say y<sup>e</sup> he should be sycke. And no  
doubte he was sycke, and that nye vn-  
to death. But God had mercy on him:  
not on him onely, but on me also, lest I  
should haue had sorow by sorow. I let  
him therfore the diligentl<sup>y</sup>, y<sup>e</sup> when  
ye shoulde se him, ye myght reioyce a-  
gaine, & I might be the lesse sorowful.  
Because hym therfore in the Lorde w<sup>th</sup>  
al gladnes, & make much of such: be-  
cause that for the worke of Christe he  
wente so farre, that he was nye vnto  
deathe, and regarded not hys life, to  
fulfil that seruice which was lackinge  
on your part towarde me.

## The notes.

a. As ye be saued fro sinne thorow faith, so wyl-  
he according to the couenaunt, vntil ye come to  
the saluation of glory. For if ye cease working,  
the spirite quencheth againe, and ye cease to be  
partakers of the promises.

Worke out  
your owne  
saluation.

b. He maketh here two offeringes or sacrifices  
The first sayth y<sup>e</sup> one, & him selfe the other. Their  
sayth, in that he had offered them vnto God, as  
the frutes of his preaching. Him selfe, if it wold  
please god, that he for the true preaching of the  
gospel vnto them, should be put to the cruel tor-  
mentes of death. Whiche thyng he refused not  
trustringe, that therby he might make the wor-  
thy of God.

Though I  
be offered

## The. iij. Chapter.

He warneth the to beware of false teachers,  
whō he called dogges & enemies of Christ, and  
reprooueth mans owne vnrightheousnes.

**M**oreouer my brethren, reioyce  
in y<sup>e</sup> lord. It greueth me not  
to write one thing oftē vnto  
you. For to you it is a sure  
thing. Beware of dogges, beware of e-  
uill workers, beware of discredition. \* For  
we are circūcisiō, which worship god  
in the spirit, & reioyce in Christ Iesu,  
and haue no cōfidence in y<sup>e</sup> flesh: thou-  
gh I haue wherof I might reioyce in  
the flesh. If any other mā thinketh y<sup>e</sup> he  
hath wherof he myght truste in y<sup>e</sup> flesh:  
much more I: circūcised y<sup>e</sup> viij. day, of  
the kindred of Israel, of y<sup>e</sup> tribe of Ben-  
Jamin: an Ebzue, borne of y<sup>e</sup> Ebzues,  
\* as cōcernyng the law, a Pharisey, &  
as cōcernyng tēuēnes, I persecuted  
the congregation, & as touchinge the  
rightwisenes whyche is in the lawe,  
I was vnrēbukeable.

Roma. ii. b  
Eph. ii. c  
Job. iiii. c  
Roma. i. a

\* But the thinges that were baūtage  
vnto me, I counted losse for Christes  
sake. Yea, I thinke al thinges but losse  
for y<sup>e</sup> excellēt knowleges sake of Christ  
Iesu my Lord. For whō I haue coun-  
ted all thyng losse, & do iudge the but  
dōnge, y<sup>e</sup> I myght wyne Christe, and  
might be founde in him, not hauinge  
mine owne ryghtwisenes whiche is of  
the lawe: but that whiche springeth of  
the fayth which is in Christ. I meane  
the righteousnes whyche cometh of  
God thorow fayth, in knowynge hym,  
and the vertue of his resurrecciō, and  
the felowshippe of his passions, that I  
might be cōformable vnto his (death)  
if by anye meanes I myghte attayne  
vnto the resurrection of the dead.

II. Cor. xii. c  
Act. xxii. b  
and. xxv. b

man. xiii. f

Not as though I had already attay-  
ned to it, ether were already perfect: but

(Drahe)  
We must  
dye with  
Christe,  
if we lyue  
with him.

pp. ii. I for



# The Epistle

I folowe, if that I maye comprehend that, wherein I am comprehended of Christ Iesu. Brethren I count not my selfe þ I haue gotten it: but one thyng I saye: I\*forgette that whyche is behinde, and stretche my selfe vnto that whych is before, and preace vnto that marcke appoynted, to obtayne the rewarde of the hye callinge of God in Christ Iesu. Let vs therefore as many as be perfect, be thus wise minded and if ye be otherwys minded, I pray God open euen this vnto you. Neuertheles in that wherunto we are come, let vs procede by one rule, þ we maye be of one accorde.

I\* Brethren be folowers of me, and loke on them which walke euen so, as ye haue vs for an example. For many walke (of whom I haue tolde you often, and nowe tell you wepyng) þ they are the enemies of the crosse of Christ, whose end is damnation, \* whose god is their bellye, and whose glozpe is to their shame, whyche are worldlye mynded. \* But our conuersation is in heauen, from whence we loke for a saluour, euen the Lorde Iesus Christe, whych shal \*chaunge our vyle bodies that they maye be fashioned ike vnto his glorious body, accordyng to the workyng, whereby he is able to subdue al thynges vnto hym selfe. I

The notes.

a. We worship god in spirit thoro faith & loue. We reioyce that Christ hath redeemed vs, & trust not in our own workes. Christ only is our righteousness, & for his sake our sinnes are forgiven vs, & for his sake our good workes are accepted which else were dampnable, for the sinne that is in them. The.iiii. Chapter.

He saluterh certayne of the, exhorteth the to be of honest conuersation, & thanketh the because of þ honest promys þ they made for þ being in prison

**I**herfore my brethren dearelye beloved and longed for, my tope and crowne, so continue in the Lorde ye beloved. I praye Euodias, and beseeche Syntiches that they be of one accorde in the Lorde. Yea, and I beseeche the faithfull yoke felowe, healte the women whyche laboured wyth me in the gospel, and wyth Clement also, & with other my labour felowes, \* whose names are in the booke of lyfe. I Reioyce in the Lorde alway, and agayne

I saye reioyce. Lette youre softnes be knowne vnto all menne. The Lorde is euen at hand. Be not careful: but in al thynges shew your petition vnto god in prayer & supplication with geuyng of thankes. And the peace of God whych passeth al vnderstanding, kepe your hertes & myndes in Christ Iesu. I

Furthermore brethren, what soeuer thynges are true, whatsoeuer thynges are honeste, what so euer thynges are iuste, what so euer thynges are pure, whatsoeuer thynges pertaine to loue, whatsoeuer thynges are of honest report: if there be anye vertuous thyng, if there be anye laudable thyng, those same haue ye in your mind, which ye haue both learned and receiued, heard, and also sene in me: those thynges do, and the God of peace shal be wyth you. I reioyce in the Lorde greatlye, that nowe at the last ye are reuyned agayne to care for me, in þ wherin ye were also carefull, but ye lacked oportunitie. I speake not because of necessitie. For I haue learned in what soeuer estate I am, \* therewith to be content. I can both cast down my selfe, I can also excede. Every wher, and in all thynges I am instructed, bothe to be full, and to be hongrye, to haue plenty, and to suffer hede. I can do al thynges thoro the helpe of Christ which strengtheneth me. Not withstanding ye haue well done, that ye bare part with me in my tribulation.

Ye of Philippos knowe that in the begynnyng of the gospel, when I departed frome Macedounia, no congregation bare parte with me, as \* concerning geuyng and receauyng, but ye onely. For whē I was in Thessalonica, ye sent once, & afterward agayne vnto my nedes: not þ I desire giftes: but I desyre abundant fruite on your part. I receaued all, and haue plenty. I was euē filled after þ I had receaued of Epaphroditus, þ whiche came fro you, an odour þ smelleth swete, a sacrifice acceptable & pleasant to god. My god fulfil al your nedes thoro his glorious riches in Iesu christ. Vnto god & our father be prayse for evermore. amē. Salute al þ saintes in christ Iesu. The brethren þat w me, grete you

Rom. 8.

Eph. 1. 1.

C

1. Cl. 1. 1.

1. Cl. 1. 1.

Eph. 1. 1.

Phil. 1. 1.

\* I loke not on the workes þ I haue done, but wher I lacke of the perfectnes of Christ.

1. Cl. 1. 1.

Rom. 8. 1.

Colo. 1. 1.

1. Cl. 1. 1.

Worship God.

1. Cl. 1. 1.

# To the Colossians, Fol. cxb.

All the saintes salute you: and most of all they whiche are of the Emperours houtholde. The grace of our Lord Jesus Christ be with you all. Amen.

¶ Sent fro Rome by Epaphroditus.

## The Prologue

Upon the Epistle of Saynte Paule to the Colossians.



As the Epistle to the Galatians holdeth the maner and fashion of the Epistle to the Romans, briefely comprehending al that is therein at length disputed. Even so this epistle foloweth the example of the epistle to the Ephesians, conteyninge the renowne of the same epistle with fewer wordes.

In the firste Chapter he prayeth them, and wisheth that they continue in the fapth, & grow perfecter therein, & then describeth he the gospel, how that it is a wisdom that cōfesseth Christ to be the Lord and god, crucified for vs, and a wisdom that hath bene hidde in Christ, sence afore the beginninge of the worlde, and now firste begon to be opened thorow the preaching of the Apostles.

In the seconde, he warneth them of mennes doctrine, and describeth the false prophetes to the uttermost, and rebuketh them accordingly.

In the thirde, he exhorteth to be frutefull in the pure fapth with all maner of good workes one to an other, and describeth all degrees and what their duties are.

In the fourth, he exhorteth to pray, and also to praye for him, and saluterh them.

## The Epistle of

Saynte Paule the Apostle vnto the Colossians.

The firste Chapter.

¶ He geueth thanks vnto God for their fapth loue, and hope, prayeth for their increase, and sheweth howe wee are the kingdome of God, obtaigned by Christ, who is the heade of the congregacion.



¶ Paule an Apostle of Jesus Christ, by the will of God, & brother Timothy. To the saintes whiche are at Collosa, and brethre that beleue in Christ. ¶ Grace be with you and peace from God our father, & from the Lord Jesus Christ.

¶ We geue thākes to god the father of our Lord Jesus Christ, alwayes praying for you, sence we heard of your faith whiche ye haue in Christ Jesu, & of þe loue whiche ye beate to all saintes,

for the hopes sake whiche is layed vp in store for you in heuē, of which hope ye haue heard before by the true word of the gospel, which is come vnto you euen as it is into al the worlde, and is frutefull, as it is among you, from the firste daye in the whiche ye hearde it, & had experence in the grace of God in the truth, as ye lerned of Epaphras our deat fellow seruauit, which is for you a fapthful minister of Christ, whiche also declared vnto vs youre loue whiche ye haue in the spirite.

¶ For this cause we also, sence the day we heard of it, haue not ceased prayig for you, & desiring þe ye might be full, filled wth the knowledge of his wil, in al wisdom & spirituall vnderstanding, that ye myght walke worthy of þe lord in al thinges that please, being frutefull in al good workes, and increasyn in the knoweledge of God, strengthened with all myght, thozowe his glorious power, vnto all pacience and long suffering wth ioyfulness, geuyng thanks vnto the father whiche hath made vs meete to be partakers of the inheritance of saintes in light.

¶ Whiche hath deliuered vs from the power of darkenes, and hath translated vs into the kyngdome of his deare soune, in whom wee haue redemption thozowe hys bloude: that is to saye, the forgiveness of synnes, whiche is the image of the inuisible God, fyrste begotten of al creatures. ¶ For by him were al thynges created, thinges that are in heauen, and thynges that are in earthe: thynges visibill, and thynges inuisibill: whether they be maistie or Lordshyppe, cyther rule or power. All thinges are created by him, and in him, and he is before all thinges, & in him all thynges haue their beinge.

¶ And he is the head of the body, that is to wytte, of the congregacion: he is the begynnyng and first begotten of the dead, that in al thynges he myght haue the preeminence. For it pleased the father that in hym shoulde all fulnes dwell, and by hym to reconcile all thinge vnto hym selfe, and to set at peace by him thozow the bloud of hys crosse, both thynges in heauen, & thinges in earth.



# The Epistle

Roma. v. a.  
Eph. ii. a.  
Colo. ii. c.

And you \* (whiche were in tymes past straungers and enemyes, by cause your myndes were sette in euyl workes) hath he now reconciled in the body of his flesh thozow deth, to make you holy, vnblymeable, & wout fault in his owne sight, if ye continue grounded and stablished in the fayth, and be not moued away from the hope of the gospel, wherof ye haue hearde, howe þ it is preached amonge all Creatures whiche are vnder heauen, whereof I Paule am made a minister.

ii. Cor. i. a.  
Eph. iii. b.

Howe loye I \* in my \* sufferynge which I suffer \* for you, and fulfyll that which is behind of þ passiois of Christ in my flesh for hys bodies sake, whych is the congregatiō wherof I am made a minister according to the ordinaunce of God, whych ordinaunce was geue vnto you warde, to fulfyll the worde of God \* that misterye hidde sence the worlde began, & sence the beginninge of generatiōs: \* but now is opened to hys sayntes, to whō God would make knowne the glorious ryches of thys misterye amonge the gentyles, whych riches is Christ in you, the hope of glory, whom we preach, warnynge al men and teachynge all men in al wysedome to make al men perfect in Christe Iesu. Wherin I also labour and streue, euen as farre forth as hys workinge worketh in me mightelpe.

Eph. iii. b.

Mat. xi. d.  
ii. Cor. ii. c.  
Eph. i. b.

I true I polle wou the haue al men perfect in þ know ledge of Christ and of his doctrine.

That was behinde in the passion of Christ.

## The notes.

Note the passiois or sufferinges, whiche be sufferied for our synnes. For therein wared us ryng. They were a sufficient raunfome for the synnes of the whole worlde. But these passiois and sufferinges were the paynfull trauels in preaching to the people the gospel, and the persecutions that folow the same. And these sufferinges are not yet at an ende. For all the true preachers do yet, and shall to the worldes ende suffer in this fort for the body of Christ, that is his congregatiō. For as they persecuted Christ, so shall they persecute his true preachers.

## The. ii. Chapter.

What greute care Paule toke for al congregations. He exhorteth them to be stedfast in Christ, to beware of false teachers and worldlye wysedome: & described the false prophetes.

I woulde ye knew what fyghting I haue for youre sakes, and for them of Laodicia, and for as manye as haue not sene my person in the flesh, that theire hertes might be comforted and knite togyther in loue, & in all ryches of full vnderstandynge, for

to knowe the misterye of God the father and of Christ, in whom are hydde all the treasures of wysedome & know ledge. This I saye leaste anye manne shoulde begyle you wth entysynge wordes. \* for though I be absente in the flesh, yet am I present wth you in the spirite, toyng and beholdynge the order that ye kepe, and youre stedfast fayth in Christe. As ye haue there receyued Christ Iesu the Lorde, euen so walke, roted and buylt in him and stedfast in the fayth, as ye haue learned, and therin be plenteous in geuyng thanks.

i. Cor. x. b.

\* Beware lest any man come & spile you thozow philosophye and disceit, full vanitye, thozow the traditions of menne, & ordinaunces after the worlde, and not after Christe. for \* in hym dwelleth all the fulnes of the Godhed bodelye, and ye are complete in hym whych is the head of all rule & power, in whome also ye are \* circumcised wth circumcisiō made wthout handes, by puttyng of the synfull body of the flesh thozow the circumcisiō that is in Christ, in that \* ye are buried wth hym thozow baptysme, in whom ye are also rysen agayne thozow fayth, that is wrought by þ operation of God whych he rayled hym fro death.

B  
Mathew: xxi. a.  
Mat. xxi. b.  
Luk. xxi. b.  
Eph. v. b.

Roma. ii. c.  
Eph. ii. c.  
Colo. ii. c.

Roma. vi. c.  
Gala. ii. c.

\* And ye whyche were deade in synne thozow the vncircumcisiō of youre flesh, hath he quykened wth him and hath forgiven vs al our trespasses, & hath put out the. b. hande wrytynge that was against vs: contayned in the law wrytten: & that hath he take out of the way, & hath fastened it to his crosse and hath \* spoyled rule & power, & hath made a shew of them openly, and hath triumphed ouer the in his own persō.

C  
Roma. v. a.  
Eph. ii. c.  
Colo. ii. c.

Gene. iii. c.  
Luk. xi. c.  
Joh. xii. c.

Let no mā therfore trouble your consciences about meate & drynke, or for a pece of an holpe day, as the holy day of the newe moone, or of the Sabothe dayes, which are nothyng but \* shadowes of thynges to come: but þ þ body is in Christ. Let no man make you shote at a wronge marke whych after hys owne imaginacion walketh in the hūblenes and holtnes of angels, thynges which he neuer saw: causeles puffd vp wth his fleshye mynde, & holdeth not the

Heb. viii. c.  
and. x. a.

D

the heade, wherof all the body by ioyntes and couples receaueth nourishment and is knyt together, and increaseth wth the increasynge that commeth of God.

Wherof yf ye be deade wth Christ from ordinaunces of the worlde, whye as though ye yet liued in the worlde, are ye ledde wth traditions of them that saye: Touche not, tast not, handell not: whiche all perperthe with the vsynge of them and are after the commaundementes and doctrynes of men: whych things haue the similitude of wysdom in chosen holynes, and humblenes, and in that they spare not the body, and do the flesh no worshipp vnto hys nede.

## The Notes.

a. That is, verely & in dede, not in shadowes, so that when ye haue hym, ye oughte not to folow the shadowes of Moyses law, or the entisements or iudgements of mans wysdome. But haue hym in whom dwelleth the fulnes of the God: heade bodely, that is to say verely: you may no longer nowe beholde figures and doubtfull promyses, but embrace saythfully the sonne of god, who is also very god of the substance of the father, and very man of the substance of Marye the vyrgyn.

b. The lawe is oure hande wyrtynge, in that the conscience setteth to her scale, subscribing & consentynge that the law is iust and we sinners. Whiche lawe (concernynge dampnation) is taken away by Christ, in all them that vnfaynedly beleue and truste in hym.

c. This body is the perfourmance of all thinges that were prefigured in the olde lawe.

## ¶ The. iiii. Chapter. ¶

Be puttethe them in remembrance of the spiritual resurrection, to laye aside al manner of corrupte spynge, to be fruteful in al godlynes and verite and sheweth al degrees their dutye.



If ye be then rypen agayne with Christ seke those thinges which are aboue, wher Christ sitteth on the right hande of God. Set your afteccio on thinges that are aboue, & not on thynges whiche are on the erth. for ye are dead, and your lyfe is hyd with Christ in God. When Christ whiche is our life, shal shew him selfe, then shal ye also appere with him in glory.

Mortifye therfore youre mymbres which are on the erth, fornicacion, vncleannes, vnnatural luste, euill concupiscence, and couetousnes whych are worshypynge of Idoles: for whych things takes the wrath of god com-

meth on the chylidren of vnbefese. In whych thynges ye walked once, when ye liued in them. ¶

But now put ye also away from you al thinges: wrath, fearfines, malitiousnes, cursed speakynge, filthyr speaking out of your mouthes. Lie not one to another: that the old man with his workes be put of, and y new put on, which is renued in knowledge after y image of hym that made hym, wher is nether Gentile nor Jewe, circumcision or vncircumcisiō, Barbarous or Sythian, bonde or free: but Christe is all in all thynges.

¶ Now therfore as elect of God, holy lye and beloued, put on tender mercy, kindnes, humblenes of mindes, mekenes, longe sufferynge, forbearing one another. & forgeyunge one another, if anye mā haue a quarel to another: euen as Christe forgauē you, euen so do ye. Aboue all these thinges putte on loue, which is the bonde of perfectnes. And the peace of god rule in your hertes, to y which peace ye are called in one body. And se y ye be thankful. Let the word of Christ dwel in you plenteously in al wysdome. Teach & exhort your owne selues in psalmes and hymnes, and spiritual songes, whiche haue fauour with thym, singynge in your hertes to the Lord. And al thinges whatsoeuer ye do in worde or dede, do in the name of the Lord Iesu, geuyng thanks to God the father by hym. ¶

\* Wyues submitte youre owne selues vnto your hulbandes, as it is comely in the Lord. Hulbandes loue youre wyues, and be not bitter vnto theim.

\* Children obey your fathers and mothers in all thynges, for that is well pleasynge vnto the Lord. fathers rate not your children, least they be of a desperate mind. \* Seruautes be obedient vnto your bodily masters in all thinges: not w eye seruite as men pleasers, but in singlenes of hert, fearing God. And whatsoeuer ye do, do it hertely, as though ye did it to the Lord, & not to men: for as much as ye knowe that of the Lord ye shal receaue the reward of inheritaunce, for ye serue the Lord Christe. But he that dothe wronge, shal receyue for the wronge



# The Epistle

2. par. 19. c.  
Actu. 1. c.  
Eccl. 35. b.  
Rom. 11. b.  
Collo. 11. c.

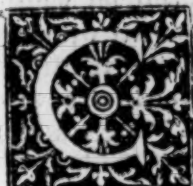
that he hath done: \* for there is no respect of persons with God. Ye masters, do vnto your seruantes & which is iuste and equall, seing ye know that ye also haue a master in heauen.

## The. iiii. Chapter.

He exhorte them to be feruent in prayer, to walke wisely vnto them that are not yet come to the true knowledge of Christ, & salueth them

Ephe. vi. b.

Ephe. vi. c.  
1. Thes. v. c.



Continue in prayer and watch in the same with thanks geuings, prayinge also for vs, that \* God open vnto vs the doore of biteraunce, that we may speake the mysterie of Christ, (wherfore I am also in bondes) that I maye vtter it, as it becommeth me to speake. \* Walke wyfelye to them that are without, and redeme the tyme. Let your speache be all wayes well sauoured and powdred wyth \* salte, that ye may know how to answere euery man.

Ephe. v. b.

Salt is the wisdom of God's worde.  
Leuit. 10. d.  
Math. v. c.

The deare brother Tichicus shal tell you of all my busynes, which is a faithfull mynister and fellow seruauant in the Lord, whome I haue sente vnto you for the same purpose, that he myghte know how ye do, and myghte comforte your heartes, wyth one Onesimus a faithfull and a beloued brother, which is one of you. They shal shew you of all thynges which are adooing here.

Actu. 17. a

2. Tim. 4. b

\* Aristarcus my prison fellow saluteth you, \* and Marcus Barnabas his sonne: touchyng whome, ye receaued commaundementes. If he come vnto you, receaue hym: and Iesus which is called Justus, which are of the circumcisis. These only are my workeloues vnto the kyngdome of God, whiche wer vnto my consolacion. \* Epaphras & seruante of Christe, whiche is one of you, saluteth you, & alwayes labozeth feruentlye for you in prayers, that ye maye stande perfect and full in all that is the will of God. I beare hym record that he hath a feruent mynde towarde you and towarde them of Laodicia and them of Hierapokis. Deare Lucas the physician greeteth you, and \* Demas.

Collo. 11. a

2. Tim. 4. c

Salute the brethren which are of Laodicia, and salute Symphas and the congregacion, which is in his house. And when the epistle is reed of you, make

that it be reed in the congregacion of the Laodicyans also: and that ye likewise reade the Epistle of Laodicia. And say to Archippus: take hede to the offyce that thou haste receaued in the Lord, that thou fulfyll it. The salu-

tacion by the hande of me Paul. Remember my bondes. Grace be with you.  
Amen.

Sent from Rome by Tichicus, and Onesimus.

## The Prologe

vpon the fyrste Epistle of S. Paule to the Thessalonians.



This Epistle byd Paule wyte of exceedinge loue and care: and prayseth them in the ii. fyrst Chapters, because they byd receyue the Gospel earnestly, and had in tribulacion and persecucion continued therein stedfastly, and were become an ensamble vnto all congregacions, and had thereto suffered of their owne kindred men as Christ and his Apostles byd of the Jewes, puttynge them thereto in mynde both, purely and godly he had lycendamsge the to their ensamble, & thanketh God for his Gospel had brought forth suche frute amonge them.

In the thirde Chapter he sheweth his diligence & care, lest they so greates labour, and thereto blessed a begynnynge shoulde haue bene in vayne, Sathan and his Apostles byfynge them with persecucion, and destroyinge their faythe wyth mens doctrine. And therefore he sente Tymothe to them to comfort them, and strength them in the faythe, and thanke h God, that they had so constantlye endured, and desyret God to encrease them.

In the fourth he exhorte them to kepe them selues from syn, and to do good one to another. And thereto he informeth them concernyng the resurrection.

In the fyfthe he wyrteth of the laste daye, that it shoulde come sodainly, exhortynge to prepare them selues thereafter, and to kepe a good order concernyng obedience and rule.

## The. i. Epistle

of Sayncte Paule the Apostle vnto the Thessalonians.

### The fyrst Chapter.

He thanketh God for them, that they are stedfast in fayth and good workes, and receyue the Gospel with such earnestnes.

# To the Thessalonians, Fol. crb



**P**aul, Silvanus and Timothy. Unto the congregaciō of Thessalonians, in God the father, and in the Lord Jesus Christ.

\* Grace be with you, and peace from God our father, and from the Lord Jesus Christ.

\* We geue God thanks alwaye for you al, making mencyon of you in our prayers wythout ceasinge, and cal to remembraunce your worke in the faith, and labour in loue and perseuerance in the hope \* of our Lord Jesus Christ, in the sight of God our father:

**B**ecause we knowe brethren beloued of God, howe that ye are electe. For our

Gospel came not vnto you in worde only, but also in power, and also in the holy goost and in muche certaynty, as

\* ye know after what manner we behauiued our selues amonge you, for your

**C**akes. And ye became folowers of vs, and of the Lord, and receaued the worde in much affliccyon, with top of the holy goost: so that ye were an ensample to all that beleue in Macedonia and Achaia. For frome you sounded oute the worde of the Lord, not in Macedonia and in Achaia onely: but your faythe also whiche ye haue vnto God, spred her selfe abroad in all quarters, so greatlye that it needeth not vs to speake anye thyng at all. For they them selues shew of you what maner of entring in we had vnto you, & howe ye tourned to God frome ymagis, for to serue the lyvinge and true God, and for to loke for hys sonne from heauen, whome he rayled frome deathe: I meane Jesus whych deliuereth vs from the wrath to come.

## The. ii. Chapter.

**D**eputereth them in mynde of the godly conuersacion that he led among them when he preached the Gospel vnto them, thanketh God that they receaue his worde so frutefullye and excuset his absence.



**E**For ye your selues knowe brethren of our entraunce in vnto you, how that it was not in bayne: but euen after that we had suffered before and were \* Hamfullye entreated at philippes

(as ye well knowe) then were we bolde in our god to speake vnto you the gospel of God, with much stryuing. Our exhortacyon was not to byngge you to erreoute, nor yet to vncleennes, neyther was it with gyle: but as we wer allowed of God, that the Gospel shoulde be committed vnto vs: euen so we spake, not as though we intended to please men, but God, which trieth our hertes.

**N**ether was our conuersacyon at any tyme wyth flatterynge wordes, as ye wel know, neither in claked couetousnes, God is recorde: nether soughte we prayse of men, neither of you, nor yet of anye other, when we myght haue bene chargeable, as the Apostles of Christ but we were tender amonge you, euen as a nurse cherissheth her chyldren, so was our affection towardes you: our good wyl was to haue dealt vnto you, not the Gospel of God onely but also our owne soules, because ye were deare vnto vs.

\* Ye remember brethren our labour, and tra uaille. For we laboured daye and nyghte, because we would not be greuous vnto any of you, & preached vnto you the Gospel of God. Ye are wytnesses, and so is God, how holy and iustlye and vnblymeablye we behauiued our selues among you that beleue: as ye know how that we exhorted and comforted and besought euery one of you, as a father hys chyldren, that ye wold walke worthy of God, which hath called you vnto his kingdome and glory.

**F**or this cause thanke we God with out ceasinge, because that when ye receaued of vs the word wherwyth God was preached, ye receaued it not as the worde of manne: but euen as it was in dede, the worde of God, which worketh in you that beleue.

**F**For ye brethren became folowers of the congregacyōs of God which in Jewry are in Christe Iesu: for ye haue suffered lyke thynges of your kynsmen, as we our selues haue suffered of the Jewes. Whiche as they kylled the Lord Jesus & their owne prophetes, euen so haue they persecuted vs: and God they please not, & are contrary to all men and forbyd vs to preach vnto the Gentyls, that they myghte be saued, to fulfill theyr synes

pp. b.

nes



# The fyrst Epistle

nes all way. for the wrath of God is come on them, euen to the vtmost.

for as muche brethren as we are kept from you for a season, as concerning the bodily presence, but not in heart, we enforced the more to see you personally with great desire. And therefore we woulde haue come vnto you, I Paule once and agayne: \* But Satan withstode vs. for what is our hope or for, or trouwe of reioycing, are not yet in the presence of our Lord Iesus Christ at his coming: yes ye are our glory and ioye.

## The.iii. Chapter.

He sheweth how greatly he was reioyced when Timothy tolde hym of their faith and loue.

**W**herfore sence we coulde no longer forbear, it pleased vs to remayne at \* Athens alone, and sente Timotheus our brother and minister of God, and our labourfellow in the gospel of Christ, to stablyshe you and to comfort you, yet your faith, \* that no man should be moued in these afflictions. for \* ye your selues know that we are euen a poynted there vnto. for verely when I was with you, I tolde you before that we shoulde suffer tribulacion, euen as it came to passe, and as ye knowe. for this cause, when I could no longer forbear I sent, that I might haue knowledge of your faith, lest haply the tempter had tempted you, and that our labour had bene bestowed in vayne.

But now lately when Timotheus came from you vnto vs, and declared to vs your faith and your loue and how that ye haue good remembraunce of vs alwayes, desyring to see vs as we desyre to see you. Therefore brethren we had consolacion in you, in al our aduersyte and necessite, thorough your faith. for now are we aloue, yf we stand stedfast in the Lord. for what thanks can we recompence to God agayne for you, ouer al the ioy that we ioy for your sake before our god: whyle we nyghte and day pray exceedingly that we might see you presently, and might fulfill that which is lackynge in your faith.

God hym selfe our father, and our Lord Iesus Christ gyde our ioyney

vnto you: and the Lord increase you and make you flow ouer in loue one to warde another, and toward all menne, euen as we do toward you, to make your hertes stable and vblameable, in holynes before God our father, at the coming of our Lord Iesus Christ with all his sanctes.

## The.iiii. Chapter.

He exhorte them to steadfastnesse, to kepe the selues from stinne and vncleanness, to loue one another: rebuketh ydlers, and speaketh of the resurrection.

**F**urthermore, we beseeche you brethren, and exhorte you in the Lord Iesus, that ye increase more and more, euen as ye haue receaued of vs, howe ye ought to walcke and to please god. Ye remember what commaundementes we gaue you in our Lord Iesu Christ, for this is the will of God, \* euen that ye shoulde be holy, and that ye should abstayne from fornication, that euery one of you shoulde knowe howe to kepe his vsell in holynes and honoure, and not in the luste of concupiscence \* as do the hethen whiche knowe not God, that no man go to farre and defraude his brother in bargaining: because the Lord is a venger of all such thinges, as we tolde you before time and testified. for God hath not called vs vnto vncleannes: but vnto holynes. \* He therefore that despyseth, despyseth not man, but God, which hath sente \* his holye spirite amonge you. **I**

\* But as touching brotherly loue, ye nede not that I write vnto you. \* for ye are taught of God to loue one another. Yea, & that thyng verely ye do vnto all the brethren whiche are thowowe out al Macedonia. we beseech you brethren that ye increase more and more, and that ye studie to be quyet, and to medle with your owne busynes, and \* to worke with your owne handes, as we commaunded you: that ye may be haue your selues honestly toward the that are without, and that nothing be lackynge vnto you. **I**

\* I wold not brethren haue you ignorant concerninge them which are fallen a slepe, yf ye knowe not as other do whych haue no hope. for yf we be

# To the Thessalonians

Fol. cxvi

leue that Iesus dyed and rose agayne: euen so the also which slepe by Iesus, wyl God brynge agayne with hym. And thys say we vnto you in the word of the Lord, that we whych lyue and are remainynge in the commynge of the Lord, shal not come yet they which slepe. For the Lord him selfe shal descende from heauen with a shoute and the voyce of the Archangell & trompe of God. And the deade in Chryste shal aryse fyrste: then shall we which lyue & remaine, be caught vp with them also in the cloudes, to mete the Lord in the ayer. And so shall we euer be wth the Lord. wherfore comforte your selues, one another w these wordes. **I Cor. xv. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.**

## The. v. Chapter.

Be comforted them of the day of dome and coming of the Lord, exhorteth them to watch, & to regarde such as preach gods word among them.

**O**f the times and seasons brethren ye haue no nede that I write vnto you: for ye your selues know perfectlye, that the daye of the Lord shal come euen as a thefe in the nyghte. when they shall saye peace and no daunger, then cometh on them soden destruction, as & traualynge of a woman wth chylde, and they shall not scape. **1 Cor. xv. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.**

Ye are all the chyldren of lyght, and the chyldren of the day. We are not of the nyght nether of darkenes.

Therefore let vs not sleepe as do other: but let vs wathe and be sober. For they that slepe, slepe in the nyght: and they that be dronken, are dronken in the nyght. But let vs which are of the daye, be sober, armed with the best plate of fayth and lone, and with hope of saluacio as an helmet. For god hathe not appointed vs vnto wrath: but to obtayne saluacion by the meanes of our Lord Iesu Chryst which dyed for vs: that whether we wake or slepe, we shuld liue together with him.

Wherfore comforte your selues together, and edifie one another, euen as ye do.

We beseeche you brethren, that ye knowe them whych laboure amonge you and haue the ouersyght of you in the Lord and geue you exhortacio, that

ye haue the more in loue, for their workes sake, and be at peace with the.

We desire you brethren, warne them that are vnculy, comforte the feeble mynded, forbeare the weake, haue continuall patience toward al menne. **1 Cor. xv. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.**

Quench not that which is spirit. Despise not prophesying. Examine all thynges, and kepe that which is good. Abstaine from all suspicious thynges. The very god of peace sanctify you thorow out. And I pray God that your whole spirit, soule, and body, be kept faultlesse vnto the commynge of our Lord Iesus Chryst. **1 Cor. xv. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.**

## The Notes

a. This continual prater is not continual babling with the tongue. (For that is for bodie) but it is the lyfynge vp of the heart vnto God, wth the continuall and seruent desyre, that the will of God be done in vs and in all other creatures both now and in the tyme to come. b. When we are geuen ouer to euill conuersacion, and desyre in fleshy communicacion, then is the spirit quenched in vs.

The ende of the fyrste epylle vnto the Thessalonians. Sente from Athens.

## The Prologe

vpon the seconde Epylle of. S. Paule to the Thessalonians.

**B**ecause in the fore epylle he had said that the last day shuld come suddenly, & Thessalonians thought that it shoulde haue come shortly. Wherefore in this epylle he doelatech him selfe.

And in the first Chapter he comforteth them wth euertlastynge reward of their faythe, and patience in sufferinge for the Gospell and wth the punishment of they persecutors in euertlastynge.



# The Epistle

interlasyng paine.

In the second he sheweth that the laste daye shoulde not come, tyl there were first a departing (as some men thinke) from vnder the obedience of the Emperour of Rome, and that Antichriste shoulde set up him selfe in the same place as god, and deceyue the vnythankfull world wth false doctrine, and wth false and lyinge myracles wrought by the workinge of Sathe, vntill Christe shoulde come and slea him wth his glorious commynge, and spirituall preachinge of the word of God.

In the third he giveth them an exhortacion, and warneth them to rebuke the idle that wold not labour wth their haubdes, & auoyde their companie, if they wold not amende.

## The .ij. Epistle

of Sayncte Paule the Apostle to the Thessalonians

### The first Chapter.

We thanke God for their fayth and loue, & prayeth for the encrease of the same.



Paul, Siluanus and Timotheus.

Unto þ congregation of þ Thessalonians whiche are in god our father, & in the Lord Jesus Christ.

\* Grace be wth you and peace fro God our father, and from the Lord Jesus Christ.

We are bounde to \* thanke God al wayes for you brethren, as it is mete, because that your fayth groweth exceedingly, and euerye one of you swymmeth in loue toward another betwene your selues, so that we our selues reioyce of you in the congregacions of God, ouer your patience and saythe in all your persecucions and tribulacions that ye suffre, whyche is a token

\* of the ryghtwes iudgement of God, that ye are counted worthy of the kingdome of God, for wherch ye also suffre. It is verely a ryghtwes thinge with God to recompence tribulacion to the that trouble you: and to you whyche are troubled, resteth with vs, when the Lord Jesus shall shew him selfe from heauen wth his myghtye Angels, in flaminge fyre, rendyng vengeaunce vnto them that knowe not God,

\* and to them that obey not vnto the Gospell of our Lord Jesus Christ, \* which shalbe punished wth euery lastinge damnacion, from the presence of the Lord, and from the glory of his power, \* when he shal come to be glorified in his saynctes, and to be made manifest in all them that beleue: because our testimonye that we had to you, was beleued euen the same daye that we preached it. \* Wherefore we pray al wayes for you that our God make you worthy of the callinge, and fulfill all delectacion of goodnes and the woynke of saythe, with power: that the name of our Lord Jesus Christe may be glorified in you, and ye in him, thowgh the grace of our God, and of the Lord Jesus Christe.

### The .ii. Chapter.

We warneth them that the daye of the Lord shal not come, tyll the departinge from the saythe come first: & therefore he exhorteth them not to be deceaued, but to stand fast in the thinges that they haue taught them.



We beseech you brethren by the commynge of our Lord Jesus Christ, & in that we shal assemble vnto hym, that ye be not suddenly moued fro your minde, and be not troubled, nether by spyrite, neyther by wordes, nor yet by letter whyche shoulde seme to come from vs, as though the day of Christe were at hande. \* Lette no man deceaue you by anye meanes, for the Lord cometh not, excepte ther come \* a departinge first, and that \* that synful man be opened, the sonne of perdition which is an aduersary, and is exalted aboue all þ is called God, or that is worshipped: so that he shal sette as God \* in the temple of God, and shewe hym selfe as God.

Remember ye not, that when I was yet wth you, I tolde you these thynges: And now ye knowe what whyche holdeth: euen that he myghte be betrayed at his tyme. \* for the mystery of the iniquite doeth all readye woynke: tyll he whyche now onlye letteth, be taken out of the way. And then shal that wicked be betrayed, \* whome the Lord shal consume with the spyrite of his mouth, and shal destroye it with the

apoc.

Roman. i. a.  
i. Cor. i. a.  
Ephes. i. a.

Roman. i. b.  
Phil. i. b.  
Ephes. i. b.  
Colos. i. a.

Tribulaci  
on is a toke  
of saluaci.

Roman. i. b.

1. Cor. i. b.

2. Cor. i. b.

Colos. i. b.

Roman. i. c.

1. Cor. i. c.

1. Cor. i. d.

1. John. i. a.

1. Cor. i. e.

# To the Thessalonians

Fol. cri

apperaunce of hys commyng, euē hym  
whose commyng is by the worckynge  
of Satan, w<sup>th</sup> all lyeinge power, \* spg-  
nes and wordes: and in all decea-  
bles of vnrightheousnes amonge the  
that perishe, be cause they receaued not  
the loue of the truthe, that they might  
haue bene saued. \* And therefore God  
shall sende them stronge delusion, that  
they shuld beleue lyes: y<sup>e</sup> al they myght  
be damned which beleued not y<sup>e</sup> truthe,  
but had pleasure in vnrightheousnes.

But we are bounde to geue thanks  
alwaye to God for you brethren belo-  
ued of the Lorde, for because that God  
hathe from the begynnyng chosen you  
to saluacion, thozow sanctifyng of the  
spirit, and thozow beleuing the truth,  
wherunto he called you by our gospel,  
to obtaine the glozy that commeth of  
our Lord Iesu Christ.

\* Therefore brethren stande fast, and  
kepe the ordynaunces whiche ye haue  
learned: whether it were by our prea-  
chyng, or by Epistle. Our Lord Iesu  
Christ hym selfe, and God oure father  
whych hath loued vs, and hath geuen  
vs euerlastyng consolacion and good  
hope thozowe grace, comforte youre  
heartes, and stablish you in al doctrine  
and good doynge. **I**

The Notes.

The temple of god, is the conscience of men.  
And to sit in this temple, is to be taken of men,  
as y<sup>e</sup> very depute and vicare of god, so that they  
be as frayde to breake hys ordynaunces and law-  
es, as the ordynaunces and lawes of god.

Spirit of bismouth b. Thys spirit is his holy worde, which is also  
called the word of the spirit.

## The.iii. Chapter.\*

Bedesyrch them to praye for him that the  
gospel may prosper, and geuerth them warning  
to reprove theyr dyde: and yf they wyl not labour  
with their handes, that they shal not eate.

**I**nthermore brethren praye  
for vs, \* that the word of god  
may haue fre passage and be  
glozyed, as it is with you:  
and that we maye be deliuered from  
vnrasonable and euyl men. for all mē  
haue not sayth: but the Lord is sayth-  
full, which shall stablish you, and kepe  
you from euyl. We haue confidence tho-  
rowe the Lorde to you warde, that ye  
both do, and will do, that which we co-  
maunde you. And the Lord gyde your

heartes vnto the loue of God and pa-  
ciete of Christ.

\* We requyre you brethren in the  
name of our Lorde Iesu Christ, that  
ye withdraue your selues from euery  
brother that walketh inordinatly, and  
not after the institucion whiche ye re-  
ceaued of vs. Ye your selues knowe  
how ye oughte to folow vs. for we ha-  
ue not oure selues inordinatlye a-  
monge you. Nether toke we breade of  
anye man for nought: but \* wrought  
with labour and trauayle nighte and  
day, because we wold not be greuous  
to anye of you: \* not but that we had  
auctorytie: but to make our selues an  
ensample vnto you, to folowe vs. for  
when we were wyth you, this we war-  
ned you of, that yf ther wer any which  
woulde not worke, that the same  
should not eate.

We haue heard say no doute that  
there are some whiche walke amonge  
you inordinatly, and worke not at all,  
but are belybodyes. Them that are  
such, we commaunde and exhorte by  
our Lord Iesu Christ, that they worke  
with quietnes, and eate their owne  
bread: \* Brethren be not werye in well  
doynge. \* If any man obey not our say-  
inges, send vs word of hi by a letter:  
\* and haue no company with him, y<sup>e</sup> he  
may be ashamed. And count hi not as  
an enemy: but warne him as a brother.

The very Lorde of peace geue you  
peace alwayes, by all meanes. The  
Lord be with you all. The salutacio of  
me Paule, with myne owne had. This  
is the tokē in al epistles. So I write.  
\* The grace of our Lord Iesus Christ  
be wyth you al. Amen.

Sent from Athens.

## The Prologe

vpon the fyrste Epistle of. S.  
Paule to Timothe.

**T**his Epistle wyrteth sayncte Paule to  
be an ensample vnto all bishoppes what  
they should teache, and how they should  
gouerne the congregation of Christe in all degre-  
es, that it shoulde be no nede to gouerne churche  
stocke with the doctryne of their owne good  
meanynge.

Item. xx.  
B  
i. Cor. v.

Item. xx.  
i. Cor. ix.  
i. Thes. ii.  
and. iii. c.

ii. Cor. xii.

D  
Gala. v. p.

ii. Cor. iii.

i. Thes. v. i.  
Phil. ii. d.

Ephe. vi. c.  
Colo. i. i. a



# The fyrst Epistle

In the fyrst Chapter, he commaundeth that the bpschoppe shall mayntayne the right sayth and four, and refute false preachers which make the lawe and workes equal with Christe and his Gospell. And he maketh a short conclusion of all christen learninge, whereto the lawe strueth and what the ende therof is also, what the Gospell is, and setteth him selfe for a comfortable example vnto all sinners & troubled consciences.

In the seconde he commaundeth to pray for al degrees, and chargerth that the women shall not preache nor weare costly apparell, but to be obedient vnto the men.

In the thyrde he describeth what maner persons the Byschoppe or Priest, and theyr wiues shoulde be, and also the Deacons and theyr wiues; and commaundeth it, yf any man desire to be a Byschop after that maner.

In the fourth he prophesyeth & sheweth befoze of the false bpschoppes and spiritual officers that shoulde arise amonge the christen people, and be, do and preache cleane contrarye to the fore describied ensample, and shoulde departe from the sayth in Christe and forbyde to marrye and to eate certayne meates, teachinge to put trust therein, both of iustifyinge and forgiuenes of sinnes, and also of deseruing of eternall lyfe.

In the fyfthe he teacheth howe a Byschoppe shoulde vse him selfe toward yonge and olde, and concerninge wyddowes what is to be done, and whych shoulde be founde of the commune coster: and teacheth also howe men shoulde honour the vertuous Byschoppes and Priestes, and howe to rebuke the cypell.

In the sixte he exhorteth the Byschop to cleane to the Gospell of Christ and true doctrine, & to a uoyde vaine questions & superfluous disputinges which gender stryfe and quench the trueth, and by whiche also the false prophetes get them authoritye and seeke to satisfie their insatiable covetousnes.

## The. i. Epistle

of Sayncte Paule the Apostle to Tymothe.

### The fyrst Chapter.

He exhorteth Tymothe to wayte vpon his office namely to see, that nothinge be taught but Goddes worde. &c. He sheweth also, wherfore the lawe is good, and telleth these swete and gladdes tydynges, that Christe Iesus came into þ world to saue synners.



Paul an Apostle of Iesus Christe, by the commaundement of god our sauitour, and Lord Iesus Christe, whiche is our hope.

Vnto Tymothee hys naturall sonne in the sayth.

\* Grace, mercy and peace from God our father and Lord Iesus Christe

oure Lord.

As I besought the to abyde still in Ephesus when I departed into Macedonia, euen so do, þ thou commaunde some that they teache no nother wyse: nether geue hede to fables and genealogies whych are endlesse, and brede doutes more then soothe codypyng whiche is by saythe: for the ende of the commaundement is loue that cometh of a pure harte and of a good conscience and of sayth vnfayned: from the whiche thynges some haue erred, and haue turned vnto bayne ianglyng because they woulde be doctours in the scripture, and yet vnderstande not what they speake, neyther wherof they affirme.

\* We knowe that the lawe is good, yf a man vse it lawfullye, vnderstandyng this, how that the lawe is not geuen vnto a righteous man, but vnto the vnrightheous and disobedient to the vngodly and to synners, to vnholp and vncleane, to murderers of fathers and murderers of mothers, to manstealers and whoremongers: to them that defyle the m selues with mankynde: to menstealers: to lyars and to perjured, and so forth yf ther be any other thing that is contray to holsome doctrine, accordinge to the Gospell of the glory of the blessed God, whiche gospell is committed vnto me.

And I thanke Christe Iesus oure Lord which hath made me strong: for he counted me true, & put me in office, when before I was a blasphemar, and a persecuter, and a Tyrant. But I obtayned mercy, because I did it ignorantlye thow vnbefese. Neuerthe later the grace of oure Lord was more aboundant with faith and loue whiche is in Christe Iesu.

\* This is a true sayinge and by al meanes worthy to be receaued, that Christe Iesus came into the worlde to saue synners, of whome I am chiefe. Notwithstandinge for this cause was mercie geuen vnto me, that Iesus Christe shoulde fyrst shew on me al long pacyence, vnto the ensample of them whych shall in tyme to come beleeue on hym vnto eternal lyfe. So then vnto God, kyng euerlastyng, immor-

1. Tim. i. b

1. Tim. i. a

1. Tim. i. b

1. Cor. i. a

1. Cor. i. a

1. Tim. i. b

1. Tim. i. b

1. Tim. i. b

1. Tim. i. b

1. Tim. i. b

1. Tim. i. b

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1. Tim. i. b

1. Tim. i. b

1. Tim. i. b

Colo. i. c. tall, \* inuysible, and wylf onely, be ho-  
noure and prayse for ever & ever. Amē.

Tim. ii. c. This commaundement comyt I  
vnto the sonne Timotheus, accordyng  
to the prophesyes whych in tyme paste  
were prophesied of the, that thou in  
them shouldest fyghte a good fyghte,  
haupnge saythe and good conscience,  
whych some haue put away from the,  
and as concernynge sayth haue made  
shipwacke. Of whose nombze is \* Di-  
menius & Alexander whych I haue  
\* delpyered vnto Satan, & they might  
be taught not to blasphemē.

## The. ii. Chapter.

Be exhorterly to pray for all men. Be wylf not  
haue women to be costly arrayed, nor to bee tea-  
chers in the congregacion, but to be in sylence,  
to obey their husbannes,



Exhort therfore, that aboue  
al thinges, prayers, suplica-  
cions, intercessions and ge-  
uyng of thankes be had for  
al men: for \* kynges, and for al that are  
in auctoryte, that we may lyue a quiet  
and a peasable lyfe, in all Godlynes &  
honestye. for that is good and accep-  
ted in the syghte of God our sauoure,  
whych wylf haue all men saued, and to  
come vnto the knowledge of the truthe.  
for there is \* one God, and one ( \* me-  
diator) betwene God and man, whiche  
is the man Christ Iesus, which gaue  
him selfe a raunsome for all men, that  
it shoulde be testified at his tyme \* wher  
vnto I am ordained a preacher and an  
Apostle: I tell the truthe in Christ and  
lye not beyng the teacher of the gentils  
in sayth and veritie.

I wylf therfore that the men \* praye  
euery where, lyfing vp pure handes  
wythout wrathe, or dowtyng. Lyke-  
wylf also the women that they arraye  
them selues in comlye apparell wyth  
shamefastnes and discrete behaue-  
oure, not wyth brydded heere, other  
golde, or pearles, or costly arraye: but  
with such as becommeth women that  
professe the worthyping of God tho-  
row good workes: \* Let the woman  
leauē in sylence with all subieccion.  
I suffer not a woman to teach, nether  
to haue auctoryte ouer the man: but  
for to be in silence. for Adam was first  
formed, and the Eve. Also Adam was

not deceaued, but the woman was de-  
ceaued, and was in transgression. Not  
withstandynge thowwe bearyng of  
chyliden they shalbe saued, so they  
contynue in saythe, loue and holynes  
with discrecion.

## The Notes.

a. When sayncte Paule sayeth all men: he mea-  
neth not euery man ( for then shoulde not God  
be founde almighty. for he would haue eu-  
ry man saued, and yet the moste parte be damp-  
ned, as appeareth by Christes worde, wherhe  
sayth. The way that leadech to lyfe is narrow,  
and fewe there be that fynde it ) but bys meaning  
is, that God refuseth no nacion, be it Jewe or  
Gentyle. Neether etare, be it ryche or poore. All  
is one with hym, he hath no respecte of person-  
nes, but woulde his Gospell to bee preached to  
all nacions and estates that such amonge them  
as be preordinate to lyfe euerclastyng, may be  
saued, and come to the acknowledgyng of the  
truthe.

## The. iii. Chapter.

What maner of man a priest or Byshop oughte  
to be, and what condycions hys wyfe and chil-  
dren shoulde haue. The properties is also requi-  
red in a Deacon or mynster, and in his wyfe.



hys is a true sayinge: If a  
manne couet the \* office of a  
Byshop he despyrēth a good  
workke. Ye & a Byshop must  
be faultlesse, the husbād of one wyfe, so-  
ber, discrete, honestly apparellled, har-  
berous, apt to teache, not droncken,  
no fyghter, not geuen to sylthye lucre:  
but gentle, abhorryng fyghtyng, ab-  
horryng couetousnes, and one that ru-  
leth hys owne house honestly, haupng  
chyliden vnder obedience, wyth al ho-  
nesty. for yf a manne cannot rule his  
owne house, howe shall he care for the  
congregacion of God. He may not be  
a yonge scoler, lest he swell and faule  
into the iudgemente of the euylf speak-  
er. He must also be wel reported of a-  
monge them which are without forth,  
lest he fall into rebuke and snare of  
the euylf speaker.

Likewise must the Deacons be \* ho-  
nest, not double tonged, not geue vnto  
muchē dyspacyng, nether to sylthye lu-  
cre: but hauing the mistery of the faith  
in pure conscience. And let them lyfste  
be proued, and then let the mynster, yf  
they be found faultlesse.

Euē so muste thei wyues be ho-  
nest, not euylf speakers: but sober and  
saythfull in all thynges. Let the Dea-  
cons be the husbannes of owne wyf

God wylf  
haue all  
me saued

B

James. vii.

C

an



# The fyrst Epistle

and suche as tute theyr chyldren well, and their owne householdes. For they that mynister well, gette them selues good degre and greate lyberte in the faith, which is in Christ Iesu.

**D** These thynges wyte I vnto thee, trusting to come shortly vnto thee: but and yf I tarpe longe, that then thou mayst yet haue knowledge howe thou oughtest to behaue thy selfe in þ house of God, which is the congregacion of the liuing God, the pyllar and grounde of truth. And without nay great is þ mystery of godlynes: God was shewed in þ flesh, was Justified in þ spirit, was sene of Angels, was preached vnto the gentyls, was beleued on in erthe and receaued vp in glozpe.

## The notes.

**Bp**hoppe a. Bpshop is as muche to say, as a watch man, an ouer sear, a sear to, or one that taketh hede to. When this man desireth to fede the flocke of Christ with his holpe worde, then desireth he a good worke, and the verpe office of a Bpshop: But he that desireth honour, gaperth for lucre, thyrdly greate rentes, sekerth prehemynence, po. mp, dominion: couereth aboundaunce of all thynges without want, rest & herres ease, castles, parkes, lordships, erldomes. &c. desireth not a worke much lesse, a good worke and is nothing lesse then a Bpshop, as sauer Paule doeth here vnderstand a Bpshoppe.

## The. iiii. Chapter.

He propheterth of the latter dayes, and he exhorterth Timothee to be diligent & aduynge of the holy scripture.

**T**he spiritte speaketh euidentlye that in the latter tymes some shal departe from the faythe, and shall geue hede vnto spyrytes of erreure, and dyuelish doctryne of them whiche speake false thozow ppoctesse, and haue theyr consciences marked with an hot yron, for byddyng to mary, and commaundyng to abstayne from meates whych God hath created to be receaued with geuyng thanches, of them which beleue and know the truth. For all the creatures of God are good, & nothyng to be refused, if it bee receaued w thanches geuyng. For it is sanctified by þ word of god & prayet. If thou shalt put þ byez then in remembraunce of these thynges, thou shalt be a good mynister of Iesu Christ, whych hast bene nortred vp in the wordes of the faythe and good doctrine, which doctrine thou

hast contynually followed. But cast a way vngostly & olde wyues fables.

**E**xercyse thy selfe vnto godlynes. For bodily exercyse profyeth lyttel: but godlynes is good vnto al thynges, as a thig which hath promyses of þ life þ is now, & of the life to come. This is a sure sayig, & of al parties worth to be receued. For therfore we laboure & suffer rebuke, because we beleue in the liuynde God, whych is the sauoure of all men, but specially of all those þ beleue. Suche thynges commaunde and teach. Let no man despyse thy youth: but be vnto them that beleue, an ensample, in worde, in conuetsacion, in loue, in spyryt, in faith and in purenes.

**U**ntill I come, geue attendaunce to redyng, to exhortacion and to doctrine. Despyse not that gyfte that is in the, whych was geuen the thozow prophesye and wpyth the laying on of the handes of an elder. These thynges exercise, and geue thy selfe vnto them, that it maye be sene howe thou profytest in all thynges. Take hede vnto thy selfe and vnto learnynge, and contynue therein. For yf thou shalt so doo, thou shalt saue thy selfe and them that heare the.

## The notes.

a. The conscience is sayde to be marked wpyth an hote yron, when the party knoweth that the doctryne whych he seerch for is not good, and yet for hyunges sake he wyl not reforme it. This maner of speakynge seemeth to be taken of the cypyle ordie, which is that suche men as be conuicted of certayne cymes, shall be burned in the hand (or some other place of the body) wpyth an hote yron wherby it is known that he is so conuicted, though he hym selfe be neyther cypel: raunt not amende his faute. But pþe be taken with anye lyke faute agayne and broughte to þ law then shal thys marke condemne him. Wight so shall the conscience condemne the that knoweth theyr erreure, and yet wyl not acknowledge it, but for the bealy sake mayntaine it styll.

## The. v. Chapter.

He teacheth hym howe he shall behaue hym selfe in rebukynge all degres. An order concernynge wyddowes.

**R**ebuke not an elder: but exhorte hym as a father, and the yonger men as brethre, the elder wemen as mothers, the yonger as systers, wpyth all purenes. Honour wyddowes which are true wyddowes. If any wyddow haue chyldren or neyues, lette them learne

i. Tim. i. a.  
ii. Tim. i. c.  
Tit. i. c.

Colo. i. b.

Tit. i. c.

Tit. i. b.  
i. Pet. v. a.

Act. vi. b.  
viii. c. iiii. d.  
and. xix. a.  
nu. xxviii. b.  
ii. Tim. a. b.

Bot. i. c.

Col. i. c.

nu. vii. b.  
i. Cor. i. c.

Mat. x. b.  
Ro. xiii. c.

ii. Tim. d.

fyrt to rule they: o tne houses godly,  
\* a lnd to recompence their elders, for  
that is good & acceptable befoze god.  
She that is a very widowe & frend-  
les, putteth his truste in God, & conti-  
nueth in supplication & prayer night  
and daye. But she that liueth in plea-  
sure, is dead euen yet alpye. And these  
thinges commaund, that they may be  
without fault. If ther be any that pro-  
uideth not for his owne, and namelye  
for them of his household, the same de-  
meth the sayeth, and is worse then an  
insidell.

**B** Let no wydow be chosen vnder thye  
score yere old, and such a one as was  
the wife of one man, and well reported  
of in good works: if she haue nourished  
chyliden, \* if she haue bene liberall to  
straungers, if she haue washed & laine-  
tes fete, if she haue ministered vnto the  
whych were in aduersite, if she were  
continually geue vnto all maner good  
workes. The yoger wydowes refuse.  
for whē they haue begon to waxe wan-  
to, to & dishonor of Christ, thē wil they  
marry, hauing dānation, bycause they  
haue broken they: fyrt faith. And al-  
so they learne to go fro house to house  
idle: yea, not idle only, but also triflig  
and busye bodies, speakyng thinges  
whych are not comely.

**C** I wyll therfore that the yonger wo-  
men \* marry and beare chyliden, & gide  
the house, and geue none occasion to &  
aduersary to speake euil. for many of  
them are alreadye turned backe, & are  
gone after Satan. And if anye man or  
woman that beleueth haue wydowes,  
let them minister vnto thē, and let not  
the cōgregation be charged: & ye may  
haue sufficient for them, that are wy-  
dowes in dede.

The elders that rule well, are wo-  
thy of double honoure, most specialllye  
they whych labour in the worde and  
teachyng. for & scripture saith: \* thou  
shalt not mollell the mouth of the ore &  
treadeth out the corne. \* And the labo-  
rer is worthy of his reward. \* Agaynst  
an elder receaue none accusation: but  
vnder two or thye wytnesses. Thē that  
synne, rebuke opely, & other may fear.

I testifie befoze God and the Lord  
Iesus Christ, & the electe angels, that

thou obserue these thynges wythoute  
hasty iudgment, and do nothyng par-  
tially. \* Lay handes sodenly on no mā,  
neither be partaker of other mens syn-  
nes: kepe thy selfe pure. Drinke no len-  
ger water, but \* ble a lyttle wyne for  
thy stomakes sake and thyne often  
diseases.

Some mens synnes are open befoze  
hande, and go befoze vnto iudgment:  
some mens synnes folow after. Lyke-  
wise also good workes are manifeste  
befoze hande, and they that are other-  
wyle, can not be hydde.

## The. vi. Chapter.

The durte of seruantes toward their mas-  
ters. Against such as are not satisfied with the  
word of God. Against countousnes. A good les-  
son for ryche men.

**E**t as manye seruantes as  
are vnder the poke, counte  
their masters worthy of all  
honoure, & the name of God  
and hys doctrine be not euil spoken of.  
Se that they whych haue beleupnge  
masters, despise thē not bycause they  
are byethzen: but so muche the rather  
do seruice, for as much as they are be-  
leuing and beloued, and partakers of  
the benefite.

These thinges teache and exhorte.  
\* If any man teach other wise, & is not  
content wyth the wholsome wordes of  
our Lord Iesu Christ, & with the doc-  
trine of Godlines, he is puffed vp and  
knoweth nothyng: but wasteth hys  
braynes aboute questions \* & strife of  
wordes, wherof springeth enuy, strife,  
raylynges, euil surmysinges, & bayne  
disputacions of mē with corrupt min-  
des, and \* destitute of the truth, whych  
thinke & lucre is godlines. from such  
seperate thy selfe. Godlines is greete  
ryches, \* if a man be content with that  
he hath. \* for we brought nothyng in-  
to the worlde, & it is a playne case that  
we can carpe nothyng out.

When we haue foode and rayment,  
let vs therwith be content. They that  
wyl be ryche, fall into temptacions &  
snares, and into many folysh and noy-  
some lustes, which droune men in per-  
dition & destructiō. for coueteousnes  
is the rote of al euil, which while some  
lusted after, they erred fro & paph, and



# The second Epistle

tangled the selues w many sorowes. But thou whiche art the man of God, lye suche thynges. folow ryghteousnes, Godlines, loue, patience, & mekenes. fygth the good fight of fayeth. Laye hande on eternal lyfe, wherunto thou art called, & hast professed a good profession before many witnesses.

I geue the charge in þ sight of God, whych quykkeneth all thynges, & before Iesu Christ, which vnder Pocius Pilate wytnessed a good wytnessyng, that thou kepe the commaundemente, and be wythout spot & vncrebukeable, vntyl the appearynge of our Lord Iesus Christ, \* which appearynge (whē the tyme is come) he shal shewe that is blessed and myghty onelye, kyng of kynges, and lord of lordes, which onely hath immortallitye, and dwelleth in the lyght that no mā can attayne, whō neuer mā saw, nether cā se, vnto \* whō be honour & rule euerlastyng. Amen.

Charge them that are cyche in thys world, that they be not exceding wise, and þ they \* trust not in þ vncertayne cyches, but in the liuyng God, which geueth vs abundantly all thynges to enioye them, & that they do good, & be cyche in good worckes, and readye to geue and distribute, \* layinge vp in store for thē selues a good foundation agaynste the tyme to come, that they may obtayne eternall lyfe.

O Timothe saue that which is geuen the to kepe, and auoyde vngostlye vanities of voyces, and opposiciōs of science falsely so called, whiche science while some professed, they haue erred as concernyng þ sayth. Grace be with the. Amen.

Sent from Laodicia, whiche is the chiefest cite of phrygia Pacariana.

## The Prologe

upon the seconde Epistle of. S. Paule to Timothe.

In thys epistle Paule exhorteth Timothe to go forwarde as he had begone, and to preach the Gospell with al diligence, as it was neede, seeinge manye were fallen awaye,

and many false spirites & teachers were spred by alreby. Wherfore a Bishops parte is, euer to watch and to labour in the Gospell.

In the thirde and fourth he sheweth before, and that notable, of the leoparous tymes toward the ende of the worlde, in whiche a false spiritual liuyng shoulde deceaue the whole worlde with outwarde hypocrisie, and apperaunce of holines, vnder whiche all abhominations shoulde haue their free passage & course, as we (alas) haue sene this prophetic of sainte Paule fulfilled in our spiritualite to the vttermoste Note.

## The second Epistle of. S. Paule the Apostle vnto Timothe.

### The fyrste Chapter.

Paule exhorteth Timothe vnto steadfastnes & patience in persecucion, and to continue in the doctrine that he hadde taught him. A commendation of one Onesiphorus.

**P**aule an Apostle of Iesu Christe, by the wyll of God to preach þ promise of life, which lyfe is in Christe Iesu. To Timothe his welbeloued sone. Grace, mercy, and peace, fro God the father, and from Iesu Christ oure Lord.

\* I thanke God, whom I serue from mine elders with pure cōscience, that without ceasinge I make mencion of the in my prayers night & daye, desiringe to se the, mindeful of thy teeres: so that I am filled with ioye, when I call to remembraunce the vnsapned faith, that is in the, whiche dwelt first in thy graundmother Lois, & in thy mother Eunice: & am assured that it dwelleth in the also.

Wherfore I warne the þ thou stee by the gyft of God whych is in þ \* by the puttyng on of my handes. \* for God hath not geuē to vs the spirit of fear, but of power, & of loue, & of sobrenes of mynd. Be not ashamed to testify our Lord, neither be ashamed of me, whiche am bounde for his sake: but suffer þ aduersitie also w the gospel, thow the power of god which saued vs, and called

# To Timothee Fol. cxxii

called vs with an holpe callinge, not accordyng to our deades, but accordyng to hys owne purpose and grace, whych the grace was geuen vs thowhe Christ Iesu before the world was, but is now declared openly, by the appearinge of our sauour Iesu Christ, whiche hath put away death, & hath brought life & immortallitie vnto light thowhe the Gospel, \* wherunto I am appointed, a preacher and an Apostle, & a teacher of the Gentyles: for the whiche cause I also suffer these thinges. Neuertheles I am not ashamed. For I knowe whom I haue beleued, & am sure that he is able to kepe that which I haue committed to hys keepinge, as gaynste that daye.

See thou haue the example of the hollome wordes, which thou heardest of me in sayeth and loue whych is in Iesu Christ. That good thyng, which was committed to thy keepinge, kepe in the holy gost which dwelleth in vs.

This thou knowest, howe & al they whiche are in Asia, be turned from me. Of which sort are Phigelos and Hermogenes. The Lorde geue mercede vnto the house of Onesiphorus, for he ofte refreshed me, and was not ashamed of my chayne: but whē he was at Rome, he sought me out very diligently, and founde me. The Lorde graunte vnto hym that he maye fynde mercede wyth the Lorde at that daye. And in howe many thinges he ministered vnto me at Ephesus thou knowest verie wel.

## The. ii. Chapter.

Aske as in the first chapter, to bere be exhorted him to be constant in trouble, to suffer manfully, and to bide fast in the hollome doctrine of our Lorde Iesus Christ.

**T**hou therfore my Sonne, be stronge in the grace that is in Christe Iesu. And what thynges thou hast heard of me, manye bearyng wytnes, the same deliuer to faythful menne, whiche are apte to teach other. Thou therfore suffer affliction as a good souldier of Iesu Christ. No mā that warreth, entangleth him selfe wyth worldly busines, and that because he would please him that hath chosen him to be a souldier.

And though a mā stryue for a mastery, yet is he not crowned, except he stryue

lawfullye. \* The husbandman that laboureth must fyrst receaue of the frutes. Consider what I saye. The Lorde geue the vnderstanding in al thinges.

Remembre that Iesus Christ beyng of the seide of Dauid, rose agayne from death accordyng to my Gospel, wher in I suffer trouble as an euil doer, euē vnto bondes. But the word of GOD was not bounde. Therefore I suffer all thynges, for the electes sakes, & they might also obtayne & saluatiō whiche is in Christ Iesu, weteruall glory.

It is a true saying, if we be dead w hym, we also shall lyue w hym. If we be patient, we shall also raygne w hym. \* If we deny him, he also shall deny vs. If we beleue not, yet abyedeth he faythful. He can not deny hym selfe. Of these thynges put them in remembrance, and testifie before & Lorde, & they strue not about wordes: which is to no profit, but to peruert & hearers.

Study to shewe thy selfe laudable vnto God, a workeiman that needeth not to be ashamed, denyng the word of trueth iustlye. \* Ungostly & bayne boyces passe ouer. For they shall encrease vnto greater vngodlines, and theyr wordes shall frete euē as doct cancre: of whose numbze is hymen and Philetos, which as concernyng trueth haue erred, saying: that the surrection is past alcedye, and do stroy the fayth of ouers persons.

But the sure ground of God remaineth, & hath this seale: the Lorde knoweth thē that are hys, and let every man that calleth on the name of Christ, depart from iniquitie. For wythstanding in a greate house are not onely vessels of goulde and of syluer: but also of woode and of earth, some for honoure, and some vnto dishonour. But if a mā purge hym selfe from suche felowes, he shall be a vessel sanctified vnto honoure, mete for the Lorde, and prepared vnto all good workes.

Lustres of youthauorde, and folowe rightuousnes, fayth, loue, and peace, wyth them that call on the Lorde wyth pure hert. \* folpse a vnlearned questions put from the, remembryng that they do but gendre stryfe. But the seruauunt of the Lorde must not stryue: but

Deq. ii.

must

Tim. ii. b

Rom. iii. c

a. l. a.  
c. l. a.  
iii. a.

iii. a.  
b. l. a.

Tim. i. c

Co. i. a.

Tim. i. c.  
Tim. iii. c.



# The second Epistle

must be peaseable vnto all men, & apte to teache, and one that can suffer the euill in mekenes, and can inforine the that resist, if that God at any time wil geue them repentance, for to knowe the trueth, that they may cometo them selues agayne, oute of the snare of the deuyl, whiche are now taken of hym at hys wyl.

## The. iiii. Chapter.

He prophesieth of the perillous times, setteth out hypocrites in their colours, telleth vs what they be withyn, for al their fayre faces outward lye. Persecution for the gospel.

**T**his vnderstand, \* that in the laste dayes shall come perillous tymes. For the menne shall be louers of their owne selues, couetous, boasters, proude, cursed speakers; disobedient to father and mother, vnthankeful, vnholly, vnkind, truce breakers, stubburne, & false accusers, rioters, fearce, despisers of them which are good, traytours, heady, hye minded, gredye vpon voluptuousnes, more then the louers of God, haupnge a similitude of godly liuing, but haue rented power therof, & such abhorre. Of this sort are they which enter into houses, & bringe into bondage women en wyth synne, whyche women are of diuerse lustes, euer learning, and neuer able to come vnto the knowledge of the trueth.

\* As Iannes and Iambres withstode Moses, euen so do these resist the truth, men they are of corrupt myndes, and leude as concerning the fayth: but they shall preuaile no longer. For their madness shall be bittered vnto al menne, as theyrs was. But thou hast leue the experience of my doctrine, fashion of liuing, porpose, fayth, longe suffering, loue, patience, persecutions, and afflictions which happened vnto me at Antioche, at Iconium, and at Listra: whiche persecutions I suffered patiently. And frō the al the Lord deliuered me. Yea, and al I wil lyeue Godly in Christ Iesu, must suffer persecutions. But the euill menne and deceauers shall waxe worse and worse, whyle they deceaue, and are deceaued them selues.

But continue thou in the thynges

whiche thou hast learned, whiche also were committed vnto the, seyng thou knowest of whō thou hast learned the, & forasmuch also as thou hast knowe, holy scripture of a child, which is able to make the wise vnto saluation thow the faith which is in Christ Iesu. \* For al scripture geue by inspiration of God, is profitable to teache, to im-  
proue, to amende, and to instructe, in righteousnes, that the manne of God may be perfitt & prepared vnto al good woorkes.

## The. v. Chapter.

He exhorteth Timothe to be seruente in the worde, and to suffer aduersitie, maketh mencion of his owne death, and biddeth Timothe come vnto him.

**T**estifie therefore before God, and before the Lord Iesu Christe, whiche shall iudge quicke and deade at his appering in his kingdome, preach the word, be seruente, be it in season, or out of season. Improue, rebuke, exhorthe with al \* long suffering and doctrine. For the time wil come, when they wil not suffer wholesome doctrine: but as-  
ter their owne lustes shall they (whose eares yche) get them an heape of teachers, & shall turne their eares frō the truth, & shall be geuen vnto fables. \* But watch thou in al thynges, and suffer aduersitie, and do the woorkes of an euangelist, fulfil thyne office vnto the vtmoste.

For I am now ready to be offered, & the time of my departing is at hand. I haue fought a good fyght, & haue fulfilled my course, & haue kept the faith. From hence forth is layed by for me a crowne of righteousnes which the Lord & is a righteous iudge shall geue me at that day: not to me onely, but vnto all the that loue his commyng. Make speede to come vnto me at once.

For Demas hath left me and loueth this presente worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, & Titus vnto Dalmacia. Onely Lucas is wyth me. \* Take Marke and bringe hym wyth the, for he is necessarie vnto me, for to minister. And Tychicus haue I sente to Ephesus. The cloke I left at Troada wyth

II. Pet. i.

They that haue no true faith, nor lust to liue godlye, shall euer receiue doctours.

Col. iiii. c.

with Carpus, whē thou comest bring with the, & the booke, but specially the parchment. Alexander the coperlmyth did me much euil, the lord reward him accordinge to hys dedes, of whom be thou ware also. for he wythstode oure preachinge sore. f

At my fyrst answering, no man assisted me, but al forsoke me. I pray god ꝑ it may not be layed to their charges. **D** Notwithstandinge the Lord assisted me, & strenghted me, that by me the preaching should be fulfilled to ꝑ vrmost, & that al the gentils should hear. And I was deliuered out of ꝑ mouth of the Lyon. And the Lord shall deliuer me from all euil doyng, and shall kepe me vnto hys heuently kyngdome. To whō be prayse for euer and euer. Amen. f

Salute Prisca and Aquila and the houtholde of Onesiphorus. Erastus abode at Corinthus. Trophimos I left at Miletum sycke. Make speede to come before winter. Eubolus greeteth the, and Pudens, & Linus, & Claudia, and al the brethren. The Lord Iesus Christe be wyth thy spirite. Grace be wyth you. Amen.

The ende of the second Epistle vnto Timothe.

Written from Rome when Paule was presented the second time vnto before the Emperoure Nero.

## A Prologue

vpon the Epistle of. S. Paule vnto Titus.

**T**his is a woode Epistle wherē per is contayned all that is nedeful for a chrys- tian to knowe. In the first Chapter he sheweth what maner of man a Bishop or cyrare ought to be, that is to witte, vertuous and learned, to preach, and defende the gospel, and to confound the doctrine of trusting in wordes and mens tradicions whiche euer fyghte againste the sayeth, and carpe awaye the conscience captiue from the freedome that is in Christ, into the bondage of their owne imaginacions and inuencionis, as though those things should make a mā good in the sight of God, which are to no profite.

In the seconde he teacheth all degrees, olde, yonge, men, women, maisters, and seruantes, howe to behaue the selues as they which Christ hath bought with his blood, to be his propre or peculiere people, to glorifie god in good workes.

In the thirde he teacheth to honour reuerence all rulers, and to obeye them, and yet bringeth to Christe againe, and to the grace that he hath

purchased for vs, that no man shoulde thinke that the obedience of princes lawes or any other worke should iustifie vs before God. And last of all he chargeth to auoyde the compaignie of the stubburne, and of the heretikes.

## The Epistle of

Saincte Paule the Apostle vnto Titus.

### The fyrste Chapter.

Paule exhorteth Titus to ordaine presbiteres & bishops in euerye cite, declareth what maner of men they ought to be that are chosen to that office, and chargeth Titus to rebuke suche as withstande the gospel.



**P**aule the seruaunte of God, and an Apostle of Iesu Christ, to preache the faith of Gods elect and the knoweledge of the truth, which is after godlines vpon the hope of eternall lyfe, whiche lyfe God that can not lye hath promised before ꝑ world began: but hath opened his worde at the time appoynted thowhe preching, why the preching is committed vnto me, by the commaundemente of God our sauour. To Titus his natural sone in the commen sayeth.

\* Grace, mercye, and peace from god the father, and from the Lord Iesus Christ our sauour. for this cause left I the in Crete, that thou shouldest per- fourme that wherch was lackyng, and shouldest ordeyne \* elders in euery cite as I appointed the. If any be faultles, the husbände of one wyfe, hauinge saythfull childzen, which are not nau- derted of rrote, nether are disobedient. for a \* bishoppe must be faultles, as it becommeth the minister of God: not stubburne, not angtye, no dzoncharde, no fighter, not geue to filthy lucre: but herberous, one that loueth goodnes, sober mynded, righteous holy, temperate, and such as cleaueth vnto ꝑ true word of doctryne, that he maye be able to exhort with wholesome learning, & to improue them that say agaynst it.

for there are many disobedient talkers of vanitie, and deceaiuers of mindes, namelye they of the circumcision, whose mouthes must be stopped, \* whiche peruerre whole houses, teachinge

¶ Mm. iii. thinges

Rom. xi. 4

ii. cor. vii. 9

i. Tim. i. 2

ii. Tim. i. 2

i. Tim. ii. 2

\* Bishops & elders is al one, and an officer chose to gouerne the congregatiō in doctrine & saynges.

ii. Tim. iii. 2



# The Epistle

thynges whiche they oughte not, by cause of filthy lucre. One being of the selues, whiche was a poete of their owne, sayd: The Cretians are alwayes lyers, euil beastes, and slowe bealpes. This witnes is true, wherfore rebuke them sharply, that they may be sound in the fayth, and not takynge hede to Jewes fables & comaundementes of men þat turne fro the trueth. \* Unto the pure, are al thinges pure: but vnto the that are defiled and vndealing, is no thing pure: but euē the very mindes & consciences of the are defiled. They confesse that they know God: but with the dedes they deny him, and are abhominable and disobediente, and vnto all good workes discommendable.

## The.ii. Chapter.

The teller sheweth howe he shal teach all degrees to behaue them selues

**W**it I speake thou that whiche becometh wholesome learninge. That the elder men be sober, honest, discrete, sound in the faith in loue & in paciēce. And the elder womē likewise, þat they be in such raymētē as becometh holines, not false accusers, not geuen to much drinkeyng, but teachers of honeste thynges, to make the younge women sober mynded, to loue their husbandes, to loue their childre, to be discrete, chaste, huswifelye, good & obedient vnto their owne husbandes, that the word of God be not euil spokē of. Younge men likewise exhorte þat they be sober minded.

\* Aboue al thinges shew thy selfe an ensample of good workes with vncorrupt doctrine, with honestie, and wpth the wholesome word whych can not be rebuked, that he whych withstandeth, may be ashamed, hauinge nothyng in you that he may dispraple. \* The seruantes exhorte to be obedient vnto their owne masters, and to please in al thynges, not answerynge agayne, neither to be pryckers, but þat they shew all good fayethfulness, that they maye do worship to the doctrine of our sauour God in all thinges. \* For the grace of God that bringeth saluacion vnto all men, hath appeared and teacheth vs

that we should denye vngodlines, and \* worldly lustes, and that we shoulde lyue sobre minded, ryghteously & godly in this present worlde, lookinge for that blessed hope and glorious appearinge of the myghty God, and of our sauour Iesu Christe: whiche gaue hym selfe for vs, to redeme vs from al vncyghteousnes, & to purge vs a pecculier people vnto him selfe, \* feruentlye geuen vnto good workes. These thynges speake, & exhorte, and rebuke, withal commaundynge. \* Se that no man despise the. ¶

## The.iii. Chapter.

Of obedience to such as be in authoritie. He warneth Titus to beware of folish and vnprofitable questions.

**W**itne the \* that they submit the selues to rule & power, to obey þat officers, that they be ready vnto all good workes, that they speake euill of no man, that they be no fighters, but soft, shewing all mekenes vnto all men.

For wee our selues also were in times past, vnwise, disobediente, deceaued, in daunger to lustes, and to diuers maners of voluptuousnes, liuing in maliciousnes and enuy, ful of hate, hatynge one an other.

\* But after that the kyndnes & loue of our sauour God to manwarde appeared, not \* of the dedes of rightwisenes which we wrought, but of his mercy he saued vs, \* by the fountayne of the new byrth, & wpth the renuyng of the holy gost, which he shed on vs abundantly, thorow Iesu Christe our sauour, þat we once iustified by \* his grace, should be heyrers of eternal life, thorow hope. ¶ This a true sayinge.

Of these thinges I woulde þat shouldeste certifie, that they whiche beleue God, might be diligent to go forward in good workes. These thinges are good and profitable vnto men.

\* folish questions & genealogies, and brawlyng and strife about the lawe, auoyde: for they are vnprofitable & superfluous. A man that is geuen to heresy after þat first & second admonicio, auoyde: remēbring þat he that is suche, is peruerred, & sinneth euen dampned by

1 Joh. 4. a.

Ro. vii. a. Gala. i. a.

Ephe. v. e.

Ephe. ii. b.

1 Tim. iii. b.

1 Rom. xiii. a. 1 Pet. ii. c. Officers muste be obeyed.

1 Tim. i. a.

John. iii. a.

1 Cor. xii. b. Ephe. ii. b.

1 Tim. i. b. 1 Tim. iii. b.

Mat. xviii. a.

by

Ro. xiii. a.

1 Tim. ii. b.

1 Tim. ii. b.

1 Tim. ii. b.

1 Tim. ii. b.

1 Tim. ii. b.

1 Tim. ii. b. 1 Tim. ii. c. 1 Tim. ii. d. 1 Tim. ii. e.

1 Cor. xii. b. 1 Cor. xii. c. 1 Cor. xii. d.

# To Philemon Fol. cxxiii

by hys owne iudgement.

**W**hen I sende Artemas vnto thee, or Tichicus, be diligent to come to me vnto Nishopolis. For I haue determined there to winter. Bringe Zenas the lawear & Appollos on their iourney diligently, & nothinge be lackinge vnto them. And let oures also learne to excell in good workes, as far forth as nede requirerh, that they be not vnfruitful. All that are wyth me, salute the. Grete the that loue vs in þe fapth. Grace be wyth you all. Amen.

Written from Nishopolis a Cite of Macedonia.

## The Prologue

vpon the Epistle of saynt Paule to the philemon.

**I**n this Epistle Saint Paule sheweth a Godly ensample of christen loue. Herein we se howe Paule rather poze Onesimus vnto him and maketh intercession for him to his master & helpeth him w<sup>al</sup> þe may, and becometh him selfe none otherwise then as though he him selfe were the said Onesimus. Which thing yet he dothe not with power and authoritie, as he well might haue done, but putteth of all authoritie, and whatsoeuer he might of right do, that philemon might do likewise toward Onesimus, and with greate mekenes and wysedome reacherh philemon to see hys dutye in Christ Iesus.

## The Epistle

of Saynt Paule the Apostle vnto the philemon.

He reioyseth to heare of the faith and loue of philemon, who he desiereth to forgoe his seruant Onesimus, & longly to receue him againe

**P**aule the prisoner of Iesu Christ, and brother Timotheus. Vnto philemon þe beloued, and our helper, and to the beloued Appia, & to Archippus our felowe souldier & to the congregation of thy house. \* Grace be to you & peace fro God our father, and from the Lorde Iesus Christe.

I thanke my God, making mention alwayes of þe in my prayers, wher I heare of thy loue & fapth, which thou hast toward þe Lorde Iesu, & toward al saints: so that the felowshipp that thou hast in

the faith, is fruteful thorow the knowledge of all good thynges, whiche are in you by Iesus Christ. And we haue greate ioye and consolation ouer thy loue: for by the (brother) the saintes hertes are comforted.

wherfore though I be bold in Christ to enioye the, that whych becomerh the: yet for loues sake I rather beseeche the, though I be as I am, euē Paule aged, & now in bondes for Iesu Christes sake. I beseeche the for my sonne Onesimus who I begat in my bowels, whiche in times passed was to the vnprofitable: but now profitable both to the, and also to me, whom I haue sent home agayne. Thou therfore receaue hym, that is to saie: mine owne bowels, whom I would sayne haue retayned with me, that in thy stede he might haue ministered vnto me in the bondes of the gospel. Neuertheles, wout thy minde would I do nothing, & the good whiche springerh of the, should not be as it were of necessitie, but willingly.

Happye he therfore departed for a season, that thou shouldest receue him for euer, not now as a seruant: but as boue a seruant, I meane a brother, beloued, specially to me: but how muche more vnto the, both in the flesh, & also in the lord. If thou count me a fellow, receaue him as my selfe. If he haue hurt the or oweth the ought, & lay vnto my charge. I Paul haue written it with mine owne hand. I wil recōpence it. So that I do not saie to the, how þe thou owest vnto me euen thyne owne selfe. Euen so brother, let me enioy the in the Lorde. Comforte my bowels in the Lorde. Trustynge in thine obedience. I wrote vnto the, knowyng that thou wilt do more then I saie for.

Moreouer, prepare my lodgyng: for I trust thorow the helpe of your prayers, I shall be geuen vnto you. There salute the, Epaphras my fellow prisoner in Christ Iesu, Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of oure Lord Iesu Christe be to your spirites. Amen.

Sent from Rome by Onesimus a seruante.

Col. iii.

The



# The firste Epistle

## A Prologue

to the fyrste Epistle of Saynte Peter.

**T**his Epistle did saint Peter write to the hearken that were converted, and exhorteth them to stand fast in the sayth, to growe therein and to wepe perfect thowow al manner of sufferinge, and also good workes.

In the firste he declarerth the iustifyinge of sayth thowow Chykses bloude, and comforterth them with the hope of the life to come, & shewerth that wee haue not deserued it, but that the prophetes prophesied it should be geue vs, and as Christ whiche redeemed vs out of synne, al vncleannes is holp so he exhorterth to leade an holy conuersation, & bicause we be richly bought and made heyres of a rich inheritaunce, to take heed that we lose it not againe thowow our owne negligence.

In the second chapter he shewerth that Christ is the foundation and head corner stone, wher on al are builte thowow faith, whether it be Jewe or gentile, and howe that in Christ they are made priestes to offer them selues to God (as Christ did him selfe) and to slea the lustes of the flesh that fight against the soule. And firste he teacherth them in general to obey the worldly rulers, and then in special he teacherth the seruantes to obey their maisters be they good or badde, and to suffer wronge of them as Christ suffered wronge of us;

In the thirde he teacherth the wiues to obeye their husbands, yea though they be vnbelaueys and to apparel them selues godly, as it becomerth holines. And thereto that the husbandes suffer and beare the infirmitie of their wiues, & liue accordinge to knowlege with them. And then in general he exhorterth the to be soft, courteous, patient, and frendly one to an other, and to suffer for righteousness after the ensample of Christ.

In the fourth he exhorterth to fle sinne, and to raine the flesh with sobrenes, watchinge, and prayer, & to loue ech other, and to knowe that al good giftes are of God, & euerye man to heaпе his neighbour with such as he hath receiued of God, and finally not to wonder, but to reioyce though they must suffer for Christes names sake sayinge that as they be here partakers of his afflictions, so shal they be partakers of his glory to come.

In the fift he teacherth the Bishoppes & priestes howe they should liue & fede Christes flocke and wauneth vs of the deuill, whiche on euerye side lyeth in waite for vs.

## The first Epistle

of Saynte Peter the Apostle.

### The fyrste Chapter.

He shewerth that thowow the abundant mercy of God, we are begotten againe to a liuely hope, and howe sayth must be tryed, and howe the

saluation of Christe is no newes, but a thinge prophesied of olde. He exhorterth to a Godly conuersation, so: so muche as they are nowe borne anewe by the worde of God.

**P**eter an Apostle of Iesu Christ, to theym that dwell here & there as straungers thowowout Pontus, Galacia, Capadocia, Asia, and Bethinia, elect by the forknowledge of God the father, thowow the sanctifyinge of the spirite, vnto obedience & sprinkelyng of the bloude of Iesus Christ.

Grace be to you, and peace be multiplied. \* Blessed be God the father of our Lord Iesus Christ, which thowow his abundant mercy begat vs againe vnto a liuely hope by the resurrection of Iesus Christe frō death, to enioye an inheritaunce immortal & vnde fyled, and that perishe not, reserued in heauen for you, which are kepte by the power of God thowow sayth, vnto saluation, whiche saluation is prepared alreedy to be shewed in last tyme, in the which tyme ye shal reioyce, though the nowe for a season (if nede requyre) ye are in heauyness, thowow manifolde temptations, & your sayth once tryed, beynge much moze precious then gold that perissheth (though it be tried w<sup>th</sup> fire) might be found vnto laude, glory and honour, at the appearynge of Iesus Christe: whom ye haue not sene, & yet loue him, in who euen now & though ye se him not, yet do you beleue: & reioyce with ioye vnspeakeable & glorious: receauyng the ende of your faith, the saluation of your soules.

Of whych saluation haue the prophetes enquired and searched, whych prophesied of the grace that shoulde come vnto you, searchinge when or at what time the spirite of Christe which was in them, shoulde signifie, whych spirite testified before, the passions & shoulde come vnto Christ, and the glorye that shoulde folowe after: vnto whiche prophetes it was declared, that not vnto the selues, but vnto vs, they shoulde minister the thinges which are now shewed vnto you of the whiche by holy gost sent downe from heauen, haue preached to you the thinges whiche the angels desire to beholde.

Wherefore & giue vp the loynes of your

your myndes, be sober, and trust perfectly on the grace that is brought vnto you, by the declaringe of Iesus Chyyst, as obedient chyldren, not fastenynge your selues vnto your olde lustes of ignozancie: but as he which called you is holy, euen so be ye holy in all maner of conuersacion, because it is wyrtten. \* Be ye holy, for I am holy.

**D** And if so be that ye call on the father whiche without respect of person judgeth\* accordyng to euery mannes workes, se that ye passe the tyme of youre pilgrimage in feare. \* For as muche as ye know how that ye were not redeemed wpyth corruptible syluer and gold from your bayne conuersacion whiche ye receaued by the tradicions, of the fathers: but\* with the precious bloud of Chyriste, as of a lambe vndefyled, and without spot, whyche was ordeyned befoze the worlde was made: but was declared in the laste tymes\* for youre sakes, whiche by hys meanes haue belened on God that raysed him frome death, and glorifyed hym\* that your fapth and hope might be in God.

And for as muche as ye haue purified your soules thorow the spicite, in obeyinge the truth for to loue brotherly wythout fapnyng, se that ye loue one another with a pure hert seruently: for ye are bozne a newe, not of mortall seide, but of immortall, by the worde of God which liueth and lasteth for euer. \* for all fleshe is as grasse, and all the glory of man is as the floure of grasse. The grasse withereth, and the floure falleth away, but the word of the Lorde endureth euer. \* And thys is the worde whyche by the Gospel was preached amonge you.

## The Notes.

**A** lively hope is that whereby we be certayne of euertlastyng lyfe.

## The.ii. Chapter.

Be exhorteth men to lay asyde all vyce, & to chuse that Chyriste is the foundation where vpon they buylte, prayeth them to abstayne frome fleshy lustes, and to obey worldly rulers. How seruantes should behaue them selues towardes their masters. Be exhorteth to suffer after the fample of Chyrist.

**W**herfore lay asyde all malicioulnes and al gyle, and dissimulation, and enuy, and al backbytynge: and\* as newe

borne babes, desyre that reasonable mylke, whych is without corrupcyon, that ye may grow therein. If so be that ye haue tasted how pleasaunt the Lord is, to whome ye come as vnto a lyuing stone disallowed of menne, but chosed of God and precious: and ye as lyuynge stones, are made a spirytuall house, and an holpe presthode, for to offer by spirytuall sacrifice, acceptable to God by Iesus Chyrist.

Wherefore it is contayned in the scripture: \* beholde, I put in Syon an head corner stone, electe and precious: and he that beleueth on hym, shall not be ashamed. \* Vnto you therfore which beleue, he is precious: but vnto them whych he beleue not, \* the stone whiche the bylders refused, & same is made & head stone in the corner, and a stone to stumple at, and a rocke to offend them which stumple at the word, and beleue not that where on they were set. But ye are a cholen generacion, a total\* presthod, \* an holpe nacion, and a peculpar people, that ye shuld shew the vertues of hym that called you out of darcknes into hys maruelous lyght, \* which in tyme paste were not a people, yet are now the people of God: whych were not vnder mercye, but now haue obtayned mercye.

\* **D**etelye beloued, I beseech you as straungers and pilgrimes, absteyne \* from fleshy lustes, whiche syght agaynst the soule, and se that ye haue honest conuersacio among & Gentils, that they which backbyt you as euill doars, \* may se your good workes and praise God<sup>a</sup> in the day of vylitacion.

\* Submitte your selues vnto all maner ordinaunce of man for the Lordes sake, whether it be vnto the kynge as vnto the cheefe head: other vnto rulers, as vnto them that are sent of hym, for the punishment of euill doars, but for the laude of them that do well. For so is the wil of God, that ye put to silence the ignozauynce of the folthy men: as fre, and not as hauing the liberty for a cloke of malicioulnes, but euen as & seruantes of God. \* Honour all men. Loue brotherly felowship. feare God. and honour the king.

\* **S**eruantes obey youre masters

with

1 Pet. ii. 2

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# The fyrt Epistle

with all feare, not only yf they be good and counteous: but also though they be frowarde. \* For it is thanke worthy yf a man for conscience towarde God endure grete, sufferynge wrongfullie. For what prayse is it, yf when ye be buffeted for your fautes, ye take it patiently: But and yf when ye do well, ye suffer wrong and take it patiently, the is ther thanke with God.

**D** For here vnto verelye met ye called: for **+** Chyriste also suffered for vs, leuynge vs an ensample that ye shoulde folow his steppes, whych dyd no syn, neyther was there gyle founde in his mouth: whych when he was reuyled, reuyled not agayne: when he suffered, he threated not: but commytted the cause to him that iudgeth righteously, \* which his owne selfe bare our synnes in hys body on the tree, that we shoulde be deliuered from synne and shoulde lyue in ryghteousnes. By whose stryppes ye were healed. For ye were as shepe goyng astray: but are now retured vnto the shepherde and byshoppe of your soules. **+**

## The Notes.

**A.** This day of visitacion is the tyme when god vouchsaufeth, by hys inspiracions, to cal a man to better lyuynge.

## The. iij. Chapter.

Howe wyues ought to order them selues toward their husbādes and in their apparel. The dutye of men towardes their wyues. Be exhorteth al men to vyrgyne & loue: & patiently to suffer trouble. Of true baptysme.

**A** Likewyse let the \* wyues be in subieccion to their husbādes that euen they which be leue not the word may without the worde be wonne by the conuersacion of the wyues: whyl they behold youre pure conuersacion coupled with feare. whose appparell shall not be outward with broided heare, & hanginge on of gold, ether in puttyng on of glorious appparell: but let the hid man of the hert be incorrupt, with a meke and quiet spirit, which spirit is before god a thinge much let by. For after thys maner in the old tyme dyd the holy wyemen which trusted in God, & let them selues, and were obedient to their husbādes, euen as Sara obeyed Abraham, and called hym Lorde: whose

doughters ye are as lōg as ye do wel, not beyng astrayed of euery shadowe.

Likewyse ye men **+** dwell wpyth the accordynge to knowledge: & geuyng honour vnto the wife, as vnto the weaker vessell, and as vnto them that are heyyes also of the grace of lyfe, that your prayters be not let.

In conclusion, **+** be ye all of one minde, one suffer with another, loue as brethren, be pitifull, be counteous, not rendyng euyl for euyl, nether rebuke for rebuke: but contrary wise, blesse, reuēnyng yf ye are therunto called, euen that ye shoulde be heyyes of blessing. If any man longe after life, and loueth to se good dates, lette him refrayne hys tonge from euyl, and his lyppes that they speake not gyle. Let him eschue euyl and do good: let hym seke peace, and ensue it. For the eyes of the Lorde are ouer the ryghteous, and hys eares are open vnto theyr prayters. But the face of the Lorde beholdeth them that do euyl.

Moreouer who is it that wil harme you, if ye folow that whiche is good: Norwithstanding \* happy are ye if ye suffre for ryght wellesake sake. Ye and \* feare not though they seme terriblye to you, nether be troubled: but sanctyfy the Lord God in your hertes. **+** Be redy al waies to geue an answer to euery man that asketh you a reason of the hope that is in you, and that with mekenes and feare: hauing a good conscience, that \* when they backbyte you as euyl doers, they may be ashamed for as much as they haue falsely accused your good conuersacion in Chyrist.

**+** It is \* better (yf the wyll of God be so) that ye suffer for well doyng, the for euyl doyng. \* For as much as Chyrist hath once suffered for the synnes, the rust for the vniust, for to byng vs to God, and was kylled, as pertayning to the fleshe: but was quickened in the spirit.

In whiche spirit he also went and preached vnto the spyrytes that were in pryson, whych were in tyme passed dysobedient, when the longe suffering of God abode excedyng patiently in paynges of Noe, \* whyl the arcke was a preparyng: wherein few (that is to say

C  
St. xpiiii

Math. v. b

Esa. viii. c.  
Math. v. b

1. Pet. ii. b.  
Esa. ii. a

Math. v. a  
1. Pet. ii. b.  
D  
Rom. v. a

Gene. vi. a  
Gene. vii. c

bill. soules) wer saued by water, which signifieth\* baptisme that nowe saueth vs, not the puttyng away of the filth of the fleshe, but in that a good conscience consenteth to god, by the resurrection of Iesus Chryst, whiche is on the ryght hande of God: and is gone in to heauē,\* angels, powers, and might, subdued vnto hym. †

The Notes.

To dwell a. He dwelleth with his wyfe accordyng to knowledge, that taketh her as a necessary helper, and not as bondseruaunt or a bondslau. And if she be not obedient and helpful vnto him, endeouereth to beate the feare of God into her heade, that thereby she may be compelled to learne her dutie and doir. But chiefly he must be ware that he haue not in any parte of his dutie to her warde. For his euyl example, whaldeste in more then al the instructions he can geue, whaldeste.

To geue honour to the wyfe. b. Erasmus in his anotacions, noteth out of Sainct Ierome, that this honour is not þ bowyng wryth the knees, nor the deckyng with gold and precious stones, neither yet the setting of them in the vpper seates and highest places (whiche thinge we se moste obserued in diuerse regions). But it is the abstynyng from the fleshy lust. For so (sayeth Sainct Ierome) is honour geue vnto women, yf they be not through out ouermuch wantounnes defiled, and made of auunchast minde.

This word honour (in this place) doeth also extend it selfe vnto amiable, kinde, and louing speech, and to the gentle ministryng of al such thynges as the standeth neede of, and cheselye when through the weaknes of nature she is not able to traunple and labour for them, her selfe. c. Here do diuers learned interpreters vnderstand by Baptisme, the bloud & passion of Chryst. For that is the thinge signified by Baptisme. And the washyng of our soules by the deathe of Chryste, is betokened by the washyng of the body in water.

The. iiii. Chapter.

Herforthe men to cease fro synne, to spend no more tyme in vice, to be sober and apt to praye, to loue ech other, to be patient in trouble, and to beware that no man suffer as an euyl doer but as a chrysten man, and not to bee ashamed.

As much as Chryst hath suffered for vs in the fleshe, arme your selues likewise in the same minde: for he which suffereth in the fleshe, ceaseth from syn, þ he hence forwarde shuld lyue as much tyme as remayneth in the fleshe: not after the lustes of men, but after the wyl of God. For it is sufficient for vs that we haue spent the tyme þ is past of the lyfe, after the wyl of the gentyls,\* walkeyng in wantonnes, lustes, dyronken-

nes in eatyng, drynckyng, and in abominable ydolatry.

And it semeth to them a straunge thyng that ye runne not also with the vnto the same excesse of ryot, and therefore speake they euyl of you, whyche Chalgeue accomptes to him that is ready to iudge quicke and dead.\* For vnto this purpose betwixt was the Gospel preached vnto the (dead) that they shoulde be iudged lyke other men in þ fleshe, but shoulde lyue before God in the spyryte. † The ende of all thynges is at hande.

Be ye therfore dyscrete and sober, that ye may be apte to prayes. But a boue all thynges haue feruent loue amonge you. For loue couereth the multitude of synnes.\* Be ye herberous one to another, & that wythout grudgyng. As euery man hathe receaued þ gyfte, unminister the same one to another as good ministers of þ manifold grace of God.\* If any man speake, let hym talke as though he spake the wordes of God. If any man minister, let hym do it as of the abylytie which God ynistrereth vnto hym. That God in all thynges may be glorified thorow Iesus Chryste, to whome be prayse and dominion for euer and while the world standeth. Amen. †

Dearely beloved, be not troubled in this heate, which now is come among you to try you, as though some strange thinge had happened vnto you: but reioyce, in as muche as ye are partakers of Chrystes passions, that when his glory appereth, ye may be merry & glad.\* If ye be rayled vpon for the name of Chryst, happy are ye. For the spirite of glory and the spirite of God resteth vpon you. On their parte he is euyl spoken of: but on youre parte he is glorified.

So that none of you suffer as a murderer, or as a thefe, or an euyl doer, or as a busy bodye in other mens matters. If any man suffer as a chrysten man, let him not be ashamed: but lette hym glorify God on this behalfe. For the time is come that iudgement must begin at the house of God. If it fyrste begyn at vs, what shall the end be of th. m



# The fyrst Epistle

them which beleue not the Gospell of God. \* And yf the ryghteous scally be saued: where shall the vngodlye and the synner appere? wherfore let them that suffer accordynge to the wyl of God, commit their soules to him with wel doynge, as vnto a faithfull creatoꝝ.

## The Notes.

a. Certaine learned expoliters vnderstand this, and that in the Chapter goynge before, concerning preaching to the spirites, to be all one thing. And that the meaning of both is none other, but that the strengthe of Christes passion was such, that it loused the spirites of the faythfull, which wer departed, before that time, & brought them into such consolation as they now haue. Which no doubt is greater then that was, by as much as the pynfull reioyces more, when he seeth his self payed, and his trownes taken of him, and lothly daply to be decked with gorgeous robes, and to be set in possession of incredible riches. For to stander it with the soules departed in the fayth of Christ. They are by the deary of Christ set at libertie from all the bondes of sinne, and do only loke for the daye of iudgement, when the incorruptible crowne of gloire shall be geuen vnto them, that both body and soule maye lyue for euer in the most ioyfull presence of the Godheade.

## The .v. Chapter.

A speciall exhortacion for all Byshoppes or prestes to feede the flocke of Christ, & what theye shuld do, and what reward theye shall haue yf they be diligent. He exhorteth yong persones to submit them selues to the elder, euery one to loue a nother, to be sobre and to watch, that they may resyst the enemye.

**A** The elders which are among you, I exhorde, whyche am also an elder and a wytnes of the afflictions of Christ, and also a partaker of the gloire that shall be opened: se that ye feede Christes flocke whych is amonge you takynge the ouersyght of them, not as though ye were compelled thereto, but willingly: not for the desyre of fylthye lurre, but of a good mynde: not as though ye wer lordes ouer the church: but that ye be an ensample to the flocke. And whē the chief sheperd shall appere, ye shall receaue \* an incorruptible crowne of gloire. Lykewys ye ponger submitte youre selues vnto the elder. \* Submitte youre selues euery mā, one to another, knet your selues together in lowlynes of mynde. For God resisteth the proude, and geueth grace to the humble. Submitte youre selues therefore vnder the myghtye hande of God, that he may exalte you, when the

time is come. \* Cast al your care to hy: for he careth for you.

Be sober and watch, for youre adversarye the deuyl as a roaring Lion walketh aboute, sekynge whome he may deuoure: whome resyst \* stedfast in the faythe, remembringe that ye do but fulfill the same afflictions which are appointed to youre brethren that are in the world. The God of all grace which called you vnto his eternal gloire by Christ Iesus, shall his owne selfe after ye haue suffered a lyttel affliction make you perfect: shall settle, strength and stablish you. To him be gloire and dominion for euer, and while the world endureth. Amen.

By Syluanus a faithfull brother vnto you (as I suppose) I haue wrytten brefly, exhortynge and testifyinge how that this is the true grace of god, wherein ye stande. The companions of your eleccion that are at Babylon, salute you, & Marcus my sonne. \* Grete ye one another with the kyss of loue. Peace be with you all whiche are in Christ Iesus. Amen.

## The Notes.

a. Parishes: I Grete hath lottes, that is to say, parishes or dyoces vnto whiche the prestes and Byshoppes are apointed, by lot or election, to preach goddes word to them.

# The Prologe

hpon the second Epistle of Saint Peter.

**T**his Epistle was writte against them, which thought that Christes faith, might be pde & without our workes, wherfore the promys of Christ is made vpon this condition, that we henceforth worke the wyl of God and not of the flesh. Therfore he exhorteth them to exerceise them selues diligently in vertue and all good workes, thereby to be sure that they haue the true fayth, as a mā knoweth the goodnes of a tree by his frute. The he commendeth and magnifieth the Gospell, and tolpereth that men hearken to that onely, and to mens doctrine not at all. For as he sayeth, there came no propheticall scripture by the wyl of man, but by the wyl of the holy good, which only knoweth the wyl of god, neether is any scripture of priuate interpretacion, that is to say, may be otherwise expounded then agreeing to the open places, and generall articles, and to the countenaunces of god and all the rest of scripture. And

Mat. vii. b.  
Lake. xii. c.

Job. i. b.

Jac. iii. a.

We be apointed to suffer in this world

Rom. xvi. c.  
i. Cor. xvi. d.

no. xi. b.

1. Cor. x. f.

1. Cor. i. e.

1. Ti. iii. b.

1. Tim. i. c.

1. Tim. ii. b.

11. Cor. x. d.

11. Ti. iii. b.

And therefore in the second, he warneth them of false teachers that should come, and thozow prechynge confidence in false workes to satisfie thei countournes wth all, woulde deny Christ. Whiche he threatneth with thre terrible examples. With the sale of the anngels, the floude of Noe, and ouerthrowing of Sodome & Gomor, and so describeth them with their insatiable countournes, pride, stubbornes and disobedience to all temporall rule and authorite, wth their abhominable whoredome, and hypocresye that a blinde man may se, that he prophesied it of the popes holy spiritualty, which deuoured the whole world with thei countournes, liuing in all lust and pleasure and reigning as temporall tyrantes.

In the thirde he sheweth that in the latter dayes, the people thozow vnbeliefe, and lacke of feare of the iudgement of the last daye, shall be euen as Sodomites, wholpe geuen to the fleshe. Whiche laste daye shall yet surely and shoulde come sayth he, for a thousand peaces and one daye is with God all one. And he sheweth also howe terrible that daye shall be, and howe sodenlye it shall come: and therefore exhorteth all men to loke earnestly for it, and to prepare thei selues agaynst it with holy conuersion and godly lyuinge.

Finally, the first Chapter sheweth howe it should go in the tyme of the pure and true Gospel. The second, howe it should go in the tyme of the hope and mannes doctrine. The thirde howe at the laste men should beleue nothing nor feare God at all.

## The. ii. Epistle

### The first Chapter

For so much as the power of God hath geuen them all thinges pertaining to life, and they knoweth them to die the corruption of the world, to make their callinge sure with good works, and frutes of sayth. He maketh mention of his owne death, declaring the Lord Jesus to be the true sonne of God, as he hym self was seene on the mounte.

**S**imō Peter a seruante, and an Apostle of Iesus Chryste, to them whiche haue obtayned lyke precious sayth wth vs in the ryghteousnes that cometh of our God and sauiour Iesus Christ.

\* Grace with you, and peace be multiplied in the knowledge of God and of Iesus our Lord. Accordyng as his godly power hath geuen vnto vs all thynges that pertaine vnto lyfe and godlines, thozowe the knowledge of him that hath called vs by vertue of glozpe, by the meanes wherof, we are ge-

uen vnto vs excellent and most great promises, that by the helpe of them ye shoulde be partakers of the godly nature, in that ye shalpe the corruption of worldly luste.

And hereunto geue all diligence: in your saythe minister vertue, and in vertue knowledge, & in knowledge temperance, and in temperance, patience, in patience godlynes, in godlines brotherlye kyndnes, in brotherlye kyndnes loue. For yf these thynges be among you and are plenteous, they will make you that ye neyther shall be idle nor vnfruitfull in the knowledge of our Lorde Iesus Christ. But he lacketh these thinges is blinde & gropeth for the way with his hand, & hath forgotten that he was purged from his old synnes.

Wherfore brethren, geue the more diligence for to make your callinge & election sure, for if ye do such thynges, ye shall neuer erre. Yea, and by this meanes an entrie in that be ministred vnto you abundantly into the euerlasting kyngdome of our Lord and sauiour Iesus Christ.

Wherfore I will not be negligent to put you alwayes in remembraunce of suche thynges, though that ye know them your selues and be also stablyshed in the present truth. Not withstandinge I thynke it mete as longe as I am in this tabernacle (to steepe you by putting you in remembrance, for as much as I am sure how that tyme is at hande that I muste put of my tabernacle, & eue as our Lord Iesus Chryst, hath shewed me. I will enforce therfore, that on euery syde ye myght haue wherewith to steepe by the remembraunce of these thynges after my departyng. & for we folowed not deceauable fables when we opened vnto you the power and comynge of our Lorde Iesus Chryste, but with our eyes we sawe his maiesty: euen then verely when he receaued of god the father honour and glozpe, and when ther came such a voyce to him from the excellent glozpe. \* This is my dere beloved sonne, in whome I haue delyte. Thys voyce we haue hearde when it came from heauen, beinge with him

John. i. c. Collo. ii.

B

i. cor. viii.

C

ii. Cor. v. c.

John. xxi. c.

i. John. i. c.

mat. xvi. c. i. John. i. c. i. John. i. c. i. John. i. c. i.



# The second Epistle

in the holy mounte.

We haue also a ryght sure word of prophesye whereunto yf ye take hede, as vnto a \* lyghte that shyneth in a darcke place, ye do well, vntyl the day dawne and the day sterre aryse in your hertes. So that ye fyrt know this: that no prophesye in the scripture hath any priuate interpretacion. For the scripture came neuer by the wyll of man: but holy men of God spake as they were moued by the holy goost.

## The Notes.

a. Althoughe the callinge of God be stable and sure, neuerthelesse the Apostles wyll, that oure workes should declare vnto men yf we are called.  
b. Tabernacle here signifieth his body as it als is doctry in it. Corinthy. v. a.

## The. ii. Chapter.

Be prophesie of false teachers, and sheweth their punishment.

**T**here wer false Prophets among the people, euen as \* there shal be false teachers among you: which pruely shal byng in dānable sectes, euen denyng yf Lorde yf hath boughte them, and byng upon themselves swift damnacion, and many shal folow their dānable wayes, by whiche the way of truth shal be euyl spoken of, and thowow conetousnes shal they with fained wordes make marchandise of you, whose iudgemente is not farre of, and their damnacion slepeth not.

For yf God spared not the angelles that sinned, but caste them downe into hell, and deliuered them into chaynes of darknes, to be kept vnto iudgemēt: nether spared the old world, but saued \* Noe the ryght preacher of rightwelsnes, and broughte in the flud vpon the world of the vngodlye, and turned the cyties of Zedō and Gomor into ashes: ouerthrew them, damned them, & made on them an ensample vnto all that after shoulde lyue vngodlye. And iustice \* Lot vexed with the vnclenlye conuersacion of the wicked, deliuered he. for he beynge ryghteous and dwelling amonge them, in seing and hearynge, vexed hys ryghteous soule from daye to daye with their vnlawfull debes. \* The Lorde knoweth howe to deliuer the godly oute of temptacion, and how

to reserue the vntuste vnto the daye of iudgement for to be punished: namely them that walke after the fleshe in the luste of vnclennes, and despyse the rulers. Presumptuous are they, and stubborne and feare not to speake euill of them that are in auctorite. When the Angels whiche are greater bothe in power and myghte, receaue not of the Lorde raylynge iudgemente agaynste them. But these as brute beastes, naturally made to be take and destroyed, speake euill, of that they know not, and shal perpe through their owne destruction, and receaue the rewarde of vnyghteousnes.

They count it pleasure to lyue delictiously for a season. Spottes they are and fylthynges, lyuing at pleasure, and in disceuable wapes, feastyng with you: hauyng eyes ful of aduoutry and that cannot cease to sinne, beglyng vniustable soules. Hertes they haue exercised with conetousnes. They are cursed children, and haue forsaken yf right way, \* and are gone astraye folowinge the way of Baalam the sonne of Bolor, which loued the rewarde of vnyghteousnes: but was rebuked of his iniquitie. The tame vngodlye beaste, speaking with mans voyce, forbade yf folowynge of the Prophet.

\* These are welles wythout water and cloudes caried about of a tempest to whome the myst of darknes is reserved for euer. For when they haue spoken the swelling wordes of vanitie, they begyle with wantonnes thowowe the lustes of the fleshe, them that were hene escaped: but now are wrapped in errors. They promise them libertie, and are them selues the bonde seruantes of corruption. \* For of whome soeuer a man is ouer come vnto yf same is by in bondage. \* For if they, after they haue escaped from the fylthynges of the world thowowe the knowledge of the Lord and of the saviour Iesus Christ, are yet tangled agayne therein & ouercome: \* then is the latter ende worse with them than the begynnyng. For it had bene better for them, not to haue \* knowne yf way of righteousness then after they haue knowen it, to turne from the holy commaundement geuen

1. cor. iiii. b

1. cor. xii. a  
1. cor. xii. a  
1. cor. xii. a  
1. cor. xii. a

1. cor. xii. a

1. cor. xii. a

1. cor. xii. a  
1. cor. xii. a

C

1. cor. xii. a  
1. cor. xii. a

1. cor. xii. a

1. cor. xii. a  
1. cor. xii. a

1. cor. xii. a

1. cor. xii. a

1. cor. xii. a  
1. cor. xii. a  
1. cor. xii. a

unto them. It is happened unto them  
 accordyng to the true prouerbe: \* The  
 dogge is turned to his vomit againe,  
 and the sowe that was washed, to her  
 wallowing in the myer.

**C**he. iiii. Chapter.

The exhorteth men to beware of such as wold  
 make them beleue, that the day of the Lord wold  
 slacke in comynge: prayeth them to lede a god  
 ly lyfe, and to loke verely for the comynge of  
 the Lord, whose longe taryng is saluacion, and  
 because he wold haue no man lost, but woulde  
 receaue all men to repentaunce.

**I**s is the second epistle that I  
 now wyte vnto you, beloued,  
 wherewith I sterte vp, and warne  
 your pure myndes, to call to remem-  
 braunce the wordes which were tolde  
 befoze of the holy Prophetes, and also  
 the commandemente of vs the Apo-  
 stles of the Lord and saueour.

\* Thys fyrst vnderstand that there  
 shall come in the last dayes, mockers,  
 which wyl walke after their owne lu-  
 stes and save. Wher is the promyse of  
 his comynge: for sence the fathers  
 dyed, all thynges contynue in the same  
 estate wherein they wer at the begyn-  
 nyng. This they know not (and that  
 wplynglye) howe that the heuens a  
 great whyle ago wer, and the erth that  
 was in the water, appeared by oute  
 of the water, by the worde of GOD:  
 by the whych thynges the world that  
 then was, perished, ouerflowen with  
 the water. \* But the heuens verely  
 and erth which are now, are kept by the  
 same word in store, and reserued vnto  
 fyre, against þ day of iudgemente and  
 perdition of vngodly men.

Verely beloued, be not ignorant  
 of this one thyng, how that \* one day is  
 with þ Lord, as a thousand yere, and  
 a thousand yere as one day. The Lord  
 is not slacke to fulfill hys promise, as  
 some men count slacknes: but is pacy-  
 ent to vs ward, and wold haue no mā  
 lost, but woulde receaue all menne to  
 repentaunce.

\* Neuerthelesse þ day of þ Lord wyl  
 come as a thefe in þ nyght, in þ which  
 day, þ heuens shall perishe with ter-  
 rible noyse, and the elementes shall melt  
 with heat, and þ erth with þ woakes  
 that are therein shall burne.

If all these thynges shall perishe,  
 what maner persons oughte ys to be

in holy conuersacion and godlynes: lo-  
 kyng for and hastyng vnto the com-  
 yng of the day of God, in whiche the  
 heuens shall perishe with fyre, and  
 the elementes shall be consumed with  
 heate. \* Neuerthelesse we loke for a  
 new heauen and a new erth, accordyng  
 to hys promise, wherin dwelleth righ-  
 teousnes.

Wherfoze derly beloued, seyng that  
 ye loke for suche thynges, be dyligent  
 that ye may be found of hym in peace,  
 without spotte and vndefyled. And  
 suppose that the longe sufferynge of þ  
 Lord is saluacion, even as our derly  
 beloued brother Paul, accordyng  
 to the wysdome geuen vnto hym, wrot  
 to you, yea, all moost in euery Epistle,  
 speakyng of suche thynges: amonge  
 which are manye thynges harde to be  
 vnderstand, which they that are vnlear-  
 ned and vnstable peruert, as they doo  
 other scriptures vnto theyr owne des-  
 truccion. Ye therfoze beloued, seyng  
 ye knowe it befoze hand, beware lest  
 ye be also plucked awaye with the er-  
 rour of the wycked, and fal from your  
 owne stedfastnes: but grow in grace,  
 and in the knowledge of our Lord and  
 saueoure Iesus Christ. To whome  
 be glory both now and for euer. Amē.

**C** The Prologe  
 vpon the thre Epytles of  
 Sainct Iohn.

**I**n this fyrst Epistle of S. Iohn  
 is contayned the doctrine of a be-  
 tre Apostle of Christe, and oughte  
 of ryghte to folowe hys Gospell.  
 For as in his Gospell he setteth  
 out the true saythe, and teacheth  
 by it onely all menne to be saued and restored  
 vnto the fauour of God agayne, euen so here in  
 this Epistle he goeth agaynst them that boaste  
 them selues of sayth, and yet contynue without  
 good woakes, and teacheth maner woakes, that  
 where true sayth is, there the wo-  
 ke shal be. And thus he sheweth that where the woakes  
 folow not, there is no true sayth, but a false  
 imaginacyō and bitter darcknes.

And he wryteth soze agaynst a secte of  
 falses, which then beganne to deny that Christ  
 was come in the fleshe, and called them bey-  
 lites, which secte we in der full  
 synge. For though they ken, not openly  
 by mouth, that Christ is come in the fleshe, yet  
 they deny it in the herte with beyldornes and  
 bylling.



# The first Epistle

lypynge. For he that wyl be iustified and saved shoulde his owne workes, the same dothe as much as he that denyed Christ to be come in the flesh, seinge that Christ came onely therfore in the flesh, that he shoulde iustifie vs, or purchase vs pardon of our synnes, bringe vs in the fauour of God agayne, and make vs heires of eternall lyfe, with his workes onely, and with his blood sheddynge, wrythoute and before al our workes. So fygureth this Epistle both agaynst them that wyl be saved by their owne good workes, and also agaynst them that wyl be saved by a fayre that hath no lust to do workes at al, and kepeth vs in the myddel waye, that we beleeue in Christe to be saved by his workes onely, and then to know that it is our duty for that kyndnes, to prepare our selues to do the commaundement of God, and to loue euery man bys neyghbour as Christ loued hym, sekynge with our owne workes Gods honour & our neyghbours welthe onelye and trustynge for eternall lyfe and for al that god hath promysed vs for Christes sake.

The two laste epistles though they be short, yet are goodly ensamples of loue and fapth, and do sauoure of the spirite of a true Apostle.

## The .i. Epistle

of Saincte John the Apostle.

The fyrst Chapter. †

True witness of the euerglastynge word of God  
The blood of Christe is the purgacion from sin  
No man is without synne.

**T**hat whyche was frome the begynnyng, whiche we haue heard, which we haue sene with our eyes, which we haue loked vpon, & our hādes haue handled, of þe word of þe life. For the lyfe appered, & we haue sene and beare witness, and shewe vnto you, that eternall lyfe, whiche was with the father, and appered vnto vs. That which we haue sene and herde, declare we vnto you, that ye may haue felowshyppe wyth vs, and that our felowshyppe maye be with the father and his sonne Iesus Christ. And thys wryte we vnto you, that your ioye may be full.

And this is the reward which we haue had of him, & shewe vnto you, that he is light and in him is no darcknes at all. If we say that we haue felowshyppe wyth hym, and yet walke in darckenes, we lye, and do not trowe. But and yf we walke in (light)

even as he is in lyght, then haue we felowshyppe with him, and the blood of Iesus Christ his sonne, clenseth vs from al synne.

\* If we saye that we haue no synne, we deceaue our selues and truth is not in vs. \* If we knowledge our synnes, he is faythfull and iust, to forgiue vs our synnes, and to clense vs from all vnrightheousnes. If we say we haue not sinned, we make him a liar and his word is not in vs.

The .ii. Chapter. †

Christ is our aduocate. Of true loue, and how it is tryed.

**M**any litle chyldren, these thinges wryte I vnto you, that ye synne not: yf any man sin, yet we haue an aduocate with the father, Iesus Christ, which is righteous: & he it is, þe obtained grace for our synnes: not for our synnes only: but also for þe synnes of al þe world. And herby we are sure þe we know hi, if we kepe his commaundementes. \* He þe sayth I knowe hym, and kepeth not his commaundementes is a lyar and the verity is not in hym. Whosoever kepeth his worde, in him is the loue of God perfect in dede. And therby knowe we that we are in hym. He that sayth he bydeth in him, ought to walke euen as he walked.

Brethren, I wryte no new commaundement vnto you: but that olde commaundement which ye heard from the beginning. The old commaundement is the worde which ye heard from the beginning. Agayne a new commaundement I wryte vnto you, a thyng that is true in hym, & also in you: for the darcknes is past, and the true light now shyneth. He that saith how that he is in the lyght, and yet hateth his brother, is in darcknes euen vntyll thys tyme. He that loueth his brother, abydeth in the lyght & ther is none occasion of euyl in him. He that hateth his brother, is in darcknes, and walketh in darcknes: and cannot tell whyther he goeth, because that darcknes hath blinded his eyes.

Babes I wryte vnto you how that your synnes are forgiuen you for his names

(light) in the doctrine of Christe. Heb. ix. d. i. Pet. i. d.

iii. re. vii. e. ii. par. vi. g.

Joh. x. c. i. d. xxi. d. and. xxi. e. Luke. x. d.

He that keepeth þe commaundement knoweth God, & he that keepeth the not knoweth God.

Joh. xiii. d.

Leui. xix. v.

John

# Of saynte Iohn. Fol. cxxix

names sake. I wryte vnto you fathers how that ye knowe hym that was fro the begynnyng. I wryte vnto you yong men, howe that ye haue ouercome the wycked. I wryte vnto you lyttle chyl- dzen, howe that ye knowe the father. I wryte vnto you fathers, howe ye knowe hym that was from the begynnyng. I wryte vnto you yonge men, how that ye are stronge, and the word of God abyde- th in you, and ye haue ouercome that wycked.

Se that ye loue not the world, nei- ther the thynges that are in the world. If anye man loue the worlde, the loue of the father is not in hym. For al that is in the worlde (as the lust of the flesh, the lust of the eyes, & pryde of goodes) is not of the father, but of the worlde. And the worlde vanissheth away, & the lust thereof: but he that fulfylleth the wyll of God, abydeth euer.

Lyttle chyl- dzen it is the last tyme, & as ye haue hearde howe y<sup>e</sup> Antichriste shal come, euen now we are there manye Antichristes come alreadye. Wherby we know that it is y<sup>e</sup> last tyme. They went out fro vs, but they were not of vs. For if they had be of vs, they wold no doubt, haue continued w<sup>th</sup> vs. But that fortuneth that it myght appeare, & they wer not of vs.

And ye haue an oymntment of the ho- ly gost, and ye know al thynges. I wryte not to you, as though ye knewe not the truth: but as though ye knew it, and know also that no lye cometh of trueth. Who is a lyar: but he that de- nieth that Iesus is Christe & the same is the Antichriste that denyeth the fa- ther and the sonne. Whosoever deny- eth the sonne, that same hath not the fa- ther. Let therfore abyde in you y<sup>e</sup> same whych ye heard from the begynnyng. If that whiche ye hearde frome the begynnyng, shal remayne in you, ye also shal continue in the sonne, and in the father. And this is the promise that he hath promised vs euen eternal life.

Thys haue I wrytten vnto you, co- cernyng the that deceaue you. And y<sup>e</sup> anointyng which ye receaued of hym, dwelleth in you. And ye nede not y<sup>e</sup> any man teach you: but as the anointyng teacheth you all thynges, and is true,

and is no lie, and as it taught you, eue so hyde therein. And now babes abyde in him, that when he shal appeare, we may be holde & not be made ashamed of hym at hys comminge: If ye know that he is ryghteous, knowe also that he which foloweth ryghteousnes, is bozne of hym.

## The.iii. Chapter.

The singuler loue of God toward vs: & how we agayne ought to loue one another

**B**Ehold what loue the father hath shewed on vs, that wee shoulde be called the sonne of God. For this cause the worlde knoweth you not, because it knoweth not hym. Dearlye beloved, now are we the sonnes of God, and yet it doth not appeare what we shal be. But we knowe that when it shal ap- peare, we shal be lyke hym. For we shal se him as he is. And euery manne that hath this hope in him, purgeth hi self, euen as he is pure. Whosoever comit- teth synne, commytteth vnrightheous- nes also, for sinne is vnrightheousnes. And ye know that he appeared to take away our synnes, & in him is no sinne. As many as bide in him sinne not: who soeuer synneth, hath not sene hym, nei- ther hath knowen him.

Babes, let no man deceaue you. He that doth rightheousnes, is righteous, euen as he is righteous. He that com- mitteth synne, is of the deuill, & for y<sup>e</sup> deuill sinneth sence the begynnyng. For this purpose appered the sonne of god, to lase the workes of the deuill. Whoso euer is bozne of God, synneth not: for his seide remayneth in him, and he can- not sinne, because he is bozne of God. In this are the chyl- dzen of God know- en, and the chyl- dzen of the deuill. Who soeuer doth not rightheousnes, is not of god, nether he y<sup>e</sup> loueth not his brother.

For this is the tidings, y<sup>e</sup> ye hearde from the begynnyng, that we shoulde loue one an other, not as Cayn which was of the wicked, & slewe his brother. And wherfore slew he him: Because his owne workes wer euil, & his brothers good. & Haruel not my brethre thou- ghe the worlde hate you. We knowe that we are translated fro death vnto

life.

Jo. xviii. b.  
he that lo-  
ueth y<sup>e</sup> wor-  
ld, loueth  
not God.

Of Antich-  
riste toke  
in y<sup>e</sup> fourth  
Chapter  
howe y<sup>e</sup> a-  
ntichriste

John. i. b

B  
\* He that  
worketh  
rightheous-  
nes, is boz-  
ne of God  
taught of  
hys spirit.

Gene. iii. a  
Job. viii. d

C  
Loue is y<sup>e</sup>  
firste p<sup>re</sup>-  
cept & cause  
of al other.  
Gen. iii. b.

Gen. iii. b.  
John. v.



# The fyrste Epistle

Leu. xix. b

lyfe bicause we loue the brethzen. \* He that loueth not his bzother, abideth in death. Wholoouer hateth his bzother, is a man fear. And ye knowe that no man fear, hath eternal lyfe abydenge in hym.

He that hateth his bzother, is not com-  
passion for  
God.

Deu. xv. b

Hereby perceaue we loue: ꝑ he gaue hys life for vs: and therfore ought we also to giue our liues for the brethze. Wholoouer hath thys worlde's good and seeth his bzother haue nede: and shutteth by his cōpassiō frō him: how dwelleth the loue of God in hym? My babes, let vs not loue in word, neither in tonge: but in the dede & in veritie: for \* therby we knowethat we are of ꝑ veritie, & can befoze him quiet our her-tes. But if our heartes cōdempe vs, God is greater thē our her-tes, & know-eth al thynges. Beloued, if our her-tes cōdempe vs not, then haue we truste to God warde: \* whatsoeuer we aske we shal receiue of him: bicause we kepe his cōmaundementes, & do those thynges whiche are pleasynge in hys sight.

He that loue we know that we are in ꝑ truch, and haue quiet cōscience to God warde.

Mat. vii. a  
and. x. c.  
Job. xii. b  
and. xvi. a  
Ier. i. a.  
Iob. v. c.

And thys is hys commaundemēte, that we beleue on the name of his son Iesus Chryste, and loue one another, as he gaue commaundement. And he ꝑ kepeth his commaundementes, dwelleth in hym, and he in him: and therby we knowe that there abydeh in vs of the spirite which he gaue vs. †

Job. xiii. b  
Fayth and loue is the fyrst commaundement and all cōmaundementes, and he that hath the, is in God and hath hys spirite.

The notes.

a. Fayth is the fyrste commaundement and loue is the second. He that hath them is in god, and hath his spirite.

The. xiii. Chapter.

Difference of spirites, and how the spirite of God may be knownen from the spirite of errour. Of the loue of God and of our neighboures.

Mat. vii. c  
Deu. xiii. a

**Y** Beloued \* beleue not euery 'pitite, but proue ꝑ spirites whether they are of God or not, for \* manye false prophetes are gone oute into the worlde. Hereby shall ye know ꝑ spirit of God. Euerye spirite that confesseth that Iesus Chryste is come in the fleshe, is of God. And euery spirite whych cōfesseth not that Iesus Chryste is come in the flesh, is not of God. And this is ꝑ spirit of Antichrist, of whom ye haue hearde howe that he should come: & euen now alreadye is he in the worlde.

ma. xiii. a  
mar. xiii. a  
Luk. xxi. b

Little chyldzen, ye are of God, and haue ouertome theym; for greater is

he that is in you, then he that is in the worlde. They are of the worlde, and therfore speake they of the worlde, and the worlde heareth theym. We are of God. He that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby know we the spirite of veritie, and the spirite of errour.

Job. xiii. b  
and. xv. b  
I. Test. i. b

\* Beloued, \* let vs loue one another: for loue commeth of God. And euerye one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: \* for God is loue. In this appeared the loue of God to vs: ward, bycause that \* God sent his only begotten sonne into the worlde, that we might lyue thozow hym. Herein is loue, not that wee loued God, but that he loued vs, & sent hys sonne to make agrement for oure synnes.

Job. xiii. c  
Rom. v. b

Beloued, if God so loued vs, we ought also to loue one another. \* No mā hath sene God at any time. If we loue one another, God dwelleth in vs, and hys loue is perfite in vs. Hereby know we: that we dwel in him, and he in vs: bicause he hath geue vs of his spirit. And we haue sene and do testifie that the father sent the sonne, whych is the sauiour of the worlde. Who soeuer cōfesseth that Iesus is the sōne of God, in hym dwelleth God, and he in God. And we haue knowen and beleued the loue that God hath to vs.

C  
Er. xxi. b  
Iud. v. c  
and. xiii. b  
Deu. xiii. b  
Job. i. c  
and. vi. c

God is loue, and he that dwelleth in loue, dwelleth in god, and God in him. D Herein is the loue perfecte in vs, that we shoulde haue truste in the daye of iudgemente. For as he is, euen so are we in thys worlde. There is no feare in loue, but perfite loue casteth out al feare, for feare hath paynfulnes. He that feareth, is not perfect in loue.

He that loueth not his bzother, loueth not God.

We loue hym, for he loued vs fyrst. If a man say, I loue God, and yet hateth hys brother, he is a lyar, for how can he ꝑ loueth not hys brother whom he hath sene, loue God whom he hath not sene? And thys commaundemente haue we of hym, that he whych loueth God, shoulde loue his brother also. †

The. v. Chapter.

To loue God, is to kepe his commaundementes. Fayth ouercommeth ꝑ worlde. Euerye lastyng life is in ꝑ sōne of god. Of ꝑ synne vnto death.

Who

# Of saynte John. Fol.cxxx

**W**hosoeuer beleueth that Ie-  
sus is Chyrste, is bozne of  
God. And euery one that lo-  
ueth hi which begat, loueth

him also whych was begotten of him.  
\* In this we know that we loue & chil-  
dren of God, when we loue God & kepe  
hys commaundementes. This is the  
loue of god, that we kepe his comma-  
ndementes, & \* hys commaundementes  
are not greuous.

\* For all that is bozne of god, ouercō-  
meth the world. And this is the \* byc-  
tozy that ouercometh the world, euen  
\* our sayth. Who is it that ouercom-  
meth the world: but he which beleueth  
that Iesus is the sonne of God.

**B** This Iesus Chyrst is he that came  
by water and bloud, not by water one-  
ly: but by water and bloude. And it is  
the spyrte that beareth wptnes, be-  
cause the spirit is truth.

(For there are thre whiche beare reco-  
rd in heauen, the father, the word, and the holy gost.  
And these thre are one.

For there are thre whiche beare re-  
corde (in earth) the spirit, and water, &  
bloude: and these thre are one. If we  
receaue the witnes of men, the witnes  
of God is greater. For thys is the wit-  
nes of God, whiche he testified of hys  
sonne.

He that beleueth on the sonne of  
God, hath & witnes in him selfe. He  
that beleueth not God, hath made him  
a lyar, bycause he beleued not the re-  
cord that God gaue of his sonne. And  
this is that record, how that god hath  
geuen vnto vs eternall lyfe, and thys  
life is in his sonne. He that hath the  
sonne, hath lyfe: and he that hath not  
the sonne of God, hath not lyfe. **F**

These thynges haue I writte vnto  
you & beleue on & name of & son of god,  
that ye may know how & ye haue eter-  
nal life, and that ye may beleue on the  
name of the sonne of God. And this is  
the trust that we haue in him: that \* if  
we aske any thyng accorpyng to hys  
will, he heareth vs. And if we know &  
he heareth vs whatsoeuer we aske, we  
know that we shall haue the petitions  
that we desyre of hym.

**I**f anye man se hys brother synne a  
sinne & is not vnto death, let him aske,  
and he shall grue hym lyfe for theim &  
synne not vnto death. There is a sinne

synne vnto death, for whych I  
saye not that a man should praye. All vn-  
ryghteousnes is sinne, & there is synne  
not vnto death.

We know that whosoever is bozne  
of God, synneth not: but he that is  
begotten of God, kepeth hym selfe, &  
that wicked toucheth hym not. Wee  
know that we are of God, and that the  
world is altogether set on wickednes.  
We know & the sonne of God is come,  
and hath geuen vs a mynde to knowe  
hym whych is true: and we are in him  
that is true, through his sonne Iesus  
Chyrste. This same is verye God, and  
eternall lyfe. Babes kepe your selues  
from ymagis. Amen.

## The. ii. Epistle of. S. John.

He writteth vnto a certayne Ladye, reioyseth  
that hir children walke in the trueth, exhorteth  
them vnto loue, warneth the to beware of such  
deceauers, and denye that Iesus Chyrst came in  
the fleshe, prayeth them to continue in the doc-  
trine of Chyrst, and to haue nothing to do with  
them that bringe not this learninge.

**T**he elder to the electe La-  
dye and hir children whi-  
che I loue in the trueth: &  
not I onely, but also all  
that know the trueth, for  
the truthe sake, which dwelleth in vs  
and shall be in vs for euer.

Wryth you be grace, mercye, & peace  
from God the father, & from the Lord  
Iesus Chyrste, the sonne of the father,  
in trueth and loue.

I reioyled greatly, that I found of  
thy chyldren walkyng in trueth, as we  
haue receaued a cōmaundemēte of the  
father, & now besech I & Lady, not as  
though I wrote a new cōmaundemēt  
vnto the, but that same which we had  
from the begynnyng, that we should  
\* loue one another. And this is & loue,  
that we shoulde walke after hys com-  
maundementes.

This commaundemente is (that as  
ye haue hearde from the begynnyng)  
ye should walke in it. \* For manye de-  
ceauers are entred into & world, which  
cōfesse not that Iesus Chyrst is come  
in the

He that is  
bozne of  
God syn-  
neth not.

Loue in  
the first  
cōmaundemēt  
Jo. i. iiii. c.  
i. Joh. v. 8

i. Joh. ii. c.  
and. iii. 8

R. R. ii.

in the

Joh. i. iiii. c.

Mat. xii. d.

1 Joh. v. 8.

1 Joh. i. iiii. c.

In Chyrst  
the lyfe  
eternall.

Mat. vii. a  
and. xli. c  
Mat. xii. d  
Luce. xii. c  
Jo. i. iiii. b  
Jo. v. 8. i. f  
Jaco. i. c.  
1 Joh. i. iiii. c.

He that is  
bozne of  
God.



# The third Epistle

in the fleshe. This is a deceauer & an Antichrist. Take on your selues, that we lose not that we haue wrought: but that we may haue a full reward. Who soeuer transgresseth and biddeth not in the doctrine of Christ, hath not God.

*Joh. viii. c.* He that indureth in the \* doctrine of Christ, hath both ffather & the sonne.

*W. sel. iii. b.* \* If there come any vnto you, & bring not this learninge, hym receaue not to house: nether byd hym God speede. for he that byddeth hym god speede, is partaker of hys euil dedes. \* I had many thinges to write vnto you, neuer theles I would not write in paper and ynke: but I trust to come vnto you, & speake with you mouth to mouth, \* that our love may be full. The sonnes of thy elect sister grete the. Amen.

## The third E-

pistle of. S. John.

He is glad of Gaius, that he walketh in the truth: exhorteth the to belouing vnto the pore chycken in their persecution, sheweth the vnhinde dealinge of Diotrephes, and the good repute of Demetrius.

*J. i.* **I** write vnto the beloued Gaius, whom I loue in the truth. Beloued, I wish in al thinges that thou prosperest, and faredost well, euē as thy soule prospereth. I reioysed greatlye when the brethren came, and testified of the truth that is in the, how thou walkest in truth. I haue no greater ioy, \* the for to hear how that my sonnes walke in the veritye.

*Joh. iiii. b.* Beloued, thou \* doest sayesth fullpe whatsoeuer thou doest to the brethren, and to straungers, which bare witnes of thy loue before all the congregatio. Whyche brethren when thou bringest forwarde on theyr forney (as it becometh God) thou shalt do wel: bycause that for hys names sake they wente forth, \* and toke nothyng of the gentyls. We therfore oughte to \* receaue such, that we also myght be healpers to the truth.

*i. Cor. ix. b.* *ii. Cor. xi. a.* *Math. x. c.* I wrote vnto the congregation: but Diotrephes whych loueth to haue the preeminence amonge the, receaued vs not. Wherfore if I come, I wil declare his dedes which he doth, resting on vs

with malicious wordes, nether is ther with content. Not only he hym self receaue not brethren: but also he forbiddeth them that woulde, and thrusteth them out of the congregation.

Beloued, folowe not that whyche is euil, but that whyche is good. He that doth well, is of God: but he that dothe euyl, seeth not God. Demetrius hath good repute of al men, & of the truth: yea, & we our selues also beare record and know that our recorde is true. I haue many thynges to write: but I will not wyth ynke and penne write vnto the. for I trust I shall shortlye see the, and we shall speake mouth to mouth. Peace be to the. The louers salute the. Grete the louers by name.

## The Prologe

vpon the Epistle of sayncte Paule to the Hebrewes.

**A**bout this Epistle hath cuer bene muche doubtinge, and that among greates leaped men, who woulde be the author therof, diuers affirmige that it was not Paules, partly because the stile so disagreeeth, and is so vnlke his other Epistles, and partlye because it standeth in the seconde chapter, this learninge was confirmed to vsward, that is to saye: taughtre vs by them that heard it the selues of the Lord. Nowe Paule testifieth. Gala. i. that he receaued not his gospell of man, nor by man, but immediatlye of Christ, and that by reuelation. Wherfore say they, seinge this man confessest that he receaued his doctrine of the Apostles, it can not be Paules, but some discipule of the Apostles. Nowe whether it were Paules or not, I say not, but permit it to other mens iudgments, nether thinke I it to be an article of any mans faith, but that a man may doubt of the author.

Moreouer, many ther hath bene which not onely haue denied this Epistle to haue ben written by anye of the Apostles, but haue also refused it altogether as no catholike or godly Epistle, because of certain termes written therein. For first it saith in the first, it is impossible that they which were once lighted, and haue tasted of the heauenlye giste, and were become partakers of the holie gooste, and haue tasted of the good word of God, and of the power of the world to come, if they fall, should be renewed agayne to repentance or conuersion. And in the tenth it saith, if we synne wilfullye after we haue receaued the knowledge of the truth, there remaineth no more sacrifice for sinnes, but a fearful lookinge for iudgment and violent fere, which shall destroy the aduersaries. And in the twelfe it saith that if we found no way to repentance or conuersion, no though he sought it he reares. Which

Whiche textes saye they, sounde: that if a man sinne any more after he is once baptised, he can be no more forgiven, and that is contrary to all the scripture, and therefore to be refused to be catholicke and Godlye.

Unto whiche I answer, if we shoulde deny this Epistle for those textes sake, so shoulde we denye firste Mathew, which in his twelfth chapter affirmeth, that he whiche blasphemeth the holye good, shall neyther be forgiven here, nor in the world to come. And then Marke whiche in his. iii. Chapter sayeth: that he that blasphemeth the holy good, shall neuer have forgiveness, but shall be in danger of eternall dampnation. And thirdly Luke whiche sayeth: there shall be no remission to him that blasphemeth the spirit of God. Moreover John in his first epistle, sayeth: there is a sinne unto death, for whiche a manne shoulde not praye. And. ii. Peter. ii. sayeth: if a man be sed from the uncleannes of the world, thowhe the knowledge of the sauourer Iesus Christe, and then be waapte in agayne, by sende is worse then the beginning, and that it hadde bene better for hym neuer to haue knowen the truth. And I saule. ii. Tim. iii. cursed Alexander the copper smith, desiring the Lord to reward him according to his dedes. Which is a signe that epyther the epistle shoulde not be good, or I Alexander had sinned past forgiveness, no more to be prayed for. Wherefore seinge no scripture is of priuate interpretation, but must be pounned accordinge to the generall articles of oure faith, & agreeable to other open & euident textes, and confirmed or chpared to like sentences, why shoulde wee not vnderstande these places with lyke reuerence as we do the other, namely why all the remanant of the epistle is so Godly, and of so greate learninge.

The firste place in the. vi. Chapter, wylly no more then that they which knowe the truth, & yet willyngly refuse the light, and chose rather to dwell in darkenes, and refuse Christ & make a mocke of hym (as the pharisees, which when they were overcome wryth scripture and miracles, that Christ was the very Messias, yet had suche luste in iniquitie, that they forsoke him, persecuted him, slew him, and did all the same that coulde be imagined to him) can not be redeemed (eis Metanoiam) sayeth the Breke, to be converted, that is to saye: suche malicious vniuersities, which is none other then the blaspheming of the holy good, deserveth that the spirit shall neuer come more at them to conuerter them, which I beleue to be as true as any other texte in all scripture.

And what is meant by that place in the fifth Chapter where he sayth, if we sinne willyngly after we haue receaued the knowledg of the truth, ther remaineth no more sacrifice for sinne, is declared immediately after. For he maketh a comparisson betwene Moyses & Christ, saying: if he which despised Moyses lawe died without mercy, how much worse punishment is he worthy of, that treaderly the sonne of God vnder fote, and countereth the blood of the couenante, by which blood he was sacrificed, as an vnholp thinge, & blasphemeth the spirit of grace. By whiche wordes it is manifest that he meaneth none other by the fore wordes, then the synne of blasphemie of the spirit.

For the synne that sinne of ignorance or infirmitie, there is remedy, but for hym that knoweth,

the truth, & yet willyngly yeldeth hym selfe to sinne, & consenteth vnto the lie of synne with soule and body, and hath neuer lye in sinne, then haue his paysoned nature healed by the heale of the spirit of grace, and maliciously persecuteth the truth, for him I saye there is no remedy, the waye to mercy is locked up, and the spirit is taken from him for his vnrthankfulness sake, no more to be geuen him. Truth it is, if a man can turne to God, and beleue in Christ, he must be forgiven how depe so euer he hath sinned, but that will not be without the spirit. Such blasphemers shall no more haue the spirit offered them. Yet every man the more fear God, and beware that he yelde not hym selfe to ferre sinne, but how euer so euer he sinne, let him begin agayne and fight a freche, and in doubte he shall at the laste overcome, in the meane tyme yet be vnder mercy for Christes sake, by cause his herte worketh and would fayne be loosed from vnder the bondage of sinne.

And that it sayeth in the twelfth, I saye found no waie (eis Metanoiam) to be redeemed and reconciled vnto God, & restored vnto his birthright agayne, though he sought it with teares, that text muste haue a spirituall eye. For I saye in sellinge his birthright, despised not onely a temporall promotion, that he shoulde haue bene Lord ouer all his brethren, and kinge of that countrey, but he also refused the grace and mercy of God, and the spiritual blessings of Abraham and Isaac, and all the mercy that is promised vs in Christe, whiche shoulde haue bene by seds. Of this ye se that this epistle oughte no more to be refused for holpe, godlye, and catholicke, then the other autentike scriptures. Now therefore to come to purpose agayne, though this epistle (as it sayth in the first) lay not a ground of the sayth of Christ, yet it buildeth conuincly theron pure golde, silver, and precious stones, and proueth the priesthode of Christ with scriptures inuitable. Moreover ther is no worke in al the scripture, so plainly declareth the meaning & significacions of sacrifices, ceremonies of the old testamente & figures, as this epistle, in so much that if wilfull blindnes and malicious malice wer not the cause, this epistle one ly were ynoughe to weede oute of the heres of the papistes, that cankered heresye of iustifying of workes, concerninge our sacramentes, ceremonies, and al maner tradicions of their owne inuention.

And finallye in the tenth that he had ben in bondes and prison for Christes sake, and in that he so mightly driueth all to Christ to be saued thowhe him, and so careth for the flocke of Christ, that he darth wrote and sent, where he hearde, that they began to fainte, to comfort, to courage, and strengthe them with the worde of God, and in that also that he sente Timothee Pauls disciple, both veruous, well learned, & hadde in greate reuerence, it is easye to see that he was a faythful seruaunt of Christes, & of the same doctrine that Timothee was of, yea, and I saule him selfe was, and that he was an Apostle, or in the Apostles time, or nere thereunto. And seinge the epistle agreeeth to all the rest of the scripture, if it be indifferentlye looked

on, how shoulde it not be of authoritye, and taken for holpe scripture.

Mar. iii.

The



# The Epistle

## The Epistle of

Saynte Paule vnto the  
Hebrewes.

### The fyrste Chapter. +

How God dealt lovingly with the of the old  
time in sendinge them his prophetes, but much  
more mercy hath he shewed vs, in that he set vs  
his owne sonne. Of the most excellent gloire of  
Jesus Christe, whiche in all thinges is lyke to  
his father.



**G**od in tyme past diuer  
saye and manye wayes,  
spake vnto the fathers  
by prophetes but in  
these last dayes he hath  
spoke to vs by his son,  
whom he hath made heyre of al thinges:  
him who also he made the world. + whi  
che sonne beinge the bryghtnes of hys  
gloze, & very ymage of his substance,  
bearynge by all thinges wyth þe word  
of hys power, hath in his owne person  
purged our synnes, and is sittē on the  
ryght hande of the maiesty on hye, and  
is more excellent then the angels, in as  
much as he hath by inheritauce ob  
tayne an excellent name then haue  
they.

For vnto which of the angels sayde  
he at any tyme. \* Thou art my sonne,  
thys daye begate I the. And agayne:  
I \* will be hys father, and he shall be  
my sonne. And agayne when he byyn  
geth in the first begottē sonne into the  
world, he sayth. \* And al the angels of  
God shall worshyp him. And of the an  
gels he sayth: \* He maketh his angels  
spirites, and hys ministers flames of  
fyre. But vnto the sonne he sayth: God  
\* thy seate shall be for euer and euer.  
The Scepter of thy kyngedome is a  
right scepter. Thou hast loued righte  
ousnes, and hated iniquitie. Where  
fore God whiche is thy God, hath an  
ointed the wyth the oyle of gladnes  
aboue thy felowes.

\* And thou Lorde in the beginnyng  
hast layd the foundation of the earth.  
And the heuens are the workes of thy  
handes. \* They shall perishe, but thou  
shalt endure. They al shall waxe old as  
doth a garment: and as a vesture shalt  
thou chaunge them, and they shall be  
chaunged. But thou art alwayes, and  
thy yeres shall not faile. ¶ Vnto whi

che of the angels sayd he at any tyme.  
\* Sit on my ryght hande, till I make  
thine enemies thy foote stole. Are they  
not al ministringe spirites, sent to mi  
nister, for they sake whiche shall be  
heyres of saluation.

### The. ii. Chapter.

He exhorteth vs to be obedient vnto þe newe  
law which Christ hath geuen vs, and not to be  
offended at the infirmity & low degre of Christ,  
because it was necessarie that for ouresakes he  
should take such an humble state vnto him, that  
he might be like vnto his brethren.



**W**herfore we ought to geue þe  
more hede to the thinges we  
haue heard, lest we perishe.

For if the word whiche was  
spoke by angels, was stedfast: so that  
euery transgression and disobedience  
receaued a iust recompēce to reward:  
howe shall we escape, if we despise so  
great saluation, whiche at the first be  
gan to be preached of the Lorde hym  
selfe, and afterwarde was confirmed  
vnto vsward, by them that hearde it.  
\* God bearynge wytnes therto, both by  
signes and wonders also, and with di  
uers \* miracles, and giftes of the holy  
gost accordynge to his owne wyll.

He hath not vnto his angels put in  
subiectiō, the worlde to come, wherof  
we speake. But one in a certayne place  
wytnesseth, sayinge: \* What is man þe  
thou art myndfull of hym. After thou  
haddest for a season made hym lower  
then the angels: thou crownedst hym  
with honour and gloze, and hast set  
him aboue the workes of thy handes.  
Thou hast put al thynges in subiectiō  
on vnder hys feete. In that he put al  
thynges vnder him, he left nothyng þe  
is not put vnder hym. Neuertheles  
we yet se not all thinges subdued, but  
him þe was made lesse then þe angels, we  
se that it was Jesus, which \* is crow  
ned with gloze and honour for þe suffer  
ing of deathe: that he by the grace of  
God, should \* tast of deathe for al men.

For it became him, for whom are all  
thinges, and by whom are al thynges,  
after that he had brought manye son  
nes vnto gloze, that he should make þe  
Lorde of their saluation perfit thorow  
suffering. For he þe sacrificieth, & they whi  
che are sacrificied, are al one. For which  
causes sake, he is not ashamed to call  
them

Of these  
enter dates  
e haue. C  
ii. a.  
zechiel.  
xviii. e

Coll. i. a.  
Ga. vii. b

Christ ha  
th purged  
our synne.

Gal. ii. a  
Ga. vii. c

ii. re. vii. b.

Ps. xlviii. a

Ps. ciii. a

Ps. xlv. a.

Oyle of  
gladnes is  
the holpe  
gost.

Ps. cii. b

Ps. cii. b  
Esa. li. b.  
ii. Pet. iii. b

Ps. cx. a.  
mat. xxi. b  
ii. Co. x. b.

If the des  
pisers of  
holen wes  
re so gre  
uously pu  
ned whas  
shal becom  
of them þe  
make a mo  
che of Ch  
re.

Mat. xvi. b

Miracles  
are callid  
signes be  
cause they  
be a signe  
token, and  
an euidē  
profe, þe  
thinge that  
is prechen  
is Gods  
worde.  
\* Ps. vii.  
a. cxi. a.

Ps. viii. a  
i. Co. xv. b

B

Phi. iii. a.

i. Co. xv

C

them brethren saying: I will declare thy name unto my brethren, and in the middels of the congregacion will I praise the: And agayne, I will put my trust in hym. And agayne: behold here am I, and the children whych the God hath geuen me.

For as muche then as the children were partakers of fleshe and bloude; he also him selfe like wylle take part with them, for to put downe thozow death, him that had thozowhyppye ouer death, that is to say, the devyll: & that he myght deliuer them, whych thozow feare of death were all they: yfse tyme in daunger of bondage. For he in no place taketh on hym the angels: but the seed of Abraham taketh he on him. And wherfore in al thinges it became him to be made like vnto his brethren: he myght be mercifull, and a faythful hye priest in thinges concerning God, for to purge his peoples synnes. For in that he hym selfe suffered and was tempted, he is able to succour the that are tempted. The .iiii. Chapter.

We requiereth vs to be obedient vnto the word of Christe, which is more worthy then Moyses. The punishment of such as will nedes harden their hertes.

**T**herfore holy brethren, partakers of the celestiaall calyng, consider the embassadour and hye prieste of oure profession Christe Iesus, whych was faythful to hym that made hym, euē as was Moyses in all his house. And yet was this man counted worthy of moze glory then Moyses: In as much as he whych hath prepared his house, hath most honour in the house, euerye house is prepared of some man. But he that ordeyned all thynges, is God. And Moyses berelye was faythfull in all his house, as a minister, to beate wytnes of tho thynges which shoulde be spoken afterwarde. But Christe as a sone, hath rule ouer his house, whose house are we, so that we holde fast the confidence and the reioysynge of that hope, vnto the ende.

Wherfore as the holy gost sayth: to day if ye shal heare his voyce, haeden not your hertes, after the rebellion in the daye of temptation in the wilderness, wher your fathers tempted me, pro

ued me: & saw my workes, & pere long. Wherfore I was grieved in that generation & sayd. They erre euē in theyr hertes: they berelye haue not knowen my wales, so I I swaie in my wrath, that they shold not enter into my rest. Take hede brethren, that there be in none of you an euyl herte in vnbeliefe, that he shoulde departe fro the liuyng God: but exhort one an other daylye, whyle it is called to daye, least any of you waxe hard herted thozow pderest fulnes of syne.

We are partakers of Christe: & if we kepe sure vnto the end, the first substance so long as it is sayd: to day if ye heare his voyce, harden not your hertes, as when ye rebelled. For some, whē they had rebelled: howbeit not al that came out of Egypte vnder Moyses. But to whom was he displeased fortye yeres: was he not displeased with them that synned, whole carthages wet ouerthowen in the desert. To who I waxe he that they shold not enter into his rest: but vnto the that beleued not. And we fe that they could not enter in, bicause of vnbeliefe. The .iiii. Chapter.

The Saboth or rest of Christe: punishment of vnbeleuers: the nature of the word of God.

**E**t vs feare therfore lest any of vs forsakyng the promise of entering into his rest, shoulde seme to come behid. For vnto vs was it declared, as wel as vnto them. But it profited not the that they heard the word, bicause they whych heard it, coupled it not with faith. But we which haue beleued, do enter into his rest, as contrary wylle he said to the other I haue sworne in my wrath, that they shal not enter into my rest. And that spake he verely longe after the workes were made, and the foundation of the world layde. For he spake in a certayne place of the seuenth day, on this wise. And God dyd reste the seuenth day from all his workes. And in this place agayne: They shal not come into my rest.

Seynge therfore it foloweth, some must enter therinto, and they to whom it was first preached, entered not therein for vnbeleues sake. Agayne, he appointed in Dauid a certayne presente daye after so longe a tyme, sayinge



# The Epistle of

as it is rehearsed: this day if ye heare his voyce, be not harde herted. For if Iohne had geuen the rest, then woulde he not afterward haue spoken of an other daye. There remaineth therfore yet a rest to the people of God. For he is entred into hys reste, dothe & cease from hys owne workes, as God dyd from hys.

Let vs study therfore, to enter into that rest, least anye man fall after the same ensample, into vnbelefe. For the worde of God is quicke, and mightye in operation; and shalperthen anye two edged swerde: & entreth & thorow euery vnto the deuidyng a sunder of þ soulle and the spirit, and of the ioyntes; and the mary: and iudgeth the thoughtes, and the intentes of the herte. & neether is there any creature inuisible in the syght of hym. For all thynges are naked and bare vnto the eyes of hym, of whom we speake.

## The .v. Chapter.

Which is our hys priest, & seat of grace, & more excellent then the hys priestes of the olde lawe.

**S**aying the that we haue a great hys prieste whiche is entred in to heauen (I meane Iesus the sonne of God) let vs hold our professi on. For we haue not an hys priest, whiche can not haue compassi on our infirmities: but was in al pointes tsted, lyke as we are: but yet\* thout synne. Let vs therfore go boldlye to þ seat of grace, that we may receaue mercye, & fynd grace to helpe in tyme of nede.

\* For euery hys prieste that is taken from among men, is ordeyned for mē, in thinges pertayning to God: to offer gyftes & sacrifices for synne: which can haue compassi on the ignoraunt, and on the that are out of the way, because that he him selfe also is compassed with infirmitye: for the which infirmities sake he is bounde to offer for synnes, as well for his owne parte, as for the peoples. And no mā taketh honour vnto him selfe, but he that is called of God: as was Aaron.

Cue so likewise, Christ glorified not him selfe, to be made the hys priest: but he that sayde vnto him: \* thou art my sonne, this daye begate I the, glorified hym. As he also in an other place

spaketh: thou art a priest for ever after the order of Melchisedech. For in þ dayes of hys fleshy, did offer hy prayers & supplicatiōs, in stronge ouercomynge & teares vnto him that was able to saue hym fro death, & was also heard, bycause of his godlines. And though he were Gods sonne, yet leaue he obedience, by the thynges whiche he suffered, & was made perfect, and the cause of eternall saluation vnto al them that obey hym: & is called of god an hys prieste, after the order of Melchisedech.

Wherof we haue manye thynges to saye, whiche are hard to be uttered: because ye are dull of hearinge. \* For when as concerning the tyme, ye ought to be teachers, yet haue ye nede agayne that we teach you the fyrste principles of the word of God, & are become such as haue nede of milke, & not of strong meate: for euery man that is fedde with milke, is inexpert in the word of righteousness. For he is but a Babe. But stronge meate belongeth to them that are perfecte: whiche thorow custome haue theyr wyenes exercised, to iudge both good and euyl also.

## The notes.

a. The dayes of his fleshy signifye the tyme of his humanitie.

b. By milke are vnderstande thinges easye to perceaue, by stronge meate, such as are hard and obscure.

## The .vi. Chapter.

He goeth forth with the thinge that he began in the latter ende of the first chapter, and exhorteth them not to faint, but to be stedfast and patient: for so much as god is sure in his promise.

**T**herfore let vs loue the doctrine pertayning to the begynnyng of a christen man, and let vs go on to perfectiō, and now no more laye the foundation of repentaunce from dead workes, and of fapth towarde God, of baptisme, of doctrine, and of laying on of hādes, and of resurrectiō fro death and of eternall iudgment. And so wyll we do, \* if God permit. \* For it is not possible þ they whych were once lygh ted, & haue tasted of the heavenly gift, and were become partakers of þ holy gost, & haue tasted of þ good word of god, & of the power of þ world to come: if they fall, shoulde be renued agayne vnto repentaunce, for as much as they haue

Phil. 2. 8. 1. Cor. 13. 2. 1. Cor. 13. 3.

Phil. 2. 8.

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that (as conceyning them selves) crucified the sonne of God afresh, making a mocke of hym.

**B** For that earth whiche drinketh in the rayne that commeth afte upon it, and bringeth forth erbes: mete for them & dreffe it; receaueth blessinge of God. But that ground which beareth thornes and bryars, is trespased, and is nye vnto cursynge: whose ende is, to be burned. Nevertheless deare frendes, we trust to se better of you, and thynges which accompany saluacion, thought we thus speake. \* For God is not unrighteous that he shoulde forget your worke and labour that procede of loue, whiche loue ye shewed in hym as me, which haue ministred vnto y<sup>e</sup> saintes, and yet minister. Yea, and we desire that euerye one of you shewe the same diligence, to the stablyshynge of hope, euen vnto the ende; that ye faint not, but folowe them, whiche the thowwe faith and patience inherit y<sup>e</sup> promyses.

**D** For when God made promyse to Abraham because he had no greater thinge to sweare by, \* he swore by hym selfe, sayinge: Surely I wyl blesse the and multiply the in dede. And so after that he had taried a longe tyme, he enioyed the promyse. Whene verely sweare by hym that is greater then them selves, and \* an othe to confirming the thing, is amonge them an ende of all streffe. So God wyllynge very aboundantly to shewe vnto the heyres of promyse, the stablesnes of his counsaile, he added an othe that by two \* immutable thynges (in whiche it was impossible that God shoulde lye) we mighte haue perfect consolation, whiche haue fled, for to holde fast the hope that is set before vs, which hope we haue as an ancre of the soule both sure & stedfast. Whiche hope also entreth in, into tho thynges which are with in the dayle, whither the fore runner is for vs entred in, I meane Iesus that is made an hie priest for euer, after the order of Melchisedech.

## The Notes.

**N**ot because God is not able to shewe suche mercy vnto them that obstynately fall from the truth, and become enemies to the holy ghost: they shoulde come to repentance: but because

they follynge is a token that they be not of the numbre of them that be called to the knowledge of the truth as Gods elect, but (as Iudas was) to declare them selves to be the children of perdition. And yet they come to repentance as Iudas dyd, yet shall that repentance be annexed to desperation, and be altogether void of hope, as Iudas was.

## The vii. Chapter.

He compareth the priesthood of Christ vnto Melchisedech, but to be far more excellent.

**A**lys Melchisedech \* kynge of Salem (whiche beynge priest of the moste hie God, met Abraham, as he returned agayne from y<sup>e</sup> slaughter of y<sup>e</sup> kinges, and blessed hym: to whome also Abraham gaue tythes of all thynges) is by interpretation kynge of righteouslynes: after that he is kynge of Salem, that is to say, kynge of peace: with out father, with out mother, with out kynne, and hath neither begynnyng of hys tyme, nether yet ende of hys lyfe, but is lykened vnto y<sup>e</sup> sonne of God & continueth a priest for euer. Consider what a man this was, vnto whom the Patriarke Abraham gaue tythes of the spoyle. \* And verely those chyldren of Leuy, whiche receaue the office of the priestes, haue a commaundement to take accordyng to the law, tythes of the people, that is to say, of their brethren, yea, though they spronge out of the loynes of Abraham. But he whose kynred is not counted amonge them, receaued tythes of Abraham, and blessed hym that had the promyses. And with out all naye sayinge, he which is lesse, receaueth blessing, of him which is greater. And here men that dye, receaue tythes. But ther he receaueth tythes of whome it is wytnessed, that he lyueth. And to say the truth, Leuy himselfe also which receaueth tythes, payeth tythes in Abraham, for he was yet in the loynes of his father Abraham when Melchisedech met hym.

\* It now therfore perfection came by the priesthood of the Leuytes (for vnder that priesthood the people receaued the law) what needed it furthermore that another priest shoulde ryse, after y<sup>e</sup> order of Melchisedech, and not after y<sup>e</sup> order of Aaron? Now no dout, yf the priesthood be translated, the of necessity must the law be translated also.

R. R. v. For



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For he of whome these thinges are spoken pertaineth vnto another tribe, of whiche neuer man serued as a p[ri]est. For it is euident that our Lorde sprong of the tribe of Iuda, of which tribe kepake Moyses no thinge concernyng priesthod. And it is yet a more euident thyng, yf after the similitud of Melchisedech ther arise another p[ri]est which is not made after the law of the carnall commaundement: but after the power of the endlesse life. (For he testifieth: thou arte a p[ri]est for euer after the order of Melchisedech.) Then the commaundement that wente afore, is disannuled, because of her weaknes & disp[ro]p[or]t[ion]ableness. \* For the law made nothyng perfect: but was an introductor of a better hope, by which hope, we draw nye vnto God.

And for this cause it is a better hope, that it was not promysed without a oth. Those p[ri]ests were made with out an oth, but this p[ri]est with an oth, by hym that sayd vnto hym. \* The Lord swaie, and wyl not reuer: Thou art a p[ri]est for euer after the order of Melchisedech. And for that cause was Iesus a stablisher of a better testamēt.

And among them many were made p[ri]ests, because they were not suffered to endure by the reason of death. But this manne, because he endureth euer, hath an euertlastyng p[ri]esthod. wherfore he is a ble also euer to saue them that comē vnto God by hym, seying he euer liueth, to make intercessio for vs.

Such an h[igh] p[ri]est it became vs to haue, which is holy, harmlesse, vndefiled, separate from synners, and made byer then heauen. whiche nedeth not dayly (as yonder h[igh] p[ri]ests) \* to offer by sacrifice, fyrst for hys owne synnes, and then for the peoples synnes. For that d[ee]d he at once for all, when he offered by hym selfe. \* For the law maketh men p[ri]ests, which haue in synnitie: but the worde of the oth that came sence the lawe, maketh the sonne p[ri]este, whiche is perfecte for euer more.

## The viii. Chapter.

The office of Christe is more worthy then the medietie office of the old law, which was vnperfect, and therfore abrogate.



Of the thinges which we haue spoken, this is the p[ri]ncipall that we haue sayd: an h[igh] p[ri]est that is sp[eci]fied on the right hand of p[er] seat of maiesty in heauen, and is a mynister of holy thinges, and of the very tabernacle: whiche God p[er]fith; and not manne. For euery h[igh] p[ri]est is ordeyned to offer gyftes and sacrificies: wherfore it is p[er] necessite that this manne haue somewhat also to offer. For he were not a p[ri]est, yf he were on the earth where are p[ri]ests that accordyng to the law offer gyftes. \* whiche p[ri]ests serue vnto the ensample and shadow of heauenly thinges: euen as the answere of God was geuen vnto Moyses when he was about to synth the tabernacle. \* Take hede (sayd he) that thou make all thinges accordyng to the patrone shewed to the in the mount.

Now hath he obtayned a more excellent office, in as muche as he is the mediator of a better testamēt, whiche was made for better promyses. For yf that fyrst testamēt had bene faultlesse: then should no place haue bene sought for the seconde. For in rebukyng them he sayth: \* Behold the dayes wyl come (sayth the Lorde) and I wyl synth the vpon the house of Israel, and vpon the house of Iuda; a newe testamēt: not lyke the testamēt that I made w[ith] theyr fathers at that tyme. When I toke them by the handes, to leade them oute of the lande of Egypte; \* for they continued not in my testamēt, and I regarded them not sayth the Lorde.

\* For this is the testamēt that I wyl make w[ith] the house of Israel: After those dayes sayeth the Lorde: I wyl put my lawes in theyr myndes, and in theyr heartes I wyl wyte the; \* and I wyl be theyr god, and they shal be my people. And they shal not teach, euery man hys neyghboure, and euery man hys brother, sayinge: know the Lorde: for they shal know me, from yf lest to the mosse of them: for I wyl be mercyfull ouer theyr vncyghteousnes, and on their synnes and on theyr iniquities. In that he sayth a new testamēt, he hath abrogate the olde. Now

Heb. i. a.

Heb. ix. b.

Heb. x. b.

Heb. x. a.

1. Tim. ii. a.

Leuit. ix. b.

Christ once sacrificed purged all synnes.

Heb. x. a.

Heb. ix. b.

Heb. ix. c.

Collo. ii. a.

Heb. ix. b.

Heb. ix. c.

Heb. ix. d.

Heb. ix. e.

Heb. ix. f.

Heb. ix. g.

Heb. ix. h.

Heb. ix. i.

Heb. ix. j.

# To the Hebrewes, Fol. cxxxiij

that which is dysmoulded & weered old,  
is redy to banyshe awaye.

## The. iij. Chapter.

The office and worthynes of the old Testa-  
ment and how faste the newe excelleth it.

**T**hat first tabernacle here-  
ly had ordinaunces, & ser-  
uings of God, and world-  
ly holynes. \* for there  
was a \* foze tabernacle  
made, wherein was the cādelsit tcke, and  
the table, & the \* new bread, whiche is  
called holy. But with in þ second baile  
was ther a tabernacle, which is called  
holiest of al, which had the golden sen-  
set, & the \* arcke of the testamente ouer  
sape rounde about with golde, wher  
in was þ golden \* pot wyth Manna,  
and \* Aarons rodde that spronge, & the  
\* tables of the testament.ouer þ arke  
were the Cherubis of glozpe shadow-  
ing þ seat of grace. Of which thinges,  
we wyl not now speake particularlye.

\* When these thinges were thus or-  
dained, the p̄cestes went alwayes in  
to the first tabernacle & executed þ ser-  
uice of god. \* But into the second went  
þ hie p̄cest alone, once euerye yeate: &  
not wyth out bloude, whych he offered  
for hym selfe, & for the ygnorauce of  
the people. wherwith the holy gooste  
this signifying þ the \* way of holy thin-  
ges, was not yet opened, whyle as yet  
the first tabernacle was standyng.  
whych was a similitude for the tyme  
then present, and in which were offered  
gyftes and sacrifices that coude not  
make the mynyster perfect, as p̄tayne-  
myng to the conscience, wyth only mea-  
res & drinckes, & diuers washynges &  
iustifynges of the flesh, which wer or-  
deined vntyl the tyme of reformation.

\* But Chryst beyng an hie p̄cest  
of good thynges to come, came by a  
greater & a moze perfect \* tabernacle,  
not made w handes: þ is to say, not of  
this maner bylding, nether by þ bloud  
of gores and calues: \* but by his owne  
bloud he entred in once for all into the  
holy place, & found eternal redemciō. \*  
\* for if the bloud of oxen and of gores  
\* and the ashes of an heifer, whē it was  
sprynckled, purifyed the vnclene, as  
touchyng the purp̄finge of the flesh:  
how muche moze shall the bloude of

Chryst (\* whyche thozowe the eternall  
spryt, offered hym selfe wythout spot  
to God) purge youre consciences from  
dead workes \* for to serue the liuyng  
God.

And for thys cause is he the media-  
tor of þ new testament, þ thozow death  
which chaunted for the redemption of  
those transgressions that were in the  
first testament, they whych wer called,  
myght receaue the promise of eternal  
inheritaunce. \* for wher soeuer is a  
testament, ther must also be the death  
of hym that maketh the testament. for  
the testament taketh auctorite when  
men are dead: for it is of no value as  
longe as he that made it, is a liue. for  
whyche cause also, neyther that first te-  
stament was ordeined without bloud.  
for when all the commaundementes  
wer read of Moyses to al the people, he  
toke the bloud of calues and of gores,  
with water & purple, wolle and scope, &  
sprynckled both the booke, & all people,  
sayinge: \* this is the bloude of the tes-  
tament which God hath apointed vnto  
you. Mozeouer, he sprynckled the  
tabernacle with bloud also, and al the  
ministringe vessels. And also almoste  
all thynges, are by the lawe poured  
wyth bloud, and wythout sheddyng of  
bloud is no remysyon.

It is then nede that the symilitudes  
of heauenly thynges be purified wyth  
such thynges: but the heauenly thinges  
them selues are purifyed with bet-  
ter sacrifices then are those. for Chryst  
is not entred into the holy places \* that  
are made with handes, whych are but  
similitudes of true thinges: but is en-  
tred into very heauen, for to appere  
now in þ sight of God for vs: not to of-  
fer hym selfe \* often, as þ hie p̄cest en-  
treth into þ holy place euerye yeate w  
straunge bloud, for the must he haue  
often suffered sence the worlde began.  
But now in þ ende of þ world, hath he  
appered once, to put synne to flight, by  
the offeryng of hym selfe: And as  
it is appoynted vnto menne that they  
shall once dye, and then cometh the  
iudgement, \* euen so Chryst was once  
offred to take away þ synnes of many,  
& vnto the þ lōke for hi, Mal he appeare  
again without syn vnto saluaciō. \*  
The

Ephes.  
Coloss.  
ii. Coz.

i. Tim.

Gala. iii.

1. Cor. xii.  
and. xiii.

1. Cor. xiii.  
and. xiii.

1. Cor. xiii.

1. Cor. xiii.

Roma. vi.  
1. Pet. iii.

1. Cor. xiii.

1. Cor. xiii.

1. Cor. xiii.

1. Cor. xiii.

1. Cor. xiii.

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1. Cor. xiii.



# The Epistle

## The .x. Chapter. †

The olde law had no power to cleane away synne but Christe dyd it with offering of his body once for all. An exhortacion to receaue thys goodnes of God thankfully with patience and steadfast sayth.



For the law which hath but the shadow of good thynges to come, and not the thynges in their owne fasson, can neuer with the sacrifices which they offer yere by yere continually, make y comers therunto parfayte. For wold not the those sacrifices haue ceased to haue bene offred, because y offerers once purged, shuld haue had no more consciences of synnes. Neuerthelesse in those sacrifices is ther mencyon made of synnes euery yere. For it is vnpossible that the blood of oxen and of goates shoulde take away synnes.

Wherfore when he cometh into y world, he sayth: \* Sacrifice & offering thou wouldest not haue: but a bodye hast thou ordeyned me. In sacrifices and synneofferings thou hast no luste. Then I sayd. Lo I come, in the cheifest of the booke it is wyrtten of me, that I shoulde do thy wyl, O God. Aboue, whē he had saide sacrifice and offeringe, & burnt sacrifices and sinne offerpuges thou wouldest not haue, net her hast allowed (which yet are offred by the law) and then sayde: Lo I come to do thy wyl, O God: he taketh away the firste to stablish the latter. By y whych wyl, we are sanctified: by the offering of the body of Iesu Christ once for al.

And euery priest is redy daily mistaking, & ofte tymes offereth one manner of offeringe whiche can neuer take away synnes. But thys man after he had offered one sacrifice for synnes, sat him downe for euer: on y right hand of God, and from hence forth carryeth tyl his foes be made his fote stole. For with one offering hath he made parfeyt for euer them that are sanctified. And the holy goost also beareth ys record of thys, euen when he told before: \* This is y testamēt that I wyl make vnto them: after those dayes sayth the Lord. I wyl put my lawes in theyr hertes and in their minde I wyl wyrtte them, and their synnes and iniquities

wyl I remēber no more. And where remission of these thynges is, there is no more offering for synne.

Seing brethre that by y meanes of the blood of Iesu, we may be holde to enter into that holy place, by the newe and lyving way which he hath prepared for vs, throughe the bayle, that is to say, by hys flesh, And seing also that we haue an hie priest which is ruler ouer the house of God, let vs drawe ne with a true herte in a full sayth, purged in our hertes from an euill conscience, and washed in our bodies with pure water: & let vs kepe the profession of our hope, with out wauering, for he is saythfull that promysed, and let vs consider one another, to prouoke vnto loue, and to good workes: and let vs not forsake the felowship that we haue among our selues, as the manner of some is: but let vs exhozte one another, & that so much the more, because ye se that the day draweth nye. \* For if we sinne willingly after y we haue receaued y knowledge of y truth, there remaineth no more sacrifice for synnes but a fearful looking for iudgement, & violent fire, which shal deuoure y aduersaries. \* He that despiseth Moses law, dieth w out mercy vnder two or thre witnesses. Of how much sozer punishment suppose ye shal he be counted worthy, which treadeth vnder fote y sonne of God: and counteth y bloude of y testament as an unholy thyng wher with he was sanctified, & doth dishonoure to the spirite of grace. For we know him that hath sayd: \* vengeance belongeth vnto me, I wyl recompence sayth the Lord. And agayne: the Lord shal iuge his people. It is a fearful thyng to sale into the handes of the Lyving God.

Cal to remembraunce the daies that are passed, in the which after ye had receaued lyght, ye endured a great fight in aduersities, partly while all menne wōdred & gased at you for y shame and tribulation that was done vnto you, and partly while ye became companions of the which so passed their time. \* For ye suffred also with my bondes, & toke in worth the spoilinge of youre goddes, & that with gladnes: knowig

John. x. a.  
and. xiii. a.  
Roma. vi. a.  
Hebr. ix. b.

Here followeth our duty: we shoulde be partakers of the mercy of the fōre chers sed.

John. x. a.  
and. xiii. a.  
Roma. vi. a.  
Hebr. ix. b.

Rom. xiii. b

Rom. xiii. b  
Hebr. vi. a.  
Hebr. xii. b

Deu. xlii. b  
and. xlii. c.  
ii. cor. xiii. a

Deu. xxxii. b  
Hebr. x. a.  
Rom. xii. b.

Hebr. xlii. a.  
Ephes. iiii. a.  
Phil. i. a.  
ii. Cor. xiii. b.

Colo. ii. c.  
Hebr. viii. c.

Hebr. xlii. c.

Hebr. xlii. c.  
Hebr. xlii. c.

Christe  
bodye is but  
once offred.

Hebr. i. b.  
Colo. ii. c.  
Hebr. i. a.  
and. xlii. a.

Hebr. xlii. c.

# To the Hebrewes. Fol. cxxxv

in your selues how that ye had in hea-  
uen a better and an endurynge sub-  
stance. Cast not away therfore youre  
confidence whych hath great rewarde  
to recompence. \* For ye haue nede of  
patience, that after ye haue done the  
wyl of God, ye might receaue the pro-  
mise. \* For yet a very litle whyle, and  
he that shall come wyl come, and wyl  
not tarye. \* But the iuste shall lyue by  
fayth. And yf he withdraue hym selfe,  
my soule shal haue no pleasure in him.  
We are not whych withdraue our sel-  
ues vnto dampnation, but pattaune  
to fayth, to the wyppynge of the soule.

## The Notes.

a. This is it that is spoken of in the vi. of this  
Epistle and in Math. the. xii. that is the synne  
of blasphemy agaynst the holy Gheste whiche  
John called the synne vnto death. Let all suche  
therefore as spare not to blasphem the spirit of  
God, in respyking and raplyng vpon hys worde  
know that theyr masse is no sacrifice for synne,  
but that the rectyble iudgement of God remay-  
neth for them and their wickid Idolatry.  
b. The handes of God here signifye the correc-  
cyon & chastenynge of God as it is sayd. pl. xx. b.

## The. xi. Chapter.

What faith is, and a commendacion of the  
same. The stedfast beleue of the fathers in  
olde tyme.

**F**aith is a sure confidence  
of thynges whych are hoped  
for, and a certaynty of thin-  
ges whiche are not sene. By it  
the elders were wel repoized of. Tho-  
row fayth we vnderstand & the world  
was ordeyned by the word of God: and  
that thynges whiche are sene, wer made  
of thynges whiche are not sene. \* By  
faythe Abel offered vnto God a more  
plentuous sacrifice then Cayn: by  
whiche he obtained witnes that he was  
ryghtuous, God testyfing of hys gif-  
tes: by whiche also he beyng dead, yet  
speaketh.

By fayth was \* Enoch translated that  
he should not se death, neyther was he  
found: for God had take hi away. Be-  
fore he was taken away, he was repo-  
zed of, that he had pleased God: but  
without faith it is vnpossible to please  
him. for he that commeth to god must  
beleue that God is, and that he is a re-  
warder of them that seke hym.

By faith \* Noe honored god, after  
that he was warned of thynges whych

were not sene and prepared the arcke  
to the sauynge of hys houtholde, tho-  
row the whych arcke, he \* condemned  
the world, and became heyr of y righ-  
teousnes whiche commeth by fayth.

\* By fayth Abraham, when he was  
called obeyed, to goo oute into a place,  
whych he should after ward receaue to  
inheritaunce, & he went out, not know-  
inge whether he should go.

By faith he remoued into the lande  
that was promysed hym, as into a  
straunge countre, & dwelt in taberna-  
cles: and so dyd Isaac and Jacob bet-  
tes wyth him of the same promise. for  
he looked for a ctyte haupnge a founda-  
cion whose bilder and maker is god

\* Thozow faith Sara also receaned  
strength to be wyth chylde and was  
delyuered of a child when she was past  
age, because she iudged him faythful  
whych had promysed.

And therfore sprange there of one (&  
of one which was as good as dead) so  
\* many in multitud, as y starres of the  
skie, and as the sonde of the sea thoz  
which is innumerable.

And they all dyed in faythe, & recea-  
ued not the promyses: but \* saue them  
a fatte of, and beleued them, and salu-  
ted them: and confessed that they were  
\* strangers and pilgrims on the erth.  
They that say suche thynges, declare  
that they seke a countre. Also yf they  
had bene myndfull of that countre, fro  
whence they came oute, they had lea-  
sure to haue returned agame: but now  
they desyre a better, that is to saye a  
heauenly. Wherefore God is not asha-  
med of them, euen \* to be called their  
God: for he hath prepared for them a  
ctyte.

\* By fayth Abraham offered by Isa-  
ac, when he was tempted, & he offered  
him beyng his onely begotten sonne,  
whiche had receaued the promyses of  
whome it was sayd, in Isaac, shal thy  
seede be called: for he cosydred that god  
was able to rapse it by agayne from  
death. Therfore receaued he hym, for  
an ensample. \* In fayth Isaac blessed  
Jacob and Esau, concernynge thyn-  
ges to come.

\* By fayth Jacob when he was a  
dynging, blessed both the sonnes of Jo-  
seph



# The Epistle

seph, and bowed hym selfe toward the toppe of hys scepter.

Genes. i. d.

\*By sayth Joseph when he dyed, remembred the departynge of the chyl- dren of Israel, and gaue commaunde- ment of hys bones.

Exod. ii. a. & b.

\*By saythe Moses when he was bozne, was hyd thre monethes of hys father and mother, because they sawe he was a proper chylde: neither feared they the kynges commaundement.

Exod. ii. b.

\*By faith Moses whē he was great, refused to be called the sonne of Pha- raos daughter, and chose rather to suf- fer aduersitie wryth the people of God, then to enioye the pleasures of synne for a ceason, and esteemed the rebuke of Chypse greater tyches then the trea- sure of Egypt. For he had a respect vn- to the rewarde.

Exo. xii. f.

\*By sayth he forsooke Egypt, and fea- red not the fearcenes of the kyng. For he endured euē as he had sene him which is inuysible.

Exod. xii. b

\*Thozow sayth he ordeyned p ester lambe, and the effusyon of bloude, lest he that destroyed the first bozne, shuld touch them.

Exo. xiii. e

\*By sayth they passed thozow p red sea as by drye lande, whiche when the Egyptians had assayed to do, they were drowned.

Iosu. vi. c.

\*By sayth the walles of Jerico fell doune after they wer compassed about seuen dayes.

Iosu. vi. c. and ii. a.

\*By sayth p harlot Raab perished not with the vnbeleuers, when she had receaued p spies to lodgyng peaceably

Jud. vii. a. & b. & c. & d. & e. & f. & g. & h. & i. & j. & k. & l. & m. & n. & o. & p. & q. & r. & s. & t. & u. & v. & w. & x. & y. & z.

And what shall I moze say, the time wold to be short for me to tel of Gedon, of Barach, and of Sampson, and of Jephthae: also of Dauid and Samuel, and of the Prophetes: which thozowe saythe subdued kingdomes, wrought righteousnes, obteyned the promples, stopped the mouthes of ly- ons, quenched the vyolence of fyre, escaped the edge of the swerde, of weake were made stronge, waxed val- yent in fyght, turned to flyght the ar- myes of the alpyentes. And the women receaued they: deade rayled to lyfe agayne.

1. re. xvi. f. & g. & h. & i. & j. & k. & l. & m. & n. & o. & p. & q. & r. & s. & t. & u. & v. & w. & x. & y. & z.

1. re. xvi. a.

\*Other were racked, and woulde not be deliuered, that they might receaue

a better resurrection. Other tasted of mockynges and scoutynges, moze ou- uet of bondes and pylonment: were stoned, wet helven a sundet, were temp- ted, wet slayne with swerdes, walked by a doune in shepes skynnes, in goa- tes skynnes, in nede, tribulacion and beracion, whyche the worlde was not worthy of: they wandzed in wildernes, in mountaynes, in denues and caues of the earth.

And these all thozowe sayth obtay- ned good repozte, and receaued not the promple, God proupyng a bet- ter thyng for vs, that they with oute vs shoulde not be made perfect.

## The Notes.

a. Who so hath in him thys sure confydencie, is at quiet in his conscience. Which quyetnes can not be had by the truste in workes. For he that trusteth in his workes shal alwayes thinke the eyther to badde, other els to fowe, so that they shal not be able to wape against his euyl dedes (for so do these workemongers scanne the mat- ter betwene God and their consciences) and the theyr doubte, and can not be sure of their salua- cion. Wherefore their lot is damnacion. For he that doubteth cannot enioye the promples of God. Wherefore he hat shal enioy the promises of God must assuredly beleue that the one work of christ once done on the crosse: hath pacifi- ed the wrath of the father, and hath fully satisfi- ed for his synnes, and that there is no more sa- tisfacyon to be made.

## The. xii. Chapter.

An exhortacion to be patient and stedfast in trouble, and aduersitie vpon hope of ouerclasting reward. A commendacion of the new testament about the side.



Wherefore let vs also (se- A) pinge that we are com- palled with so great a multitud of witnesses) lay a way al that pres- leth doune, and p sinne that hangeth on, and let vs runne with patience vnto the battayle that is set before vs, loyng vnto Iesus, p auc- tor and synisher of our sayth, which for the tope that was set before hym, abod the crosse, and despyed the shame, and is set doune on the rpyght hand of the trone of God. Consyder therefore howe that he endureth suche speakynge as gaynst hym of synners, lest ye shoulde be werped and saynte in your myndes. For ye haue not yet respyled vnto bloodsheddyng, stryunge agaynst syn. And

Ephes. iiii. Collo. iii. & Peter. ii.

Ephes. i. & Collo. iii. & Heb. i. & and. & c.

# To the Hebrewes Fol. cxxxvi

And ye haue forgotte the consolacion, whyche speaketh vnto you as vnto chyldren: my sonne despise not þ chastninge of the Lord, nether saynte when thou arte rebuked of hym: for whome the Lord loueth, hym he chasteneth: yea, and he scourgeth euery sonne that he receaueth.

If ye endure chastening, God offreth hym self vnto you as vnto sonnes: what sonne is that whom the father chasteneth not? If ye be not vnder correccion (wher of all are partakers) then are ye bastards and not sonnes. Whereouer sayng we had fathers of our flesh

whych corrected vs, and we gaue the reuerence: should we not much rather be in subieccion vnto the father of spirituall gyftes that we myghte lyeue? And they verely for a fewe dayes, nurtured vs after their owne pleasure: but he learneth vs vnto that which is profitable, that we myght receaue of hym holynes. No manner chastysynge for the present tyme seemeth to be ioyous, but greuous: neuerthelesse after ward it byngeth the quyet fruyte of ryghteousnes, vnto them whyche are therin exercysed.

\*Stretch forth therfore agayne þ handes which were let downe, and the weake knees, and se þ ye haue straight steppes vnto your fete, least any haltinge turne you out of the way: yea, let it rather be healed. Embrace peace wth all me and holynes: without the which no man shal se the Lord. And loke to, that no man be destitute of the grace of God, and that no rote of bitterness spyngge vp and trouble, and thereby

many be despyled: and that there be no fornicator, or vnclene person, \* as C. sau, whiche for one bzeakefast sold his byrthryght. Ye know how that after wards when he would haue inhereted the blessing, he was put by, and he founde no meanes to come thereby agayne: no though he despyred it with teares.

For ye are not come vnto the mount that can be touched, and vnto burning fyre, nor yet to myste and darcknes and tempest of weder, nether vnto the sound of a trompe and the voyce of worres: whych voyce they that hearde it,

wished a way: that the communicacion should not be spoken to them. For they were not able to abide that which was spoken. If a beaste had touched the mountayne, it must haue bene stoned, or thrust thorow wth a dart: euen so terribly was the sight which appered. Moyses sayd, I feare and quake. But ye are come vnto the mount Synay, and to the ctyte of the liuinge God, the celestiall Jerusalem: and to an innumerable syghte of angels, and vnto the congregaciō of the first borne sonnes, whyche are wyrtten in heauen, and to God the iudge of al, and to the spirittes of iust and perfect men, and to Iesus the mediator of the newe testamente, and to the spyngkelynge of bloude that speaketh better then the bloude of Abel.

Se that ye despyse not hym that speaketh, for if they escaped not which refused hym that spake on erth: much more shal we not escape, yf we turne away from hym that speaketh from heauen: whose voyce then shauke the erth, and now declareth sayinge: yet once more wyll I shake, not the erth onely, but also heauen. No doute that same that he sayth, yet once more, signifieth the remouinge away of those thinges whiche are shaken, as of thinges whiche haue ended their course: þ the thinges whych are not shaken, maye remayne. Wherefore yf we receaue a kyngdome whyche is not moued we haue grace, wherby we may serue God and please hym wth reuerence and godly feare. For our God is a consuming fyre.

## The Notes.

a. As C. can solde his byrthryght for one bzeakefast, and could not haue it agayne afterwarde, whē he repented: so they that sel the inheritaunce of heauen for the desyre luste and pleasures of the world can not by repentaunce recouere that inheritaunce. For it is to be presupposed, that he that selleth a thyng, hath first some thare in the thing that he selleth, and that he doeth wyllynge leaue all his interest that he hath or shal haue therein: to enioye suche thynges as he selleth it for. Whosoever therefore doeth wyllynge leaue the interest that by the promise of God he hath in the heauenlye kyngdome, and betaketh hym selfe to the lustes of this worlde to dwell therein: is not lyke to enioye that kyngdome agayne by repentaunce, for he hath synned agaynst the holpe ghost, which shal not be forgiven in this worlde or in the worlde to come.

¶ The



# The Epistle

## The xlii. Chapter. ✠

Be exhorted vs vnto loue, to hospitalite, to thynke vpon such as be in aduersite, to maynteyne wedlocke, to auoyde couetousnes, to make much of the that preach Gods word, to beware of straunge learning to be content to suffer rebuke with Christ, to be thankfull vnto God, and obedient vnto our heades.



Et brotherly loue contynue. ✠ We not forgetfull to lodge straungers. for therby haue byuers receaued angels in to their houses vniuers. Remēber the that are in bondes, euē as though ye wer bounde with them. Be myndeful of the whych are in aduersite, as ye whych are yet in your bodyes. Let wedlocke be had in pryce in all pointes, & let the chāber be vndefyled for whose keepers and aduoutters God wil Judge. Let your conuersacion be wythoute couetousnes & be cōtent with that ye haue al redy. for he berely sayd: ✠ I wil not faile the, nether forsake the: for we maye boldly say: the Lord is my helper, and I wil not feare what man dothe vnto me. Remember them whiche haue the ouersight of you, which haue declared vnto you the word of God. The end of whose conuersacion se that ye loke vpon, and folow their sayth.

Jesus Christ yesterday & to day, and the same continueth for euer. ✠ ✠ We not carped about id diuers & straunge learninge, for it is a good thinge that the heart be stablished with grace, and not with meates, whiche haue not profyted the that haue had their pastime in them. We haue an aulter whereof they maye not eate whiche serue in the tabernacle. ✠ for the bodies of those beastes whose blood is brought into the holpe place by the hie preeft to pource fine, are burnt without the tentes. Therfore Jesus, to sanctify the people with hys owne bloude, suffered without the gate. Let vs go forth therfore out of the tentes, & suffer rebuke with hym. ✠ for here haue we no continuing city: but we seke one to come.

for by hym offer we the sacrifice of laude alwayes to God: that is to say, the frute of those lippes, which cōfesse, hys name. To do good & to distribute forgette not, for with such sacrifices God is pleased. ✠ ✠ Obeie them that

haue the ouersight of you, and submitte your selues to them, for they watch for your soules, euen as they that muste geue a comptes: that they may do it wioye, and not with grefe. for that is an vnprofitable thinge for you. Pray for vs. We haue confidence because we haue a good conscience in al thynges, and desyre to lyue honestly. I desyre you therfore somewhat the more abundantly, that ye so do, that I may be restored to you quickly.

The God of peace that broughte a gayne from death our Lord Jesus, the great shepperde of the shepe, thowowe the blood of the euerlasting testament, make you perfect in all good workes, to do hys wyll, workinge in you that whych is pleasaunt in hys syght thowowe Jesus Christ. To whome be prayse for euer whyle the world endureth: Amen. ✠

I beseeche you brethren, suffre the wordes of exhortaciō: for we haue written vnto you in few wordes: know the brother Timothe, whome we haue sent from vs, with whome (yf he come shorlye) I wyll se you. Salute them that haue the ouersight of you, and all the sainctes. They of Italy salute you. Grace be with you all. Amen.

Sente from Italy by  
Timotheus.

## The Prologe vpon the Epistle of. S. James.

Though this Epistle were refused in the olde tyme and denyed of many to be the Epistle of a very Apostle, and though also it lay not the foundaciō of the faith of Christ, but speaketh of a generall saythe in God, nerher preacheth his deatch and resurrection, ether the mercye that is layed vpon in store for vs in him, or euerlasting coneuant made vs in his blood which is the offyce and dutye of a very Apostle, as Christ sayth. John. xv. ye shal reuoyce of me: yet because it setteth vpon no mans doctrine, but cryeth to kepe the law of God, and maketh loue which is without parcialite the fulfilling of the law, as Christ & al Apostles byd, & hath thereto many good & godly sentences in it: & hath also nothig that is not agreeable to the rest of the scripture, yf it be looked indifferently on: me thinketh it ought of righte to be taken for holpe scripture. for as for that place for which haply

Act. x. c.  
Rom. xii. c.  
1. Pet. iii. b  
1. Ti. iii. b

Gen. xix. a.

Ec. xix. d.  
1. Tim. vi. b

1. Ioh. i. a.

1. Ioh. xix. d.

1. Ioh. xix. d.

1. Ioh. xix. d.

Ec. xix. d.  
Act. x. c.  
Rom. xii. c.  
1. Ioh. i. a.

1. Ioh. i. a.  
1. Pet. v. a.

# Of saynte James Fol.cxxxvii

happly it was of the beginninge refused of bo-  
ty men (as it ought, if it had meant as they toke  
it, and for whiche place onely, for the false un-  
derstandinge, it hath bene cytyde receaued of  
the papistes) yet if the circumstaunces be well  
pondered, it will appere that the authours en-  
tent was false otherwise they toke him for.

For where he sayth in the ii. Chapter, sayth  
hout dedes is deade in it selfe, he meaneth none  
other thinge, then all the scripture dothe: holwe  
that, that faith which hath no good dedes folo-  
wyng, is a false faith, and none of that sayeth  
iustifieth or receiveth forgiveness of sinnes. For  
God promised them onely forgiveness of their  
sinnes whiche turne to God, to kepe his lawes.  
Wherefore they that purpose to continue still in  
sinne haue no part in that promise: but deceaue  
them selues, if they beleue that god hath for-  
gauen the their olde sinnes for Chyestes sake. And  
after when he sayeth that a man is iustified by  
dedes, and not of faith onely, he wil no more,  
then that sayth dothe not so iustifie euery wch,  
that nothinge iustifieth saue faith. For dedes  
also do iustifie. And as faith onely iustifieth be-  
fore God, so do dedes onely iustifie before the  
worlde, wherof is inoughe spoken, partly in the  
prologue on paul to the romayns, and also  
in other places. For as paul affirmeth. Rom.  
iii. that Abraham was not iustified by worches  
before God, but by faith onely as Genesis bea-  
reth record, so wil James that dedes only iusti-  
fied hym before the worlde, & sayth wrought in  
his deades: that is to saye, sayeth wherwith he  
was righteous before god in the hert did cause  
him to worke the wil of God outwardly, wher-  
by he was righteous before the world, & wher-  
by the world perceaued that he beleued in god,  
loued and feared god. And as Heb. xi. the scrip-  
ture affirmeth that Raab was iustified before  
God thow she sayth, so doth James affirme that  
thow she workes, by which she shewed hir faith,  
she was iustified before the worlde, & it is true.

And as for the Epistle of Judas, though men  
haue and yet do doubt of the authour, & though  
it seme also to be drawn out of the seconde  
epistle of saint Peter, and thereto alledgeth scrip-  
ture that is no where found, yet seinge the  
matter is so Godly and agreynge to  
other places of holy scripture,

It se not but that it ought  
to haue the authority  
of holy scrip-  
ture.

## The Epistle of the Apostle Saynte James.

### The fyrste Chapter.

He exhorteth to reioyce in trouble, to be fer-  
uent in prayer with stedfast belefe, to loke for al  
good thinges frō aboue, to forsake all vice, and  
thankfully receaue the word of God, not onely  
hearinge it and speaking of it: but to do ther-  
after in dede, True religion or deuotion, what  
it is,



James the seruaut  
of God and of the  
LORD Iesus  
Chyiste, sendeth  
greeting to the. xii  
cytybes whych are  
scattered here and  
there.

\* My brethren, counte it exccadyng  
iope when ye fall into diuers tempta-  
cions, for asmuch as ye know how that  
the tryng of your faith bringeth pa-  
cience: and let patience haue hir perfite  
worke, that ye may be perfect & sound  
lackynge nothyng.

If any of you lacke wysedome, \* let  
him aske of God whych geueth to all  
men indifferentlye, and casteth no man  
in the teeth: and it shall be geuen hym.  
But let him aske in fayth and wauer  
not. For he that doubteth, is lyke the  
waues of the sea, tost of the wynd, and  
carried with violence. Rather let y mā  
thinke that he shal receaue any thinge  
of the LORD. A waueryng minded man  
is vnstable in al hys wayes.

\* Let the brother of low degre reioyce  
in that he is exalted, and the ryche in y  
he is made low. \* For euen as y flower  
of the grasse, shall he banyshe awaye.  
The sunne rylteth wth heate, and the  
grasse widereth, and his flower falleth  
away, and the beutye of the fashion of  
it perissheth: euen so shal the riche man  
peryshe wth his aboundaunce.

Happy is the man that endureth in  
tēptacion, for when he is tryed, he shal  
receaue the crowne of life, which y lord  
hath promised to the that loue hym. †

Let no man saye whē he is tempted,  
that he is tempted of God. For \* God  
tempteth not vnto euyl, neither temp-  
teth he any manne. But euery man is  
tempted, drawen away, and entised of  
his owne concupiscence. Then whē lust  
hath cōceaued, she bringeth forth sin-  
ne, and synne when it is finished, byyn-  
geth forth the death.

Erre not my deare brethren. \* \* \* \* \*  
ry good gyfte, and euery perfect gift,  
is frome aboue, and cometh downe  
from the father of lyghte, wth whō is  
no variableness, nether is he chaūged  
vnto darknes. \* Of his owne wyl be-  
gate he vs w the worde of life, that we

SSi. should

Job. xiii. a  
Sap. iii. a.  
Roma. v. a

Job. xvi. c.  
Eccl. vii. c.  
Mat. xii. a.  
Luce. x. b.

Eccl. xi. b  
Eccl. xiii. b  
1 Pet. ii. c

Gen. xxi. a

John. i. a  
and. iii. b



# The Epistle

Should be the first fruites of hys crea-  
tures. Wherefore deare brethre, \* let eue-  
ry mā be swift to hear, slowe to speake,  
and slowe to wrathe. For the wraeth of  
man worketh not that which is rygh-  
teous before God.

\* Wherefore lay a part al filthines, al  
superfluitie and maliciousnes, and re-  
ceave with mekenes, the word that is  
grafted in you, whiche is able to saue  
your soules. †

† And se \* that ye be doers of þ word  
and not hearers only, deceauing your  
owne selues with Sophistrie. For if  
any \* heare the worde, and do it not, he  
is like vnto a man that beholdeth hys  
bodely face in a glasse. For as sone as  
he hath looked on him self, he goeth his  
way, and forgetteth immediately what  
his fashion was. \* But who so loketh  
in the perfect law of libertie, and conti-  
nueth therein (if he be not a forgetfull  
hearer, but a doer of þ worke) the same  
shall be happy in his dede.

If any man among you seme deuout,  
& restryne not hys tonge: but deceaue  
his owne hert, this mans deuotion is  
in vayne. Pure deuotion and undefiled  
before God the father, is this: to visite  
the fatherlesse and widdowes in theyr  
aduersitie, and to kepe hym self vn-  
spotted of the worlde. †

## The notes.

a. Sounde, after the Hebrewes signifieth hym,  
that in leauinge the children of this worlde, and  
the procuring for his owne profite liueth a sim-  
ple life and without blame. Such one was Ja-  
cob, of whom. Gene. xxi. d.

b. In Christ we are all like good, and euen re-  
uantes eche to other for Christs sake, euerie  
man in his office. And he that taketh more on  
him then that, of whatsoeuer degree he be: is a  
false christian, and an Apostata from Christ.

c. Almighty God hath alway tempted and pro-  
ued hys electe, by trouble and persecution, and  
by noutreyng them with outward plagues.  
Nevertheless, he doth it not vnto euill, but for  
good, namely because he loueth them, and wyll  
haue theyr fayth exercised. Thus tempted be A-  
braham. Gene. xxi. and the Israelites. Deute.  
viii. As for the temptation that we praye in the  
later nosse to be deliuered from: it is the lust  
and concupiscence of our fleshe, whereby we are  
entised to euill.

## The. ii. Chapter.

Be forbidden to haue any respect of persons,  
but to regarde the poore as well as the riche, to  
be louing and merciful, and not to boast of fay-  
th wher no dedes are: for it is but a dead fayth  
wher good workes folow not,

**B**rethren haue not the sayeth  
of our Lorde Iesus Christe  
the lord of glory in \* respect  
of persons. If ther come in  
to your company a man with a golden  
rynge, and in goodly apparel, and ther  
come in also a poore mā in vile raymet,  
and ye haue a respect to him that mea-  
reth the gaye clothinge, and saye vnto  
him. Sit thou here in a good place: &  
saye vnto the poore, stande thou ther, or  
sit here vnder my foote stole: are ye not  
partiall in your selues, and haue iud-  
ged after euyl thoughtes?

Hearken my deare beloued brethren,  
Hath not God chosen the poore of this  
worlde (whiche are ryche in sayeth, and  
heyrers of the kingdome which he pro-  
mised to them that loue hym: But ye  
haue despised þ poore. Are not the riche  
they which oppresse you, and they why  
che drawe you before iudges? Do not  
they speake euil of that good name af-  
ter whiche ye be named.

If ye fulfil the royal law accordyng  
to the scripture which sayeth. \* Thou  
shalt loue thy neybour as thy selfe, ye  
do wel. But if ye regard one personne  
more then an other, ye commit synne, and  
are rebuked of the lawe, as transgres-  
sours. Whosoever shall kepe the whole  
law, and \* yet fayle in one point, he is  
giltye in all. For he that sayde, Thou  
shalt not commit adulterie, sayd also:  
thou shalt not kyll. Though thou do  
none adulterie yet if thou kyll, thou art  
a transgressor of the lawe. So speake  
ye, and so do, as they that shall be iud-  
ged by þ law of libertie. For there shall  
be iudgemente merciles \* to hym that  
sheweth no mercie, & mercie receiueyth  
agaynst iudgement. †

What auayleth it my brethre, thou-  
ghe a man saye he hath sayth, when he  
hath no dedes? \* Can faith saue him?  
If a brother or a sister be naked or de-  
stitute of dayly fode, & one of you saye  
vnto them: depart in peace, God sende  
you waimnes & fode: not withstanding  
ye geue them not the thynges whiche  
are nedeful to the bodye: what helpeth  
it? Euen so sayeth, if it haue no dedes,  
is dead in it selfe.

Yea, and a mā might saye: thou hast  
sayeth, and I haue dedes: shew me thy  
sayth

pro. xiii. d.  
Eccl. v. a.

Ro. xiii. d.  
Colo. ii. a.

Rom. ii. b.

Mat. v. d  
Luca. xi. g

Mat. vii. d

Sounde.

Let the bjo  
ther. ec.

God tempts  
testy not. ec

Leui. xix. e

Leui. xix. d  
mat. xxii. d  
Mat. xii. c  
Rom. xiii. c  
Gala. v. b.

Mat. v. c.

mat. xviii. b

# Of saynte James Fol.cxxxviii

sayth by thy dedes: and I wyl shewe the my sayth by my dedes. Belueest thou that ther is one God? Thou dost well. The deuils also beleue & treble.

**D**oyle thou vnderstand, O þ bayne man that sayth wout dedes is deader? Was not Abraham oure father iustified thowwe workes when he offered Isaac his sonne vpon the aultare? Thou seest how that sayth wrought with his dedes, & throughe the dedes was the sayth made perfite: & the scripture was fulfilled, which saith: \* Abraham beleued God, and it was reputed vnto him for ryghteousnes: & he was called the frende of God. \* Pe se the howe that of dedes a man is iustified, and not of sayth onely. Likewise also was not Raab þ harlot iustified thowwe workes, \* when she receaued the messengers, and sente the out another waye: for as þ body wythout the spyrte is deade, euen so sayth wythoute dedes is deade. **I**

## The notes.

**a.** James speaketh not here of the true and liue sayth which by loue is myghty in operatiõ. But of the wayne imagination & opinion, that the vnbarkfull people haue of sayth. And because there folow no good workes of it, he calleth it dead sayth, wher contrarie to the sayth wherby we be accepted & made iust in the sight of god, bringerth forth good workes plentifully.

**b.** To be iustified in this place, and thowout this whole chapter, isto be declared iust in the sight of the worlde, as in Luke. x. e. and. fol. d. not to be made iust in the sight of god. So that when he saith. Was not Abraham oure father made iust thowwe workes. &c. he meaneth this. Was not oure father Abraham, by his workes declared iust. That is, did not his workes declare and shew that he was iust, and were sure tokens of his righteousness. It signifieth not that Abraham was by his workes made iust before God, reputed righteous, and obtayned remission of sinnes. For by faith he came thercby as witnesseth Paul. Rom. iiii. a

**c.** That is, by the workes of iustice, the manne that dothe theum is declared to be iust, euen as the good tree is knowne by the good frute that it bringerth forth. Other interpretation maye we make none on this place. For there coulde nothinge be more foliſhe then this sayinge of James, if a mā would thus interpret it. That no man obtayneth remission of sinnes, but by cause his workes are worthy of great benefite. Whatsoeuer he be that sticketh by this interpretation vnderstandeth not what remission of synne is, or how þ consciences ought to be comforted, when it seeth þ it bringerth no good workes, which are sufficient to please him. Yea, this interpretation is cleane contrarie to other open sayings of the scripture, which teach that remission of sinnes cometh frelye. As the psalmist

sayeth. I will acknowledge mine offence vnto the Lord, and thou forgauest me the wickednes of my sinne. And. Roma. iiii. a. To him þ worketh not, but beleueth on him that iustificieth the vngodly, &c. What can be more plainly spokẽ then that sinnes are forgiven to a wycked and vngodly man that worketh not, that is, not for anye of his workes, but frelye. To conclude, if the Gospel forgue not sinnes, but for our good workes sake, and for our worthines it differeth nothinge from the lawe, nor sauerth anye more then the lawe. I trust this will suffice the good and wise. For as touching them that bring nothinge vnto this cause, but a will to braule and chide, wyl neuer suffer them selues to be satisfied. And yet if we would contende by the number of authorites, this one place of James is overthrowen by manye testimonies of Paul, if men wil vnderstande by iustification one thing in the both. When Paul therfore saith. Sayth iustificieth, vnderstand thereby that sayth cauſerth that we be accounted iust, reputed righteous, and that our sinnes be not imputed vnto vs, but forgouen vs for Christes sake. When James saith, workes iustifie, he meaneth thus. Workes declare vs iust, and shewe euidently that we be righteous. Thus shalte thou make them acorde. Place saylerth me (O reader) rather then time or wyl, or els woulde I yet haue spoken more of this thyng.

## The.iii. Chapter.

What good and euill cometh thowwe the tonge. The duty of such as be learned. The difference betwixt the wisdom of the gospel, and the wisdom of the worlde,

**M** brethren, be \* not every mā a master, remembryng how that we shal receaue þ more dampnation: for in manye thynges we synne al. \* If a man synne not in word, the same is a perfect mā, and able to tame all the body. Behold we put byttes into þ horses mouthes, that they shoulde obey vs, & we turne aboute all the bodye. Beholde also the hypps, whych though they be so great, and are byruen of fearce wyndes, yet are they turned aboute wyth a berpe smal helme, whether soeuer the violence of þ gouernour wil. Euen so þ tong is a lytle mēbre, & boſteth great thynges.

Behold how great a thyng a lytle fyre kyndleth, and the tonge is fyre, & a world of wyckednes. So is the tong set among our membres, that it defileth the whole body, and setteth a fyre all that we haue of nature, & is it selfe set a fyre euen of hell.

All the nature of beastes, and of byrdes, and of Serpentes, and thynges of the Sea are inched and tamed of the nature of manne. But the tong can no man tame, It is an vncleyn euil full of

S. S. li. deably



# The Epistle

**C** deadly poyson. Therwith blesse we God the father, and therwith curse we men: whiche are made after the similitude of God: Out of one mouth proceedeth blessing and cursynge. My brethren these thinges ought not so to be. Dothe a fountayne sende forth at one place swete water and bytter also? Can the spgge tre my brethren, beare olpue beries: othe a byne beare spges? So can no fountayne geue both salt water & freshe also. If any man be wise & endued with learninge amonge you, lette hym shew the workes of his good conuersation in mekenes that is coupled with wisdom.

Wisdom. 13. mekenes & obedience must be accompanying to the wisdom and word of God.

\* Natural that is all that a man doth with our spirit of God.

But if ye haue bytter enuyng and strife in your hertes, reioyce not: neither be ye parts agaynst the trueth: this wisdom descendeth not from aboue: but is earthly, and naturall, & deuillish. For where enuyng and strife is, there is vnstableness and all maner of euil workes, but the wisdom that is from aboue, is first pure, then peaceable, gentle, and easie to be intreated, full of mercy and good fruites, without iudginge, & without simulacion: yea, and the fruite of ryghteousnes is sowne in peace, of the that mayntayne peace.

The. iiii. Chapter.

Warre and fightinge cometh of voluptuousnes. The friendship of the world is enmitye before God. An exhortacion to seeke sauour, & banishe of this lyfe.

**F**rom whence cometh warre and fightinge amonge you: come they not here hence? euen of your voluptuousnes, that raygne in your members. Ye lust, and haue not. Ye enuy and haue indignation, and can not obayne. Ye fight and warre & haue not, because ye aske not. Ye aske and receaue not, because ye aske amysse: euen to consume it vpon your voluptuousnes. Ye aduouterers and women that breake matrimonye: knowe ye not how that the friendship of this world is enmitye to Godward? Whosoever will be a frende of this world, is made the enemye of God. Either do ye thinke that the scripture saith in vaine. The Spirit that dwelleth in you, lusteth euen contrary to enuy: but geueth more grace.

Colo. i. b. 1. Job. ii. c.

1. Pet. v. b.

Submit your selues to God, & re-

sist the deuill, and he wil fle from you. Draw me to god, and he wil draw me to you. Cleane your handes ye sinners, and purge your hertes ye wauerynge minded. Suffer afflictions: so owe ye & wepe. Let your laughter be turned to mourninge, and your ioye to heulnes. \* Cast downe your selues before the Lorde, & he shal lift you vp. Backbite not one another, brethren. He that backbiteth his brother, and he that iudgeth his brother, backbiteth the lawe, and iudgeth the law. But and if thou iudge the lawe, thou arte not an obseruer of the law, but a iudge. Ther is one lawe geuer, whiche is able to saue and to destroye. \* What art thou that iudgeth an other man.

1. Pet. v. b. \* He that backbiteth or iudgeth his brother backbiteth the lawe, & the lawe is able to saue & to destroye.

Ro. xiii. c. c. c. xiii. c. c. c. xiii. c. c. c.

So to how ye say: to day & to morrow let vs go into such a cite, & continue there a yere, and bye and sel, and winne: and yet can not tell what shal happen to morrow. For what thinge is your life? It is euen a vapour that appeareth for a little tyme, and then vanisheth away. For ye ought to say: \* if the Lord wil, and if we lyue, let vs do this or that. But now ye reioyce in your boastynge. All such reioysynge is euill. \* Therefore to hym that knoweth how to do good, and doth it not, to him it is synne.

1. Pet. v. b.

1. Pet. v. b.

1. Pet. v. b.

The. v. Chapter.

Be threatneth the wicked richemen, exhorteth vnto pacience, to beware of swearing, one to knowlege his faultes one to another, one to pray for another, and one to labour to bring an other to the trueth.



to now ye riche men. Wepe, & howle on your wretchednes that shal come vpon you.

Your riches is corrupte, your garments are mothe eaten. Your golde and your siluer are cankered, and the rust of the shal be a witness vnto you, & shal eat your flesh as it were fyre. Ye haue heaped treasure together in your laste dayes: \* Behold the hyre of the labourers which haue reaped downe your selues (which hire is of you kept back by fraude) crieth: & the cries of the which haue reaped, are entered into the eares of the Lorde Sabaoth.

Leui. xix. c. c. c. xix. c. c. c. xix. c. c. c.

Ye haue liued in plesure on earth & in want

# Of saynte Judas Fol.cxxxix

wantonnes. Ye haue nourished your her-  
tes, as in a day of slaughter. Ye haue  
condempned and haue killed the iuste  
and he hath not resisted you.

† Be patiente therfore brethren, vnto  
the comminge of the Lord. Behold the  
husband mā wayteth for the precious  
frute of the earth, & hath long patience  
therupon, vntil he receaue. <sup>d.</sup> the early  
and the latter raine. Be ye also paci-  
ent therfore, and settle your herites, for  
the comynge of the Lord draweth nye.  
Grudge not one agaynst another bre-  
thren, lest ye be dampned. Beholde the  
iudge standeth befoze the doze. Take  
(my brethren) the prophetes for an ex-  
ample of sufferynge aduersitie, & of lōg  
patience, whiche spake in the name of  
the Lord. <sup>Mat. v. a</sup> Behold, \* we counte them  
happy which endure. Ye haue heard of  
the patience of Job, and haue knowen  
what ende the LORD made. for the  
Lorde is very pytyfull and mercifull.

But aboue al thinges my brethren,  
\*swear not, nether by heauen, neither  
by earth, nether by any other oth. Let  
your yea, be. <sup>Mat. v. f.</sup> yea, & your nay nay, lest  
ye fall into hypocrisie. If anye of you  
be euyl bered, let hym praye. If anye  
of you be mery, let him sing psalmes.  
If any be diseased among you, let him  
call for the elders of the congregation,  
and let them pray ouer him, & anoynt  
him with oyle in the name of the Lord:  
and <sup>Mat. vi. b.</sup> the prayer of faith shal saue the  
sycke, and the Lord shal raise him vp:  
and if he haue committed synnes, they  
shal be forgiven hym.

† Knowledge your fautes one to an-  
other: and praye one for an other, that  
ye may be healed. The prayer of a righ-  
teous man availeth much, if it be fer-  
uent. Elias was a mā mortal, euē as  
we are, & he prayed in hys prayer, that  
it myght not raine: and it rained not  
on the earth by the space of thye yeres  
and sixe monethes. And he prayed: &  
the heauen gaue raine, and  
the earth brought forth hir fruite.

Brethren if any of you erre from the  
trueth and an other conuert him, let the  
same know that he whiche conuerted  
the sinner from goynge a straye out of  
his waye, shal saue a soule from death

and shal hide the multitude of synnes:

The ende of the Epistle of, S.  
James.

The notes.

a. That is whē men kylle beastes to make chere  
withall. And as the Jewes did in their thanke-  
offerynge. <sup>sc.</sup> Slaughter.

b. The husband men do counte vpo two raines  
especialye. The one in sowynge time, and the  
other at blowynge time. And if eyther of these  
lacke, all is fruitles. Raine.

c. Whether ye saye yea or nay: se it be so. For  
if ye haue one thinge in the heart, and an other in  
the mouth or dede, in vesture or gesture, it is hy-  
pocrisie or dissimulation. Yea, and  
nay.

d. Vnto the prayer of faith ascribeth he the ob-  
taininge of saluation, not vnto the anointynge  
nor to the oyle. Amonge those nacions vnto whō  
saint James wrote this Epistle, it was the ma-  
ner to anoynt the body with oyle, whiche thing  
Christ commaundeth his Apostles to do. And  
oyle vnto manye diseases is a wholesome medi-  
cine. We with whom such anointinge is not in  
use, maye vnder the name of oyle, vnderstande  
the office and durpe of charitie, in ministringe  
vnto the sycke, such thinges as he needeth. Prayer of  
faith.

## The Epistle of the Apostle Saynte Judas.

Wherby he telleth suche as beynge blinded with  
their owne lustes, residue the trueth, and that  
we may know them the better, he sayth they be  
suche as synne beastly agaynst nature, & despise  
rulers. <sup>sc.</sup> He exhorteth vs to edify one another,  
to praye in the holy goste, to continue in loue, to  
loke for the comynge of the Lorde, and to helpe  
one another out of the fyre.

† Judas the seruaunte of  
Jesus Christe, the brother  
of James. To them which  
are called and sacrificed in  
God the father, and preles-  
ued in Iesu Christ. Wherby vnto you  
and peace and loue be multiplied.

Beloued, whē I gaue all diligence  
to wyte vnto you of the common sal-  
uation, it was nedeful for me to wyte  
vnto you: to exhorte you that ye should  
continually labour in the fayth whych  
was once geuen vnto the sayntes. for  
there are certayne craftyly crepte in,  
of whiche it was wytten afore tyme  
vnto such iudgment. They are vngod-  
lye, & turne the grace of our God vnto  
wantonnes, and denye God the onely  
Lorde, and our Lorde Jesus Christe.

My minde is therfore to put you in  
remembraunce, for as much as ye once

Know



# The Epistle

Num. xiii.

B

Gen. xix. e

\* Straunge  
fleshe, that  
is, turning  
the natu-  
ral life vn-  
to the vn-  
natural.  
Roma i.

C

Gen. iii. b

Gen. xli. e

D

Gen. i. b.  
Gen. iii. e

knowe thys, how that the Lorde (after that he had deliuered the people oute of Egypt) \* destroyed them whych afterward beleued not. The angels also whych kept not theyr firste estate: but left their owne habitation: he hath reserved in everlastynge chaynes vnder darckenes vnto the iudgmente of the great daye: \* euen as Sodom and Gomoz, and the cityes about them (which in like maner defiled them selues with fornication, & folowed \* straunge flesch) are set forth for an example, and suffer the vengeaunce of eternal fyre. Lykewys these dreamers desyle the fleshe, despise rulers, and speake euil of them that are in auctorite.

¶ Yet Michael the archangel when he stroue agaynst the deuyl, and disputed aboute the bodye of Moyses, durste not geue raylinge sentence, but sayde: the lord rebuke the. But these speake euil of those thinges which they knowe not: and what thyng they knowe naturally: as beastes whyche are wythout reaso, in tho thinges they corrupt the selues. Wo be vnto them, for they haue folowed the way of \* Cayn and are viterlye geuen to the erreure of Balam for luters sake, \* and peryshe in the treason of Choro.

These are spottes whyche of youre kyndnes feast togyther, wythout fear, feadynge them selues. Cloudes they are wout water, caried about of wyndes, and trees wythoute fruyte at gadyng tyme, twyse dead and plucked by by the rotes. They are the ragynge wauers of the sea, somynge oute theyr owne shame. They are wandryng starres to whome is reserved the myste of darcknes for euer.

¶ Enoch the seuenth fro Adam prophesied befoze of such, sayinge: \* Beholde the Lord shall come wpyth thousandes of sayntes, to geue iudgment agaynst all men, and to rebuke all that are vngodly among them, of al their vngodly dedes, whyche they haue vngodly committed, and of al their cruell speakinges, whych vngodly synners haue spoken agaynst him.

C

These are murmurers, complayners walkynge after theyr owne lustes, whose mouthes speake proude

thynges. They haue men in greafe reuerence bycause of a vauntage. But ye beloued, remembre the wordes, whyche were spoken befoze of the Apostles of our Lord Iesus Christe, howe that they tolde you \* that there shoulde be begylers in the last tyme, which shoulde walke after their own vngodly lustes, These are makers of sectes fleshye, haupnge no spirite.

But ye dearlye beloued, edefie your selues in your most holy sayeth, prayynge in the holy goste, and kepe your selues in the loue of God, lokynge for the mercy of our Lord Iesus Christ, vnto eternal lyfe. And haue compassion of some, separatynge them: & other saue with feare, pullynge them oute of the fyre, and hate the fylthy besture of the fleshe.

Vnto him that is able to kepe you, that ye fall not, & to present you faultles befoze the presence of hys glory. Wherof, that is to saye: to God our sauiour, whyche onely is wysse, be glorie, maiestye, dominion, and power, nowe and for euer. Amen.

## The Reuelation

cion of. S. John the deuine.

The firste Chapter.

Happy are they that heare the word of God and kepe it. He writeth to the seuen congregacions in Asia, seuen seuen candelliches, and in the middes of the, one like vnto & sonne of man.



The Reuelation of Iesu Christ, whyche the God gaue vnto hi, for to shewe vnto hys seruantes thinges which must shortly come to passe. \* And he

set a shew by his angel vnto his seruant John, which bare recorde of the word of god, & of y testimonny of Iesus Christ, and of al thynges that he saw. Happye is he that readeth, & they that heare the wordes of y prophery, & kepe those thinges which are writen therein. for the tyme is at hande.

John to the. vii. congregacions in Asia. Grace be with you and peace, fro him whych is, and whych was, & whyche is to come, & from the. vii. spirites whiche

Sci. xx. f.  
i. Cl. iii. a.  
ii. Cl. iii. a.  
iii. Det. ii. a.  
and. iii. a.

B  
The seuen  
churches  
in Asia.

whych he are present before his throne, & fro Iesus Christ, which is a faithfull witness, and first begotten of the deade: and Lorde ouer the kynges of the earth. Vnto him that loued vs, and washed vs from synes in his owne bloude, & made vs kynges and princes vnto God his father be glozy and doyn: nion for euermore. Amen. Behold he cometh with cloudes, and al eyes shal se him: & they also which pearced him. And al kindes of the earth shal walle. Cuē so. Amen. I am \* Alpha and Omega, the beginninge and the ending, sayth the Lorde almighty, which is, & which was, and whiche is to come.

**C** I John your brother and companio in tribulation, and in the kyngedome and patience which is in Iesu Christ, was in the yle of Pathmos for the word of God, and for the witnessyng of Iesu Christ, I was in the spirite on a sodaye, and hearde behinde me a greates voyce, as it had be of a trupe, saying: I am Alpha and Omega, the first and last. That thou seest, write in a booke, & send it vnto the congregacions whiche are in Asia, vnto Ephesus, and vnto Smyrna; and vnto Pergamos, & vnto Thyatira, and vnto Sardis, and vnto Philadelpha, and to Laodicia.

**D** And I turned backe to se the voyce that spake to me. And whē I was turned: I saw. vii. golden candelltyckes, and in the myddest of the candelltyckes, one lyke vnto the sonne of mā, clothed with a lymnen garmente downe to the grounde, and girded aboute the pappes wyth a golden gyrdle. His head, & his heetes were whyte, as whyte well, and as snow: and his eyes were as a flame of fire: and his fete like vnto brasse, as though they byent in a furnace: & hys voyce as the sounde of many waters. And he had in his right hand. vii. starres. And out of his mouth wet a shap two edged swerd. And his face shone euen as the sunne in hys strength.

And when I sawe him, I fell at hys fete euen as deade. And he layde hys right hand vpon me, sayinge vnto me: feare not, \* I am the first and the last, and am aliue, and was deade. And behold I am aliue for euermore, & haue the keyes of hell and of death.

Wryte therfore the thinges whych thou hast sene, and the thynges whiche are, and the thynges which shal be fulfilled hereafter: and the miserye of the vii. starres whych thou sawest in my right hande, and the. vii. golden candelltyckes. The. vii. starres are messengers of the. vii. congregacions. And the. vii. candelltyckes whych thou sawest are the. vii. congregacions.

The notes.

Alpha and Omega, are letters of the Beche crosse. Alpha is the first letter, and Omega the last. Wherefore in the writings, they call the first & the last by the names of those letters. No man can deuise but that in this place the verbe (Is, or are) is taken for signifye. For the sentence geueth that the woordes sounde thus muche. The seven starres signifye the. vii. messengers of the seven congregacions. And the. vii. candelltyckes signifye the. vii. churches or congregacions. In like maner is it to be taken in al other places of the scripture, wher any thing is taught by signes or sacramentes. As in the xlii. chap. of Genes. The. vii. fat hene are. vii. yerres of plenty. And in the. xlii. of Exod. Ye shal eate it in haste, for it is the Lordes pascouer. Many lyke places are there in the scripture. Maruell not therfore (gentle brethren) though our sauour Christ in the wordes of his last supper (wherin he instructed his disciples of the distributinge of his body and bloude among the) did vse breade and wine as sacramentes or signes to declare the same, & did in dede call them his bodye and blood, sayinge: this is my body, meaning: this signifyeth or declareth vnto you my body and bloude: euen as Moses sayd of the lambe. It is the pascouer of the Lorde.

The. ii. Chapter.

Be exhorted. iiii. congregacions to amende, & sheweth the reward of them that overcome.

**V**nto the messenger of the congregatio of Ephesus wryte: these thynges sayth he that holdeth the. vii. starres in his right hande, & walketh in the myddes of the seven golden candelltyckes. I know thy woorkes, & thy laboure, and thy patience, and how thou cannest not forbeare the which are euill: and examinedst them which say they are apostles, and are not: and hast found them liars, and didest washe thy selfe. And hast patience: and for my names sake hast laboured, & hast not saynted. Nevertheless, I haue somewhat agaynst the, for thou hast left thy first loue. Remember therfore fro whence thou arte fallen, and repent, and do the first woorkes. Or else I wyll come vnto the shortly, and wyll remoue thy candelltycke out of hys place, except thou

repent

1. John. i. b.  
1. Pet. ii. b.  
1. John. i. b.

1. John. i. b.  
1. Pet. ii. b.  
1. John. i. b.

1. John. i. b.  
1. Pet. ii. b.  
1. John. i. b.

1. John. i. b.  
1. Pet. ii. b.  
1. John. i. b.

1. John. i. b.  
1. Pet. ii. b.  
1. John. i. b.

1. John. i. b.  
1. Pet. ii. b.  
1. John. i. b.

Alpha.

Is. for signifieth.

1. John. i. b.  
1. Pet. ii. b.  
1. John. i. b.



# The Revelation.

The Nicotaitans were heretiques which held opinion of wimes oute to be comitantes of wyse men. xii. cap. xix. Act. vi. b.

repēt. But this thou hast bicause thou hatest the dedes of the Nicolaitans, which dedes I also hate. Let him that hath eares heare, what the spirite sayeth vnto the congregations. To hym that ouercōmeth, wil I geue to eate of the tree of lyfe, which is in the myddell of the Paradise of God.

**C** And vnto the Angell of the congregation of Smyrna write: These thynges sayeth he that is fyrste, & the laste, which was dead, and is alīue. I know thy workes, and tribulation and poūerty, but thou art riche: And I know the blasphemye of them whych cal the selues Jewes and are not: but are the congregation of Sathan. feare none of those thynges which thou shalt suffer. Beholde, the deuyl that cast of you into prison, to tempte you, and ye shall haue tribulation ten dayes. Be saythful vnto the death, and I wil geue the a crowne of lyfe. Let hym that hath eares heare, what the spirite sayeth to the congregations: He that ouercōmeth, shall not be hurt of the secōd death.

The congregation of Pergamos.

**D** And to the messenger of the congregation in Pergamos write. Thys sayeth he whych hath the sharpe sword w two edges. I know thy workes, & wher thou dwellest, euen wher Satans seat is, and thou kepest my name, and hast not denyed my sayth. And in my dayes Antipas was a saythfull wytnesse of myne, whych was slayne amonge you, where Satan dwelleth. But I haue a few thynges agaynste the: & thou hast there the that mayntayne the doctrine of Balam, whiche taught in Balake, to put occasion of synne before the chyl dren of Israell, that they should eat of meat dedicate vnto Idoles, & to comit fornication. Euē so hast thou the that mayntayne the doctryne of the Nicotaitans, whych thyng I hate.

Summi. Act. vi. b.

But be conuerted, or else I will come vnto the shortly, & wyl syght agaynst them with the sword of my mouth. Let hym that hath eares, heare what the spirite sayth vnto the congregations. **E** To hym that ouercōmeth wyl I geue to eat of Manna that is hydde, and geue hym a whyte stone, & in the stone a new name written, which no man knoweth sauing he that receaueth it.

And vnto the messenger of the cōgregation of Thiatira write. Thys sayth the sonne of God, which hath his eyes lyke vnto a flambe of fyre, whose feete are lyke brasse: I know thy workes & thy loue, seruite, and faith, and thy patience, and thy dedes, whych are mo at the last then at the fyrst. Notwithstaūdyng I haue a few thynges against y, & that thou sufferedst y woman Iesabel, which called hyr selfe a prophetesse to teach and to deceaue my seruantes, to make them commit fornicatiō, and to eate meates offeted by vnto Idols. And I gaue hyr space to repent of hyr fornication, and she repented not. Beholde, I wyl cast hyr into a bedde, and them that commyt fornication w hyr, into great aduersity, except they turne from theyr deades. And I wyl kyl hir chyl dren wth death. And all the congregations shall knowe that I am he whych seareth the raynes & hertes. And I wil geue vnto euery one of you accordyng vnto your workes.

iii. re. vii. g. iii. re. x. a.

He. x. vii. b.

Vnto you I saye, and vnto other of them of Thiatira, as manye as haue not thys learnynge, & whych haue not knowen y depenes of Satan (as they saye) I wyl put vpon you none other burthen, but that whych ye haue alreādy. Hold fast till I come, and who so euē ouercōmeth and kepeth my workes vnto the ende, to hym wyl I geue power ouer nacions, and he shall rule them w a rodde of yron: & as the belsels of a pottter, shall he breake them to shewers. Euē as I receaued of my father, euē so wil I geue him y morning starre. Let hym that hath eares, heare what the spirite sayth to the cōgregations. **The. iij. Chapter.**

He. x. vii. b.

Be instructed & enfourmeth the angels of the congregations, declaring also the reward of him that ouercōmeth.

**A** And write vnto the messenger of the congregation of Sardis: this sayth he y hath the spiryte of god and the seuē starres. I know thy workes: thou hast a name that thou lyest, and thou arte deade. Be awake and strengthe the thynges whiche remaine, that are readye to dye. For I haue not found thy workes perfitt before God. Remēbre therfore how thou hast receaued & heard, & holde fast, and repent.

The congregation of Sardis.

1 Pet. v. 2  
2 Pet. iii. 12

repent. \* If thou shalt not wa tche, I wyl come on the as a thefe, & thou shalt not know what houre I wyl come bp. on the. Thou hast a few names in Sardinia, whiche haue not defyled their garments: and they shall walke wth me in white, for they are wor thy. He that ouercometh shalbe clothed in whit aray, and I wyl not put out his name oute of the booke of lyfe, and I wyl confesse hys name before my father, & before his angels. Let hym that hath eares heare, what the spirit sayth vnto the congregacions.

B

1 Pet. v. 11  
1 Joh. xii. 6

And wyte vnto the tydynges byn ger of the congregacyon of philadelphia: thys saythe he that is holpe and true, \* whych hath the keye of Dauid: whiche openeth and no man shutteth, and shutteth and no manne openeth. I knowe thy wor kes. Beholde, I haue set before the an open doze, and no mā can shut it, for thou hast a littel strength and hast kept my sayings: and haste not denyed my name. Beholde, I make them of the congregacion of Sathan, whych call them selues Jewes and are not, but do lye: Beholde, I wyl make them that they shall come and worship before thy sete: and shall knowe that I loue the.

Because thou haste kept the wordes of my patience therfore I wil kepe the from the houre of temptacion whych wyl come vpon all the world, to tempt them that dwel vpon the erth. Behold

**I** come shortly. Hold that whych thou hast, & no man take away thy crowne. Hym that ouercommeth, wyl I make a pyllar in the temple of my God, and he shall goo no more oute. And I wyl wyte vpon him, the name of my God, and the name of the cytye of my God, new Ierusalem: whych cometh doun out of heuen from my God, and I wyl wyte vpon hym my newe name. Let him that hath eares, heare, what the spirit saith vnto the congregacions.

The congregacion  
of Laodicia

And vnto the messenger of the congregacion which is in Laodicia, wyte: Thys saythe (Amen) the faythfull and true wytnes, the beginning of the creatures of god. I know thy wor kes that thou arte neyther colde nor hotte: I woulde thou were colde or hotte. So

then because thou arte betwene both, and nether cold nor hot, I wil spew the out of my mouth: because thou sayest thou arte ryche and increased wth goodes, and hast nede of nothyng, and knowest not how thou arte wretched and myserable, pooze, blynde and nakyd. I coulde sell the to bye of me golde tryed in the fyre, that thou mayste bee ryche: and whyte raymente that thou mayste be clothed, that thy fylthy nakednes do not appere: and anoynte thyne eyes wth eye salue, that thou mayste se.

11. Cor. v. 1

Heb. xii. 12  
1 Joh. iii. 1

\* As many as I loue, I rebuke and chasten. Be feruent therfore & repente. Behold I stande at the doze & knocke. If any man heare my voyce and open the doze, I wyl come in vnto him, and wyl suppe with him, and he wyl with me. To him that ouercommeth, wyl I graunte to sit with me in my seate, euē as I ouercame and haue sytten wth my father, in hys seate. Lette hym that hath eares, heare, what the spirit sayth vnto the congregacions.

## The. iiii. Chapter.

Be seyth the heauen open, and the seate of ouer syttinge on it. And. xiiii. seates about it, wth. xiiii. elders sytting vpon them, and four beastes pray synging God both day and nyght.



After this I looked, and behold a doze was open in heauen, & the fyrst voyce which I hearde, was as it were of a trompet talkyng wth me, whiche sayd: come bp hydder, and I wyl shew the thynges whych must be fulfilled here after. And immediatly I was in the spirite: and behold a seate was put in heauen, and one sat on the seate. And he that sat, was to loke vpon, lyke vnto a iasper stone and a sardyn stone: And there was a rayne bowe about the seate, in syghte lyke to an Emeralde. And aboute the seate were. xiiii. seates. And vpon the seates. xiiii. elders

Rainbow

B

sittynge, clothed in white raiment, and had on their heades crownes of golde. And out of the seate proceded lightnynges, and thundrynges, and voyces, and there were. vii. lampes of fyre, burnynge before the seate, whiche are the. vii. spirites of God. And before the seate ther was a sea of glasse lyke vnto a cristall, and in the middes of the seat,

Seven  
lamps.

SSS. v. and



# The Reuelacion.

and round aboute the seate were.iiii. beastes ful of eyes befoze and behynd, and the fyrst beast was lyke a Lyon, the second beaste lyke a calfe, and the thirde beast had a face as a manne, and the fourthe beaste was lyke a flynge Egle.

**C** And the.iiii. beastes had ech one of them. vi. wynges about hym, and they were full of eyes within. And they had no rest, day nether night, saying: \* Ho-lye, holy, holy, Lorde God almyghtye, which was, and is, and is to come.

**D** And when those beastes gaue glozy and honour, and thanks to him that sate on the seate, whyche spuech for euer, the. xliii. elders fel downe befoze hym that sate on the thzone, and wo-lypped hym that spuech for euer, and cast theyz crounes befoze the thzone, sayinge: thou arte worthy Lord to receyue glozpe and honoure and power, for þu hast created all thynges, and for thy willes sake they are, & wer created

## The Notes.

**De þe seate** The seate that John sawe, signifieth the church or congregacion of the faythful. **De that sate thereon**, the spuinge God. **The rainebowe**, the couenaunt and promise of God. **The. xliii. seates of the circuite**, the spirituall vertues or workes in the spirit. **The. xliii. elders**, the earnest professers and folowers of Goddes doctrine, as well of the newe as olde testamente. **Theyz white apparayle** innocenpe. **Theyz crounes of golde** eternall kyngdome with Christ. **The lpghe renynge**, thondering and voyces proceeding fro the seate: do signyfyce rebuking, threatenynge and conforting of the worde of God, whiche is preached by the faythfull ministers of þe church. **The. vii. lampes** are the giftes of the spirit. **The sea of glasse**, is the vnderstandynge of the veritie. **The four beastes** are the earnest letters forthe of the truth in the four quarters of the earthe, their eyes are the cleare knowledge of Goddes worde. **The Lyon** beokeneth them that are myghty in saytye. **The calfe** them that be fecu-ent in loue, whereby they sacrifice theyz owne bodyes to God. **The men**, they that walke circly spely in theyz vocacion auoyding the occasy-ons of euyl. **The flynge Egle**, them that haue all their contemplacion in beautilye thynges. **Theyz wynges** are the workes of the spirit.

## The. v. Chapter.

**De sepe** the Lambe opening the boke, and therfore the.iiii. beastes and the. xliii. elders & the Angels praie the Lambe & do hym worship

**And I sawe** in the ryghte hand of him, that sat in the trone, a boke wrytten within and on the backe: syde, sealed w. vii. scales. And I sawe

a stronge angell whiche eyed with a lowde voyce: who is worthy to open the boke, and to lose the scales therof And no man in heauen nor in erth, ne-ther vnder the erth, was able to open the boke, nether to loke thereon. And I wepte moche, because no mā was found worthy to open and to rede the boke, nether to loke thereon.

And one of the elders sayde vnto me, wepe not: Beholde a lyon beinge of the tribe of Juda, the rote of Dauid, hath obtayned to open the boke, and to lose the. vii. scales therof. And I behelde, and lo in the myddes of the seate, and of the.iiii. bestes, and in the myddes of the elders, stode a lambe as though he had bene killed, which had. vii. hornes and seven eyes, whiche are the spirites of God, sente into all the worlde. And he came and toke the boke oute of the ryghte hande of hym that sate vpon the seate.

And when he had taken the boke, the.iiii. beastes and. xliii. elders fel downe befoze the lambe, haupnge harpes and golden vialles full of odours, whyche are the prayers of saynctes and they songe a new songe sayinge: thou arte worthy to take the boke, and to open the scales therof: for thou wast kylled, and haste redeemed vs by thy bloude out of all kynredes, and tonges, & people, and nations, and hast made vs vnto our God, kinges and preestes, & we shal raigne on the erthe.

\* And I beheld, and I heard þe voyce of many angels about the trone, and about the beastes and the elders, and I heard thousand thousandes, saying wyth a loude voyce: \* worthy is the lambe þu wast kylled to receaue power, and ryches, and wisdom, & strengthe, and honour, and glozy, and blessinge. And al the creatures which are in hea-uen, and on the erth, and vnder þe erth, and in the sea, and all that are in them herde I sayinge: blessinge, honoure, glozy, and power be vnto him that sitteth vpon the seate, and vnto þe lambe for euer moze. And the.iiii. bestes said: Amen. And the. xliii. elders fell vpon their faces, and wo-lypped him that liueth for euer moze.

## The. vi. Chapter.

The

# Of saynte John, Fol. cxlii,

The lambe openeth vi. seales, and manye thynges folow the openinge therof.

¶ The lambe  
opened the  
seales.



And I saw when the lambe opened one of the seales, & I herde one of the.iii. beastes saye, as it were the noyse of thonder, come and se: and I saw. And beholde there was a whyte horse, and he that sat on hym, had a bowe, and a crowne was geuen vnto him, and he went forth conquering and for to ouercome. And when he opened the second seale, I herde the seconde beast saye: come and se. And there went oute another horse that was read, & power was geuen to hym that sat thereon, to take peace from the erth, & that they should kyl one another. \* And ther was geuen vnto hym a great sword.

whit horse.

Red horse

¶ The.iiij. a

¶

And when he opened the third seale, I heard the third beast saye: come and se. And I beheld, and lo, a blacke horse: and he that sat on him, had a payze of balances in hys hande. And I herde a voice in the middes of the.iii. beastes saye: a measure of wheate for a peny, & iii. measures of barley for a peny: & oile and wyne se thou hurte not. And when he opened the fourth seale, I heard the voice of the fourth beast say: come and se: and I looked. And beholde a grene horse, and hys name that sat on hym, was death, and hell folowed after him, and power was geue vnto them ouer þ fourth parte of the earth, to kyl wyth swerde, and wyth hunger, and wyth death, & cometh of verme of the earth.

Blache  
horse.

Grene horse

¶ Soules vn  
der haulter  
Job. xxiij. b

And when he opened the fift seale, I saw vnder the aultre, þ. soules of the that were kylled for the word of God, and for the testymony which they had, and they cryed wyth a loud voice sayinge: How longe taryest thou Lord ho lye and true, to iudge and to auenge oure bloude on them that dwell on the earth. And longe whyte garmentes were geuen vnto euerye one of them. And it was sayde vnto them that they shoulde rest for a lyttel season vntill the number of thes? felowes, and bre thren, and of them that shoulde be kyl led as they were, were fulfilled.

And I behelde when he opened þ sixt seale, and lo there was a great earthe

quake, and the sunne was as blacke as a sacke clothe made of heere. And the mone waxed euen as bloude: and the starres of heauen fell vnto the erth euen as a fygge tree casteth from her her fygges, when she is shaken of a myghty wynde. And heauen vanyshed away, as a scrole when it is rolled to gether. And all mountaynes and ples, were moued out of thes? places. And the kynges of the earth, and the great menne, and the ryche menne, and the chiefe captaynes, and the myghty men, and euerye bondmanne, and euery free manne, hyd them selues in denes, and in rockes of the hylls: \* and sayde to the hylls and rockes: fall on vs, and hyde vs from the presence of him that sitteth on the seate, and from þ wyath of the lambe: for the greate dape of his wyath is come, and who can endure it.

¶ The.iiij. b  
Luc. xxiij. b

## The Notes.

a. The openinge of these seales, docth not only broken the manifestation of Goddes reuth in the. vii. seuerall ages of the worlde, but also at vii. seuerall tyme after þ death of Christ to the worldes ende. The first was in the Apostles tyme who were beclothed by the whyte horse, and by hym that sat thereon, Christe hym selfe, by the bowe, the byttes of the Apostles, whiche was in his hande to put forth his wynde most sterce into all coastes of the worlde. The se conde was immediately after the Apostles tyme. The reade horse were the fleshy preachers. He that sat on this horse, was the cruel compaignie of the wyched princes that then reigned. The thirde was after the tyme of the martyrs. The blacke horse was the multitude of ambitious prelates and false teachers, whiche reigned in those dayes in the blackenesse of error, lies, pryde and vncleanes. And he that sat on this horse, the wicked and blynde rulers of that tyme. The wheate is the newe testamente, the barley, the old. The bulker is iude and swete oyle, the worde of God. The openinge of the fourth seale, was in the tyme after persecution ceased a monge the prelates, and they gaue themselves to wantonnes throughe Hypocrisie. The pale horse was the Hypocrites of those dayes, and death that sat on him, thes? dāpnable and dead lyd doctrine, sette forth and defended by the secular powers. The fift seale was opened, whē in the reigne of these Hypocrites, God shewed vnto his chosen number the care of thes? bre thren departed in the fayth of Christe and for þ rethimonie of the same, and also thes? owne estate, to beseeche that the tounment of malice toucheth them not, but that the rest vnder the aultare (that is Christe) and do dayly crye vnto God to reuenge the innocent bloude, whiche he hath promysed to reuenge, in the dape of Ire.

The open  
ning of the  
seales.

The first  
seale.

The secho  
seale.

The thys  
seale.

The fourth  
seale.

The fift  
seale.

The longe whyte garmentes that are geuen thes? is their innocency whiche they haue not of them selfe: but receyue it from the aultare. The



# The Reuelacion

The. vi.  
scale.

The opening of the syete scale, was in oure tyme, when the Lorde spired by his spire in his seruantes to declare, howe these pale by- pastes had by the subtiltyes of riches, obscured the preciousse and shininge powertye of Christ the soune of his church, and howe the beutifull mone his church was becomedech, and þe starres (his mynistres) fallen to earthly doctryne, and beauen (theuere true doctrine) vanished away from them. And then he declared howe the hynges and rithemen of the earth who were full of al abhominacion, sought to these mountaines, bygge in the estimation of the world, to fall vpon them and to couer them with their tentacles of masses, they: peelye cobetres and they: continuall madinges, with other they: wil workes and meritorious dedes.

## The. vii. Chapter.

He seary the seruantes of God sealed in their foreheades out of all nations and peoples, to which though they suffer trouble, yet the lambe fedeth them, leadeb them to the fountaynes of lyping water, and God shal wype away al teares from they: eyes.

**A**fter that I sawe. iiii. angels stande on the. iiii. corners of the earth, holding the. iiii. wyndes of the earthe, þe wyndes should not blow on þe erth, nether on the sea, nether on any tree.

And I sawe another angel ascend from the rylynge of the sunne, whiche had the seale of the lypunge God, and he cried w a loud vorce to þe. iiii. angelles (to whom power was geue to hurt the earthe and the sea) sayinge: Hurte not the earth, nether the sea, nether the trees, tyll we haue sealed the seruantes of our God in their foreheades.

And I hearde the numbze of them which wer sealed, & ther wer sealed an C. and. xliii. M. of all the trybes of þe children of Israel. Of the tribe of Iuda were sealed. xii. M. Of the tribe of Ruben wer sealed. xii. M. Of the tribe of Gad were sealed. xii. M. Of þe tribe of Aser were sealed. xii. thousand. Of the trybe of Neptalim were sealed. xii. thousand. Of the tribe of Manasses were sealed twelue thousande. Of the trybe of Symeon were sealed twelue thousande. Of the tribe of Leuy were sealed. twelue thousand. Of the trybe of Isaac were sealed. xii. M. Of the trybe of Zabulon wer sealed. xii. thousand. Of the trybe of Joseph wer sealed. xii. thousand. Of the trybe of Beniamin were sealed twelue thousand.

After this I behelde, and lo a greate multytud (which no man coulde numbze) of al naciōs and people, & tonges,

stode before þe seat, and befoze þe lambe, clothed w lōge whyte garmentes, and palmes in they: handes, & cried with a loude voice, saying: saluacio be ascribed to hym þe syteth vpon the seate of our God, & vnto the lambe. And al the Angels stod in the cōpasse of the seat, & of the elders, and of the. iiii. beastes, and fel befoze the seate on they: faces, & worshipped God, saying. Amē: Blessing & glory, wylidome, and thankses, & honour, and power and myght, be vnto our God for euetmore. Amen.

And one of the elders answered, saying vnto me: what are these which are arated in longe whyte garmentes, and whence came they? And I sayde vnto him: Lord, thou wotest. And he said vnto me: these are they whiche came out of great tribulacion, & made their garmentes large & made them white in þe bloud of þe lambe: therefore are they in þe pylence of the seat of God & serue hi day & night in his temple, & he that sitteth in þe seat wil dwel among them. They shal: shōger no more nether thirst nether shal þe sunne light on the, nether any heat: for þe lambe which is in þe middes of the seat shal fede the, & shal lead the vnto fountaines of liuing water, & god shal wype away all teares from their eyes.

## The. viii. Chapter.

The. vii. scale is opened. There is sylence in heauen, the foure angels blowe their trompettes, and greate plagis folowe vpon the earth.

After whē he had opened þe seuenth scale, ther was silence in heuen about the space of halfe an houre. And I sawe angels standig befoze god, & to the wer geue. vii. trompettes. And another angel cam & stod befoze þe aulter hauing a golde censet, & much of odoures was geue vnto him, þe he hold offer of þe prayters of all sainctes vpo the golde aulter, which was befoze þe seat. And þe smoke of þe odoures, which cam of the prayers of al sainctes, ascended vpon befoze God out of þe Angelles hand. And þe Angell toke þe censet & fylled it w fire of the aulter, & caste it into the erth, & voices were made, & thondzinges & lyghtenynge, & earthe quake.

And the. vii. Angels whiche had the vii. trompettes prepared them selues to blow. The syete Angell blew, and there was made halfe and syze, which were

Gen. xxi. f  
Leu. xxv. c  
Iesa. xli. c

Esa. xxi. c  
Iesa. xli. c

The.  
scale.

were myngled with bloude, and they were caste into the erthe: and the thirde parte of trees was burnt, and all grene graske was bzent. And the second Angell blew: and as it were a great mou-  
**C** rayne: butnyng with fyre was caste into the sea, and the thyrde parte of the sea tourned to bloude, and the thyrde parte of the creatures which had lyfe, dyed, and the thyrde parte of shyppes were destroyed.

And the thyrde Angell blew, and there fel a great starre from heuē butnyng as it were a lampe, and it fel into the thyrde parte of the ryuers, and in to fountaynes of waters, and þ name of the starre is called wormwode. And the thyrde parte was turned to wormwode. And many men died of the waters because they were made bytter. And þ fourth Angell blew, and the thirde parte of the sunne was smytten, and þ thirde parte of the mone, and the thirde parte of the starres: so that the thyrde parte of them was darckned. And the daye was smytten that the thyrde parte of it shoulde not shyne, and lyke wyse the nyghte. And I behelde and hearde an Angell synging thowow the myddes of heauen, sayinge wth a lowde voyce: 1000,000 to the inhabiteurs of þ erth because of the voyces to come of the trompe of the .iiii. Angels whych were yet to blowe.

The Notes.

**The .vii. scale.** This scale is not yet opened, but shalbe when the tyme shal come, that God hath appointed for the silence, that shal folowe the same. Whiche silence is the greates quietnes of Goddes kyngdome, when al Antichristes sculdours shalbe ouerthrowne and slayne. For then shal goe forth the .vii. Angels, that is to saye the true preachers of Goddes worde, who shal declare vnto the world the estate of the worlde at the openinge of the .vii. scales. And by these .vii. angels is opened the same thyng, that was opened by the openinge of the .vii. scales (but after another sorte) the one by the openinge of the scales, and the other by blowinge the trompettes, to make the thyng more certayne. Take more of this, in the Image of both the churches gathered by John Bale.

The .ix. Chapter.

The fyfte and syxte angell blowe their trompettes. The starre falleth from heauen. The locustes come out of the myddes of the sea. The four angels, that were bound are loosed, and the thyrde parte of mankynde is kylled.

And the fyfte Angell blew, and I sawe a starre fall from heauen vnto the erth. And to hym was geue the keye of the botomlesse pyt. And he opened the botomlesse pyt, and there arose the smok of a great fornace. And the sunne, and the ayre were darkened by þ reason of þ smoke of the pyt. And there came oute of the smoke locustes vpon the earth, and vnto them was geuen power as the scorpions of the earthe haue power. And it was commaunded them, that they shoulde not hurt the graske of the earth, nether any greue thyng, neyther anye tree, but only those men whych haue not the seale in theyr foreheades, and to them was commaunded that they shoulde not kyll them, but that they shoulde be vexed fyue monethes, and theyr payne was as the payne that cometh of a scorpion, when he hath stonge a man. \* And in those dayes shal me seme death, and shal not fynde it, and shal desyre to dye, and deathe shal flye from them.

And the similitude of the locustes was lyke vnto horses prepared vnto battayle, and on their heades were as it were crownes, lyke vnto golde: and theyr faces were as it had bene the faces of men. And they had heare as the heare of women. And theyr teeth were as the teeth of Lyons. And they hadde habbergions, as it were habbergions of yron. And the sounde of theyr wynges, was as the sounde of charrettes when many horses runne together to battaile. And they had tayles lyke vnto scorpions, and there were synges in theyr tayles. And their power was to hurt men. b. monethes. And they had a kyng over them, whiche is the angel of the botomlesse pyt, whose name in the hebrew tonge, is Abaddon \* but in the Greke tong, Apollion. One woo is paste, and beholde two woos come after this.

And the syxte Angell blew, and I heard a voyce from the .iiii. corners of the golden aultre, which is before god, saying to the syxte Angell, which had the trompe: Loose the .iiii. Angells, whych are bounde in the greates pyt of Euphrates. And the .iiii. Angells were

May. ii. d.  
 Of. x. c.  
 Luc. xxi. d.

Abaddon is  
 as much to  
 say as a de  
 stroyer.



# The Revelation

were loosed whiche were prepared for an houre, for a daye, for a moneth, and for a yere, for to slea the.iii. parte of men. And the nombre of horsine of war were.xx. tymes.x. And I heard the nombre of them: and thus I sawe the horsles in a byspon, and them that sate on them, haupng fyyr habergions of a flacincte colour, and byrmstone, and the heades of the horsles were as the heades of lyons. And oute of theyr mouthes wente forth fyre and smoke and byrmstone. And of these thre was the.iii. parte of men kyled: that is to say (of fyre, smoke, & byrmstone which proceded out of the mouthes of them: for their power was in their mouthes and in theyr tayles: for theyr tayles wer lyke vnto serpentes, and had heades and with them they dyd hurt: And the remnaunt of the men whych wer not kyled by these plagis, repented not of the dedes of their handes that they shoulde not worshyppe deuyls, & and ymages of golde, and syluer, and brasse, and stone, and of wood, whiche nether can se, nether heare, nether go. Also they repented not of theyr murder, and of their sorcerpe, neyther of their fornicacion, nether of theyr theft.

## The .x. Chapter.

The angell hath the boke open. He smea-  
reth, there shall be no more tyme. He geueth the  
boke vnto Iohn whych eateth it vp.

**A**nd I saw another myghty  
angell comedowne from he-  
uen clothed with a cloude, &  
the rayne bowe vpon hys  
heade. And hys face as it wer p sunne,  
and hys fere as it were pillats of fyre,  
and he had in hys hand a litell boke o-  
pen: and he put hys ryght fote vpon the  
sea, and hys lefte fote on the erth. And  
cryed wth a loude voyce, as when a  
lyon roareth. And when he had cryed, se-  
uen thondres spake theyr voyces. And  
whē the. vii. thondres had spokē their  
voyces, I was aboute to wyte. And  
I hearde a voyce from heauen saying  
vnto me, seale vp those thynges whiche  
the. vii. thondres spake, and wyte  
them not.

**B** And the Angel whiche I saw stand  
vpon the sea, and vpon the erthe, lyfte  
vp hys hande to heauen and swate by

hym that lyueth for euer more, whych  
created heauen, and the thynges that  
therin are, and the sea, and the thynges  
whiche therin are: that there shoulde  
be no lenger tyme: but in the dayes of  
the voyce of the seuenth Angell, when  
he shal begyn to blowe: euen the miste-  
rye of God shal be synched as he prea-  
ched by hys seruautes the prophetes.

And the voyce which I heard from  
heauen, spake vnto me agayne, & said:  
\*go and take the lytle boke whiche is  
open in the hand of the angell whiche  
standeth vpon the sea, and vpon the  
earth. And I went vnto the angel, and  
sayde to hym: geue me the lytle boke,  
and he sayde vnto me: take it, and eate  
it vp, and it shall make thy belly byt-  
ter, but it shalbe i thy mouth as swete  
as honye. \*And I toke the lytle boke  
out of hys hand, and eate it vp, and it  
was in my mouth as swete as honye:  
and as sone as I had eatē it, my belly  
was bytter. And he sayde vnto me:  
thou muste prophecy agayne amonge  
the people, and nactons, and tonges &  
to many kynges.

## The .xi. Chapter.

The temple is measured. The seconde woo  
is past.

**A**nd then was geuen me a  
rebe, like vnto a rode, and it  
was sayd vnto me: Rise and  
meate the temple of god, and  
the auler, and them that worshyppe  
therin, and the quere whych is wyth in  
the temple, cast oute and meate it not:  
for it is geuen vnto the Gentyles, and  
the holpe cyrpe shal they treade vnder  
fote. xlii. monethes. And I will geue  
power vnto my two wyrmes, & they  
shall prophecy a thousande, two hun-  
dred and .lx. dayes, clothed in sacke  
cloth. These are the two olyue trees, and  
two candellstikes, standing befoze the  
God of the erthe.

And yf anye man wyll hurte them, B  
fyre shal proced out of their mouthes,  
and consume theyr enemyes. And yf  
anye manne wyll hurt them thys wyse  
muste he be kyled. These haue power  
to shut heauen, that it rayne not in the  
dayes of theyr prophesyinge: and haue  
power ouer waters to turne them to  
bloud, and to smyte the earth with all  
maner

# Of saynte John Fol. cxliiii

maner plagis, as often as they will.

And when they haue spynished their testimonye, the beaste that came oute of the bottomlesse pyt, shall make war agaynst them and shall ouercome the, and kyll them. And theyr bodies shall lye in the streates of the greete ctyte, whych spiritually is called Zodom & Egypt, wher our Lord was crucified. And they of the people and kynredes, and tonges, and they of the nations, shall se theyr bodies. iiii. dayes and an halfe, and shall not suffre theyr bodies to be put in graues. And they shal dwell vpon the earth, hal reioyce ouer them and be gladde, and shall sende gyftes one to a nother for these two prophetes vexed them that dwelte on the earth.

And after. iiii. dayes and an halfe the spirit of lyfe fro God, entred into the. And they stode vp vpon theyr fete: and greate feare came vpon them whiche sawe them. And they hearde a greate voyce from heauen, saying vnto them. Come vphether. And they ascended vp into heauen in a cloude, and theyr enemyes saw the. And the same houre was there a greate earthquake, and the tenth parte of the ctyte fell, and in the earthquake were slayne names of men seven. And the remnaunt were feared, and gaue gloze to God of heauen. The second woo is past, and beholde the thyrde woo will come anone.

And the seventh angel blew, and there wer made great voyces in heauē, sayinge: the kingdomes of this world are oure lordes and his Chyestes, and he shall raygne for evermore. And the xxiii. elders, which sat before God on theyr seates, fell vpon their faces, and worshipped God sayinge: we geue the thanks Lorde God almighty: which arte and wastte, and arte to come, for thou haste receaued thy great myght, and hast reigned. And the nations wer angry, and thy wrath is come, and the tyme of the dead that they shoulde be iudged and that thou shouldest geue rewarde vnto thy seruauntes the prophetes and saynctes, and to them that feare thy name small and greate and shouldest destroy them, whych destroy the earth. And the temple of God was

opened in heauen, and there was sente in this temple, the arcke of his testament: and there folowed byghtnynges and voyces, and thondynges and erthquake, and much hayle.

## The Notes.

a. The reed is the worde of God, the temple is the congregation of Churche, the austere is Chyeste, & quyre, is the rabble of Rome the cattelchens called the prelates of the churche, and the ctyte is the elect and chosen sort of Christians. The ii. wyntnes are the two testaments, the head that cometh out of the bottomlesse pyt, is the whole rabble of the Antechristian church of Rome.

## The. xii. Chapter.

The seventh angel bloweth his trompette. There appereth in heauen, a woman clothed with the sunne, Michael fighteth with the dragon that persecuteth the woman.

And ther appered a great wonder in heauen: A woman clothed with the sunne, and the mone vnder her fete, and vpon her heade a croune of xii. starres. And she was with chylde and cryed trauaylinge in byrthe, and pained redy to be deliuered. And there appered another wonder in heauē, for behold a great red dragon hauing. vii. heades, and ten hornes & crownes vpon his heades: and his tayle drue the thyrde parte of the starres, and cast the to the erth.

And the dragon stode before the woman, which was redy to be deliuered for to deuoure her chylde as sone as it were borne. And she brought forth a man chylde, which shoulde rule all nacyns with a rode of yron. And her sonne was taken vp vnto God, and to his seate. And the woman fled into wyldernes, where she had a place prepared of God, that they shoulde fede her there a. ii. hundred and. lx. dayes.

And there was a great battayle in heauē, Michael & his Angels foughte with the dragon, & the dragon foughte his aungelles, and preuayled not: neither was their place founde any more in heauen. And the great dragon, that olde serpent called the deuill and Sathanas was caste oute. which deceaueth all the world. And he was caste into the earth, and his aungelles were cast out also.

And I heard a loude voyce saying: in heuen is now made saluacyon and strengthe and the kyngdome of oure God



# The Reuelacion

God, and the power of hys Christ. for he is cast doune whyche accused them before God daye and nyght. And they ouercain him by the bloud of þe lambe, and by the worde of their testimony, & they loued not their liues vnto þe deth. **D** Therefore reioyce heauens, and ye that dwell in them. wooo to the inhabitants of the earth, & of the sea: for the deuyll is come doune vnto you whiche hath the great wrath, because he knoweth that he hath but a shorte tyme. **R**

And when the dragon sawe, that he was cast vnto the earth, he persecuted the woman, whych brought forth the man child. And to the woman were geuen two wynges of a great egle, that she myght flye into the wyldernes, into her place, where she is noryshed for a tyme, tymes, and halfe a tyme frome þe presence of the serpent. And the dragō cast oute of hys mouth water after the womā as it had bene a ryuer, because she shold haue bene caught of þe flood. And the earth holpe the woman, and þe earth opened her mouth & swallowed, by the ryuer, whych þe dragon cast out of his mouth. And þe dragō was wroth with the woman: and went and made warre with the remnaunt of her seide, whiche kepe the commaundementes of God, and haue the testimony of Iesus Christ. And I rode on the sea sande.

## The Notes.

The woman, is Christs true church, the sunne wherewith she is clothed, is the righteousness of Iesu Christ, the moue vnder her fete, is þe world and worldly thynges, the croune of. xii. starres, are the. xii. Apostles. And the womans crye and trauell is their preaching and persecution. The dragon is the deuyll, the seven heades, are all hys craftes and subtilties, the ten hornes are al his power to tempt man, the seven crownes are hys vniuersall reygne among the worldynges, and hys rayle, is the curysmentes of worldlye thynges, wherewith he draweth men to hym, and casteth them into the earth making them carnall. The manne chylde is Christe, the flyng into the wyldernes, is the auoiding of sinne, and the noryshing there so many dayes, is Goddes protectione vnto the worldes end. Michael and his angel are the true and constant preachers & professours of Gods doctryne, and the dragōs angels are the contrarie. The water that the dragon casteth out of his mouth is al hypocrisy and supercyon, the earth that swalloweth it by, is the multitud of the worldelynges, and the sea sand, is their doctrine, not grounded on the rocke which is Christ, but on man.

## The. xiii. Chapter.

A beast ryseth oute of the sea with seven heades, and ten hornes. An other beast cometh

out of the earth with. ii. hornes.

**A**nd I saw a beast rise out of the sea, hauing. vii. heades, and. x. hornes, & vpon hys hornes. x. crownes and vpon his head, the name of blasphemy. \* And the beast which I saw, was like a cate of the mountayne, & hys fete wer as the fete of a beate, and his mouth as the mouth of a lion. And the dragō gaue hym hys power & hys seate, and great auctorite: and I saw one of heades as it were wounded to death, and hys deadly wounde was healed. And all the world wondred at the beast, and they worshipped the dragon whyche gaue power vnto the beast, and they worshipped the beast sayinge: who is lyke vnto the beast? who is able to warre wyth hym?

And there was geuen vnto hym a mouth, that spake great thynges and blasphemies, and power was geuen vnto him, to do. xlii. monethes. And he opened hys mouth vnto blasphemy against God, to blaspheme hys name, & his tabernacle & them þe dwel in heaue. \* And it was geuen vnto hym to make war with the Sainctes, & to ouercome them. And power was geuen hym to ouer all kynred, tonge, and nacion: and al that dwell vpon the earthe worship hym: whose names are not wyrtten in the boke of lyfe of þe lambe, which was kylled from the beginning of þe world. If any mā haue an eare, let him heare. \* He þe leadech into captiuite shal go in to captiuite: he þe killeth w a swerd must be killeth w the swerd. Here is the patience, & the sayth of þe saynctes.

And I behelde another beast coming vnto the earth, and he had two hornes lyke a lambe, and he spake as vnto the dragon. And he dyd all that the first beast could do in hys presence & he caused the earth, and them which dwel therein, to worshippe þe first beast, whose deadly wound was healed. And he did great wonders, so that he made fyre come doune from heaue in þe sight of men. And deceaued them that dwel on the earth by the meanes of those signes whiche he had power to do in the sight of the beast, saynge to them that dwel on þe earth: that they shuld make

an

an image vnto the beast, which hadde the wounde of a swerde, and dwelleth.

And he had power to geue a spirite vnto the ymage of the beast; and that the ymage of the beast shoulde speake; and shoulde cause as many as wold not worshippe the ymage of the beast, shoulde be killedd. And he made al both male and grete, rich and poore, free and bond, to receaue a marke i their right handes, or in their foreheades. And that no man mighte bye or sell, save he that had the marke, or the name of the beast, other the numbze of hys name. Here is wisdom. Lette him that hath wit count the numbze of the beast. for to is the numbze of a man, and his name is six hundred, thre score and sixe.

**The notes.**  
The beast is the whole empire of Antichrist the Romische rable, his vii. heades and ten hornes is his raigne in alle these ages, and the power of the same, the mighty power that was geuen him, and the seate that Sathean left him, is their deceptfull doctrine, and their glorious kyngdome.

The wounded head, is the popes supercilie, and power deneped in certain contreys, and the curinge therof, is the maintayninge and restoringe agayne of his ceremonies and other trumperie in the same contreis. To be more of this in John Wals Image of bothe the churches, and also of the mouth that shaketh great thinges and blasphemie, that is, straighly charged all men to obserue the popes seruenge of God, puttinge Goddes word to silence, and misreportinge the true preachers thereof, wyth the blasphemous name of heretic.

The other beaste that rose out of the earth, was the false and deuillish preachers, their ii. hornes like vnto the hornes of a lambe, are the ii. testametes wretted to their beastly purpose, the worship that the beast must haue, is the obseruaciō of hys rules & ceremonies, the ymage of the beast, is the like trayny that raigned before the head was wounded. This ymage made they speake, by promulgatinge most cruel lawes vnder paine of death. The marke that al men receaued, was the othe to obserue those lawes. The like thing was the marke of the marchantes, but theirs was rather inward in the conscience, as is also the name & numbze of the beast, though they were also outward. Of the nombre of the beaste, what it betokeneth, loke in Wals vpon this place. **The xliii. Chapter.**

The lambe stode vpon the mount Sion, and the vnderled congregacion with him. The angell exhorteth to the feare of God, and tellyth of the fall of Babilon.



And I looked, and lo, a lambe stode on the mount Sion, & wyth hym an. C. and. xliiii. hauynge hys fathers name writte in their foreheades. And I heard a voyce fro heauen, as the sound

of many waters, and as the voyce of a great thunder. And I heard the voyce of harpers, harpyng wyth theyr harpes. And they songe as it were a newe songe before the seate, and before the four beastes, & the eldres, and no man coulde learne that songe, but the. C. xliiii. thousand, whych were redeemed from the earth.

These are they, which were not defiled with women, for they are virgins. These folow the lambe whither so they begedeth. These were redeemed fro me byynge the first frutes vnto God and to the lambe, and in theyr mouthes was found no gyle. for they are without spotte before the throne of God.

And I saw an angel styre in the midst of heauen, haying an euellasyng gospel, to preache vnto them that sit and dwell on the earth, and to al nacions, kyndredes, and tonges, and people, sayinge wyth a loude voyce: \* feare God, and geue honoure to him, for the houre of his iudgemente is come: and worship him that made heuen & earth, and the sea, and fountaynes of water. And ther folowed an other angel saying: \* Babilon is fallen, is fallen, that greate cite, for she made al nacions dyynke of the wyne of hir fornication.

And the thyrde angel folowed them sayinge wyth a loude voyce: \* If any man worshyp the beaste & hys ymage, and receiue his marke in his forehead, or in hys hande, the same shal dyynke the wyne of the wrath of God, whych he is poured in the cuppe of hys wrath. And he shall be punyshed in fyre and byrminstone, before the holy angels, and before the lambe.

\* And the smoke of theyr torment ascendeth by euermore. And they haue no rest day nor nyght, whych worshyp the beaste and hys ymage, and whoso euer receaueth the prynt of hys name.

\* Here is the patience of saintes. Here are they that kepe the commaundmentes and the sayeth of Iesu.

And I hearde a voyce fro heauen sayinge vnto me: wypte. Blessed are the dead, whych hereafter die in the Lord, euen so sayeth the spirite: that they may rest fro theyr laboures, but their workes shall folow them.

¶ C. l. f.

And

B

(C. l. b. l. a. Sp. d. b)

St. xli. a. Ju. xli. a.

C

Est. xli. b. Jer. li. a. Sp. xli. a.

Sp. li. a. and. xli. a.

Sp. xli. b



# The Revelation

And I lokt a bysode a wyper cloude,  
and vpon the cloude one spytyng lyke  
vnto the sonne of man, haung on his  
head a golde crowne, and in his hand  
a sharpe sickle. And another angel  
came oute of the temple, cryng wyth  
a loude voyce to him, sayng vnto the  
cloude. **Thy tyme is come to reape,** for the  
time is come to reape, for the tyme of the  
earth is tyme. And he that sat on the  
cloude, thrust in his sickle on the earth,  
and the earth was reaped.

And another angel came oute of the  
temple, whiche is in heauen, haung  
also a sharpe sickle. And another angel  
came out from the aulacre, which had  
power ouer fyre, and cryed wth a loude  
crye to him that had the sharpe sickle, &  
sayd thrust in thy sharpe sickle, & ga-  
ther the cluysters of the earthe, for hys  
grapes are tyme. And the angel thrust  
in his sickle on the earth, and cut downe  
the grapes of the vineyard of the earth:  
& cast the into the great winefat of the  
wrath of God, and the winefat was  
trodden wthoute the cite, and bloude  
came out of the fatte, euen vnto the heu-  
ses byddels, by the space of a thousande  
and. vi. hundred furlonges.

## The notes.

The Lambe is Christ, the most Sion is the  
churche, the greates nombre that are wth hym,  
are the faythfull members of the same churche,  
the farches name is hys woorde, and the beliere  
in the same, the voyce of churche like vnto many  
harpes, is this vniuersall fayth of all nations,  
this is of as manye of all nacions as are true  
christians, and grounde their fayth onely vpon  
scripture, which is full of this swete armonye.  
The newe song is the word of God, which none  
can learne, but such as haue the name of the fa-  
ther writen in their forcheades. The woman  
are vniuersall and wauering doctrine. Babil-  
lon is the churche of Antichrist, and the wine of  
hir whoredome is the deuilish doctrine, sette  
forth and taught by that wicked cōgregation.  
The cloude is the true ministers of gods word,  
he that spytyth on it, is the soune of God, and  
the sharpe sickle in his hande, is the signe of the  
last dape, whiche is in scripture called haruest,  
and the sickle is called Goddes woorde, for wth  
that sickle is Goddes haruest reaped.

## The. xvi. Chapter.

He seeth seven angels, hauinge seven byals  
full of wrath.

**A**D I sawe another sygne  
in heauen greates & maruey-  
lous. vii. aungels hauinge  
the seuen last plagges, \* for in  
them is fulfilled the wrath of God.

And I sawe as it were a glassy sea, gyl-  
led wth fyre, and the char had got  
ten victorie of the beast, and wth hys  
made, and of his marke, & of the num-  
ber of hys name, stande on the glassy  
sea, hauinge the harpes of God, & they  
singe the songe of Moyses the seruaunt  
of God, and the song of the lambe, say-  
ing. Greate and marueylous are thy  
workes, \* Lord God almighty, and  
true are thy wayes, kyng of kynges.  
\* Who shal not saye The Lord, and glo-  
rifie thy name: for thou onely art ho-  
ly, and al gentyls that come had wro-  
thyppes before the, for thy iudgements  
are made manifest.

And after that, I looked, and beheld  
the temple of the tabernacle of testimo-  
ny was open in heauen, and the seuen  
angels came out of the temple, whych  
had the seuen plagges, clothed in pure  
and byght linnen, and haung the  
brestes girded wth golden girdles.  
And one of the four beastes gaue vnto  
the seuen angels, seuen golden byals,  
full of the wrath of God, whych liueth  
for euer moze. \* And the temple was ful  
of the smoke of the glory of god and of  
his power, and no man was able to en-  
ter into the temple, til the seuen plagges  
of the seuen angels were fulfilled.

## The notes.

The seuen angels which had the seuen gol-  
den byals full of the wrath of God, are Goddes  
eternall decrees and set purposes, according to  
the whiche he plagged the wicked in these laste  
dayes. Loke more of this in John Bale.

## The. xvi. Chapter.

The angels poure out their byals full of wrath.

**A**D I hearde a greates voyce out  
of the temple, sayng to the seuen  
aungelles: go pour waxes, poure oute  
your byalles of wrath vpon the earth.  
And the fyrste wente, and poured oute  
hys byal vpon the earth, and ther fell  
a noysome and soore botche vpon the  
men whych had the marke of the beast,  
and vpon theym whiche worshipped  
hys pinage. And the seconde aungell  
shedde out his byall vpon the sea, and  
it turned as it were into the bloude of  
a deade man: and euery liuinge thinge  
died in the sea. And the third angel shed  
out hys byal vpon the foun-  
taynes of waters, and they turned to  
bloude

Joel. iii. c.  
Joel. iii. c.

Esa. xlii. c.  
Jere. x. b  
Jere. x. a

Eze. xlii. a.  
D

Dani. vi. b.

mat.  
Luk.  
u. p.  
u. c.  
13p

blonde. And I hearde an angell sape: **B**lorde whyche art, and wast, thou arte righteous and holy, bicause thou hast geuen such iudgmentes, for they shed out the blood of sayntes & prophetes, and therfore hast thou geue the blood to drynke: for they are worthy. And I hearde an other out of the aulter sape, euen so lorde God almyghty, true and ryghteous are thy iudgmentes.

And the fourth angel poured out his byal on the sunne, and power was geuen vnto him to bere men wpyth heate of fyre. And the menne raged in greate heate, & spake euyl of the name of god, whyche had power ouer those plagis, and they repeted not, to gyue him glory. And the fyfte angel poured out hys byall vpon the seate of the beast, & hys kyngdome waxed darcke, & they gnew their tonges for sorow, & blasphemed the God of heauen for sorowe & payne of their sores, and repeted not of their deades.

**C** And the sixt angel poured oute hys byall vpon the greate ryuer Euphrates, and the water dried vp, & the wayes of the kynges of the east shoulde be prepared. And I saw thre vncleane spytis lyke frogges, came out of the mouth of the dragon, and out of the mouth of the beste, & out of the mouth of the false prophet. For they ate the spytites of deuples, workynge myracles, to go oute vnto the kynges of the earth, and of the whole worlde, to gather them to the battell of that greate daye of God almyghty. \* Behold I come as a thefe. **H**appye is he that watcheth & kepeth hys garment, lest he be found & naked, and men se his fylthynes. And he gathered them togyther into a place called in the hebrue tonge Armagedon.

**D** And the seuenth angel poured oute hys byall into the ayre. And ther came a voyce oute of heauen from the seate, sayinge: it is done. And there solowed voyces, thunderinges, and lightenynges, & there was a greate earthquake, such as was not sence men were vpon the earth, so myghy an earthquake, & so greate. And the great cite was deuידed into thre partes, and the cyties of all nacions fell. And greate Babilon came in remembraunce before God,

to giue vnto her the cuppe of the wine, of the feartenes of hys wyth. Euerie ple fledde away, and the mountaynes were not founde. And there sel a greate hayle, as it hadde bene talentes out of heuen vpon the men, and the men blasphemed God: bycause of the plage of the hayle, for it was greate, and the plage of it soze.

The notes.

Confer these seven plagis with the opening of the vii. scales, and the blowing of the seue trumpets, & it shal be easie to vnderstand.

The .xviii. Chapter.

He describeth the womanne sitting vpon the beast with ten hornes.



**A**nd there came one of the seuen aungels, whych had the seue byals: and he talked w me, sayinge vnto me: come, I wyl shewe thee the iudgment of the greate whoze that spyteth vpon many waters, wpyth whom haue committed fornication the kynges of the earth, so that the inhabytters of the earth, are drynken wpyth the wyne of her fornication. And he caried me awaye into the wyladernes in the spytite. And I saw a woman spt vpon a rose coloured beast ful of names of blasphemie whych had .x. hornes. And the woman was arrayed in purple and rose coloure, and decked wpyth golde, precious stone, & pearles, and had a cuppe of golde in hys hand, full of abhominacions and fylthynes of hys fornication. And in her forehead was a name wpytten, a mistery, greate Babilon the mother of whozedom, and abhominacions of the earth. And I saw the wyfe dryncke in the blood of sayntes, and in the blood of the wytnesses of Iesu. And when I saw hys: I wondered wpyth greate maruaple.

And the angel sayde vnto me: wherefore maruelest thou? I wyl shewe thee the mistery of the womanne, and of the beast that beareth hys, whych hath seuen heades, and ten hornes.

The beste that thou seest, was, and is not, and shal ascende out of the bottomelle ppyte, and shal go into perdition, and they that dwell on the earth shal wonder (\* whose names are not wrytten in the booke of life fro the beginning of the world) whe they behold the beste that was and is not. And here is a mynde

that

mat. xxviii.  
luke. xlii.  
ii. Pet. iii. c.  
ii. Tell. v. a  
13 po. iii. b

3 po. xlii. b



# The Reuelacion

that hath wysedome.

**C** The seven heades are seven moun-  
taynes, on whych the woman sitteth:  
they are also seven kynges. fyue are  
fallen, and one is, and an other is not  
yet come. When he cometh he must co-  
ntinue a space. And the beast that was,  
and is not, is euen the eyghte, & is one  
of the seven, and shal go into destructi-  
on. \* And the .v. hornes whiche thou se-  
est, are ten kynges, whych haue recea-  
ued no kingdome, but shal receaue po-  
wer as kynges at one hour w<sup>th</sup> the beast.  
These haue one mynde, and shal geue  
their power & strength vnto the beast.  
These shal fyght with the lambe, & the  
lambe shal ouercome them: \* for he is  
Lorde of lordes, and kinge of kynges,  
and they that are on hys syde, are cal-  
led, and chosen and faythfull.

And he sayde vnto me: the waters  
whych thou sawest, wher the whore sit-  
teth, are people, and folcke, & nations,  
and tonges. And the ten hornes, whiche  
thou sawest vpon the beaste, are they  
that shal hate the whore, & shal make  
her desolate and naked, and shal eate  
hys fleshe and burne hit with fyre. for  
God hath put in theyr hertes to fulfill  
hys wyl, and to do w<sup>th</sup> one consent,  
for to giue hit kingdome vnto y<sup>e</sup> beast,  
vntill the wordes of God be fulfilled.  
And the woman whych thou sawest, is  
that great cite, whych raigneth ouer  
the kynges of the earth.

Thenotes.

The whore is the church of Antichrist, whi-  
che is declared to be the church of Rome.  
The manye warres are the multitude of people  
vnder the sayde church, the kynges and rulers,  
whych committed spirituall fornication w<sup>th</sup> hit.  
Loke in the .xiii. chapter for the description  
of this beaste.

The .xviii. Chapter.

The louers of the world, are sorre for the fall  
of Babilon, but they that be of God, haue cause  
to reioyce for hit destruction.



And after that, I saw an o-  
ther angell come fro heauē,  
hauynge greate power, and  
the earth was lightened w<sup>th</sup>  
hys byghnes. And he cried myghty-  
ly w<sup>th</sup> a strong voyce, sayinge: \* Greate  
Babilon is fallen, is fallen: and is be-  
come the habitacion of deuils, and the  
holde of all foule spirytes, and a cage  
of all vnclane and hateful byrdes, for  
all nacions haue dronken of the wyne

of the wrath of hys fornicaciō. And the  
kynge of the earth haue comitted for-  
nication w<sup>th</sup> hys, and hys marchaun-  
tes are waxed ryche of the abundaunce  
of hys pleasures.

And I hearde an other voyce frome  
heuen, saye: \* come away from hys my  
people, that ye be not partakers in hys  
synnes, that ye receaue not of hys pla-  
gues. for hys synnes are gone vp to  
heauen, and God hath remembred hys  
wickednes. Rewarde hit euen as he  
rewarded you, & gyue hys double ac-  
cordinge to hys workes. And poure in  
double to hit in the same cuppe whych  
he filled vnto you. And as much as  
he glorified hit selfe, and liued wanto-  
ly, so much poure ye in for hit of punish-  
ment and sorow, for he said in hit selfe  
\* I sit beyng a quene, and am no wyd-  
ow, & shal se no sorow. \* Therfore shal  
hys plagis come at one daye, death, &  
sorow, & hunger, and he shal be byent  
with fire: for stronge is the Lord God  
whych iudgeth her.

And the kynge of the earth shal be-  
wepe hys & waille ouer her, which haue  
committed fornicaciō w<sup>th</sup> hys, & haue  
liued wantonlye w<sup>th</sup> hys, when they  
shal se the smoke of her burnyng, and  
shal stand a farre of, for fear of her pu-  
nishment, sayinge. \* Alas, alas, that  
greate cite Babilon, that myghty ci-  
tye: for at one houre is hit iudgemente  
come. And y<sup>e</sup> marchauntes of the earth  
shal wepe and wayle in theim selues,  
for no mā wil bie their ware any moze,  
the ware of gold and siluer, and preci-  
ous stones, neither of pearle, & raines,  
and purple, and scarlet, and all thyng  
wobbe, and al maner vessels of purp-  
er, and al maner vessels of most precious  
wobbe, and of brasse and yron, and si-  
namon, and odours, and oymētes, &  
frākensēce, & wine, and oyle & fine flour  
& wheat, beastes, & shepe, & hoxes, and  
charets, & \* bodys and soules of men.

And the apples of thy soule lusted af-  
ter are departed from the. And al thin-  
ges whych were depnt, & had in pryce  
are departed from the, and thou shalte  
finde them no moze. The marchauntes  
of these thynges whych were waxed  
ryche, shal stande a farre of from her,  
for feare of the punishmente of hys,  
weping

Dan. vii. b  
Ips. xiii. b

Dan. xii. a  
Ips. vii. c  
Ips. xix. c

B  
Gene. xix. a  
Esa. lvi. b  
ii. Cor. vi. c

C  
Esa. xlii. b  
Dan. vii. b  
ii. Cor. ii. b  
Ips. xlii. b

Ier. li. a  
D

ii. Pet. ii. a

Esa. xxi. c  
Ier. li. a  
Ips. xlii. b

# Of saynte John Fol. cxlvii.

**weppng & wayling, & sayinge: \* Alas,**  
**alas, that great city, that was clothed**  
**in raynes, and purple, and scarlet, and**  
**decked wyth golde, & p̄cious stones,**  
**and pearles: for at one houre so greate**  
**tyches is come to naught.**

**And euery thyppe gouernour, and al**  
**they that occupied shippes, & thypmen**  
**which worcke in the sea, stode a far of,**  
**and cryed, when they saw the smoke of**  
**hys burning, saying: what city is like**  
**vnto thys greate cite? And they cast**  
**dust on theyr heades, & cryed weping,**  
**and wayling, and sayde: \* Alas, alas,**  
**that greate cite, wherin were made**  
**tyche all that had thypes in þ sea, by**  
**the reason of hir costlinesse, for at one**  
**houre is she made desolate.**

**Reioyce ouer hir thou heauen, & ye**  
**holy apostles and prophetes: for God**  
**hath geuen pour iudgement on hys.**  
**And a myghty aungel toke bp a stone**  
**lyke a greate myllstone, and cast it into**  
**the sea, sayinge: wyth suche violence**  
**shall that great city Babilon be cast,**  
**and shall be founde no more. And the**  
**voyce of harpers, and musiciens, and**  
**of p̄ppers, and Trumpetters, shall be**  
**hearde no more in ther: and no craftes**  
**man, of whatsoeuer craft he be, shall be**  
**founde any more in the. And the soude**  
**of a myll shall be heard no more in the,**  
**and the candle lyght shall be no more**  
**burnyng in the. \* And the voyce of the**  
**byrdgrome & of the byrde, shall be heard**  
**no more in thes, for thy marchauntes**  
**were the great men of the earth. And**  
**thyne inchaſtment were deceaued**  
**all nacions: and in hys were found the**  
**bloud of the p̄phetes, & of the sayn-**  
**tes, and of all that were slayne vpon**  
**the earth.**

## The notes.

**This Babilon is the church of Antichriste,**  
**which standeth of the rabble of the Romish re-**  
**ligions, as John Bale declareth very euidently.**  
**The kinges & marchauntes, that bewayle this**  
**sodayne fall: are the popish rulers with the ra-**  
**ble of the Romish marchauntes, the bishops**  
**and priestes that haue their liuing by þ Romish**  
**marthaſtrie, whiche are wel declared in John**  
**Bales commentaries. The shipmasters and all**  
**mariners that labour bi the sea, are the bishops**  
**with the infinite rabble of the popes mariners,**  
**who haue violently entred into the thypes of**  
**perer, James and John. For by those thypes**  
**are signified the church of Christ, wherin these**  
**mariners by force do rule.**

## The. xix. Chapter.

**Prayse and thankes are geuen vnto God for iud-**  
**ging the whore, & for auing the blud of his ser-**  
**uautes. The angel wil not be worshipped. The**  
**foules and byrdes are called to þ slaughter.**

**And after that, I hearde the**  
**voyce of much people in he,**  
**ſayen saying: Alleluya. Sal-**  
**nation, and glozpe, & honoz,**  
**and power, be ascribed vnto the Lord**  
**our God, for true and ryghteous are**  
**his iudgmentes, for he hath iudged þ**  
**great whore, whyche dyd corrupte the**  
**earthe wyth hir fornication, & hath a-**  
**uenged the bloud of his seruautes of**  
**hir hād. And agayne they sayd: Allelu-**  
**ya. \* And smoke rose bp for euermore**  
**and the. xliii. elders, and the. iiii. bea-**  
**stes fell downe, and worshipped God**  
**that sate on the seate, saying: Amen. Al-**  
**luia, and a voyce came out of the sear,**  
**sayinge: prayse our Lorde God al ye þ**  
**are hys seruautes, and ye that feare**  
**hym both small and greate.**

**And I heard the voyce of much peo-**  
**ple, euē as the voyce of many waters,**  
**and as the voyce of strong thondering**  
**saying: Alleluya, for God omnipotent**  
**raygneth. Let vs be glad and reioyce**  
**and geue honour to him: for the mari-**  
**age of the Lābe is come, and his wife**  
**made hys selfe readye. And to her was**  
**graunted, that she should be arrayed w**  
**pure and goodly raynes. For the ray-**  
**nes is þ righteousness of sayntes. And**  
**he said vnto me: \* happy are they whi-**  
**che are called vnto the Lābes supper.**  
**And he said to me: these are þ true say-**  
**inges of God. And I fel at his fete, to**  
**haue worshipped him. And he sayd vnto**  
**me, \* se thou do it not, for I am thy**  
**felow seruant, and one of thy byethē,**  
**and of them that haue the testimony of**  
**Iesus. Worship God. for the testimo-**  
**ny of Iesus is the spirite of prophcy.**

**And I saw heuen open, and behold**  
**a whyte horse: and he that sate vpon**  
**hym was saythful & true, and in righ-**  
**teousnes dyd iudge and make battell.**  
**\* His eyes were as a flambe of fyre: &**  
**on his heade were many crownes: & he**  
**had a name wyrtē, that no man knew**  
**but he himselfe. \* And he was clothed**  
**wyth a besture dypte in bloud, and his**  
**name is called the word of God.**  
**And the warrriers which were in heuen**

**¶ Et. lii. folow**



# The Reuelacion

folowed hym vpon whyte hoxes, closed with whyte & pure raynes: & oute of his mouth wet out a sharpe swerd that with it he shoulde smyte the hea- then. And he shal rule the with a rodde of yron, & he trode y wnefat of fearce- nes and wzathe of almighty God. And hath on hys vesture and on his thygh a name written: \* kyng of kynges, and Lorde of Lordes.

Don. xlii. a  
i. c. vi. a.  
Spo. xlii. c

And I sawe an angell stande in the sunne, and he cried with a loud voyce, saying to al the fowles that flye by the myddes of heuen: come & gather your selues togyther vnto the supper of the great God, that ye may eate the flesch of kynges, and of hys captaynes, & the fleshe of myghty men, and the fleshe of hoxes, and of them that lye on them, & the fleshe of all fre men and bond men, and of smale and greate. And I sawe the beast and the kynges of the earth, and their warriors gathered togyther to make battayle agaynst hym y late on the hoxe, & agaynst his souldiers.

ex. xxxii. d

And the beste was taken and wyth him that false prophete that wrought myracles befoze him, wyth whyche he deceaued them that receaued the beas- tes marke, and them that worshipped his ymage. \* These both were cast into a ponde of fyze burnynge with byrm- stone: and the remnaunte were slayne wyth the \* swerd of hym that late vpo the hoxe, which swerd procede oute of hys mouth, and all the foules were fulfilled with their flesch.

Don. vii. b  
Spo. xx. c.  
Mat. xxv. d

Heb. xiii. c

## The notes.

a. The multitude that cried are the vniuersall church of the faythfull, whiche is also the wife of the lambe. The lammes supper is the life euer lasting in perpetuall ioye and felicitie. The foules that are called to the slaughter, are the true preachers of Christes doctrine who are com- manded to kyl and deuoure all flesch with the swarpenes of their preaching in rebukynge their synners in all degrees.

## The. xx. Chapter.

The dragon is bounde for a thousand yeres. The dead arise and receaue iudgement.

**A**ND I sawe an Angell come downe from heauen, hauing the kape of the bottomlesse pytte, and a great chayne in his hand. \* And he toke the drago that olde serpent, whych is the deuyl & Sa- tanas, and he bounde him a thousand yeres: and cast him into the bottomles

pytte, and he bounde him, and set a seale on hym, y he shoulde deceaue the peo- ple no more, til the thousand yeres were fulfilled. And after that he must be lo- sed for a lyttle season.

\* And I sawe seates and they late vpon them, and iudgement was ge- uen vnto them: & I sawe the soules of them that were beheaded for the wye- nes of Iesu, and for the word of God: whyche had not worshipped the beast, neither his ymage, neither had taken his marke vpon their forheades, or on their hādes: & they liued and raygned with Christ a. y. yere: but y other of the deade men lyued not agayne, vntil y thousand yere were finished. This is that first resurrection. Blessed and ho- ly is he that hath part in the first re- surrection, for on such shal the second death haue no power, for they shal be the priestes of God and of Christe, and shal raygne with him a. y. yere.

And when the. y. yeres were expy- red, Satā shalbe loused out of his pry- son, and shal go out to deceaue y peo- ple whyche are in the four quarters of the earth, \* God & Magog to gather them togyther to battell, whose nūbre is as the sande of the sea: and they wet bp in the plaine of the earth, and com- passed the tentes of the saintes about, and the beloued citey. And fyze came downe fro God out of heuen, & deuou- red them: \* & the deuyl y deceaued the, was cast into a lake of fyze and byrm- stone, wher the beast and the false pro- phete were and shalbe tormented daye and nyght for euermore.

And I saw a greate white seate and hym y late on it, fro whose face fledde a way both y earth and heauen, & the y place was no more soude. \* And I saw the dead, both greate and smal stande befoze god: And y boke was opened, and an other boke was opened, whych is the boke of life, & the dead were iud- ged of those thinges which were writ- ten in y boke accordynge to theyr de- des, & the sea gaue bp hir dead, which were in hir, and death and hell deliue- red bp the dead whych were in them: \* and they were iudged euery man ac- cordynge to hys dedes. And death and hell were cast into the lake of fyze.

B  
Don. vii. b  
Spo. xlii. c

C  
ex. xxxii. d  
and. xxxii. c

Don. vii. b  
Spo. xlii. c  
Mat. xxv. d

Don. xlii. a

Isa. lxi. b  
Rom. ii. a

Thys

# Of saynte John Fol. cxlviii

This is the second death. And whoso-  
euer was not found written in þe boke  
of life, was cast into the lake of fyre.

The notes.

The dragon that is the deuyll, was shut vp for  
euer, that he had no power ouer the soules of the  
electes for the space of a thousand yeres after  
Christes death. But after that tyme was he lo-  
sed in his members to bere the very electe euen  
with godly payson, as shall playnly appere to  
all them that wyll earnestly conside the papa-  
pe, and the workes of the same. The other of þe  
deade men that lyued not tyll the thousand yea-  
res were synners: are those that beleued not in  
the tyme of this mortall lyfe, and therefore are  
not partakers of the fyre resurrection, whiche  
is repentance of syns, to be priestes to Christ, &  
raigned with him for euer. Amongest those flesh-  
lynges that Sathan be turned louse, and that ga-  
ther the together to make war agaynst þe hygh-  
est, vnder thei captaynes Bog and Magog (the  
Bope and Mahomet) but that with the be de-  
uoured of the fyre of Gods myghty worde. The  
greate wyrt feare is the feare of Gods late iud-  
gemente, and he that late thereon, the soune of  
God. The boke that were opened, are mens co-  
sciences, the other boke is the eternall predesti-  
nacion of God.

## The .xxi. Chapter.

In this Chapter is described the new and  
spirituall Ierusalem.



And I sawe a newe heauen  
and a new erth. For the first  
heauen, and the first earthe  
were vanyshed awaye, and  
there was no more sea. And I John  
saw þe holy cty newe Ierusalem come  
doun from God out of heauen prepa-  
red as a byrde garnished for her hul-  
bād. And I heard a great voice out of  
heauen sayinge: beholde the taberna-  
cle of god is with me, and he wil dwel  
with them. And they shal be his people,  
and God him selfe shal be with them and  
be thei God. \* And god shall wipe a-  
way al teares fro thei eyes. And thei  
shal be no more death, nether sorow, ne-  
ther crying, nether shall there be anye  
more payne, for the olde thynges are  
gone. And he that sate vpon the seate,  
sayd. \* Beholde I make all thynges  
newe. And he sayde vnto me: write  
for these wordes are faithful and true.

And he sayde vnto me: it is done. I  
am Alpha and Omega, the begyn-  
ning & the end. I wil geue to hym that  
is a thyrste of the well of the water of  
lyfe free. He that ouercometh, shall in-  
herit all thynges, and I will be his  
God, and he shal be my come. But the  
fearfull and vnbeleuyng, and the

bahominable, & murtherers and whores,  
mogetes, and sorcerers, and idolaters,  
and all lyars shall haue thei parte in  
the lake which burneth with fyre and  
brimstone, whych is the second death.

And there came vnto me one of the  
vii. Angels whiche had the vii. vials  
full of the. vii. last plagis: & talked w  
me sayinge: come hyther, I wyll shewe  
the the byrde, the lambes wyfe. And he  
carped me away in þe spyrte to a great  
and an hye mountayne, and he shewed  
me the greate cty, holy Ierusalem de-  
scendynge oute of heauen from God,  
haupnge the byghthnesse of God. And  
her mynyng was lyke vnto a stone  
most pccious, euen a Iaspas cleare as  
Chrystall: and had walles great and  
hye & had. xii. gates, and at the gates  
xii. angels: & names writte, which are  
þe xii. trybes of Israel: on þe East parte  
iii. gates, and on þe Northside. iii. ga-  
tes, and towardes þe South, iii. gates,  
and from the weste. iii. gates: and the  
wall of the cty had. xii. foundations,  
and in them the names of the lambes.  
xii. Apostles.

\* And he that talked with me, had a  
golden rede to meASURE the ctye with  
all and þe gates therof & the walle ther  
of. And the cty was bylt. iiii. square &  
the lenght was as large as the bredth  
of it, and he measured the ctye wyth  
the rede. xii. m. furlonges: & the leght  
and the bredth, & the heygth of it, wer  
equall. And he measured the wall ther  
of, and cxliiii. cubites: the measure,  
that the angell had was after the mea-  
sure that man useth. And the byldyng  
of the wale of it was of Iaspas. And þe  
city was pure golde lyke vnto cleare  
glasse, and þe foundations of þe wale of þe  
ctye wer garnished with all maner of  
pccious stones. The first foundation  
was Iaspas, þe secōd Saphyre, þe third  
a Calcedony, the fourth an Emerald:  
the fyfte Sardonix: the sixte Sardes  
os: þe vii. Crystolite: the eygth Serail:  
þe ix. a Topas: the tenth a Crystopra-  
los: the eluenth a Jacynth: the twelue  
an Amatis.

The. xii. gates were. xii. pearles, &  
every gate was of one pearle, and the  
flete of the ctye was pure golde, as  
the byldyng glasse. And there was

¶ Et. iiii.

no



# The Revelation

**Inf. Inc.**

203. The xxii. Chapter.

And he sayde vnto the: these sayinges  
are saythfull and true: And the Lord  
God of Sayntes and Prophetes sent

Acton, C.  
and, C. H.  
Spokane, B.

cla. xliii. b  
 Epoca. i. b  
 and. xxi. a.

Esca. rit. b  
Epoca. i. b.

Esay. 1b. 8  
Job. 11. f.

Deut. xlii. a  
and .xii. d  
Jos. xxi. b  
P. o. xxx. a

these thynges sayth: be it, I come quye  
kelpe, Amen. Euen so: come Lorde  
Jesu. The grace of oure Lorde Jesu  
Christ be wpth you all: Amen.

The notes.

The river of the water of life, is the truneth of  
Gods word, the wodet hat groweth on ech side,  
is Christ, who bringeth forth frute in the faith-  
full (his braunches) euery moneth and that. xii.  
maner, that is the vniuersall gyftes of the holpe  
ghost. And his leaues, that is bys moke health-  
full wordes & promyses are health to the people.

Thus haſt thou (gentle reader) such thynges  
as are darthe and hyd from the naturall under-  
ſtandynge, brieſe touched, that thou mayſt be  
leſſe labour come to the knowledg and under-  
ſtandynge of the whole. How be it the ſtudye to  
be brieſe would not ſuffer me to be ſo playne as  
I wylle that I myght be, wherefore I thynke  
it neceſſary that thou playe not the ſluggarde  
ſolowynge the ſtamp of the vnprofitable drone  
bee, who ſpueſt only by hony that the dely gent  
bees gather, but contrary wyſe, be thou a good  
bee, ſearch for the ſwete hony of the moſte hole-  
ſome ſoures of Goddeſholy worde. And in all  
thyſ geue ourt thy ſelfe to the teachynge of gods  
deſ holpe ſpíríte, who enſtructeth none but the  
humble ſpíríte, and ſuch as ſeke reſormaciõ of  
theyr owne myſſe lyuynge; and all ſuche he en-  
ſtructeth to the ful making theyr heartes a mete  
temple for hym to dwell in. Yet in the meane tyme,  
refuſe not the gyftes of God, which are offered  
vnto the by the labours of other men whom  
God hath endued with the moſte excellent gyfte  
of enterpretynge, but vſe them as meanes. And  
yet geue not credence lyghly vnto euery enter-  
pretacyon, but ſpíríte proue the ſpíríte. And yf  
they confeſſe not Chryſte to be comen in fleſhe  
(that is) that there is no maner ſaluacyon be-  
ſyde hym, beleue them nor, for they are the ſpy-  
rite of Antichriſte.

The ende of the newe.  
Teſtament.

## A table to find

the Epistles and Gospels vſu-  
ally reade in the Churche, accordynge  
vnto the booke of Common prayer:  
whereof the fyrſt lyne is the Epyſtle,  
and the other the Goſpel, whoſe begin-  
nyng ye ſhal fynde in thys boke mar-  
ked with a croſſe, ⁊ and the ende  
with halfe a croſſe, ⁊ con-  
teined in theſe letters

A.B.C.D.ac.

On the fyrſt Sonday in Aduent.

Owe nothyng. Ro. xiii. c  
When they drew nye Mat. xxi. a  
The ſecond Sondaye in Aduent,  
What ſouer thynges are wyrtten.

Rom. xv. a

There ſhal be ſyghes in the ſunne.

Luke. xxi. c

The thirde Sonday in Aduent.

Let men this wiſe eſtyme. i. Cor. xiii. a

When John beyng. Mat. xi. a

The fourth Sonday in Aduent.

Reioyce in the Lorde alway. Phi. iiii. a

And thys is þe recozd of John. Joh. i. c

On Chryſtmas day at þ. i. Communio

for the grace of God. Tit. ii. b

And it chaunted in thoſe dayes.

Luke. ii. a

At the ſecond Communion.

God in tymes paſt.

Heb. i. a

In the begynnynge was John. i. a

On S. Steuens day.

And Steuen ful of ſapth. Act. vi. b

Wherefore behold I ſend Mat. xiii. e

S. John Euangelystes day.

That whych was from the. i. Joh. i. a

ſelow me. John. xxi. d

The Innocentes day.

And I loked, ⁊ lo a Labe. Apo. xiii. a.

The ſungel of the Lorde. Mat. ii. d

The Sonday after Chryſtmas day

And I ſay that the heyye. Gala. iiii. a.

This is the booke. Mat. i. a

On New peres day.

Bleſſed is that man. Ro. iiii. a

And it fortunẽd. Luke. ii. c

On Epiphanye daye.

for this cauſe. Ephe. iii. a

When Jeſus was bozne. Mat. ii. a

The. i. Sonday after the Epiphany.

I beſech you therfore. Roma. xii. a.

And his father and mother. Luc. ii.

The. ii. Sonday after the Epiphany.

ſeing that we haue diuers. Ro. xii. b

And the thyrde day. John. ii. a

The. iii. Sonday after the Epipha.

Be not wyſe in your. Rom. xii. d

Whẽ he was come doune. Mat. viii. a

The. iiii. Sondaye after the Epipha.

Let euery ſoule. Rom. xiii. a

When Jeſus was entred. Mat. viii. a

The. v. Sondaye after the Epipha.

Now therfore as elect. Colo. iii. c

The kingdom of heauẽ is. Mat. xiii. d

The. vi. Sonday as on the ſyſte.

On ſeptuagelima Sonday.

Perceyue ye not. i. Cor. ix. c

for the kingdome of heauẽ. Mat. xx. a

On ſextuagelima Sonday.

for



# The Table

For ye suffer foles. **ii. Cor. xi. d. a. xii. a**  
 When much people were. **Luke. viii. a**

On Quingagesima Sunday  
 Though I speake with **p. i. Cor. xiii. a**  
 He toke vnto him **p. xii. Luke. x. viii. f**

On Wednesday.  
 Turne you vnto me. **Joel. ii. c**  
 Whereouer when ye fast **Mat. vi. c**

On the. i. Sunday in Lent.  
 We as helpers therfore **ii. Cor. vi. a**  
 Then was Iesus led. **Mat. xiii. a.**

On the. ii. Sunday in Lent.  
 Further moze we besech you brethren.  
**i. Tessa. iiii. a**

And Iesus went thence. **Mat. x. c**  
 On the. iii. Sunday in Lent.  
 Be ye therfore folowers. **Ephe. v. a**

And he was casting **Luk. xi. c**  
 On the. iiii. Sunday in Lent.  
 Tell me ye that desyre **Gal. iiii. d**

After these thynges Iesus. **John. vi. a**  
 On the. v. Sunday in Lent.  
 But Chyrlt beig an hie pteist. **heb. ix. c**

Which of you can. **John. viii. f**  
 On the Sunday next before Easter.  
 Let the same mynde. **Phil. ii. b**

And it came to pas. **Mat. xxi. a. xxi. b.**  
 vnto. g.  
 On Monday before Easter.

What is he thys **Clay. lxi. a**  
 After two dayes foloweth Easter.  
**Marke. xxi. a.**

Tuesday before Easter.  
 The Lord God hath opened. **Clay. l. c.**  
 And anone in the dawning. **Mat. x. b. a**

On Wednesday before Easter.  
 For wherfoer is a testa. **heb. ix. d**  
 The feast of swete bread. **Luke. xxii. a**

On Thursday before Easter.  
 This I warne you of. **i. Cor. xi. c**  
 And the whole multitud. **Luke. xxi. a**

On good Friday.  
 For the law whych **heb. x. a**  
 When Iesus had spokt **John. xvi. a**

and. xix. vnto the end.  
 On Easter euen.  
 It is better **i. Pet. iii. d**

When the euen was come. **mat. xxv. g**  
 On Easter day at the. i. communion.  
 If ye be then rylen agayn. **Collos. iii. a**

The morowe after the Sabbath day.  
**John. xx. a**  
 At the second communion.

Knowe ye not that a lytle leuen.  
**i. Cor. v. b.**

And when the Sabbath. **Mat. xvi. a**  
 On Monday in Easter weke.

Then Peter opened hys. **Act. x. e**  
 And behold two of them. **Luke. xxi. b**  
 Tuesday in Easter weke.

Ye men and brethren. **Act. xiii. d**  
 Iesus him selfe stode. **Luk. xxi. e**  
 The fyrst Sunday after Easter.

For all that is bozne **i. John. v. a**  
 The same day at nyght **John. xx. e**  
 On the second Sunday after Easter

For it is thanke worthy. **i. Pet. ii. d**  
 I am the Good shepherd. **John. x. c**  
 On the thyrd Sunday after Easter

Derely beloued. **i. pet. ii. c**  
 After a whyle ye shal not. **John. xvi. d**  
 On the. iiii. Sunday after Easter.

Euery good gyft. **James. i. c**  
 But now I goo. **John. xvi. b**  
 On the. v. Sunday after Easter.

And se that ye be doers. **Jam. i. d**  
 Verely, verely I say vnto. **John. xvi. f**  
 On the Ascencion daye

In the former treatise **Act. i. a**  
 After that he appeared. **Mark. xvi. c**  
 On the Sunday after p. Ascencion.

The end of al thynges. **i. peter. iiii. b**  
 But when the consofter. **John. xvi. d**  
 and. xvii. a

On whittson day.  
 When the fifty dayes. **Actes. ii. a**  
 If ye loue. **John. xiii. b**

On Monday in whittson weke.  
 Then Peter opened hys **Actes. x. e.**  
 For God so loued **John. iii. c**

Tuesday in whytson weke.  
 When the Apostles **Act. viii. c**  
 Verely verely. **John. x. a**

On Trinitie Sunday.  
 After this I loked. **Apoc. iiii. a**  
 There was a man of **John. iii. a**

On p. i. Sunday after trinite soday  
 Beloued let vs loue **i. John. iiii. b**  
 There was a certaine rich. **Luke. xvi. e**

On the second Sunday  
 Maruel not me **i. John. iiii. c**  
 A certayne man ordayned. **Luk. xiii. c**

On the third Sunday  
 Submit your selves euery **i. pet. v. b**  
 Then resorted vnto **Luk. xv. a**

On the fourth Sunday  
 For I suppose that **Rom. viii. c**  
 Be ye therfore mercypfull **Luk. vi. f**

On the fyft Sunday.  
 In cōclusiō be ye also **i. pet. iiii. b**  
 I came to **Luke. v. a**

# The Table

On the first Sunday  
Remember ye not that all men  
For I saye

On the viii. Sunday  
I speake grossely.  
In those dayes

On the viii. Sunday  
Therefore brethren we are,  
Beware of false.

On the ix. Sunday  
Brethren I praye for you  
There was a certain rich man

On the x. Sunday  
In spirit he was dead  
And when he was now come

On the xi. Sunday  
Brethren as I saye unto you  
And he was for a time

On the xii. Sunday  
Suche fruits haue we  
And he departed againe

On the xiii. Sunday  
To Abraham and his seed  
Happy are the eyes

On the xiiii. Sunday  
I saye walke in the spirit  
And it chaunced as he

On the xv. Sunday  
Beholde ye se how large  
No man can serue

On the xvi. Sunday  
Wherefore I desire  
And it fortuneth after

On the xvii. Sunday  
Therefore which am in  
And it chaunced that he

On the xviii. Sunday  
I thank my God alwayes  
When the Pharisees had

On the xix. Sunday  
This I say therefore  
Then he entred into Bethphage

On the xx. Sunday  
Take heed therefore that ye  
The kyngdom of heauen

On the xxi. Sunday  
Finally my brethren be strong  
And ther was a

On the xxii. Sunday  
I thanke my God  
Then came Peter to him

On the xxiii. Sunday  
Brethren be folowers of me  
Then went the pharisees

On the xxiiii. Sunday

On the xxv. Sunday  
Beholden the tyme  
Then Jesus left Bethphage

On the xxvi. Sunday  
The Epistles and Gospels  
Sayntes daies

On the xxvii. Sunday

On the xxviii. Sunday  
On the xxix. Sunday  
On the xxx. Sunday

On the xxxi. Sunday  
On the xxxii. Sunday  
On the xxxiii. Sunday

On the xxxiiii. Sunday  
On the xxxv. Sunday  
On the xxxvi. Sunday

On the xxxvii. Sunday  
On the xxxviii. Sunday  
On the xxxix. Sunday

On the xl. Sunday  
On the xli. Sunday  
On the xlii. Sunday

On the xliii. Sunday  
On the xliiii. Sunday  
On the xlv. Sunday

On the xlvi. Sunday  
On the xlvi. Sunday  
On the xlvii. Sunday

On the xlviii. Sunday  
On the xlviii. Sunday  
On the xlviii. Sunday

On the xlviii. Sunday  
On the xlviii. Sunday  
On the xlviii. Sunday

On the xlviii. Sunday  
On the xlviii. Sunday  
On the xlviii. Sunday

On the xlviii. Sunday  
On the xlviii. Sunday  
On the xlviii. Sunday

On the xlviii. Sunday  
On the xlviii. Sunday  
On the xlviii. Sunday

On the xlviii. Sunday  
On the xlviii. Sunday  
On the xlviii. Sunday

On the xlviii. Sunday  
On the xlviii. Sunday  
On the xlviii. Sunday

On the xlviii. Sunday  
On the xlviii. Sunday  
On the xlviii. Sunday

On the xlviii. Sunday  
On the xlviii. Sunday  
On the xlviii. Sunday

On the xlviii. Sunday  
On the xlviii. Sunday  
On the xlviii. Sunday

On the xlviii. Sunday  
On the xlviii. Sunday  
On the xlviii. Sunday



# The Table

Which has a greater  
The same time the  
Sonnet Luke Evangelist  
Watch thou in all  
After these things  
Simon and Jude Apostles.  
Judas the servant

This commanded I you.  
All Baptism.  
And I have an other  
When he saw the people  
The ende of the Table

## Here endeth the whole Byble after the translation

of Thomas Mathew, with all his prologues,  
that is to say, upon the .v. booke of Moles, the pro-  
phet Jonas, and to every of the four Evangelistes,  
and before euery Epistle of the new Testamente.  
And after euery Chapter of the booke are there ad-  
ded many playne Annotations and explications of  
suche places as vnto the symple vnlearned leaune  
harde to vnderstand. with other dyuers  
notable matters as ye shall fynde no-  
ted nexte vnto the Callender.

Diligently perused and  
corrected.



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by Nicolas Hyll, for Roberte Tove, dwel-  
linge in Paules churchparde at the sygne  
of the Bell. In the yere of our  
Lorde God.

1551.

*Cum priuilegio ad imprimendum  
solum.*

W.C.





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**[The volume of**  
the booke called Apocripha:  
Contayned in the comen Tran-  
slation in Latyne, whiche are  
not founde in the Hebrue  
nor in the  
Chalde.



The thyrde boke of Esdras.  
The fourthe boke of Esdras.  
The boke of Tobiah.  
The boke of Iudith.  
The reast of the boke of Hester.  
The boke of wyse dome.  
Ecclesiasticus.  
Baruch the prophete.  
The soke of the iii. children in  
the ouen.  
The storpe of Salanna.  
The story of Bel & of the Drago.  
The prayer of Manasseh.  
The first boke of the Machabees.  
The seconde boke of the Macha-  
bees.





**C**onsideratio that the booke before are founde in the Hebrue tongue, receaued of all men: and that the other folowynge, which are called Apocrypha (because they were wote to be reade, not openly and in common, but as it were in secret and a parte) are neyther founde in the Hebrue nor in the Chaldee: in whiche tonges they haue not of longe bene wyrtten (in lesse then it were happie the boke of Sapience) whereupon it were nowe bette hard to repayre and amende them: And that also they are not receaued nor taken as legittimate and leafull, as wel of the Hebrues as of the whole Church, as S. Hierome sheweth: we haue separate them, and set them asyde, that they maye the better be knowen: to shewente that men may knowe of whiche booke wyrtues oughte to be receaued, and of which not. For the sayde S. Hierome speakynge of the boke of Iudith (whiche is Apocrypha) saith, that the autoritie therof is not esteemed worthy and sufficient to confirme and stablishe the thinges that lyghthe in dysputacion. And generallpe of all the booke called Apocrypha, he saith, that men maye reade the to the edifyinge of þe people: but not to confirme and strengthen the doctryne of þe church. I leaue oute here the lawe (as they call it) of Caaton. c. Sancta Romana. xv. distinc. where he sheweth his iudgemente. I thewpe the Glose of. c. Canones. xvi. distinc. whiche saith, that men reade them, but not in generall: as though he shoulde saye, that generallpe and thorowlye they are not allowed. And not withoute a cause: for that they haue bene corrupted and falsified in many places, it appeareth sufficiently by Eusebius in his boke called Historia Ecclesiastica: whiche thinge is easye to be knowen euen nowe a dayes in certen poyntes, namelpe in the booke of the Machabees: whose secnde boke S. Hiero. confelleth that he founde not in the Hebrue, by the meanes whereof it is become vnto vs the more suspecte and the lesse receaued. In lyke maner is it of the thyrde and fourth boke of Esdras, which S. Hierome protesteth that he woulde not haue translated, esteemyng them for dreames: where as Iosephus yet in his boke of his Antiquities declareth the summe of the matter after the maner

of a stowe, as well of þe boke of Machabees of the. iii. of Esdras: althoughe he esteame the booke compyled from the raigune of King Artaxerxes in this tyme, to be Apocrypha.

Wherefore then, when thou wylte maputten any thyng for certen, sendynge a reason of the saythe, take heade to proceade therein by the wyng and pyththe Scriptures, folowynge S. Peter, whiche saith: He that speaketh, let hym speake as though he spake the word of God. He saith the worde of God, as a thyng moste true and certen, opened by the propheres and Apostles, inspyred with the holy goost: of whom we haue wyrtne moate cleare then the daye. Lawers haueynge greate desyre to confirme and stablishe thei opinions by the lawe of man, say, that it is shame to speake withoute lawe: How much more feare and drede then oughte he to haue, that saith he is a Christian, the whiche holdeth not hym selfe, or reasteth not in the lawes of the Ipyng God: but in mennes inuencions, iudynge of all thynges accordynge to them, and leaunye to an vncerten ymaginacion and phantasie? Let vs therefore that are buylded on the foundacion of the holy propheres and Apostles, and on the heade corner stone (on whiche they them selues were founded, and whiche they preached, that is Iesus Christe, the sure stone) leaue the thynges that are vncerten to folowe the certen: holdynge vs and reastynge vs in them, and fastenynge oure ancre there, as in a sure place. For oure Christen saith conspeth not in doutefull thynges, but in playne and mooste certen assuraunce, and in moost true perswasion, taken and confirmed by infallible verite. In whiche God graunte vs to walche perpetually, to thintente that accordynge to it (fulfplynge his holy wyll in vs, and settynge a syde all inuencions contrarie vnto hym) we maye lyue to hys honoure, and to the edifyinge of his Church. So be it.

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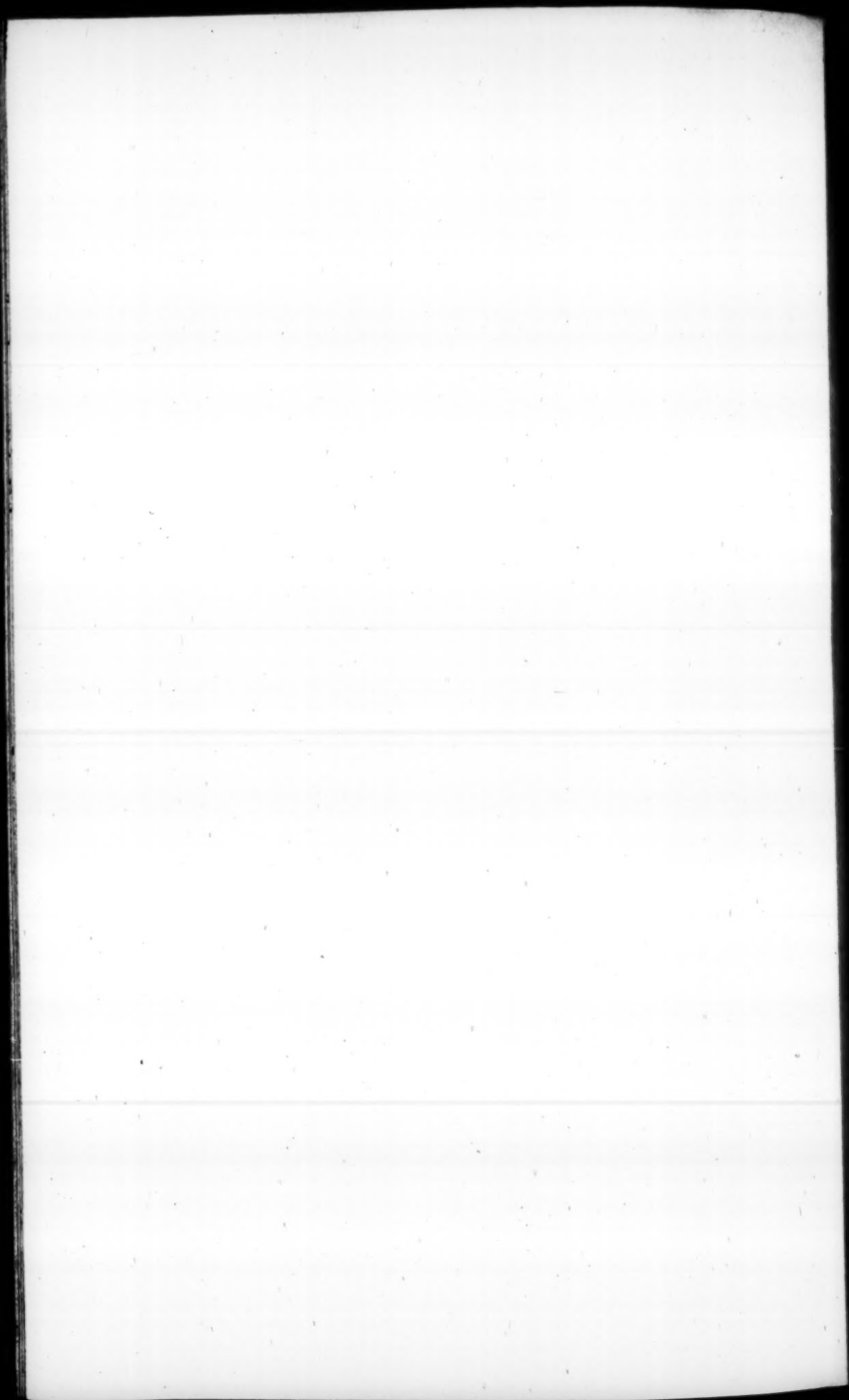
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stronge, and ouercometh the þe dyyncke  
 the dyscreueth the mynde, and byn-  
 geth both the pooze mā and þe kynges to  
 dotage and vanitie. Thus doth it also  
 with the bondeman and with the free,  
 with the pooze & riche: it taketh a waye  
 their vnderstandinge, and maketh them  
 carelesse and mery, so that none of them  
 remembreth any heuynes. Det oz dew-  
 ty: It causeth a man to thyncke also  
 that the thyng which he dothe, is hon-  
 nest and good: and remembreth not that  
 he is a kyng, nor that he is in auctori-  
 tie, and that he oughte not to do suche  
 thynges. Howeouer, when men are  
 drinckynge, they forget all frendshipp,  
 all brotherly faythfulness and loue: but  
 as soone as they are dronke, they draw  
 oute the swerde and wyll fyghte: & when  
 they are laied downe from the wine, and  
 so ryse by agayne, they can not tell  
 what they haue iudge yf now, is not  
 wyne the strongest: for who would els  
 take in hande to do such thynges. And  
 when he had spoken this, he helde bys  
 tonge.

**The. liii. Chapter.**

The declaration of the. iiij. last sentences of the  
 younge men, propounded in the Chapter before:  
 of whiche the last, that is, that verie beareth  
 the victorie in all thynges, is most commended  
 and allowed. Marcus writeth letters to al the ru-  
 lers vnder hym, that they should aspeze zoroabel  
 to the buyldynge of Ierusalem.

**W**hen the seconde (whiche had  
 sayde, that the kyng was  
 stronger) beganne to speake,  
 sayinge: O ye men, are not  
 they the strongest and most excellent,  
 that conquere the lāde and the sea, and  
 all that is in the sea, and in the earth:  
 Nowe is the kynges lord of all these  
 thynges, and hath dominion of them al;  
 and loke what he commaundeth, it is  
 done. If he sende his men forth a war-  
 fare, they go, and breake downe hylles,  
 walles & towres. They are slayne, and  
 slaye (other men) them selues, and ouer-  
 passe not the kynges worde. If they get  
 the victorie they bynge the kyng all  
 the spole. Lyke wyse the other y med-  
 le not with warres and fyghtinge, but  
 tyll the grounde: when they reape, they  
 bynge tribute vnto the kyng. And yf  
 the kyng alone do but commaunde to  
 kyll, they kyll: yf he commaunde to for-  
 geue, they forgeue: yf he commaunde to

smyte, they smyte: yf he byddynge a  
 waye, they bynge a way: yf he commaunde  
 to buylde, they buylde: yf he commaunde  
 to breake downe, they breake downe:  
 yf he commaunde to plante, they plante.  
 The comen people and the rulers are  
 obedyente vnto hym. And the kyng in  
 the meane season sytteth hym downe,  
 eateth, and dryncketh, and taketh bys  
 reste: then kepe they watche rounde a-  
 boue the kyng, and not one of them  
 dare get him out of the waye, to do his  
 owne busynes, but muste be obedyente  
 vnto the kyng at a worde. Iudge ye  
 now, O ye men, how should not he go  
 farre aboue, vnto whome men are thus  
 obedyente. And whē he had spokē this, he  
 helde his tōge. Wherbyde whose name  
 was zoroabel, whiche had spoken of  
 women and of strength, beganne to saye  
 after this maner: O ye men, it is not the  
 greute kyng, it is not the multitude of  
 men, nether is it wyne that excelleth:  
 who is it then that hath the lordshipp  
 ouer them? Haue not women borne the  
 kyng, and al the people that rule those  
 thynges: haue not women borne them,  
 and brought them by, that plante & byn-  
 nes, wherout the wyne cometh. They  
 make garmentes for al men, they geue  
 honour vnto al men, & withoute women  
 can not men lyue. If they gather golde  
 and siluer and al pzeious thynges, and  
 se a fayre wel fauoured woman, they  
 leaue al together, and turne their eyes  
 onely vnto the woman, and gape by  
 her, and haue more desyre vnto her, then  
 vnto the siluer & golde, or any maner of  
 pzeious thing. A man leaueth his fa-  
 ther that broughte hym by, he leaureth  
 his owne natuall cōtre, and cleaueth  
 vnto the woman: yea, he seopardeeth his  
 lyfe with the woman, and remembreth  
 nether father, nor mother, nor cōtre.  
 By this then ye must nedes know, that  
 women haue the dominion ouer you.

Doth it grette you? A man taketh  
 his swearde, and goeth bys waye to  
 steale, to kyll, to murther, to sayle vpon  
 the sea, & seeth a lyon, and goeth in the  
 darcknes: & when he hath the stolen, dys-  
 ceaued and robbed, he byngeth it vnto  
 his loue. Againe, a man loueth his wife  
 better then father and mother: yea, mā-  
 ny one there be, that renne out of the

**A. liii. wytt.**

Gene. ii.  
 Mat. xx.  
 1. Cor. vii.  
 Eph. v.

# THEM. BORE

And become bondmen for they:  
And have bene sayre, and have  
spinned booke of women.

And now beleue me, I know a kyng  
which is grete in his power, and all  
landes stande in awe of him, and no ma  
darte laye hande vpon him: yet sayd I  
se, that Hyame (the daughter of p great  
kyng: Bactarus) the kynges concu  
byne, sat besyde the kyng vpon p right  
hande, and take of his crowne from his  
heade, and set it vpon her owne heade,  
and smote the kyng with her left hande.  
Moreouer, the kyng looked vpon her  
with open mouth: if she laughed vpon  
him, he laughed also: but yf she toke a  
ny displeasure with him, the kyng  
was sayre to flatter her, and to geue  
her good wordes, till he had gotten her  
fauoure agayne.

O ye men, are not women then stro  
ger: Grete is the earth, and hye is the  
heauen: and do these thynges. Then the  
kyng and the prynces looked one vpon  
another. So he beganne to speake of  
the trueth: O ye men are not women  
stronger: Grete is the earth, hye is the  
heauen, sayre is p course of p Sunne,  
he compasseth the heauen rounde about,  
and fetcheth his course agayne to his  
owne place in one daye. Is he not excel  
lent that doth this: Yea, grete is the  
trueth, and stronger then all thynges.  
All the earthe calleth vpon the trueth,  
the heauen praiseth it, all workes shake  
and tremble at it, and with it is no vn  
ryghteous thinge. Wyne is vnrighte  
ous: the kyng is vnrighteous: women  
are vnrighteous: all the children of ma  
re vnrighteous, yea, all their workes  
are vnrighteous, and there is no tru  
eth in them; in their vnrighteousnesse  
also shal they be destroyed and perishe.

As for p trueth, it endureth, and is all  
waye stronger: it lyueth and conquereth  
for euermore worlde withoute ende.

The trueth accepteth no personnes,  
it putteth no difference betwyte riche  
ny poore, betwyte the myghtie or sym  
ple, but doth right vnto every ma, whe  
ther they be euell or good, and all men  
are lounge dealete with all in p wor  
kes of it. In the iudgemente of it there  
is no vnrighteous thyng, but strength,

kyngedome and power and maiesty  
for euermore. Blessed be the God  
of trueth.

And with that he helde his tonge,  
and all the people cryed & sayde: Grete  
is the trueth, and aboue all. Then sayd  
the kyng vnto hym: Albe what p wylt,  
more the is appoynted in the wrytinge,  
and I shall geue it the, for thou arte  
founde wiser then thy companios: thou  
shalt syt nexte me, and be my kynseman.  
Then said he vnto the kyng: Remem  
bre thy promyse and bowe, whiche thou  
hast bowen and promysed (in the daye  
when thou camest to the kyngdome) to  
buyde bp Jerusalem, and to sende a  
gayne all the vessels and Jewels, that  
were taken awaye oute of Jerusalem:  
whiche Cyrus separated, when he offered  
in Babilon, & would sende the agayne.  
And thy mynde was to buyde bp the  
temple, whiche the Edomites byet, when  
Jerusalem was destroyed by the Chal  
dees. This onely (O kyng) is p thyng  
that I requyre, this is p maiesty, whiche  
I desyre and aske of the: that thou per  
fourme the bowe, whiche thou in thine  
owne mouth hast made vnto the kyng  
of heauen.

Then Darius the kyng stode bp,  
and kysed him, and wrote a letter vnto  
all the debytes and shryues, to al the  
Lordes and nobles, that they shoulde  
conueye hym forth, and all them that  
would go bp with hym. He wrote  
a letter also vnto all the Shryues that  
were in Celosyria and Phenices, and  
vnto Lybanius, that they shoulde draw  
cedre trees from Lybanus vnto Jeru  
salem, to buyde the cytpe withall.

Moreouer he wrote vnto all the  
Jewes that were gone oute of his realme  
in to Jewrye because of the fredome,  
that no officer, no ruler, nor shryue,  
shoulde come to theyr doores: and that al  
theyr lande which they had conquered,  
shoulde be fre and not tributarye: And  
that the Edomites shoulde geue ouer  
the cytpes and byllages of the Jewes,  
whiche they had taken in: yea, and that  
they shoulde pearlye geue .xx. talen  
tes to the buydyng of the temple,  
vntill the tyme that it were synished:  
and to the daylye halowynge of the  
byntofferings (as it is comaunded) ten  
talentes

Cal. 1. a

Eccl. 1. a  
Cal. 117. a



talentes yeaerly also: And that all they whiche come foome Babilon to buyde the citie, shoulde haue fre libertye, they and their childzen, and all the priestes.

¶ He wrote the greatenesse also, and commaunded that the holy garmentes shoulde be geuen them, wherein they mistred: And wrote that commaundementes shulde be geuen to the Leuites, vntill the daye, that the house were finished and Jerusalem buylded vp: and commaunded that al they that watched the citie, shoulde haue their porcions & wages.

¶ He gaue ouer also all the vesselles that Cyrus had separated froin Babilon: And all that Cyrus had geuen in commaundement, the same charged he also, that it shoulde be done and sente vnto Jerusalem. Now whē this yonge man was gone forth, he tourned hys face towarde Jerusalem, and prayled the kynge of heauen, and sayde: Of the cometh the victorie, of thee cometh wisdom and clearenesse, and I am thy seruaunte. Blessed arte thou, whyche haste geuen me wylledome: Thee wyl I prayle, O Lorde, thou God of oure fathers.

And so he tooke the letters, & wente vnto Babilon: and when he came there, he tolde this vnto all his brethren that were at Babilon, and they prayled the God of their fathers, that he had geuen them refreshinge, and libertye to goe vp, and to buyde Jerusalem and the temple (whiche is there called after the name of the Lorde) and they reioysed with instrumentes & gladnes, vii. dayes longe.

### ¶ The. v. Chapter.

They that retorne to Jerusalem are nobred. They begonne to laye the foundation of the temple, but are lette by the meanes of the enemies: And so is the buyldyng dryuen of by the space. ii. yeaeres.



After this were the principall men of al the villages chosen in the tribes and kynredes, that they shoulde goe vp with their wyues & childzen, with their seruauntes and maydens, with all their cattell and substance. And Darius the kynge sent with them a thousande horsemen, to conuey them

safely vnto Jerusalem: And their brethren were glad, playinge vpon instrumentes, and synnginge. And these are the names of the men, whiche wente vnto the villages, accordyng to the tribes. Of the priestes, the sonne of Iphinehes, the sonne of Aaron: Iesus the sonne of Iosedech, Joachim the sonne of Iozobabel the sonne of Salathiel (of the kynred of Dauid, oute of the kynred of Iphares, of the tribes of Iuda, whyche spake wonderfull thynges vnder Darius the kynge of Persia, in the seconde yeaere of hys reygne in the first moneth of Nisan.

These also are they of Jewry, which came vp, & turned agayne vnto Jerusalem, out of the captiuite that Nabuchodonosor the kynge of Babilon had broughte vnto Babilon. And euery man soughte hys porcion agayne in Jewrye his citie, they that came with Iozobabel, and with Iesus, Nehemias, Saraias, Raclaias, Elimeus, Emani, Harbocheus, Beellerus, Shephpha, Rochoz, Oltoz, Emoni, as, one of their princes.

And the nombre of them accordyng to their kynredes and ruelars were.

The children of Iphares, two thousande, an hundred and. lxxii. The children of Ires, iii. M. an. C. and. lvi. The children of Iemo, an hundred, and. xlii. The sonnes of Iesus and Ioabes a. M. iii. hundred and two. The sonne of Beniu, ii. M. iii. hundred and lxx. The sonnes of Chozoba, ii. hundred and. v. The sonnes of Banica, an hundred and. lxxviii. The sonnes of Rebech, iii. hundred and. iii. The sonnes of Archab, iii. hundred and. xxvii. The sonnes of Cham, xxxvii. The sonnes of Iozoar, ii. M. and. lxxvii. The sonnes of Adinu, iii. hundred and. lxi. The sonnes of Adarectis, an hundred and. viii. The sonnes of Ciaso and Ielas, an hundred and. vii. The sonnes of Iozec, iii. hundred and. xxxix. The sonnes of Iedarbone, an hundred and. xxxii. The sonnes of Hannanias an hundred and thyrtye. The sonnes of Ioni, xc. The sonnes of Marlar, iii. hundred and. xxi. The sonnes of Iabarar, xcv. The sonnes of Sepholemon an hundred and. xxi. The sonnes of Iepopas, lb. The

¶ A. v. sonnes

# The Names

of Berthanatus an hundredeth and .xxii. The sonnes of Zebethanus, an hundredeth and .xxxi. The sonnes of Cratpatros (whiche is called also Cratpatros and Hodias). iii. hundredeth and .xxxi. Of them of Gramos and Gibeon an hundredeth and .xxi. Of them of Besselon and Teagge. lxxv. Of them of Balthus, an hundredeth and .xxii. Of them of Berthenobes. lxx. Of the sonnes of Labonus. iii. hundredeth and .lxxii. Of the sonnes of Sicheim. iii. hundredeth and .lxxi. Of the sonnes of Suadon and Elimon. iii. hundredeth and .lxxviii. Of the sonnes of Ericus. ii. hundredeth and .xlv. The sonnes of Anaas. iii. hundredeth and .lxx.

**The prestes:** The sonnes of Jedus: the sonnes of Euther: the sonnes of El Jathib. iii. hundredeth and .lxxii. The sonnes Eumetus. ii. hundredeth and .lxxi. The sonnes of Isatius. iii. hundredeth and .lxxii. The sonnes of Carea. ii. hundredeth and .xxvii. The Levites: The sonnes of Jelas in Caduella and Banus, and Seretias, and Edeas, seuentye and foure.

The whole nombre of these from .xii. peares was. iii. hundredeth and .lxxii. Of the sonnes, daughters and wyues, the whole summe was. iii. hundredeth and .lxxii. The sonnes of the prestes that praysted God in the temple: The sonnes of Asaph, of whome there were an hundredeth and .xxviii. But þe dooze keepers were: The chyldren of Esmeus: The chyldren of Aler: The chyldren of Amon: The chyldren of Acuba Copa: The chyldren of Tobit: an hundredeth and .xxxi. in all.

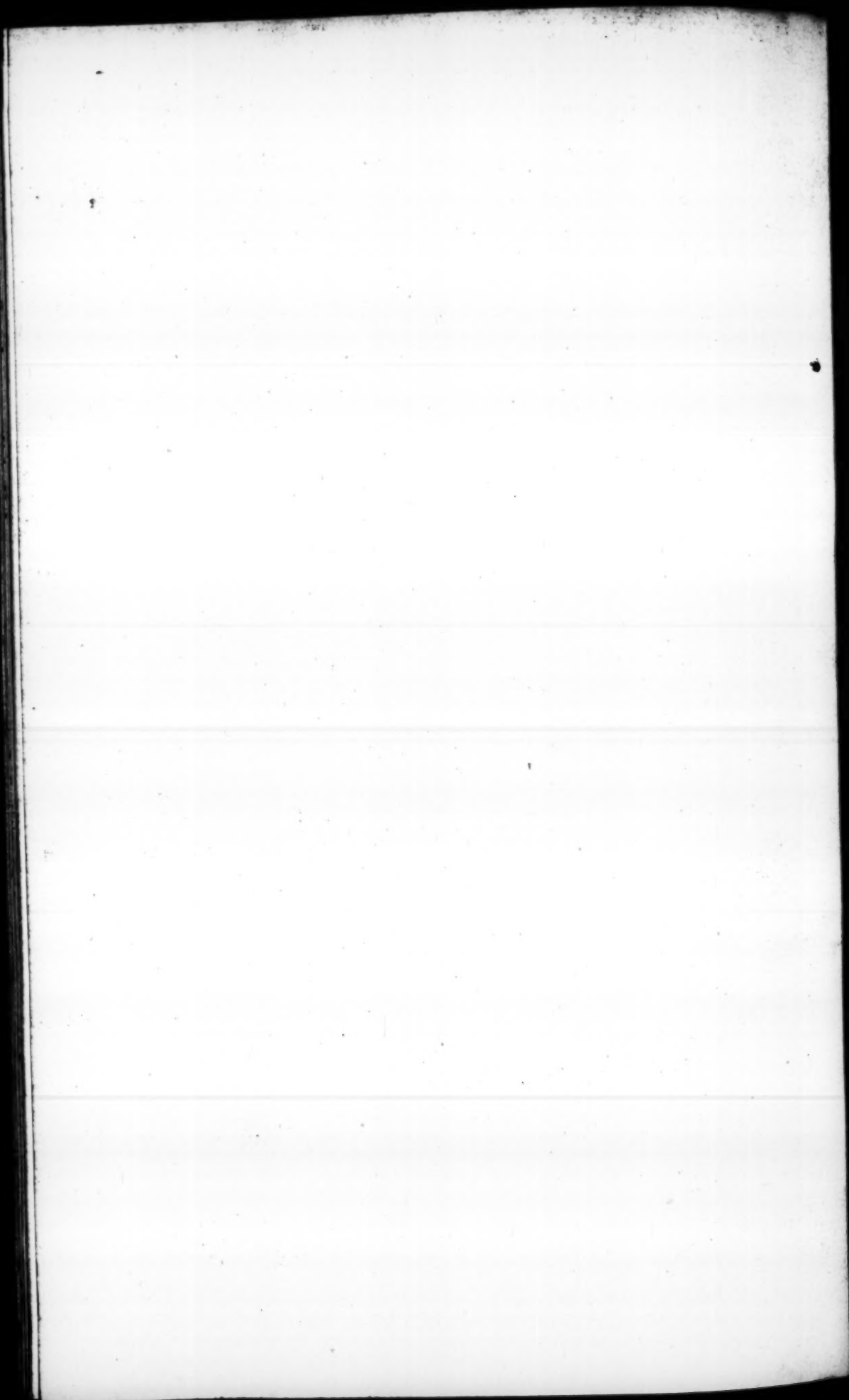
The prestes that serued in the temple: The sonnes of Sell, the sonnes of Galspha, the sonnes of Tobloch, the sonnes of Caria, the sonnes of Sub, the sonnes of Helu, the sonnes of Labana, the sonnes of Armacha, the sonnes of Acub, þe sonnes of Utha, þe sonnes of Cetha, the sonnes of Aggab, the sonnes of Obay, the sonnes of Anant, the sonnes of Cania, the sonnes of Geddu, the sonnes of An, the sonnes of Radin, the sonnes of Desandri, the sonnes of Aechoha, the sonnes of Taleba, the sonnes of Goza, the sonnes of Dull, the sonnes

of Sthona, þe sonnes of Alia, þe sonnes of Halse, þe sonnes of Alana, þe sonnes of Hane, þe sonnes of Alisin, þe sonnes of Accusa, the sonnes of Agista, the sonnes of Azui, the sonnes of fauon, the sonnes of phalalon, the sonnes of Meeda, the sonnes of Sufa, the sonnes of Cared, the sonnes of Barcus, þe sonnes of Sarea, the sonnes of Coesi, the sonnes of Alsit, the sonnes of Agista, the sonnes of Bedon: Salomon hys sonnes, the sonnes of Alopnot, the sonnes of phazida, the sonnes of Celi, the sonnes of Dedo, the sonnes of Gaddaell, the sonnes of zapheus, the sonnes of Aggra, the sonnes of Macharet, the sonnes of Sabab, the sonnes of Saroneth, the sonnes of Alsit, the sonnes of Ania, the sonnes of Salus, the sonnes of Adus, the sonnes of Suba, the sonnes of Enta, the sonnes of Rabotis, the sonnes of phalpat, the sonnes of Almon. All these ministred in the Sanctuary, and were seruauntes of Salomon: Cuen. iii. hundredeth and .lxxii.

These folowynge are they, that went by from Chelmellat Chelarta (whose prynces were Carmelam and Careth) and might not shewe forth their cytyes and kynteddes, howe they were of Israell: The sonnes of Dalarus, the sonnes of Tuben, the sonnes of Aechodatus. Of the prestes that executed the offyce of the priesthode, and were not founde: The sonnes of Obta, the sonnes of Achilos, the sonnes of Adin, whiche marped one of the daughters of phargelen, and were named after him. The wytyng of the same kynted was sought in the register of their generacion, but it was not founde: and therfore were they forbydden to execute the offyce of þe priesthode. Unto þe sayd Aechemias and Altharas, that they shulde haue no porcion in the Sanctuary, tyll there rose by an hye pryeste, that were well instructe in the playne cleannesse and trueth. Of all Israell (besyde seruauntes and maydens) there were. lxxii. hundredeth and .xl. Now were there of seruauntes and maydens. vii. hundredeth and .xxvi. Of synngynge men and synngynge women there were. ii. hundredeth and .lxxv. Four hundredeth and .xxv. Camels. Seue. hundredeth and .xxvi. oxes and .xlv.









pen, and leane to buyde by the temple of oure Lorde God agayne, to repayre the wasted places of Sion, and to dwel in Jewry and Jerusalem. And now O Lorde, what shall we saye, haupnge all these thynges in possession? For we haue broken thy commaundementes, which thou gauest vnto vs by the handes of thy seruantes the prophetes, sayinge: The lande that ye go vnto, and that is geuen you for an herptage to haue in possession, is defyled with vnclennes and fylthynes of the heathen, and with their abhominaciō haue they polluted it all together. Therefore shall ye not ioyne your daughters vnto their sonnes, nor marie your sonnes vnto their daughters: Moreover, ye shall neuer seke to make peace with them, that ye maye increase and eate the best in the lande, and that ye maye deuyde the inheritauce of the lande vnto your chyldren for euermore. As for the thing that nowe happeneth vnto vs, it cometh all for oure wycked workes and greate synnes, yet haste thou geuen vs suche a rote, that we are come agayne into our owne lande: and we are so wicked that we haue broken thy statutes and commaundementes agayne, and mingled oure selues with the vnclennes of the outlandish heathen. O Lord, art thou angrye with vs? wylte thou rote vs cleane out: that oure rote and name remayne nomore? O Lord God of Israel thou art true, for our rote endureth yet vnto this present daye. And behold, now are we before the in our synnes, now we can we not stande before the.

\* And when Eldras with this prayer had knowledged the synne, wepyng, and lpyng flat vpon the grounde before the temple, there gathered vnto hym from Jerusalem a greate multitude of men and women, of yonge men & maydens, for there was a very greate wepyng and mornyng in the congregacion. So when Jechonias the sonne of Jehoiada one of the children of Israel cryed, he sayde vnto Eldras: we haue synned agaynst the Lorde, because we haue maryed outlandish women of the heathen. Nowe art thou ouer all Israel. We wylle sweare an othe therfore vnto the Lorde, that we shall put awaye

all oure wyues, whiche we haue taken of the heathen, with their children: lyke as it is appoynted the by oure forefathers. Stande by then, open thou it, and declare it playnly vnto vs, accordinge to the lawe of the Lorde: for the matter belongeth vnto the, and we wylle helpe the, quite thy selfe manlye. So Eldras arose, & toke an othe of the rulers of the priestes, and of the Leuites, and of Israel, to do after these thynges: & they swate.

The. ix. Chapter.

After Eldras had read the law, the people put awaye their strange wyues: and then returneth euery man meryly vnto his owne dwellinge.



Then \* Eldras stode by from the courte of the temple withoute, and wente in to the chamber of Josathas the sonne of Asa: bus, & remayned there, and ate no meate, nor dronke drynke, for the multitude of the wyckednes of the people. And there was made a proclamation in all Jewry and at Jerusalem, for all suche as were gathered at Jerusalem out of captiuyte, that whosoforme came not to Jerusalem within two or iii. daies (accordynge to the iudgement of the olde lordes of the counceyl) his goodes shoulde be taken from hym, and be excluded from the congregacion of the captiuyte. And in thre dayes were all they of the trybe of Juda and Beniamin gathered together at Jerusalem, the ix. daye of the ix. moneth. And the whole multitude sat tremblynge in the court of the temple, for it was wynter. So Eldras arose by, and sayde vnto them: ye haue done vnrightheouslye, in that ye haue taken outlandish wyues to marrye age, and so to increase the synnes of Israel. And now knowledge the same, and geue prayse vnto the Lorde God of our fathers, and persourne his wyl, departinge from the heathen of the lande, and from the outlandish wyues. Then cryed the whole multitude with loude voyce, and sayde: lyke as thou hast spoken, so wylle we do: but for so muche as the people are many, & the wynter here, we maye not stode about the house: agayne, this worke is not a thig, it can be finished in a day or two, for we be many & haue labored in these thynges: O beryne therfore, the rulers of the multitude & all they that dwell

## The.iii.boke

with vs, and as many as haue outlandish wiues, the priestes also and iudges of euery place may stande in the tyme appoynted, tyll they lowse by þe wyathe of the Lorde in his busynes.

Then Ionathas the sonne of Ezel, and Ozias and Thecam receaued the charge of this matter, & Bozoramus, & Axius, and Sabatheus helped them thereto. After this, all they stode by that were come out of captiuite. And Eldras the priest chose vnto hym the principal men from amonge the fathers accordyng to theyr names, and in the newe moone of the tenth moneth they sat together, to examen thys matter. And so the matter was a determyng (concernyng the men that had outlandish wiues) vntyll the new moone of the fyrste moneth. And of the priestes þe had mixte them selues with outlandish wyues, there were founde: \* Of the sonnes of Iesi, the sonne of Iosedec and his brethren, Hazeas, Eleazar, Jozibus and Joadens, whiche offered them selues to put awaye theyr wyues, and to offre a summe for their ignoraunce. And of the sonnes of Semmeri, Haseas, & Elles, and Ieelech Azarias. Of the sonnes of Jolera, Limosias, Hilmæn, Athaneas, Jusio, Jedus, and Callas. And of the Leuites Jolabbus, Semeis, & Colanis, Caletas, facteas, Colnas, & Eliomas. Of the syngers of the Sanctuary, Eliarib, Zacharus. Of þe porters, Salumus and Colbanes. And of Israel, of the children of Foro, Oli, and Remias, and Geddias, and Melchias, Michelus, Eleazarus, Jemmebias, & Ananas. And of the chyldren of Jolaman, Chantias, Zachari, Jeyzelus, Joddius, Crimoth and Elias. And of the sonnes of Jathom, Eliadas, Aiasamus, and Zochias, Larimoth, Sabis, and Tebedias. And of the sonnes of Zebes, Johannes, Amantias, Zabbias, & Emmeus. And of the sonnes of Bannus, Olamius, Maluchus, Jedus, Jafub, Alabus, and Jerimoth. And of the sonnes of Abdin, Aatus, and Moosis, and Caleus, and Raanas, Maasus, Athathias, Besel, Bannus, and Manasses.

And of the sonnes of Aue, Aones, Aseas, Melchias, Sameas, Si-

mon, Ben Jamin, Malchus and Maras. And of the sonnes of Alom, Carianus, Athathias, Bannus, Eliphas, lach, Manasses, Semet. Of the sonnes of Bannus, Jeremy, Moobias, Abamas, Johel, Saneas, Delias, Jona, Marimoth, Eliarib, Athaneus, Eliasis, Ozias, Delus, Semedius, Zambis and Joseph. Of the sonnes of Aobeus, Idelus, Athathias, Sababus, Zecheda, Sedini, Jelleus, and Saneas. All these had taken outlandish wyues to mariage, and they put the away with their children. The priestes & Leuites, and all they that were of Israel, dwelte at Jerusalem and thowout all the lande, in the new moone of þe vii. moneth, and the children of Israel were in their dwellynge. And the whole multitude came together vpon þe floore at the East syde of the holy porte of the temple. And they spake vnto Eldras the hye priest and reader, þe he woulde byrge the lawe of Moses, whiche was geuen of the Lorde God of Israel. So Eldras the hye priest brought the lawe vnto the whole multitude, to man and woman, and to al priestes, þe they might heare the lawe, in the new moone of the vii. moneth. And he red in the floore that is before the holy porte of the temple, fro the mornynge early vnto the eueninge, before men and women. And they applyed their mynde all vnto the lawe.

And Eldras the priest and reader of the lawe stode by vpon a scuffolde of wood, whiche was made therfore: vpon his right hande there stode by him Athathias, Samus, Ananias, Azarias, Ozias, Ozechias, and Balsamus: vpon his lefte hande stode faldeus, Misael, Malachias, Abuschas, Sabus, Abadias and Zachari. Then toke Eldras the boke before the whole multitude, for he was the principall, and had in most honour of the al. And when he had red oute the lawe, they stode all straight vpon their fete. So Eldras prayed the Lord þe most hye God, the mighty God of Moses. And al þe people answered: Amē: and helde by theyr hande, fel downe flat vpon þe earth, & prayed þe Lord. And Iesus, Beneas, Saneas, Jaddimus, Accubus, Sabbathus, Calithes, Azarias, Joradus, and Ananias.



thas, and phylas & Leuites lyft theyr handes vpwarde, and bowed theyr faces to the ground, and prayed & Lord: Those were they whiche taught & lawe of the Lord, and red the law of & Lord in the congregacion: and euery man set those befoze that vnderstode the lawe.

**T**he spake Atharates vnto Eldras the hye priest and reder, and to the Leuites that taught the multitude, sayinge: This daye is holy vnto the Lord: and all they that had hearde the law, wepte.

**S**o Eldras sayde: \* Departe youre waye then, and eate the best, and drinke the swetest, and sende gyftes vnto them that haue nothyng: for this day is holy vnto the Lord, and be not ye sorre. Then went they their waye euerichone, ate and droncke, and were mery, & sente rewardes vnto them that had nothing, that they also myghte eate with gladnesse: for they were exceedingly reioysed, thow the wordes that were red vnto them in the lawe: And so they were all gathered together at Ierusalē to holde the feast, accordynge to the couenaunte of the Lord God of Israel.

**T**he ende of the thyrde boke, of Eldras.

## The. iiii. boke of Eldras.

### The fyrste Chapter.

The people is reprovyn for their vnthankfulness. God wil fynde another people if these wyll not be reformed.



**T**he seconde boke of & prophet Eldras (the sonne of Saratas, the sonne of Azarias, the sonne of Melchia, & sonne of Sallu, & sonne of Sador, & sonne of Achitob, & sonne of Amerias, & sonne of Azarias, the sonne of Maraioth, the sonne of Saahias, the sonne of Uzi, the sonne of Boccus, the sonne of Abisu, the sonne of Whineas, the sonne of Eleazar, the sonne of Arto, of the trybe of Leui) whiche was prysoner in the lande of Medes, in the ragne of Artaxerxes

kyng of Persia.

And the word of the Lord came vnto me, sayinge: go thy waye, and shew my people theyr synful dedes, & their chyldren their wickednesses, whiche they haue done against me, that they may tel their childers children the same: for the synnes of their fathers are increased in the. And why they haue forgottē me, & haue offred vnto straunge goddes. Am not I euē he, that brought them out of & lande of Egypt, fro the house of bondage? But they haue prouoked me vnto wrath, & despised my counsels. I will thou oute then the heere of thy heade, & cast all euil ouer them, for they haue not bene obedient vnto my lawe.

It is a people without lernynge and nourtoure. How longe shall I forbear them, vnto whom I haue done so much good? Many kynges haue I destroyed for their sakes: \* Pharaon with his seruantes & al his power haue I smitten downe & slayne: Al the nacions haue I destroyed and rote out befoze them, and in & East haue I brought two landes & people to nought, euē Tyre and Sidon, and haue slayne al their enemies. Speake thou therfore vnto the, sayinge: Thus sayeth the Lord: \* I led you thow the sea, and haue genē you sure stretes sence the begynnyng. \* I gaue you Moyses to be your captayne, & Arto to be the priest: \* I gaue you light in a pyller of fyre, and great wōders haue I done amonge you: yet haue ye forgottē me, sayth the Lord.

Thus sayeth the almighty Lord: I gaue you quayles to eate, & tentes for your succoure: Neuertheles ye murmured, & ascribed not the victorie of youre enemies vnto my name: yea, this same daye do ye yet murmur. Where are the benefites, that I haue done for you? When ye were hongry in the wilderness, \* did ye not crye vnto me: Why haste I brought vs into this wilderness, to kyll vs? It had bene better for vs, to haue serued the Egipcians, the to dye in this wilderness. The had I pitie vpon your mournynge, and gaue you Manna to eate. \* Ye ate angels foode. When ye were thirly, dyd not I hewe the harde stone, & caused water to flowe therout, for & heate I couered you wth & leaues of

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the

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the trees. A good pleasaunt fat lande gaue I you: I cast out the Cananites, the pheretyses & philistines before you. \* What shall I do moze for you sayeth the Lorde.

Exod. v. 5.

Thus sayeth the Almyghtie Lorde:

Exod. xv. 2.

\* When ye were in the wildernes, in the water of the Amozytes, beyng a thurst, and blasphemynge my name, I gaue you not fyre for youre blasphemies, but cast a tree in to the water, and made the water swete. What shall I do vnto the,

Deut. 32. 1.

Jacob: Thou Iuda wouldest not obey me. \* I will turne me to another people, and vnto those will I geue my name, that they may kepe my statutes.

Exod. i. 1.

Seynge ye haue forsaken me, I will forsake you also. When ye despye me to be gracious vnto you, I shall haue no mercy vpon you. \* When ye cal vpon me, I will not heare you. For ye haue defiled youre handes with bloude, and youre fete are swyfte to commytte manslaughter. Ye haue not forsake me (in a maner) but your owne selues, sayeth the Lorde.

Thus sayth the almyghtie Lorde: haue I not prayed you, as a father hys sonnes, as a mother her doughters, and as a noyse her younge babes, that ye woulde be my people, and I shoulde be youre God: that ye woulde be my chyldren, & I should be youre owne father.

Exod. 3. 2.

\* I gathered you together, as an henne gathereth her chekens vnder her wynges. But nowe what shall I do vnto you: I shall caste you out fro my face.

Exod. i. 1.

Exod. i. 1.

\* When ye offre vnto me, I shall turne my face from you: for youre solempne feast dayes, youre new moones, and youre circumcyspons haue I forsaken. I sent vnto you my seruauntes & prophetes, whome ye haue take and slayne, and toyme theyr bodyes in peces, whose bloude I will requyre of youre handes, sayeth the Lorde.

Thus sayeth the Almyghtie Lorde: youre house must be desolate, I wil cast you out as the wynde doth the strawe: youre chyldren shall not be fruteful, for they haue despysed my commaundementes, and done the thyng that is euell before me. Your houses will I geue vnto a people that shall come, \* and they that neuer herde me shall beleue in

me: and they vnto whome I neuer shew token, shall do the thyng that I commaunde them. They haue sene no prophetes, yet shall they call their synnes to remembraunce, and knowledg the I repozte me vnto the grace, that I wil do for the people which is to come, whose chyldren reioyse in gladnes: and though they haue not sene me with bodily eyes, yet in spyryte they beleue the thyng that I saye. And now brother, beholde, what greate wrothynesse, and se the people that cometh from the East, vnto whome I will geue the dukedome of Abraham, Isaac and Jacob, of Oseas, Amos, and Micah, of Joel, Abdi, Jonas, Naum, and Abacuc, of Sophony, Aggeus, Zachary, and Malachi, which is called also an angel (or messenger) of the Lorde.

## The. ii. Chapter.

The Synagoge synneth faute with her owne chyldren. The Synagogs are called.



Thus sayth the Lorde: I brought thys people out of bondage, I gaue them my commaundementes by my seruauntes the prophetes, who thou wouldest no heare, but despysed my counceils. The mother that bare them, sayeth vnto them: Go your waye ye chyldren, for I am a wyddowe and forsaken: I brought you by with gladnesse, but with sorow and heuynesse haue I lost you: for ye haue synned before the Lorde youre God, and done the thyng that is euell before him. But what shall I now do vnto you: I am a wyddowe and forsaken: go your waye, O my chyldren, and aske mercy of the Lorde. As for me, O father, I call vpon you for a wytnesse ouer the mother of these chyldren, whiche would not kepe my commaundementes: that thou bringe them to confusyon, and theyr mother to a spyle, that she beare no moze. Let their names be scatted abroade amonge the heathen, let them be put out of the earth, for they haue thought scozne of my commaundementes.

Now be vnto the Assur, thou that hydest & vntygheous by & Thou wroth people, remembre \* what I byd vnto Sodome

Exod. 1. 1.



Madome and Gomozre, whose lande is turned to pitch & ashes. Eue so also wil I do vnto all them, that heare me not, sayeth þe almighty Lorde. Thus saith the Lorde vnto Eldras: Tel my people, that I wyl geue them the kyngedome of Ierusalem, which I would haue geuen vnto Israel. Their gloze also wyl I take vnto me, and geue them the euerlastyng tabernacles, whiche I had prepared for those.

The tree of lyfe shalbe vnto them a swete knellpyge opntement: they shal þe nether labour nor be weery. Go ye poure waye, & ye shal receaue it. Praye for poure selues a few dayes, that they inape dwel therein. Now is the kyngedome prepared for you, therfore watch. Take heauen and earth to wytnesse, for I haue broke the euil in peces, & created the good, for I lue sayth the Lorde. Moother embrace thy chyldren, & bring them vp with gladnesse: make their fete as fast as a piller, for I haue chosen the, sayeth the Lorde.

And those that be deade wyl I raise vp agayne fro their places, and bringe them oute of the graues, for I haue knowne my name in Israel. feare not thou moother of the chyldren, for I haue chosen the, sayeth the Lorde. And for thy helpe I shall sende the my seruantes Elay and Jeremy, after whose counsel I haue sanctified and prepared for the xii. trees with vyuerse frutes, and as many welles, flowinge with milke and hony, and seuen mountaynes, wher vpon there growe roses and lilies, wherin I wyl fyll my chyldren with ioye. Create iustyce for the wyddowe, be iudge for the fatherlesse: geue to the poore: sende the comfertelesse: clothe the naked: heale the wounded and sicke: laughe not a lame man to scoone: defende the crepell, and let the blynde come into the syght of my clearenes. Kepe the olde and younge within thy walles: wherforer thou fyndest the deade, token them, and burye them, and I shall geue thee the fyrst place in my resurrection. Holde styll (O my people) and take thy rest, for thy quyetnes is come. Feede thy chyldren O thou good noyse, stablish the theyr fete: As for the seruantes whome I haue geuen the, there shal

not one of them perishe, for I wyl seke them from thy nombze, here not thy selfe.

For when the daye of trouble and heupnes cometh, other shall wepe and be sorowfull, but thou shalt be mery and plenteous. The heathen shalbe gealous, but they shalbe able to do nothig agaynste the, sayth the Lorde. My handes shall couer the, so that thy chyldren shal not se the fyre euerlastyng. Be ioyfull O thou moother with thy chyldren, for I wyl deliuer the, sayeth the Lorde. Remembre thy deade chyldren, for I shall bringe them out of the earth, and shew mercy vnto them, for I am mercifull, sayth the Lorde almighty.

Embrace thy chyldren, vntyll I come, and shew mercy vnto them, for my welles tunne ouer, and my grace shal not fayle.

I Eldras receaued a charge of the Lorde vpon the mounte Oreb, that I should go vnto Israel. But when I came vnto Israel they set me at nought, and despyled the commaundement of the Lorde. And therfore I say vnto you, O ye heathen that heare & vnderstande: Loke for your shepherde, he shall geue you euerlastyng rest: for he is nye at hande, that shall come in the ende of the worlde. Be ready to the rewarde of the kyngdome, for the euerlastyng lyght shall shyne vpon you for euermore. fle the shadowe of thys worlde, receaue the topfulnes of youre gloze. I testifie my sauoure openly: O receaue the gyfte that is geuen you, and be glade, geuyng thanks vnto hym, that hath called you to the heauenly kyngdome.

Arise vp, and stande fast: beholde the nombze of those that be sealed in the feast of the LORD, which are departed from the shadowe of the worlde, and haue receaued gloriuous garments of the Lorde. Take thy number O synner, and shut vp thy purpyred, whiche haue fulfilled the law of the Lorde. The nombze of thy chyldren whom thou longedest for, is fulfilled: beseeche the power of the Lorde, that thy people which haue bene called from the begynnyng, may be halowed.

\* I Eldras saw vpon þe mouste. *St. Spec. v. 15*  
B. iii. on

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in a great people, whome I coulde not nombre, and they all prayed the Lorde with tonges of thankesgeyng. And in the myddest of them there was a yonge man of an hye stature, more excellent than al they, and vpon euery one of their heades he set a crowne, and was euer higher and hygher, whiche I marueled at greatly. So I asked the angell, and sayde: Syr, what are these? He answered and sayde vnto me: These be they, that haue put of the mortal clothyng and put on the immortal, and haue testified & knowledged the name of God. Now are they crowned, and receaue the rewarde.

Then sayde I vnto the angel: what yonge personne is it, & crowneth them, and geueth them the palmes in theyr handes? So he answered and sayd vnto me: It is the sonne of God, whome they haue knowledged in the worlde. Then beganne I greatly to commend them, that stode so styfely for the name of the Lorde. And so the angel said vnto me: Go thy waye, and tel my people, what maner of thynges and how great wonders of the Lorde thy God, thou hast sene.

## The .iii. Chapter.

The wonderous waches which God did for the people are recyted. And as marueled I God suffered the Babilonians to haue rule ouer his people, which yet are spynners also.

**I**n the thirtie yere of the fall of Jeruſalem, I was at Babilon, & laye troubled vpon my bed, and my thoughtes came vpon ouer my heart: for I saw the desolacion of Ierusalem, and the plentiful wealth of them that dwelte at Babilon: and my spirite was sore moued, so that I beganne to speake fearfull wordes to the most hyest, and sayde: O Lorde Lord, thou spakest at the beginning, when thou plantedst the earthe (and that thy selfe alone) & gauest commaundement vnto people, and a body vnto Adam, whiche was a creature of thy handes, and haste brythed in hym the breath of lyfe: and so he lyued before the, & thou leddest him into paradys, whiche garden of pleasure thy ryghte

hande had planted, or euer death was made. And vnto him thou gauest commaundement to loue thy waye, whiche he transgressed, and immediatly thou appoyntedest death in him, and in his generacions. Of hym came nacions, trybes, people and kyntredes out of no bye. \* And euery people walked after their owne will, and dyd nyce thynges before the: and as for thy commaundementes, they despyed them.

\* But in proceſse of tyme I brought test the water froude, vpon those I dwelt in the worlde, and destroyedst the. And lyke as the death was in Adam, so was the water froude also in these. Neuer thelesse one of them thou leſtest: namely Noe with his householde, of who came all righteous men. And it happened that whē they that dwelt vpon the earth, beganne to multiplye, and had gotten many chyldren, and were a greates people, they beganne to be more vngodlye then the fyrste.

Now when they all lyued so wyckedly before the, \* thou dydest chose the a man from amonge them, whose name was Abraham. Him thou louedest, and vnto him onely thou shewedst thy will; and madest an euerlastyng couenaunte with hym, promysyng hym, that thou wouldest neuer forsake his seide. \* And vnto him I gauest Isaac, vnto Isaac also thou gauest Jacob and Esau. As for Jacob thou dydest chose hym, and put backe Esau. \* And so Jacob became a greates multitude.

And it happened that when thou leddest his seide out of Egypt, \* I brought test them vnto the mounte Sion, bowynge downe the heauens, settynge faste the earthe, mouynge the grounde, makynge the depthes to shake, and troublynge the worlde: And thy gloire wente thorowe foure portes of fyre, and earthe quakes, and wyndes, and colde: that thou myghtest geue the lawe vnto the seide of Jacob, and dyligence vnto the generacyon of Israel.

And yet tokest thou not awaye from them that wycked heartes, that thy lawe myghte brynge forth the frute in them. For the fyrste Adam bare a wycked heartes, transgressed, and was



Gen. 1

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Gen. 2

Gen. 3

Gen. 4  
Gen. 5

Gen. 6

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of tyme. for lyke as a younge chyldre maye not byrnye forth the thynges that belonge to the aged, even so haue I ordeined the worlde which I made.

And I asked and sayde: Seing thou hast now geuen me a way, I wil speake before the: for our mother of whome thou hast tolde me, is yet younge, and nowe she draweth nye vnto age. He answered me, & sayde: Like a woman that beareth chylde, & she shal rel the. Say vnto her: wherfore are not they (whome thou hast now brought forth) lyke those that were before the, but les of stature? And he shall answer the: They that be borne in the youth of strength, are of one fashion: And they that are borne in the time of age (when the chyldred sayleth) are otherwys. Consydre now thy selfe, howe that ye are lesse of stature, then those that were before you, and so are they that come after you, lesse then ye, as the creatures whiche nowe begin to be old, & haue passed ouer þ strength of youth. Then sayde I: Lorde I beseeche the, yf I haue founde sauoure in thy sight, shewe thy seruante, by whome dost thou bifet thy creature?

### The. vii. Chapter.

The Angell instructed Eldras, & geue him answer to his questions.



And he sayde vnto me: In the beginning whē the ground was made: Before the world stode, or euer þ windes blew, before it thondred and lychtened, or euer the foundacions of Paradise were layed, before the fayre floures were sene, or euer the mouable powers were stablished, before the innumerable multitude of Angells were gathered together, or euer the highnesses of the ayre were lyfted vp, afore the measures of the firmamente were named, or euer the chimneys in Sio were hote, and or the presente peares were sought out, and or euer the inuencions of them that now sinne, were put asyde, before they were sealed that nowe gather sayth for a treasure: Then dyd I consider and ponder all these thynges, and they al were made thorowe me, and thorowe none other: By me also they be

ended, and by none other. Then answered I and sayd: which shall be the partinge a soubder of the tymes? Or when shall be the ende of the first, and the beginninge of it that foloweth? And he sayde vnto me: From Abraham vnto Isaac, when Jacob & Esau were borne of him, Jacobs hād helde first the hēle of Esau: for Esau is the ende of thyg worlde, and Jacob is the beginning of it that foloweth. The hande of man be twyxt the hēle and the hande. Other question (Eldras) aske thou not.

I answered then, and sayd: O Lorde, Lorde, yf I haue founde sauoure in thy sight, I beseeche the, shewe thy seruante the ende of thy tokens, whereof thou shewdest me parte the laste nyght. So he answered and sayde vnto me: Stande vp vpon thy fete, and heare the perfecte voyce and sounde. There shall come a greate motion, but the place where thou standest shal not be moued. And therfore when thou hearest þ wordes, be not asrayde: for of the ende shall the worde and foundation of the earthe be vnderstande. And why? The worde thereof trembleth and quaketh, for so knoweth, that it muste be chaunged at the ende. And it happened, that when I had hearde it, I stode vp vpon my fete, and hekened: and beholde, there was a voyce that spake, & the sounde of it was like the sounde of manye waters, and so sayd. Beholde, the dayes come, that I wyll begynne to dāwe nye, and to bifet them þ dwel vpon earthe, & wyll begyn to make inquisition of them, what they be that haue hurt equite with vntyghe teousnes, and when the lowe estate of Sion shall be fulfilled: and when the worlde, that shall banishe away, shall be ouersealed, then wyll I doe these tokens.

The bookes shall be opened before thy firmament, and they shal se altogethe, and the chyldren of a peate olde shall speake with their voyces: The women with childe shall bringe forth vntymes lye chyldren of thre or foure monethes olde, and they shall lyue, and be raysed vp: And sodenly shall the souden places appeare as þ vnsowen, þ full store houses shall sodenly be founde empty, and the trompet shall geue a sounde, which

when

# The .iiii. booke

When euerie man heareth, they shall be  
hastely asfayde. \* At that tyme shal scē-  
des fight one agaynst another lyke e-  
nemyes, and the earth shall stande in  
feare with them.

The spynges of the welles shall  
stande drye, and in thre houres they shal  
not renne. Whosoever remayneth from  
all these thynges that I haue tolde the,  
shall escape, and see my saluacion, and  
the ende your worlde. And the men that  
are receaued, shal see it, they that haue  
not tasted death from their byrth: And  
the heart of the indwellers shal be chaū-  
ged, and turned into another meaning:  
for euell shall be put out, and disceate  
shall be quenched. As for sayth, it shall  
flourishe, corrupcyon shall be ouercome;  
and the trueth, which hath bene so lōge  
without fruite, shall be declared. And  
it happened when he talked with me;  
that I looked demurely vpon hym, be-  
fore whome I stode, and these wordes  
sayde he vnto me: I come to shewe the,  
the tyme of the nyght for to come.

¶ If thou wilt praye yet more, a fast  
seuen dayes agayne, I shall tell thee  
more thynges, and greater then before:  
for thy voyce is heard before the hiest:  
for why? The mightie hath sene thy  
righteous dealinges, he hath sene also  
thy chastite, which thou haste had euer  
sence thy yowthe: and therefore hath he  
sent me to shewe the all these thynges,  
and to saue into the: Be of good com-  
forte, and feare not, and haste not with  
the tynes that are past to thinke bayne  
thynges, and make not hast of the latter  
tymes.

And it happened after this, that I  
wept agayne, and fasted seuen dayes  
in lyke maner, & I might fulfil the thre  
weekes, which he tolde me. In the eight  
nyght was my heart vexed within me  
agayne, and I beganne to speake be-  
fore the hiest: for my spirite was great-  
ly set on fyre, & my soule was in distres,  
and I sayde: O Lorde, thou speakest  
vnto thy creature from the beginning  
(euen the firste daye) and saydest: \* Let  
heauen and earthe be made, and thy  
worde was a perfecte worcke. And then  
was there the spirite, and the darcke-  
nesses were yet on euerie side, and si-  
lence: There was no mans voice as yet

from the. Then commaundest thou a  
sayre lychte to come forth the oute of the  
treasures, that thy worcke might ap-  
peare and be sene.

¶ Upon the seconde daye thou ma-  
dest the spirite of the firmamente, and  
commaundest it to part a sonde, and to  
make a deuision betwixte the waters,  
that the one parte myghte remayne a-  
bout, and the other benethe. Upon the  
third daye thou broughtest to passe, that  
the waters were gathered in the fourth  
part of the earth: sixe partes hast thou  
dried vp, and kepte them, to thinture  
that men myght sowe and occuppe bus-  
bandrye therin. As soone as thy worde  
went forth, the worcke was made, for  
immediatly there was great & innu-  
erable fruite, and manye diuerse pleasu-  
res and desyres of temptacion, floures  
of chaungeable coloure and smell, and  
thys was done the thyrde daye.

\* Upon the fourth daye thou com-  
maundest that the sunne should geue  
hys lychte, and the moone shoulde lighte the  
nactes dyddest thou sette in ordre, and  
gauest them a charge: To do serues  
euē vnto man, that was for to be made.  
¶ Upon the fyfth daye thou saydest vnto  
the seuenth parte, \* where the waters were  
gathered, that they shoulde bring forth  
diuerse beastes, foules and fishes. And  
so it came to passe, that the domine wa-  
ter and without soule, broughte forth  
lyuinge beastes, at the commande-  
ment of God, that all people myght  
praise thy wonderous workes. Then  
dyddest thou preserue two soules, & one  
thou calleddest Enoch, and other Leui-  
athan, and dyddest separate the one fro  
the other: for the seuenth part (namely,  
where the water was gathered toge-  
ther) myghte not holde them bothe.  
¶ Vnto Enoch thou gauest one parte,  
whyche was dyed by the thyrde daye,  
that he shoulde dwell in the same part,  
wherin are a thousande hylles. But vnto  
Leuiathan thou gauest the seuenth  
parte, namely the moyst, and hast kept  
hym to deuour what thou wilt, and  
whan. ¶ Upon the syxte daye thou gauest  
commandement vnto the earth, that  
before the it shoulde bring forth beastes,  
catell, and all that cреpe, and (besydes  
thys) Adam also, whome thou madest  
Lorde



Lord of all thy creatures: Of him come we all, and the people also, whome thou hast chosen speciallly vnto thy selfe. All thys haue I sayde now and spoken befoze the, that I myghte shewe, howe that the worlde is made for oure sakes. As for the other people whiche also come of Adam thou hast sayde that they are nothyng, but be lyke a spetle, & hast lyckened the aboundaunce of them vnto a droppe (that falleth) from þe roke of the house.

And now, O Lord, the heathen whiche haue euer bene reputed as nothyng, haue begon to be Lordes ouer vs, & to deuoure vs: but we thy people (whom thou hast called the first bozne, thy onely begotten, and thy feruent louer) are geue into their hādes & power. Yf the worlde now be made for our sakes, why haue we not the inheritaunce in possession with the worlde? Howe longe shal this endure?

**Che. vii. Chapter.**

The angel sheweth Eldras many thynges to come.



As it happened after þat I had spoken out these wordes, there was sent vnto me an Angell, which had bene by me also þe nightes afore, & he sayd vnto me: bp Eldras, & heare þe wordes þat I am come to tell the. And I sayd: Speake on my Lord God. Then sayde he vnto me: The sea is sette in a wyde place, that it myght be depe and great: but the entraunce is narowe and smal lyke a rpuer. For who woulde goe into the sea, to loke vpon it, and to rule it? If he went not thorow the narowe, howe might he come into the brode?

Item another: a citie is buylded and set vpon a brode felde, and is ful of all goodes: The entraunce is narowe and sodapn, lyke as yf there were a fyre at the ryght hande, and a depe water at the lefte, and as it were only one straitte path betwyxte them both, so small that there coulde but one man go there.

Yf this citie now were geuen to an hepe, and he neuer went thorow the perelous waye, howe wolde he receaue his inheritaunce? And I sayde: It is so, Lord. Then sayde he: Euen so is Israel also a porcyon. And why? for their

sakes haue I made the worlde: & when Adam trasgressed my statutes, the was the thing iudged that was done. Then were the entraunces of the worlde made narowe, ful of sorow and trauaple: they are but fewe and euell, full of paylles and laboure. For the entraunces of the fore worlde were wide & sure, & brought immortall fruite.

If they now which are entred into this worlde, maye not comprehend these strapte and bayne thynges, muche lesse may they comprehend and vnderstande the secrete thynges: why disquietest thou thy selfe then, seying thou art but a corruptible man? And what woldest thou knowe, where as thou art but mortall? And why haste thou not receaued into thyne hearte the thyng that is for to come, but that is present?

Then sayde I: O Lord, Lord, thou hast ordeyned in thy lawe, þe righteous shoulde inherit these thynges, but that the vnfaithful and vngodly shuld perishe. Neuerthes the ryghteous shal suffer strapte thynges, and hope for wyde: for they that haue liued vngodly and suffered strapte thynges, shal not se the wyde.

And he sayde vnto me: There is no iudge aboue God, and none that hath vnderstandynge aboue the hyst. For there be many that perishe, because they despyse the lawe of God that is set befoze them. For God hath geuen strapte commaundement to such as come, that they knowe what they do, and howe they shoulde lyue: And yf they kept this they shoulde not be punished.

Neuerthelesse they were not obedyent vnto him, but spake agaynst hym: ymagined bayne thynges, and purposed to sinne, and sayde moze ouer than there was no God, and that God regarded it not. Hys wayes haue they not knowen, hys lawe haue they despyled, and denied his promyses: in hys statutes and ordinaunces haue they not bene faithful and stedfast, and haue not performed his worckes.

And therefore Eldras vnto the full, plentye: and to the emptye, emptynesse. Beholde, the tyme shal come, that these tokens whiche I haue tolde thee, shal come to passe, & the byrde shal appear

and

# The .iii. boke

And the earth that nowe passeth awaye,  
shalbe shewed: and whosoer is deli-  
uered from the fore sayde euels, shall see  
my wonders. for my sone Iesus shalbe  
openly declared, w those þ be with him:  
and they that remayne, shall be mery in  
foure hundred yeares.

After these same yeares shall my  
sonne Chzist dye, and all men that haue  
lyfe, & the worlde shalbe turned into the  
olbe splence seuen dayes, lyke as in the  
fore iudgementes, so that no man shall  
remayne. And after seuen dayes, the  
worlde þ yet awaketh not, shall be rap-  
sed vp, and shall dye corrupte. And the  
earth shall restore those that haue slept  
in her, and so shal þ dust those that dwel  
in sylence, and the secrete places shall  
deliuer those þ be committed vnto the.

**C** And the most hyest shalbe openly decla-  
red vpon the seate of iudgement, and al  
mysery shall vanysh awaye, and longe  
sufferynge shall be gathered together.  
But þ iudgemēt shal continue, þ truely  
shal remayne, & faith shal ware stronge, þ  
worke shal folow, & þ reward shalbe shew-  
wed, þ righteousnesse shal watch, & the  
vntygtheousnesse shal beare no rule.

Then sayd I: \* Abraham prayed first  
for the Sodomites, & \* Moses for the  
fathers that sinned in the wyldernes, &  
he that came after him for Israel, in the  
tyme of Ahas and Samuel: and \* Da-  
uid for the destruccyon, \* and Salamon  
for them that came into the Sanctua-  
ry, and \* Elias for those that receaued  
rayne, and for the deed, that he myghte  
liue: \* and Ezechias for the people in  
the tyme of Sennacherib: & dyuers o-  
ther in lyke maner, whiche haue prayed  
for manye.

Euē so nowe seynge the corrupte is  
growen vp, and wyckednesse increased,  
and the ryghteous haue prayed for the  
vngodly, wherfore shal it not be so now  
also?

He answered me, and said: This pre-  
sent worlde is not the ende, there rema-  
neth much honoure in it, therfore haue  
they prayed for the weake. But the day  
of dome shall be the ende of thys tyme,  
and the begynnyng of the immortal-  
tie for to come, wherein all corrupcyon  
hamyssheth, all voluptuousnesse is low-  
ed and al misbeleue taken away, righ-

trousnes growe and the verite spronge  
vp. Then shall no man be able to saue  
hym that is destroyed, nor to oppresse  
him that hath gotten the victorie. I an-  
swered then, and sayde: Thys is my  
first & last saying: that it had bene bet-  
ter, not to haue geuen the earthe vnto  
Ada: Or els when it was geuen him, to  
kepe hym that he shoulde not sinne, for  
what profit is it for me now in this pre-  
sent tyme to lyue in heynesse, and af-  
ter deathe to looke for punysshment? O  
thou Adam, what haste thou done, for  
thoughe it was thou that synned, thou  
art not fallen alone, but we al that come  
of the. for what profyt is it vnto vs, þ  
there be promysed vnto vs immortall  
tyme, where as we medle with deadlye  
worckes: and þ there is promised vs an  
euerlastynge hope, where as we ouer-  
selues are euell & vaine: and þ there are  
layed vp for vs dwellynges of health &  
fredō, where as we haue liued euell: and  
that the wurchyppe of the hyest is kept  
to defende them, whych haue led a pa-  
cyent life, where as we haue walcked in  
the most wycked wayes of al: and that  
there shalbe shewed a Paradyse, whose  
fruit endureth for euer, where in is fre-  
dome and medycyne, where as we shall  
not goe in: for we haue walcked in vn-  
pleasaunt places: And that the faces of  
them whych haue absteyned, shal shine  
aboue þ starrs, where as our faces shal  
be blacke and darcker for whyle we ly-  
ued and dyd vntygtheouslye, we consi-  
dered not, that we shoulde suffre therfore  
after deathe.

Then answered he me, and sayde:  
this is the consideracion a thought of  
the battayl, which mā hath vpō earth:  
that yf he be overcome, he shall suffre  
as thou hast sayd. But yf he get þ vic-  
tory, he shall receaue the thyng that I  
sayd. for thys is the lyfe, wherof Mo-  
ses spake vnto the people, whyle he ly-  
ued, saying: \* Chose the lyfe, that thou  
mayest lyue. Neuertheles they beleued  
hym not, neither the prophetes after  
hym. No, nor me which haue spoken vn-  
to them, that heynesse shulde not reach  
vnto þ, to the destruccyon lyke as iore  
is for to come ouer those, that haue suf-  
fred them selues to be inuourmed in sal-  
uacion.

Gene. 18. 19.  
Exo. 32. 1.

2. cor. 11. 1.  
1. reg. 16. 1.

1. reg. 17. 1.

1. reg. 18. 1.

11

3



I answered then and sayd: I knowe  
 Lorde, that the hiest is merciful, in that  
 he hath mercys vpon them, whyche are  
 not yet in the worlde, and vpon those al-  
 so that walcke in his lawe: and that he  
 is pacient and longe sufferynge toward  
 those that haue sinned in their wor-  
 kes: And that he is lyberall to geue  
 where as it requirerh: and that he is of  
 great mercye, for he multiplieth hys lo-  
 uynge kyndnesses toward those that  
 are present, and that are past; & to them  
 whiche are for to come. For yf he mul-  
 tiplie not hys mercyes, the worlde shal  
 not be made luyng, wth those that  
 dwell therein: He geueth also, for yf  
 he gaue not hys goodnes, that they,  
 which haue done euell, myght be eased,  
 the ten thousande parte of men shoulde  
 not be made luyng. And yf the iudge  
 forgaue not those that be healed wth  
 hys worde, and yf he woulde destroye  
 the multitude that strueth, there shuld  
 be verpe fewe left in an innumerable  
 multitude.

The. lvi. Chapter.

Eldras prayeth God rather to loke vpon his owne  
 mercie then on the sinnes of the people.



And he answered me, say-  
 ynge: The moste hyest  
 made thys worlde for  
 manye, but the worlde  
 to come for fewe. I wyl  
 tel the a similitude El-  
 dras: As when thou askest the earth, it  
 shal saye vnto the, that it geueth much  
 moulde, whereof earthen vesselles are  
 made, but litle of it that gold cometh  
 of. Euen so is it with the worke of this  
 worlde. \* There be many created, but  
 fewe shal be preserued. Then answered  
 I and sayde: Then swalowe vp þ. wyrt  
 (thou soule) and deuout the vnderstan-  
 dyng, for thou art agreed to hearken and  
 to geue eare, and willinge to prophesy:  
 for thou hast no longer space geue thee,  
 but onely to lye. O Lorde, wylte thou  
 not geue thy seruaunt leue, that we may  
 praye before the, and that thou mayest  
 geue feede vnto our hearte, and buylde  
 our vnderstandynge, that there maye  
 come fruit of it: And þ. euery one which  
 is corrupt, beareth the state and place  
 of a man, may lye.

For thou arte alone, and we al are one  
 workmanship of thy handes, like as  
 thou hast sayd, and lyke as the body is  
 fashyoned now in the chylde bed, and  
 thou geuest the membris, and thy crea-  
 ture is preserued in fyre and water:  
 and. ix. Monethes doeth thy worke suf-  
 fer thy creature, which is fashyoned in  
 her: but the thinge that preserueth and  
 it that is preserued, shal bothe be kept  
 together: and when tyme is, the chylde  
 bed deliuereth the thyng, that is kept  
 and growen in her.

For thou hast commaunded the bres-  
 tes to geue milke vnto the fruite, that  
 the thyng whiche is created and fashio-  
 ned, maye be nuryshed for a tyme: And  
 then thou disposeth and ordrest it with  
 thy mercie, bygest it by wth thy righ-  
 teousnes, nuturest it in thy lawe, & re-  
 fourcest it with thy vnderstandynge,  
 mortifiest it as thy creature, & makest it  
 luyng as thy worke. Seing the þ. thou  
 destroyst hym, which with so great la-  
 bours is created and fashyoned thorow  
 thy comaundement, thou couldest light-  
 ly ordeane also, that the thyng which is  
 made, might be preserued.

And thys I speake now of all men  
 in generall, as thou knowest: but of thy  
 people, for whose sake I am sope: And  
 of thy inheritauce: for whose cause I  
 mourne: And of Israel, for whom I am  
 woful: And for Jacob, for whose sake I  
 am greued: Therefore begyn I to praye  
 before the, for my selfe and for them, for  
 I see the fal of vs, euen of vs, that dwell  
 vpon earthe. But I haue hearde the  
 swyftnes of the iudge, whiche is to  
 come: Therefore heare my voyce, and  
 vnderstande my wordes, and I shal  
 speake before the.

This is the begynnyng of the wo-  
 des of Eldras, before he was receaued:  
 O Lorde, thou þ. dwellest in euertlasting-  
 nesse, whose eyes are lift vp in the ayre,  
 whose stole is excedynge hye, whose  
 glozy and maiesty may not be compre-  
 hended, before whome the hookes of  
 heauen stande wth tremblinge, whose  
 keepynge is turned in wynde and fyre,  
 whose worde is true, whose fashynge  
 is stedfast, whose commaundement is  
 stronge, whose ordynance is fearfull,  
 whose looke dyeth by the depthes,

# The .iii. booke

whose wrath maketh the Mountaynes to melte awaye, and whose trueth beareth wytnesse: O heare the prayer of thy seruaunte, and marcke wyth thyne eares the petcyon of thy creature.

For whyle I lyue, I wyll speake, and so longe as I haue vnderstanding, I wyll answere. O loke not vpon the synnes of thy people, whyche serue in the trueth. Haue no respecte vnto the wycked studies of the heathen, but to the desyre of those that kepe thy testymonyes wyth sorowes. Thynke not vpon those that haue walked faynedlye before the, but vpon them, whiche wyth wyl haue knowen thy feare.

Lette it not be thy wyl to destroye them, whych haue had beastly maners, but to loke vpon them that haue clearly taughte thy lawe. Take thou no indignacyon at them, whiche are worse then bestes: but loue the, that alwaye put their trust in thy righteousness and glorie: for we and our fathers haue all the same sykenes and disease, but because of oure synnes thou shalt be called mercyfull.

For yf thou hast mercy vpon vs, thou shalt be called mercyfull, where as we haue no workes of ryghteousnes: for the ryghteous whyche haue layed by many good workes together, shall out of their dedes receaue reward. For what is man, that thou shouldest take displeasure at hym? Or what is the corruptible mortall generacyon, that thou shouldest be so rough toward hym?

For of a trueth there is no man amonge them that be bozne, but he hathe bealte wyckedlye: And amonge the faythfull there is none, whyche hathe not done amysse. For in this (O Lord) thy ryghteousnesse and thy goodnesse shall be praysed and declared, yf thou be mercyfull vnto them whyche are not ryght in good workes.

Then answered he me and sayde: Some thynges haste thou spoken a ryght, and accordyng vnto thy wordes it shall be. For I wyl not verely consydre the workes of them, whyche haue synned before deathe, before the iudgment, before destruccyon, but \* I wyll re-

foyce ouer the wyrdycke and thoughtes of the ryghteous. I wyl remembre also the pylgrynage, the holpe makinge and the rewarde. Lyke as I haue spoken now, so shall it come to passe. For as the husbände man soweth muche seede vpon the grounde, and yett alwaye the thyng that is sowne or planted is not al kept safe, neither doeth it al take rote: Euen so is it of them that are sowne in the worlde, they shall not all be preferred.

I answered then and sayde: Yf I haue founde grace, then let me speake. Lyke as the husbände mannes seede perissheth, yf it receaue not rayne in due season, or yf there come to muche rayne vpon it. Euen so perissheth manne also, whyche is created wyth thy handes, and is lyke vnto thyne owne ymage and to thy selfe, for whose sake thou haste made all thynges, and lyckened hym vnto the husbände mannes seede. Be not wrothe at vs, O Lord, but spare thy people, and haue mercy vpon thyne owne inherytaunce: O be mercyfull vnto thy creature.

Then answered he me and saydes: Thynges present are for the presente, and thynges to come for suche as be to come. For thou wantest yett muche, seyng thou mayest loue my creature aboute me: I haue ofte tymes drawen vnto the, but neuer to the vnyghteous. In this also thou arte maruelous before the best, in that thou hast humbled thy selfe, as it becommeth the, and haste not regarded thyne owne selfe, that thou arte had in suche honoure amonge the ryghteous. Therefore shall great wretchednesse and myserye come vpon them, that in the latter tyme shall dwell in the worlde, for they haue walcked in great pryde.

But vnderstande thou for thy selfe, I seke out glorie for such as be lyke the: for vnto you is paradysse opened, the tre of lyfe is planted, the tyme to come is prepared, plenteousnes made ready: A citie is buylded for you, and a rest is prepared, yea, perfecte goodnesse and wysdome. The rote of euill is marked from you, the weakenes & moth is hyed from you, and into hell flyeth corrupti-



in forgetfulness. Sorowes are ban-  
nyshed awaye, and in the ende is shew-  
ed the treasure of immortallite. And  
therfore aske thou no more questions,  
concerning the multitude of them that  
perishe. For they haue taken libertie,  
despised the priest, thought scoorne of his  
law, and forsaken his wayes.

Moreouer, they haue troden down  
his rightuous, and said in their hert,  
that there is no God, yea, and that wit-  
tyngly, for they dye. For like as þ thing  
that I haue spoken of, is made redy for  
you: Euen so is thirste and payne pre-  
pared for them. For it was not his wyl  
that man should come to nought: but  
they which be created haue despyled the  
name of him that made theym, and are  
vnthackfull vnto him, whiche prepa-  
red life for theym. And therfore is my  
iudgement now at hande. These thin-  
ges haue I not shewed vnto al me, but  
vnto fewe: namely vnto to thee, and to  
suche as be lyke the.

Then answered I, and sayd: Behold  
O Lord, now hast thou shewed me the  
multitude of the tokens, whiche thou  
wylt begynne to do at the laste, but at  
what tyme and when thou hast not shew-  
ed me.

¶ The. ix. Chapter.

¶ Elias hath visions shewed vnto him.

**E** answered me then, and sayd:  
Measure thou the tyme dy-  
ligently in it selfe, whē thou  
seest that one part of the to-  
kens come to passe, whych I  
haue tolde the before: so shalte þ vnder-  
stand, þ it is the very same tyme, wher-  
in the þvest wyl begynne to viset the  
world, which he made. And when there  
shalbe sene earthquake and vproare of  
the people in the world, then shalt thou  
well vnderstande, that the moste þvest  
spake of those thynges, from the dayes  
that were before the, euen from the be-  
gynnyng.

For lyke as all that is made in the  
world, hath a begynning and ende, and  
the ende is manifest: Euen so the times  
also of the þvest haue playne begyn-  
nynges in wounders and sygnes, and  
the ende in woorkyng and in tokens.

And every one that shall be saued, and  
shall be able to escape by hys woorkes  
and by fapth, wherem ye haue beleued,  
shall be preserved from the sayde pa-  
rels, and shall se my Saupoure in my  
lande and wythin my borders, for I  
haue halowed me from the world. The  
shall they be in carefulnesse, whiche  
nowe haue abused my wayes: and they  
that haue cast them oute despytfullpe,  
shal dwell in paynes.

For suche as in their lyfe haue recea-  
ued benefites, & haue not knowne me,  
and they that haue abhorred my lawe,  
whyle they had yet fredome, and when  
they hadde yet open rowme of amende-  
ment and conuersyon, and vnderstode  
not, but despyled it: the same muste  
know it after death in payne. And ther-  
fore be thou no more carefull, howe the  
vngodly shalbe punyshed, and howe the  
rightuous shalbe saued, and whose the  
world is, and for whom the world be, and  
when it is. Then answered I and said:  
\* I haue talcked before, and nowe I  
speake, and wyl speake also hereafter,  
that there be many mo of theym which  
perishe, then shall be saued, lyke as the  
floude is greater then the droppes.

And he answered me, sayinge: lyke  
as the felde is, so is also the seide: as the  
floures be, so are the colours also: such  
as the woorkman is, suche is also the  
wozke: and as the husbände manne is  
bym selfe, so is hys housbandye al-  
so, for it was the time of the world. And  
when I prepared for the that are now,  
or euer the world was made, wherem  
they shoulde dwell, then was there no  
man that withstode me. Nowe when e-  
uery one was, and þ maker also in the  
world which is now prepared, and the  
moneth that ceaseth not, and the lawe  
whiche is vnsearcheable, their maners  
were corrupte. So I conspyred the  
world, and beholde, there was parell,  
because of the thoughtes that were  
come in to it. And I saue, and spared  
them greatly, and haue kept me a wine-  
bery of the grapes, and a plante from  
amonge many generacyons. Let the  
multitude perishe then, whiche are grow-  
en vp in payne, and let my grape and  
wynnbery be kepte: euen my plante: for

with great labour haue I made it bp.

Neuertheles yf thou wilt take bpō the yet seuen dayes mo (but thou shalt not fast in them) go thy way then into the felde of floures, where no house is buylded, and eate onelye of the floures of the felde, taste not fleshe, dryncke no wyne, but eate floures only. Praye vnto the byest continually, so wil I come, and talke with the.

**C** So I went my way and came into the felde whiche is called Ardath (lyke as he commaunded me) and there I sat among the floures, and ate of the herbes of the felde, & the meate of the same satisfied me. After seuen dayes I satte vpon the grasse, and my hert was vexed within me lyke as afore: and I opened my mouth, and began to talke before byest, and sayde: O Lorde, thou that knowest thy selfe vnto vs, \* thou hast declared and opened thy selfe vnto our fathers in the wyldernesse, in a place where no mā dwelleth, in a bare place, when they came out of Egypte, & thou spakest, sayinge: Heare me O Israell, and marke my wordes thou seide of Jacob, Beholde, I sowe my lawe in you, and it shall bringe forth the frute in you, and ye shalbe honoured in it for euer. For our fathers whiche receaued the lawe, kept it not, and obserued not the ordynaunces and statutes, and by frute of thy lawe was not declared: for it might not, for why? it was thynne. \* For they that receaued it, perished, because they kept not the thing that was sowed in them.

Exod. xiii. 24  
Deut. iii. 6

Deut. 32. f

**D**

It is a custome when the ground receaueth seide, or the sea a shyppe, or a vessel meate and dryncke, that when it perissheth or is broken, wherein a thing is sowed, or wherein any thinge is put: the thynges also perissheth and are broken, which are sowed or put therein. But vnto vs it hath not happened so: for we hat haue receaued the lawe, perissheth in vyne, and our herte whiche also receaued the lawe: not wythstandynge \* the lawe perissheth not, but remaineth in his labour.

Esa. 40. 11  
Esa. 41. 12

And when I considered these thynges in my herte after this maner, I looked about me with myne eyes, and by in the right syde I saw a woman, which

mournted sore, made great lamentacion, and wept with loude voice: her clothes were rent in peces, and she had ashes vpon her heade.

Then let I my thoughtes go, that I was in, & turned me vnto her, & sayde: wherfore wepest thou? why art thou so sorow & discomforted? And she said vnto me: Syr, let me bewaile my selfe and take yet more sorow: for I am sore vexed in my mynde, and broughte betwixt lowe. And I sayde vnto her: what appereth ther? Or who hath done any thyng to the? tell me. She sayde: I haue bene vnfrutefull and baren, and haue had an housband thyrty yeaues. And these xxx. yeaues I do nothyng els daye and nyght & all houre, but make my prayer to the byest. After thyrty yeaues God hearde me thy handmayden, looked vpon my misery, considered my trouble, and gaue me a sonne, and I was glad of him, so was my husbände also & all my neyghbours, and we gaue great honoure vnto the myghtie. And I nourished him with great trauaile. So when he grew vp, & came to the tyme, that he should haue a wyfe, I made a feast.

The .x. Chapter.

And as the woman that appeareth vnto him commen together.



And it happened & when my sonne went into his chamber, he fell downe, and dyed: the ouerthrew we al & lyghtes, & al my neyghbours rose vp to comfort me. The toke I my rest vnto the second day at night: & when they had al rested, & they might comfort me, I rested also, & rose vp by night, & fled, and am come hither into this feld, as I seist: & am purposed not to come in by cite, but to remaine here, and nether to eate nor dryncke, but continually to mourne and to fast, vntill I dye.

Then let I my meditacions and thoughtes fall, & I was in, and spake to her in dyspleasure: Thou foolthe woman, seist thou not our heidines and inauynge, and what happeneth vnto vs? howe Syon our mother is al wo full and sorow, and howe she is cleane broughte downe and in misery: saying in her all in heuynesse, and make



more mone (for we in all sorowfull.) As  
for the heynesse that thou takest, it is  
but for one sonne. Demaund the earth,  
and she shall tel the, that it is she whiche  
oughte (by reason) to mourne, for the  
fall of so manye that growe vpon her.

For from the begynnyng all men  
are bozne of her, and other shall come:  
and behold, they walcke almost al into  
destruction, and many of them shall be  
roted out.

Who shoulde then (by reason) make  
more mournynge, then she, that hath the  
lost so great a multitudo: and not thou,  
whiche art sorow but for one. But yf  
thou wouldest say vnto me: My mour-  
nyng is not lyke the mournynge of the  
earth, for I haue losse the frute of my  
body, whiche I bare with heuiness; but  
the earth is accordyng to the maner of  
the earth, and the present multytude  
goeth agayne into her, as it is come to  
passe: Then saye I vnto the: lyke as  
thou hast bozne with trauayle and so-  
row, euen so the earth also from the be-  
gynnyng geueth her frute vnto man,  
for him that made her. And therfore  
with holde thy sorowe and heuiness by  
thy selfe, \* and loke what happeneth  
vnto the, heare it strongely. For if thou  
indigest the marche and ende of God to  
be ryghtuous and good, and receauest  
hys counsel in time, thou shalt be com-  
mended therein. Go thy waye then into  
the cite to thy housbande.

**B** And she sayde vnto me: that wyl I  
not do, I wyl not go into the cite, but  
here wyl I dye. So I commened  
more with her, and sayd: Do not so, but  
be counceled, and folowe me: for howe  
many falles hath Syon? Be of good  
comforte because of the sorowe of Jeru-  
salem. For thou seist that our Sanctu-  
ary is layed wast, our altar broken,  
oure temple destroyed, our playenge of  
instrumentes & syngyng layed downe,  
the thanckesgeyng put to \* silence,  
oure myrthe is banysshed awaye, the  
lyghte of oure candelltycke is quen-  
ched, the Arcke of the couenaunte is  
taken from vs, all oure holpe thynges  
are defiled, and the name that is called  
vpon ouer vs, is dishonoured: our chil-  
dren are put to shame, our priestes are  
brent, oure Leuites are carryed awaye

into captiuitie, oure byrgens are despo-  
led, and oure wyues rauished, oure  
ryghtuous men spoyled, and our chyl-  
dren destroyed, oure yonge menne are  
brought in bondage, and oure stronge  
worthyes are become weake: and Syon  
(whiche seale is the greatest of all)  
is lowled by from her worshyp: for she  
is deliuered into the handes of theym  
that hate vs.

And therfore Make of thy great he-  
ynesse, and put awaye the multytude  
of sorowes: that the Myghtie maye be  
mercifull vnto the, and that the Myghtie  
may geue the rest from thy labour and  
trauayle. And it happened, that when  
I was talkyng with her, her face dyd  
shyne and glister, so that I was afray-  
ed of her, and mused what it myght be.  
And immediatly she cast oute a greates  
voyce, verie fearfull, so that the earth  
shoke at the noyse of the woman: and I  
looked, and beholde, the woman appea-  
red vnto me no more: but there was a  
cylie buylded, and a place was shewed  
from the grounde and foundacyon.

Then was I afrayed, and cryed  
with loude voyce, and sayde: where is  
Ursell the angell, \* which came to me  
at the first: for he hath caused me to  
come in many consyderacyons and hye  
thoughtes, and myne ende is turned to  
corrupcion, and my prayer to rebuke.  
And as I was speakyng these wordes,  
he came vnto me, and looked vpon me,  
and I laye as one that had bene dead,  
and myne vnderstandyng was altered,  
and he toke me by the ryght hande, and  
comforted me, and set me by vpon my  
fete, and said vnto me: what alleth thee  
and why is thyne vnderstandyng vex-  
ed: and the vnderstandyng of thy heart:  
and wherfore art thou sorow? And I  
sayd: Because thou haste forsaken me:  
and I haue done \* accordyng vnto thy  
wordes, I went in to the feild, and there  
haue I sene thynges, that I am not a-  
ble to expresse. He sayd vnto me: Stand  
vp and be manly, and I shall geue the  
exhortacyon.

Then sayde I: Speake on to me  
my Lorde, forsake me not, lest I dye in  
bayne: for I haue sene & I knewe not,  
and heard that I do not know. O! Hal  
my vnderstanding be dysceayued, & my

C.C.ii. mynder

mynder But nowe I beseeche the, that thou wylte shewe thy seruauit of thys wonder. He answered me then, & sayde: heare me, & I shal enfourme the, and tel the wherfore thou art afrayed, for the hiest hath opened many secrete thynges vnto the.

He hath sene that thy way is ryght, and that thou takest sorowe continually for thy people, and makest great lamentacyon for Sion: and therfore vnderstande the vision which thou sawest a lytle whyle ago after this maner: Thou sawest a woman mourning, and thou hast comforted her. Neuertheles nowe seist thou the likenes of a woman no more, but I thoughtest there was a cytye buylded: & like as she tolde the of the fall of her sonne, so is this I answer: The woman whō thou sawest, is Sion: and where as she tolde the, I she hath bene thyrty yeaeres vnfruteful and barren, those are the thyrty yeaeres, wherin there was no offering made in her.

But after .xxx. yeaeres Salomō builded her, & offered, and then bare I baren a sonne. And where as she tolde the, that she norshed him in laboure, that was the dwelling of Jerusalem. But where as she sonne dyed in her chamber, that is the fall of Jerusalem. And thou sawest her lyknes, how she mouried for her sonne: & what els happened vnto her, I haue shewed the. And now GOD seyth, that thou art soyr in thy mind, and suffrest from thy hert for her, and so hath he shewed the her cleannes, and the sayntnes of her betwyte.

And therfore I had the remaine in I feld, where no house is buylded. for I knewe that the hiest woulde shewe this vnto the, therfore I commaunded thee to go into the feld, where no foundacion nor buyldyng is. for in the place where the hiest wyl shewe hys cytye, there shall be no mannes buyldyng. And therfore feare not, and let not thyn hearte be afrayed, but go thy way in, and se the gloriouse and saynt buyldyng, and howe great it is, and howe great thou thynkest it after the measure of thyn eyes, and then shalt thou heare as much as thyn eares may comprehend. for thou art blessed aboue many other, & art called with I hiest, as I

sew. But to morow at nyght thou shalt remaine here, & so shall the hiest shewe the vnsions of hys thynges, which he wyl do vnto them that dwel vpon earth in I last daies. So I slept I same nyght lyke as he commaunded me.

### The .xi. Chapter.

In this Chapter and in the .ii. next ensuyng. he entreareth of certen vnsions and of the interpretations thereof.

**W**hen sawe I a dreme: and beholde, there came vp fro the sea an Eagle, which had .xii. wynges and thre heades: And I sawe, and beholde, he spred hys wynges ouer all the earth, and all the wyndes of the ayre blew in them, and so they were put together agayne. And I beheld, & out of his fethers there grew other litte contrary fethers: the heades rested, the head in I middelt was greater then the other, yet rested it with the resydue.

Moreouer I sawe, that the Eagle flew with his wynges, & raigned vpon earth, & ouer all the that dwel vpon the earth: and I sawe that all thynges vnder heauen were subiect vnto him, & no man spake agaynst him, no not one creature vpon earth. I sawe also that the Eagle stode vp vpon hys clawes, and gaue a sounde with his fethers, and a voyce sayinge after this maner: watch not all together, slepe euery man in his owne place, and wathe for a tyme, but let the heades be preserued at the last. Neuerthelesse I sawe, that the voyce went not oute of his heades, but from the myddelt of hys body. And I nombred his contrary fethers, and behold, there were eyght of them. And I looked, and beholde vpon the righte syde there arose one fether, and raigned ouer all the earth. And it happened, that when it raigned, the ende of it came, & the place therof appeared no more. So the nexte folowynge stode vp, and raigned, and had a great tyme: and it happened, that when it raigned, the end of it came also, lyke as the fyrst, so that it appeared no more.

Then came there a voyce vnto it, and said: heare thou I hast kept in the earth so longe, this I saie vnto thee, before thou begynnest to appeare no more:



There shall none after the attayne vn-  
to thy time. The arole the third, & raig-  
ned as the other afore, & appeared no-  
more also. So went it with al the resi-  
due one after another, so that euery one  
raigned, & then appeared nomore. The  
I looked, & behold, in processe of tyme þ  
fethers that folowed were set vp vpon  
the ryght syde, þ they myght rule also:  
& some of the ruled, but within a while  
they appeared no more: for some of the  
were set vp, but ruled not. After this I  
looked, and beholde the. xii. fethers ap-  
peared nomore, & the two wynges: and  
there was nomore vpon the Eagles bo-  
dy, but two heades þ rested, & syre fe-  
thers. Then saw I also, that the. vi. fe-  
thers were parted in two, & remayned  
vnder þ head, þ was vpo the right side,  
for the. iiii. continued in their place. So  
I looked, & beholde, they þ were vnder  
the wynges, thought to set vp themsel-  
ues, & to haue the rule. The was there  
one set vp, but shortlye it appeared no-  
more, & the seconde was sooner awaye  
then the first. And I beheld, & lo, the. ii.  
thought also by the selues to raigne: &  
when they so thought, behold, there wa-  
ked one of the heades þ were at rest, na-  
mely, it that was in þ myddest, for that  
was the greater of the. ii. heades. And  
then I sawe, that the two heades were  
fylled with him, & the head was turned  
w the that were by hym, & ate vp þ. ii.  
vnder wynges, þ would haue raigned.  
But this head put the whole earth in  
fear, and bare rule in it, ouer all those  
þ dwelt vpon earth w much labour, &  
he had the gouernaunce of the worlde,  
ouer all the foules that haue bene. Af-  
ter this I looked, & behold, the head that  
was in the myddest, sodenly appeared  
no more, like as the wynges: then came  
the two heades, which ruled vpo erth,  
and ouer those þ dwelt therein. And I  
beheld, and lo, the head vpon the right  
syde, deuoured it that was vpo the left  
syde, and I hearde a voyce, which said  
vnto me: loke before the, and consydre  
the thyng that thou seest. Then I  
sawe, and behold, as it were a lyon that  
roareth, cerryngge hastelpe oute of the  
wodde, and he sent out a mannes voyce  
vnto the Eagle, and sayde: Heare thou,  
I will talke with the, and the Priest shal

say vnto the: Is it not thou that haddest  
victory of the. iiii. beastes, whiche I made  
to raigne vpon earth and in my worlde,  
and that the ende of their tymes myghte  
come thorow them?

And the fourth came, and ouerwonne  
all the beastes that were past, and had  
power ouer the worlde with great feat-  
fulnes, and ouer the whole compasse of  
the earth with the most wicked labour,  
and so long tyme dwelt he vpon þ erth  
wyth disceate, and the earth hadde thou  
iudged not with trueth. For thou hast  
troubled the meke, thou hast hurte the  
peaceable and quiete, thou hast loued  
lyers, and destroyed the dwellinges of  
they that brought forth frute, and hast  
cast downe the walles of such as dyd  
the no harme. Therefore is thy wronge-  
ous dealing and blasphemye come vp  
vnto the hest, and thy pryde vnto the  
myghtye. The hest also hath looked  
vpon the proude tymes, and beholde,  
they are ended, and theyr abhominaci-  
ons are fulfilled. And therfore appeare  
no more thou Eagle, and thy horryble  
wynges, and thy wycked fethers, and  
thy vnglacypous heades, and thy syn-  
full clawes, and all thy vayne bodyes  
that the earth maye be refreshed, and  
come agayne to her selfe, whan she is  
delyuered from thy violence, and that  
she maye be þ for the iudgement and  
mercy of him that made her.

**¶ The. xii. Chapter.**



And it happened when þ I vpo  
spake these wordes vnto the  
Eagle, I saw, and behold, the  
head that before had the vpper  
perhand, appeared no more: nether dyd  
þ four wynges appeare any more, that  
came to him, and were set vp to raigne:  
and their kyngdome was smal and ful  
of vproute. And I sawe, and beholde,  
they appeared no more, and the whole  
bodye of the Eagle was bzent, and the  
earth was in great feare. Then awa-  
ked I out of the traunce of my mynde,  
and from great feare, & sayde vnto my  
spete: Lo, this hast thou geuen me, in  
that thou searchest oute the wayes of  
the hest: loe, yet am I weery in my  
mind, & very weake in my spete, & litle  
strength is there in me, for þ great feare  
that I receaued this nyght. Therefore

will I holde beseeche the Hyest, that he  
will comforte me vnto the ende, and I  
sayd, Lorde, Lorde, yf I haue founde  
grace before thy syght, as if I am iustifi-  
fied with the befoze many other, as if my  
prayer be come vp befoze thy face, com-  
fort me then, and shewe me thy seruant  
the interpretation and playne differēce  
of this horrible syght, that thou makest  
perfectly comfort my soule: for thou hast  
iudged me worthy, to shewe me the last  
of tymes.

And he sayd vnto me: this is the in-  
terpretacion of this syght. The Aegle  
whom thou sawest come vp fro the sea,  
is the kyngdome\* whiche was sene in  
the vision of thy brother Daniel, but  
it was not expounded vnto him, for now  
I declare it vnto the. Behold, the dayes  
come, that there shall ryse vp a kyng-  
dome vpon earth, and it shall be feared  
aboue al the kyngdomes that were be-  
foze it. In the same kyngdome Chal. xii.  
kynges raygne one after another. For  
the seconde shall begynne to raygne, &  
shal haue more tyme the other, and  
this do the. xii. winges signifye, which  
thou sawest. As for the voyce I spake,  
and that thou sawest go oute from the  
heades but not from the bodye, it beto-  
keneth, that after the tyme of that king-  
dome there shall aryse greate stryppyn-  
ges, and it shall stande in parell of fal-  
lynge: neuerthelesse it shall not yet fall,  
but shal be set into his beginning. And  
the eyght vnderwynges whiche thou  
sawest hang vnto the wynges of him,  
betoken, that in him there shall aryse  
eyght kynges, whose tyme shall be but  
small, and theyr yeare swyfte, and two  
of them shal beate. But when the mid-  
dest tyme cometh, there shalbe. iiii. kept  
in a tyme, when hys tyme beginneth to  
come & it may be ended, but two shalbe  
kept vnto the ende.

And where as thou sawest thre hea-  
des resting, this is the interpretacio:  
In his last shal the Hyest rayse vp thre  
kyngdomes and, call many a gaine into  
them, & they shal haue the dominion of  
the earth, and of those that dwell there-  
in, with muche labour aboute all those  
that were befoze them. Therefore are  
they called the heades of the Aegle: for  
is they that shall byrge forth hys

wychednes agayne, and that shall per-  
fourme and finishe his last. And where  
as thou sawest, that the great head ap-  
peared no moze, it signifieth, that one  
of them shall dye vpon his bed, and yet  
with payne, for the two that remaine,  
shall be slayne with the swearde. For  
the swearde of the one shall deuoure  
the other, but at the last shal he sal tho-  
row the swearde him selfe.

And where as thou sawest two vn-  
derwynges vpon the head, that is on the  
right syde, it signifieth that it is they,  
whome the Hyest hath kept vnto theyr  
ende: this is a small kyngdome, and full  
of trouble. The Lyon whom thou saw-  
est ryse vpon oute of the wodde, and  
roaring, and speaking vnto the Aegle,  
and rebukynge him for hys vnightu-  
ousnesse, is the wynde, whych the Hyest  
hath kepte for them and for their wic-  
kednesse vnto the ende: he shall repproue  
them, and rente them asunder befoze  
them. For he shall set them lyving be-  
foze the iudgement, and shall rebuke  
them: for the residue of my people shal  
be deliuered with trouble, those that be  
preserued ouer myne endes: and he shal  
make them ioyfull vntyl the coming  
of the day of iudgement, wherof I haue  
spoken vnto the from the begynnyng.  
This is the dreame that thou sawest, &  
this is the interpretation. Thou only  
hast bene mete to knowe the secretes of  
of the Hyest.

Therefore write all these thynges  
that thou hast sene in a booke, and hyde  
them, and teach the the wyse in a peo-  
ple, whose hertes thou knowest may com-  
prehende and kepe these secretes. But  
wayte thou here thy selfe yet seven  
dayes moo, that it may be shewed the,  
whatsoeuer it pleaseth the Hyest to de-  
clare vnto the, and with that he wente  
his way.

And when all the people perceaued,  
that the seven dayes were past, & I not  
come agayne into the cytie, they gather-  
ed them altogether from the left vnto  
the most, and came vnto me, and sayd:  
what haue we offended the, and what  
euil haue we done agaynst the, & thou  
forsakest vs, & sittest here in this place  
for of al people I onely art lefte vs, as  
a grape of a vine, and as a candell in a  
dark



darcke place, and as an haven & shyppe  
preserued from the tempest. Haue we  
not els aduersite ynough, but þ muste  
forsake vs? Were it not better for vs,  
that we had bene bzent with Sions for  
we are no better, then they ydied there:  
and they wepte with loude voyce. The  
answered I theym, and sayde: Be of  
good comforte, O Israell, and be not  
heuy thou house of Jacob: for the priest  
hathe you in remembraunce, and the  
pyghy hath not forgotten you in te-  
racion. As for me, I haue not forsaken  
you, neyther am I departed from you:  
but am come into this place to praye,  
because of the myscepe of Israell, that  
I myght seke mercy for the lowe estate  
of your Sanctuary. And now go your  
waye home euery man, and after these  
dayes wyll I come vnto you. So the  
people went their waye into the cytie,  
lyke as I commaunded them: but I re-  
mained still in the selde seven dayes,  
as the Angell bad me: and I ate onely  
of the floures of the selde, and had my  
meate of the herbes in those dayes.

¶ The. xlii. Chapter.

**A**ft it happened after þ  
seten dayes, þ I dre-  
med a dreame by night.  
And behold, there arose  
a wynde fro the sea, that  
it moued all the cloudes  
therof. And I looked, and beholde, the  
man was stronge and increased with  
the cloudes of heuen: and when he tur-  
ned his countenance to consyder all  
the thynges tēbled þ were sene vnder  
him: and when the voyce went oute of  
his mouth, al they bzent that herd him,  
lyke as the erth when it sealeth the fire.  
After these I sawe, & beholde, there  
was gathered together a multitude of  
men out of nombze from the liii. wynde  
of the heuen, to fyght agaynst the  
man, that came out from the sea. And  
I looked, and beholde, he graued hym  
selte a great mountayne, and fiewe by  
vpon it. But I woulde haue sene the  
border or place, wherout the hyll was  
grauen, and I coude not.

I sawe after these, þ all they which  
came to fyght agaynst him, were soze as

scraped, yet durst they fyght. Remem-  
ber whē he saw þ fearlesnes & violence of  
þ people, he neither lyft by his hand nor  
helde swerde, nor any weapen: but on-  
ly (as I sawe) he sent out of his mouth  
as it had bene a blast of fyre, and oute  
of his lippes the wynde of the flammes:  
and out of his tonge he caste out spar-  
kes and stozmes, & they were all mycte  
together: the blast of fyre, the wynde of  
the flammes, and the great stozme, and  
fel with a rushe vpon the people, which  
was prepared to fyght and bzent them  
by euery chone: so that of the innume-  
rable multitude there was nothyng  
sene, but onely dust and smoke. When  
I sawe this, I was afrayed.

Afterward saw I the same man come  
down fro the mountaine, & calling vnto  
him another peaceable people: and  
there came much people vnto hi: some  
were glad, some were soze, some of the  
were bounde, so that they were caried  
and brought forth.

Thē was I lick thorow great feare,  
and I awaked, & said: þ hast shewed the  
seruaūt all thy wōders fro the begyn-  
nyng, & hast counted me worthy, þ thou  
myghtest receaue my prayer: shewe me  
now yet þ interpretaciō of this dreame,  
for thus I conuoyze in my vnderstan-  
ding: wō vnto them that shal be left in  
those dayes: and muche more wō vnto  
them that are not left behynde: for they  
that were not left, were in heuines.

Some vnderstande I the thynges  
that are layed by in the latter dayes,  
which shal happen vnto the, & to those  
that are not leste behynde. Therfore  
are they come into great paretles, and  
manye necessytes, lyke as these dreames  
declare. Yet is it easter, that he  
which suffereth hurt, come in these, the  
to passe awaye as a cloude oute of the  
world, and now to se the thynges that  
shall happen in the last.

Then answered he me, and said: The  
interpretaciō of the syght shal I shew  
the, and I wyll open vnto the, þ thyng  
that thou hast requited. For thou hast  
spoken of them that are left behynde,  
and this is the interpretaciō.

He that taketh awaye the paretl in  
that tyme, hath kepte hym selte. They  
that be fallen in to harme, are suche as

hauē moꝝkes and sayth vnto the moſte myghty. Know this therfore, that they which be left behynd, are moze bleſſed, the they that be dead. This is the meānyng of the viſion. Where as þ ſaweſt a man comynge bp from the depe of the ſea, the ſame is he whome God the Hyeſt hath kepte a great ſeaſon, which by his owne ſelfe ſhal deliuer his creature, and he ſhall orde the that are left behynde. And where as thou ſaweſt, þ out of his mouth there came a blaſte of wynde, fyre and ſtoꝝme, & howe that he lyft bp neither ſwearde nor weapon, but that the ruſhyng in of him deſtroied the whole multitude, that came to fyght agaynſte hym: it ſignifieth, that the dayes come, when God wyl deliuer the that are vpon earth, & to a ſtraunce of wynde ſhal he come vpon them, that dwell in the earth. And one ſhal vnderſtake to fyght agaynſt another, one citey agaynſt another, one place agaynſt another, one people agaynſt another, and one realme agaynſt another. And this cometh to paſſe, then ſhal the tokens come, that I ſhewed the befoze: & then ſhal my ſonne be declared, whom thou ſaweſt climme vp as a man. And when all the people heare his voyce, euery man ſhal in their owne lande leaue the battayll that they haue one agaynſt another, and an innumerable multitude ſhal be gathered together, as they that be wyllynge to come and to ouercome him by fyghtynge. But he ſhal ſtande vpon the toppe of þ mount Syon. Nevertheless ſion ſhal come, and ſhal be ſhewed, beyng prepared and buylded for all men, lyke as thou ſaweſt the hyl grauen forth without any hādes. But my ſonne ſhal rebuke the people that are come for their wickednes, with the tempeſt, and for their euell ymaginacions: and their paines wherewith they ſhal be punyſhed, are lykened vnto the flamme: and without any labour, ſhal he deſtroy them, euen by the law, which is compared vnto the ſyre.

And where as thou ſaweſt, that he gathered another peaceable people vnto him: thoſe are the ten trybes, whiche were carryed awaye pryſoners oute of their owne lande, in the tyme of Oſe-

kyng of Aſſiria toke pzeſouer, and carryed them ouer the water, and ſo came they into another lande.

But they gaue them this counſell, þ they ſhould leaue the multitude of the heathen, and to go forth into a farther countrey, where neuer mankind dwelt: that they myght there kepe their ſtatutes, which they neuer kept in their owne lande. And ſo they entred in at the narrowe paſſages of the water of Euphrates, and God ſhewed tokens for them, & helde ſtyll the ſloude till they were paſſed ouer: for thowoe that countrey there was a greates wawe, namely of a ſea and a halfe iourney, for the ſame terygon is called Aſareth. Then dwelt they there vnto the latter tyme: when they came forth agayne, the Hyeſt ſhal holde ſtyll the ſpryngeſ of the ſtreame agayne, that they may go thowoe, therefore ſaweſt thou the multitude wyth pence. And they that be left behynde of thy people, are thoſe that be ſounde within my border. Nowe when he deſtroyeth the multitude that is gathered together, he ſhall defende hys people that remaine, and then ſhal he ſhew them great wonders.

Then ſayde I: O Lorde, Lorde, ſhewe me this: wherefoze haue I ſene the man comynge bp from the depe of the ſea. And he ſayde vnto me: Like as thou canſt neither ſeke oute nor knowe theſe thinges that are in the depe of the ſea, euen ſo mayeſt thou not ſe my ſon, or thoſe that be with him, but in þ time of the daye. This is the interpretation of the dreame which thou ſaweſt, therefore thou onely art here lychtened: for thou haſte forſaken thynne owne lawe, and applyed thy dylygence vnto myne, and ſought it. Thy lyfe haſt thou ordeed in wyſdom, and haſt called vnderſtanding thy mother, and therefore haue I ſhewed thee the treaſure of þ Hyeſt. After theſe dayes I wyl ſhew the moze, and talke with the moze at large: per- heur and wonderous thinges wyl I declare vnto the.

Then went I forth into the ſelde, geuyng prayſe and thankes greatly vnto God, becauſe of theſe wonders whiche he did in tyme, & becauſe he gouerneth þ ſame, and ſuch as is in tyme, & there ſatte



at the dayes.

**The xliii. Chapter.**

God appeareth vnto elias in the bush, and sheweth hym what he shall do.

**V**pon the thyrde daye I satte vnder an oke tree, then came there a boyce vnto me out of the bush, and sayde: Eldas, Eldas. And I sayde: here am I. Lorde, and stode vp vpon my fete. The spake he vnto me: In the bush dyd I appere vnto Moses, and talked with hym, when my people serued in Egypt, and I sent hym, and led my people oute of Egypte, and broughte him vpon the mounte Syn, where I held him by me a longe season, and tolde hym my wonderfulles woorkes, and shewed him the secretes of the tymes and the ende, and commaunded him, sayinge: These woordes shalt thou declare, and not hide the. And nowe I saye vnto the, that thou lay vp in thine heart the dreames that thou hast sene, and the interpretacions which I haue shewed the: for thou shalt be receaued of all, thou shalt be turned and remayne with my conseil, and with such as be lyke the, vntill the tymes be ended, for the worlde hath lost his youth, and the tymes begynne to waxe olde, for the tyme is deuided into twelue partes, and ten partes of it are gone al ready, and halfe of the tenth parte: yet remaineth there, the whych is after the halfe of the tenth parte.

**T**herefore prepare thy house, and resourme thy people: comforte such of them as be in trouble: and tell none of the destruccions: let god fro me & moztall thoughtes: cast away the burthens of man: put of the weake nature: laye vp in some places the thoughtes that are most heuy vnto the, and haste the to fflye frome these tymes: for suche euell and wickednesse as thou hast now sene happen, shall they do yet much worse. For the weaker that the worlde and the tyme is, the more shall synne and wickednesse increase, in them that dwel vpon earth, for the trueth is fled farre awaye, and leaunge is harde at hande. For nowe hasteth the byspon to come, that thou hast sene.

Then answered I and sayde: Behold

Lorde, I wyl go as thou hast ded me, and resourme the people are present. But they that shalbe afterwarde, who wyl exhorde or reb. them: Thus the worlde is set in darkness, and they that dwel therein, are without lychte: for thy lawe is kyndled, because no man knoweth the thynges that are done of the, or that shalbe done. If I haue founde grace before the, sende the holpe gooste into me, and I shall wyte all that hath bene done in the worlde sence the beginninge, which was wytte in thy lawe, that men may fynde & path, and that they which wyl lyue in the latter dayes, may lyue.

And he answered me, sayinge: Go thy waye, gather thy people together, and saye vnto them, that they seke thee not for xl. dayes, but loke thou gather wauyng bore trees, and take with & Sarea, Dabria, Selemia, Echanas and Asial, these fyue, whiche are readye to wyte swyftly, and come hyther, and I shall lychte a candle of vnderstandynge in thynne herte, which shal not be put oute, tyll the thynges be perfourmed which thou shalt begynne to wyte. And thou shalt thou declare some thynges openly vnto the perfecte, and some thynges shalt thou shewe secretly vnto the wise. To morow this houre shalt thou begynne to wyte.

Then wente I forthe (as he commaunded me) and gathered al the people together, and sayd: heare these woordes of Iseall: Oure fathers from the beginninge were straungers in Egypte, frome whence they were deliuered, and receaued the lawe of lyfe, whiche they kept not, which ye also haue transgressed after them. Then was this land and the lande of Syon parted among you by lotte to possesse. But your fathers and ye your selues also haue done vnpyghtuousnes, and haue not kepte the wayes whiche the best commaunded you. And for so much as he is a righteous iudge, he toke from you in tyme the thyng that he had geuen you. And now are ye here and your brethren among you. Therefore ys so be that ye wyl subdue your stone vnderstandynge, and resourme your hearme, ye shall be kepte a lyue, and after deathe shall ye opteyne mercy.

CC. v.

# The.iiii.boke.

For after death shall the iudges come, when we shall lyne agayne: and then shall the names of the ryghteous be manifest, and the names of the vngodly with their workes shall be declared. Let no man therfore come nowe vnto me, nor aske anye question at me these .xl. dayes.

**S**o I toke the sūe men (as he commaunded me) & we went in to the selde, and remayned there. The nexte daye a boyce called me, sayinge: Eldias, open thy mouth, and drinke that I geue thee. Then opened I my mouth, and beholde, he reached me a full cuppe, which was full of water, but the colour of it was lyke fyre. And I toke it & dranke. And when I had droncken it, my hearte had vnderstanding, and wisdome grew in my breste: for my spirite was kepte in remembraunce, and my mouth was opened and shut nomore. The Priest gaue vnderstandyng vnto the sūe men, that they wrote the hye thinges of the night, whiche they vnderstode not. But in the nyght they ate bread: as for me, I spake in the daye, and helde not my tonge by night. In .xl. dayes, they wrote two hundred and foure booke.

And it happened when the .xl. dayes were fulfilled, that the Priest spake, sayinge: The spirit that thou hast wyrtren, speake openly, that the worthy and vnyworthy maye rede it. But kepe the .lxx. laste, that thou mayest shewe thy onelye to suche as be wyse amonge the people. For in them is the springe of vnderstandinge, the fountayne of wisdome, and the streame of knowledge. And I did so.

## The .xv. Chapter.

The punishment that euill people shall haue whiche God commaunded Eldias to shew vnto them.

**B**ehold, speake thou in the eares of my people the wordes of prophete, which I will put in thy mouth, sayth the Lord: I cause them to be wyrtten in a letter, for it is the trueth. Feare not the pynagynacions agaynst thee, let not the vnfaithfulness of them trouble the, that speake agaynst the. For all the vnfaithfull shall dye in theyr vnfaithfulness. Beholde sayth the Lord,

I will bring plagues vpon the wyrd, the swerde, hunger, death and destruction, for wyckednes hath the vpper hand in al the earth, and thet shameful workes are fulfilled.

Therfore sayeth the Lord: I will holde my tonge nomore vnto their wyckednesse, which they do so vngodly: neyther will I suffer them in the thynges, that they deale with al so wyckedly. Beholde, the innocent blood of the troubled cryeth vnto me, and the soules of the rightuous complayne continuallye and therfore (sayth the Lord) I will surely auenge, and receaue vnto me al þ innocent blood from among them.

\* Behold, my people is led as a flock of shepe to be slayne, I will not suffer them now to dwell in Egypte, but will bringe them out with a myghty hand, and a stretched out arme, and smyte it with plagues as afore, and will destroy all the lande of it. Egypt shall moune, and the foundations of it shall be impten with the plague and punishment, that God shall bring vpon it.

They that till the ground, shall moune: for their seedes shall be destroyed thow the blastyng and hable, and an horrible starre. Wo worth the world and them that dwel therein, for the swerde and theyr destruction draweth nye, and one people shall stand vp to fyght agaynst another, and swerdes in theyr handes. For men shall be vnstedfast, and some shall do vyolence vnto other: they shall not regarde theyr king and prynces, the wayes of theyr doynges & handlynges shall be a theyr power. A man shall desyre to go into the crye, and shall not be able. For because of theyr pryde the cypres shall be brought in feare, the houses shall shake, and men shall be afrayed. A man shall haue no pity vpon his neighbour, but one shall prouoke another vnto battayll to spoyle theyr goodes because of the hunger of bread, and because of the great trouble.

Beholde, I gather and call together all the kynges of the earthe whiche are from the vpryngge, from the South, from the East and Lybanus to turne vnto them, and restore the thynges that they haue geuen them. Lyke as they do yet this daye vnto my chosen, so will I

Apoc. vii. and. xii. 6.

Isai. 44. 28. vult. Col. iii. 6.



do also, and recompense them in therr  
bosome. Thus sayeth the Lord God:  
My ryghte hand shall not spare the sin-  
ners, and my sword shall not cease ouer  
them, that shed the innocent blood vpon  
earthe. The feare is gone out from hys  
wraeth, and hath consumed the founda-  
cyons of the earth, and the synners like  
the strawe that is kyndled. Wo worthe  
them that synne, and kepe not my com-  
maundementes, sayth the Lord. I wyl  
not spare them. So poure wape ye chyl-  
dren from violence, defile not my Sanc-  
tuary: for the Lord knoweth all them  
that synne agaynst him, and therfore de-  
lyuereyth he them vnto death and des-  
truction: for now are the plagis come  
vpon the worlde, and ye shall remayne  
in them. For God shall not deliuer you,  
because ye haue synned against him.

**E** Behold, an horrible vision commeth  
from the East, where generations of  
Dragons shall come out, and the people  
of the Arabes with many charrettes, and  
the multitude of them shall be as the  
wynde vpon earthe, that all they which  
heare them ragynge in their wraeth, may  
feare and be afrayed: and as the wynde  
boyes oute of the wood, so shall they go  
oute, and with greate power shall they  
come, and stande fyghtyng with them,  
and shall waste the porcyon of the lande  
of the Assyrians.

And then shall the Dragons haue the  
vpper hande, not remembryng they  
byrthe, and shall turne aboute swearing  
together in greate power, to persecute  
them. But these shall be afrayed, and kepe  
silence at theyr power, and shall fle: and  
one out of the land of the Assyrians shall  
besege them, and consume one of them,  
and in theyr hooft shall be feare and  
dread, and stryfe among theyr kynge.

**f** Behold cloudes from the East, and  
from the North vnto the South, and  
they are very horrible to loke vpon, full  
of wraeth and fozme. They shall smyte  
one vpon another, and they shall smyte  
at the great starre vpon the earthe, and  
theyr starre, and the cloude shall be from  
the sword vnto the bely, and the smoke  
of a man vnto the Camels lytter: And  
there shall be great fearfulness and trem-  
bling vpon earthe, and they that se the  
wraeth, shall be afrayed, and a trembling

shall come vpon them.

And then shall there come greate rai-  
nes fro the South and from the North,  
and parte from the West, and from the  
North wynde from the East, and shall  
shute them by agayne, and the cloude  
whiche he rayled by in wraeth, and the  
starre to cause feare toward the East  
and West wynde, shall be destroyed: and  
the greate cloudes shall be lyfte by, and  
the myghty cloudes full of wraeth, and  
the starre, that they maye make all the  
earthe afrayed of them that dwell ther-  
in, and that they maye poure oute ouer  
all places an horrible starre, fyre and  
hail and spynge swordes, and manye  
waters: that all felde may be full, and  
all ryuers, and they shall breake downe  
the cyties and walles, mountaynes and  
hilles, all trees, wod, and the grasse of  
the medowes, and all theyr frute. And  
they shall goo steadfaste vnto Babylon,  
and make her afrayed, they shall come to  
her and besege her: the starre and all  
wraeth shall they poure out vpon her.

**G** Then shall the dust and smoke go by  
vnto the heauen, and all they that be a-  
bout her, shall bewaple her: and they  
shall remayne vnder her, shall do seruice vnto  
them that haue put her in feare. And  
thou Asia that comfortest thy selfe also  
vpon the hope of Babylon, and art a  
worshyp of her personne: wo be vnto  
the thou wretche, because thou hast made  
thy selfe lyke vnto her, and hast deckre  
thy daughters in whozdom, that they  
myght triumph and please thy louers,  
whiche haue alway despyred to committe  
whozdom with the: thou hast folowed  
an abhominable cty in all her workes  
and inuencions.

Therfore sayeth God: I wyl sende  
plages vpon the, wyddowhod, pouerte,  
honger, warres, and pestilence, to waste  
thy houses with destruction and death,  
and the gloze of thy power shall be dy-  
ed by as a floure, whiche the heate aspyeth  
that is sent ouer the. Thou shalt be  
syck as a pooze wyfe that is plagued and  
beaten of women: so that the myghty  
louer shall not be able to receaue the.  
Woulde I so hate the sayth the Lord.  
If thou haddest not alwaye slayne my  
chosen, exalting the stroke of the hande  
des, and sayde ouer their death, when  
thou

shall be broken: set forth the beauty  
of thy countenance.

The reward of thy whoredome shall  
be recompensed the in thy bosome, there-  
fore shalt thou receave reward.

Some  
reade: no  
reward.

Like as thou hast done vnto my cho-  
sen (sayth the Lord) euen so shall God  
do vnto the, and shall deliuer the into  
the plage. Thy children shall dye of hon-  
ger, and thou shalt fall thorow the sword.  
Thy ctyes shall be broken downe, and  
all thyne shall perishe with the sword in  
the felde. They that be in the mountay-  
nes shall dye of hunger, and eate theyr  
owne flesh, & dryncke theyr owne bloud,  
for very hunger of bread and thirst of  
water. Thou vnhappye shalt come  
thorow the sea, and and receave pla-  
ges agayne.

In the passage they shall cast downe  
the flayne ctye, & shall rote out one parte  
of thy lande, and consume the porcyon  
of thy glory. They shall tread the downe  
lyke stubble, and they shall be thy fyre  
and shall consume the: thy ctyes and  
thy lande, thy wod and thy fruitful tre-  
es shall they burne vp with the fyre.  
Thy children shall they carry away cap-  
tyue, and loke what thou haste, they  
shall spoyle it, and marre the bewte of  
thy face.

### [The. xvi. Chapter.]

The Heathen shall be punished.

**W**oe be vnto the Babylon and  
Asia, woe be vnto the Egypte  
and Siria: gryn your selues  
with clothes of sacke & heere,  
and mourne for your children, be sorow-  
ful for your destruction is at hand. A sword  
is sent vpon you, and who wyl turne it  
backe? A fyre is kindled amonge you,  
and who wyl quench it? Plages are sent  
vnto you, and what is he that wyl dryue  
the away? May any man dryue away  
an hongrie lyon in the wod? Or maye  
any man quench the fyre in the Rubble,  
whan it hath begonne to burne? Maye  
one turne agayne the arrow, that is shot  
of a stronge archer? The myghty Lord  
sendeth the plages, and what is he that  
wyl dryue them away? The fyre is kind-  
led and gone forth in his wrath, and  
what is he that wyl quench it? He shall  
caste lyghthenynges, and who shall not  
feare? He shall thonder, and who shall

not be affrayed? The Lord shall  
threaten, and who shall not vtterpe be  
beaten to poulder in his presence? The  
earthe quake the, and the foundations  
thereof: the seaary seth vp with waues  
from the depe, and the floudes of it are  
vniquiete and the fshes therof also be-  
fore the Lord, and before the glorye of  
of his power. For stronge is hys ryghte  
hand that holdeth the bow, his arrowes  
that he shother, are thatpe, and shall not  
misle, when they begynne to be shot into  
the endes of the worlde.

Beholde, the plages are sent, and shall  
not turne agayne, tyl they come vpon  
earth. The fyre is kindled, and shall not  
be put out, tyl it consume the founda-  
cons of the earth. Like as an arrow which  
is shot of a myghty archer, returneth  
not backward: euen so the plages that  
shall be sent vpon earth, shall not turne  
agayne. Woe is me, woe is me, who wyl  
deliuer me in those dayes? The begyn-  
nyng of sorowes and great mournyng:  
the begynnyng of death and great death:  
the begynnyng of warres, and the  
powres shall stande in feare: the begyn-  
nyng of euils, and they shall tremble  
euery one. What shall I do in these thin-  
ges, when the plages come? Behold, hon-  
ger, and plage, trouble and anguish are  
sent, as scourges for amendement. But  
for all these thynges they shall not turne  
from theyr wickednes, nor be alwaye  
myndeful of the scourges.

Behold, by taples shall be so good chepe  
vpon earth, that they shall thyncke them-  
selues to be in good case: and euen then  
shall myschese growe vpon earth, war-  
res, death and greate disquietnes. For  
manye of them that dwell vpon earth  
shall perishe of hunger, and the other that  
escape the honger, shall the sword destroye  
and the dead shall be cast out as donge,  
& there shall be no man to comfort them.  
For the earth shall be wasted, and the ci-  
tyes shall be cast downe: there shall be no  
man left to tyll the earth and to sowe it.  
The trees shall geue frute, and who shall  
plucke the of & gather the? The grapes  
shall be rypp, and who shall treade them?  
For all places shall be desolate of men,  
so that one man shall desyre to se another  
or to heare hys voyce. For of one whole  
ctye there shall be ten left, and two in the  
felde.



felde, which shal hide them felues in the  
thyr bushes, and in the clyffes of sto-  
ness: she as when there remaine thye or  
foure olyues vpon the olyue tre, or as  
when a vineyarde is gathered, there are  
left some grapes, of them that diligent-  
ly sought thorow the vineyard.

**D** Euen so in those dayes there shalbe  
thye or foure left, for them that searche  
they houses with the swerde. And the  
earth shalbe lefte waste, and the felde  
therof shal be ware olde: and her wayes  
and al her pathes shal grow ful of thoz-  
nes, because no man shal trauple ther  
thorow. The daughters shal mourne,  
haupng no bridgomes: the women shal  
make lamentacyon, haupng no houn-  
bandes, they daughters shal mourne,  
haupng no helpe of they bridgome. In  
the warres shal they be destroyed, and  
they houndandes shal perishe of hunger.  
O ye seruantes of the Lorde, heare  
these thynges, and marche them. Be-  
holde, the word of the Lorde. O receaue  
it: behold, the plagues draw nye, and are  
not slacke in taryng. Like as a trauer-  
lyng woman, which after the ix. moneth  
bryngeth forth a sonne, when the houre  
of the byrthe is come, an houre two or  
thye afore that the paynes come vpon  
her bodie, and when the chyld cometh  
to the byrth, they tary not the twyncke-  
lyng of an eye: Euen so shal not the pla-  
ges be slacke to come vpon earth, and  
who lde shal mourne, and sorrowes shal  
come vpon it on every syde.

**E** O my people, hearde my word, make  
you redy to the battayll: and in all euill  
be euen as pylgryms vpon earth. \* He  
that selleth, let him be as he shal syeth his  
ware: and he that byeth, as one that wil  
lese. Whoso occupieth marchandyses,  
as he that winneth not: and he that buy-  
eth, as he that shal not dwell therin: he  
that soweth, as one that shal not reape:  
he that rymeth the vineyarde, as he  
that shal not gather the grapes: they  
that mary, as they that shal get no chil-  
dren: and they that mary not, as shal wo-  
dowes: and therefore they that labour,  
laboure in vayne. For straungers shal  
rape they frutes, and spoyle they goo-  
des, ouerthrow they houses, and take  
they chyldren captiue, for in cap-  
tivityte and hunger shal they get chyldre.

And they that occupie they marchan-  
dyses with robbery, howe longe tarye  
they their cities, they houses, they pos-  
sessions, and personnes: the more wyll  
I punishe them for they synnes, saith  
the Lorde. Like as an whore enuoueth an  
honest woman, so shal ryghteousnes  
hate iniquity, when she bereth her selfe,  
and shal accuse her to her face, whom she  
couyneth that defouler, whiche shal  
make inquisition for all synne vpon  
earth. And therefore bend ye like there-  
unto, not to the woordes therof: for ouer  
it be longe, iniquite shalbe taken as  
way out of the earth, and rightuousnes  
shal raigne among you.

**F** Let not the spinner say that he hath  
not spinned: for coles of fyre shal burne  
vpon his head, which saith before the  
Lorde God and his glorie: I haue not  
spinned. Beholde, the Lorde knoweth all  
the woordes of men, theyr pynagraci-  
ons, theyr thoughtes and theyr hertes:  
\* for he spake but the word: let earth  
be made, and it was made: let the hea-  
uen be made, and it was made. In byr-  
th were the starres made, he knoweth  
the nombre of them. He searctheth the  
grounde of the depe, and the treasures  
therof: he hath measured the sea, and  
what it conteyneth. He hath shut the sea  
in the myddest of the waters, and with  
his word hath he hanged the earth vpon  
the waters. He spreadeth out the hea-  
uen lyke a balde, vpon the waters hath  
he founded it. In desert and dry wil-  
dernes hath he made springes of water,  
and poles vpon the top of the mountai-  
nes, that shal floudes myght poure downe  
from the stony rockes to water the earth.  
He made man, and put his heart in the  
myddest of the body, gaue him breath,  
life and vnderstanding, pea, and the spi-  
rite of the Almyghty God, whych made  
all thynges, and hath searched the ground  
of all the secretes of the earth.

**G** He knoweth your pynagracions &  
inuencions, and what ye thynke when  
ye synne, and would hyde your synnes.  
Therefore hath the Lorde searched and  
soughte out all your woordes, and he  
shal be trayn you all. And when your  
synnes are brought forth, ye shalbe asha-  
med before men and your owne synnes  
shal be your accusers in that day. What  
will

Wyll ye nor? Or how wyll ye hyde your  
synnes before God and hys Angells?  
Behold, God him self is the iudge, feare  
him, leane of from your synnes, and for-  
get your vntyghtuousnesses, and me-  
dle nomore with them: so that God leade  
you forth, and deliuer you from al trou-  
ble. For behold, the heate of a great mul-  
titude is kyndled ouer you, and they  
shall take away certayne of you, and  
fede the ydle with Idols: and they that  
consent vnto them, shall be had in der-  
syon, laughed to scoone, and troden vnder  
fote.

For vnto the places there shall be a  
place, and in the next cyties a great in-  
surrection vpon those that feare the  
Lord. They shall be lyke mad men, they  
shall spare no man: they shall spoyle and  
wast such as feare the Lord, their goodes  
shall they take from them, and cast them  
oute of their houses. Then shall it bee  
knownen who are my chosen, and they  
shall be tryed as the golde in the fyre.

Hearce O ye my beloued, sayth the Lord:  
behold, the dayes of trouble are at hand,  
but I wyll deliuer you from the same.  
Be not ye afrayed, vnto paye not, for  
God is your captayne.

Who so keepeth my commandemen-  
tes and preceptes (sayth the Lord God)  
let not your synnes wey you downe, and  
let not your vntyghtuousnesses be lyfte  
vp, too be vnto them that are subued  
vnto their synnes, and tangled in their  
wyckednesses: lyke as a feld is hedged  
in wth bushes, and the path therof co-  
uered with thornes, that no man maye  
trauayle thozowe: and so is he taken, &  
cast in the fyre, and byent.

The ende of the iiii. boke  
of Tobias.

The boke of  
Tobiah.

The first Chapter.

Tobiah beinge taken prisoner, sawe that he  
was not of the law of truth. The mercy and charite of To-  
biah, and the mannes of him in his youth. He sa-  
ueth Anna his wyfe, by whome he had a sonne  
named Tobias. He sauereth the money  
that his father had hid, but after the death of  
his father he was a prisoner.



Tobiah was of the  
tribe and cytye of  
Nephthali, whiche  
lyeth in the hyls  
trees of Galile in  
boue. Asaon the  
waye toward the  
west, haupnge the  
cyty of Sephet vpon the left syde.

Though he was taken prisoner in  
the dayes of Salmanasar kyng of the  
Assyrians, neuertheles beinge in capti-  
uete, he forsoke not the way of truth. In  
so much that whatsoeuer he myght get,  
he parted it dayly with his fellow priso-  
ners and brethren, that were of his kin-  
red. And though he were younger then  
all the cytyes of Nephthali, yet ded not  
he behaue him selfe chyldeishly in his  
worches. And when al the other went to  
the golden calnes, whiche Jeroboam  
the kyng of Israel had made, he hym  
selfe alone stode al their companyes, and  
gat him to Jerusalem vnto the temple  
of the Lord, and there worshipped the  
Lord God of Israel, sayth fully, offer-  
ing of all his first frutes and tythes,  
so that in the thyrde yere he myght  
all the tythes vnto the straungers and  
conuerteres. These and such like thynges  
did he according to the law of God, wher  
he was yet but yonge.

But wher he was a manne, he toke  
a wyfe of his owne trybe a wyfe called  
Anna, of her he begat a sonne, whome  
he called after his owne name, and  
taught hym from his youth vp, to feare  
God, and to refrayne from al synne.

Nowe when he with his wyfe, his  
sonne and with al his kined was come  
in captiuite vnto Assurie, what tynde  
as they all ate of the meates of the Assy-  
rians, he kepte his soule, and was neuer  
despyled in theyr meates. And for so  
much as he was myndfull of the Lord  
in all hys hert, God gaue hym fauoure  
in the presence of Salmanasar the kyng  
whiche gaue him power to go where he  
would, and to had he lyberte to do what  
hym lyst.

So wente Tobias vnto all them  
that wer in prison, and comforted the,  
and gaue them wholsome exortacions.  
And when he came to Ragas a cytye of  
the Medes, haupnge ten talentes of  
place

place



silver (of the thinges wherewith the king  
had honoured him) and came amonge  
a greate company of people of hys kin-  
red, one Sabelus (whiche was of hys  
owne trybe) beyng in neede, he gaue  
hym the sayd weight of syluer vnder an  
hand wytyng.

After a longe season when Salma-  
nasar the kyng was dead, and Senna-  
herib hys sonne reigned in his steade,  
whiche hated the chyldren of Israell.  
Tobiah went dayly thozow out all hys  
kyndred, and comforted them, and gaue  
of his goodes to euery one of them,  
as much as he might: he fed the hongry,  
clothed the naked, and buried the deade  
and flayne, and that diligently.

\* And when Sennaberib the kyng  
came agayne and fled oute of Iewye  
(whiche tyme as God punished hym for  
his blasphemy) and in his wythe slewe  
manye of the chyldren of Israell, \* To-  
biah buried theyr bodyes. But when it  
was told the kinge, he commaunded to  
slay him, and toke away all his goodes.  
Neuertheles Tobiah with hys sonne &  
with his wife fled his way, and was byd  
naked, for there were manye that loued  
him. But after xlv. dayes the king was  
slayne of his owne sonnes. Then came  
Tobiah agayne to his house, and all his  
goodes restored vnto him.

### The.ii. Chapter.

Tobiah byddeth such of his frendes as feare God  
to banquet at feast. He is deproued of his fren-  
des. He feareth God more then the kyng. He be-  
commeth blind by the pemyssion & sustaunce of  
God. Hys huswatches moche hym.

**A**fter these thynges vpon a  
solempne day of the Lord To-  
biah made a good feast in his  
house, & sayd vnto his sonne:  
Go thy way, and brynge hither some of  
our trybe, such as feare God, that they  
maye make merke with vs. And when  
he was gone, he came agayne, and tolde  
his father, & one of the chyldren of Israell  
laye suppe vpon the flaxe. And imme-  
diatly he leapt from his table, left the  
feaste, came tasyng to the dead carke,  
toke hym and bare hym preuely into his  
house, & whē the Sunne was downe, he  
myght safelye burie hym. And when he  
had byd the carke, he ate hys meat with  
mourninge and feare, remembre

the wordes, that the Lorde sayth by  
prophet Amos: \* vnto his seales shal be  
turned to sorow and heynnes.

But when the Sunne was downe,  
he went his way and buried hym. The  
all his neyghbours reprocued him, say-  
inge: It is not longe, lens it was com-  
maunded to slay thee because of this  
matter, and hast scarce escaped the dan-  
ger of death, & buriest thou the dead a-  
gayne. Neuertheles Tobiah fearynge  
God more then the kyng, toke the bo-  
dyes of the slaine, hid them in his house,  
and buried them at midnight.

It happened vpon a day, that he had  
buried the dead, and was weerye, came  
home, and layed him downe by the wall  
and slept. And whyle he was a slepe, they  
fell downe vpon hys eyes warme donge  
out of the swalowes nest, so that he was  
blind. \* This temptation did God suf-  
fer to happen vnto him, that they which  
came after, myght haue an example of  
his patience, like as of holy Job. For in  
so much as he euer feared God from his  
youth, & kept his commaundes  
mentes, he was not hruy agaynst God,  
that the plage of blindness chaunced vnto  
him, but remayned stedfast in the feare of  
God, & thake god al the daies of his life.

For lyke as blessed Job was had in  
derisyon of kynges, euen so was he  
laughed to scoyne of his elders & kind-  
folkes, which sayde vnto hym: \* where  
is thy hope, for the which thou hast done  
almes and buried the dead. But Tob-  
iah rebuked them, and spake: \* Say not  
so, for we are the chyldren of holpe men,  
and loke for the lyfe, whiche God shall  
geue vnto them, that neuer turne theyr  
beleue from hym. Anna his wife went  
daylye to the wecryng worcke, and loke  
what lpyng she coulde gette with the  
laboure of her handes, she broughte it.  
And it happened that she toke a kid and  
brought it home.

And when her housband herde it crye,  
he sayd: loke that it be not stollē, restorē  
it agayne to the owners: for it is not  
lawfull for vs, to eat or to touch any  
thyng of thest. Then was his wife an-  
grye, and sayde: \* Nowe is thy hope be-  
come bayne openly, & thy almes dedes  
are manifest. With these and suche lyke  
wordes, she cast him in the teth.

Amos 8 b  
1 Pet A D

B

Job 1 b

C

Deu 28  
and xiii  
Job 12  
and xii

D

Job 12

Job 12

Job 12

Deut 28

Job 12

The. iiii. Chapter.

The prayer of Tobiah. Sara the daughter of Raguel, isclaundred of her fathers seruante. The prayer and fasting of Sara: And also the innocency and chastity of her. The prayers of Tobiah and of Sara are hearde.

**W**hen Tobiah toke it henelpe, and with teares beganne to make his prayer, saying: O Lord thou art tyghtuous, & all thy iudgementes are true, \* yea, all thy wayes are mercye, faythfulnes and iudgement. And now O Lord be myndful of me, and take no vengeance of my synnes, nether remembre my misdeedes, nether my synnes of my elders. for we haue not bene obedient vnto thy commaundementes, therfore are we spoyled, brought into captiuitie, into deathe, into derision and shame vnto all nacions, amonge whome thou haste scatred vs. And now O Lord, thy iudgementes are greates, for we haue not done according to thy commaundementes, nether haue we walcked innocently before the. And now O Lord, deale with me according to thy wyll, and commaunde my spirite to be receaued in place, for more expedient wylt thou for me to dye, then to lyue.

**A**t the same tyme it happened, that Sara the daughter of Raguel at Ragues a cite of the Medes was sclaundred of one of her fathers handmaydes, namely that she should haue had seven housbades, which as soone as they wer gone in vnto her, were slayne of the deuell called Asmodeus. Therefore when she reproued the mayden for her faulte, she answered her, saying: God let vs neuer se sonne nor daughter of the moze vpon earthe, thou kyller of thy housbades. Wilt thou slay me also, as thou hast slayne seven men? At thys voyce wente Sara into an hye chamber of her house, and thre dayes and thre nyghtes she nether ate nor dranke, but continued in prayer, and besoughte God with teares, that he woulde deliuer her from this rebuke.

Upon the thirde day it chaunced, that when she had made an ende of her prayer, she prayd the Lord, saying: Blessed be thy name O God of our fathers, which wher thou art wroth, thou wilt mercie, and in the tyme of trouble thou shalt

genest the synnes of them, that call vpon the. Vnto the Lord I praye I praye I praye, vnto the Lord I praye by myne eyes. I beseech the O Lord, lowse me out of the bondes of thys rebuke, or elles take me vnterly away frome of the earth. Thou knowest Lord, I neuer had desyre vnto man, and that I haue kepte my soule cleane from all vncleynesse lust. I haue not kepte company with those that passe their time in spoyle, nether haue I made my selfe partaker with them that walck in lyghte behauiour. Neuertheles an housband haue I consented to take, not for my pleasure, but in thy feare.

Nowe peraduenture epyther I haue bene vnworthy of them, or els were they vnmete for me, for thou happelpe haste kepte me to another housbande. \* for why: thy counsell is not in the power of man. But whosoener loueth the and serueth the a right, is sure, that yf hys life be tempted and proued, it standeth in the tryng: and if he endure in patience, he shall haue a reward and bee hyelp crowned: and if he bee in trouble, that God (no doute) shal deliuer him: and yf hys lyfe bee in chastyng, that he shal haue leaue to come vnto thy mercy. For thou haste no pleasure in oure dampnacion: and why after a sturme thou makest the wether saye and still: after weping and heynnes thou geuest great ioye. Thy name O God of Israel, be prayd for euer. At the same tyme were bothe they prayers heard in the lyghte of the matche of the hest God. And Raphaell the holpe Angell of the Lord was sente to helpe them bothe, whose prayers came together before God.

The. iiii. Chapter.

Tobiah thinking to dye geueth a godly exhortacion and monycon to his sonne.

**W**hen Tobiah thought his prayer to bee hearde, that he myghte dye, he called vnto him his sonne Tobiah, and said vnto hym: My sonne, heare the wordes of my mouth, and laye them in thyne heare as a foundation. When God taketh a waye my soule, butte thou my bodye, and holde thy mother in house all the dayes of her lyfe. For thou

Gen. viii. 22. and. i. 1. 2.

Gen. viii. 22. and. i. 1. 2.

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they be of whome the deuell hath power. Namely, they that receaue mariage of suche a fashon, that they shut God out from them and from theyr herte, \* and geue the selues to theyr owne lust, \* euē as it were an horse & Asse, which haue no vnderstandynge: vpon such hath the deuell power. \* But when thou takest her, and arte come in to the chamber, withholde thy selfe from her thre dayes, and geue thy diligence vnto nothyng but vnto prayer with her.

And in the fyrste night rost the leuer of the fish, and the deuell shalbe dysuēd awaye. The seconde nyght shalte thou be receaued in to the cōpany of the holy patriarches. The thyrde nyght shalte thou opteyne the blessinge of God, so the whole chyldren shalbe borne of you. After the thyrde night take the mayde in the feare of God, and more for the desyre of chyldren, then for any fleshy lust: that in the sede of Abraham thou maiest optayne the blessinge in chyldren.

¶ The. vii. Chapter.

Younge Tobiah and the Aungell come to the house of Raguel. He requyret Raguels daughter to wyfe, and obayneth her.



Then went they in to Raguell, whiche receaued them ioyfully. And when Raguell looked vpon Tobiah, he sayde vnto Anna his wyfe: Howe lyke is this younge man vnto my syster's sonne. And when he had spoken this, he said: whence be ye good brethren? They sayde: Of the trybe of Nephtali, oute of the captiuitie of Babilone. Then said Raguel vnto them: knowe ye my brother Tobiah? They sayde: yea, we know hym well. And whē he had spoken much good of hym, the Aungell sayde vnto Raguel: Tobiah of whome thou askest, is this younge mans father. Then Raguel bowed hym selfe downe, and wept, toke hym aboute the necke and kyssed hym, and sayde: \* Gods blessinge haue thou my sonne, for thou arte the sonne of a good vertuous man. And Anna his wyfe and Sara, hys daughter wepte also.

Nowe when they had talked together, Raguel had kyll a wether, and to make a feast. And when he prayed them to sit downe to dinner, Tobiah sayde:

I wyl nether eate nor dryncke here this daye, excepte thou fyrst graunte me my petition, and promise me to geue me thy daughter Sara. When Raguel herde this, he was astonnyed, for he knew what had happened vnto the other. bis men, that wente in vnto her: and he beganne to feare that it shoulde chaunce vnto him also in lyke maner.

And whyle he stode so in doute, and gaue the younge man no answer, the aungell sayde vnto hym: Feare not to geue him thy daughter, for vnto this man that feareth God, belongeth thy daughter to wyfe, therfore myghte none other haue her.

Then sayde Raguel: I doute not, but God hath accepted my prayers and teares in his syght: and I trust he caused you to come vnto me for the same intente, & this daughter of myne might be maryed in her owne kynred, \* accordyng to the lawe of Moyses. And nowe dowte thou not, but I wil geue her vnto the: So he toke the righte hande of his daughter, and gaue her into the righte hande of Tobiah, and sayd: The God of Abraham, the God of Isaac, and the God of Jacob be wyth you, ioyne you together, and fulfyll hys blessinge in you. And they toke a letter and made a wytyng of the mariage. And then made they mery, and praysed God. And Raguel called Anna hys wyfe vnto hym, & bad her prepare another chamber, and thither he brought Sara hys daughter, and she wepte. Then sayde he vnto her: Be of good cheare my daughter, the Lorde of heauen geue the ioye, for the heynesse that thou haste suffred.

¶ The. viii. Chapter.

The aungell byndeth the deuell. Tobiah exhorteth his wyfe to praye, and they praye thre dayes before they lye together.



Nowe after that they had supped, they broughte the yonge man in to her. Then thought Tobiah vpon the wordes of the aungell, and toke oute of his bagge a pece of the leuer of the fythe, and laied it vpon the hote coales. So the aungell Raphael toke holde of the deuell, and sente hym awaye, and bounde hym in the wyldernes of the hyer Egypte.

# The boke

Then spake Tobiah vnto the biergyn,  
and sayde: Up Sara, \* let vs make our  
prayer vnto God to daye, to morowe,  
and ouermorowe: for these thre nightes  
wyl we reconcytle our selues with God:  
and whan the thyrde holy night is past,  
we shall ioyne together in the deute of  
marriage. For we are the chyldren of ho-  
ly men, & we may not come together as  
the Heathen, that knowe not God.

\* Then stode they by both together,  
and besoughte God earnestly, that he  
woulde pferue them. And Tobiah  
sayde: O Lorde God of oure fathers,  
prayed be thou of heauen and earth, of  
the sea, welles, and floudes, and of all  
the creatures that be therein. \* Thou  
madest Adam of the mould of p earthe,  
and gauest him Eua for an helper. And  
nowe Lorde thou knowest, that it is not  
because of voluptuousnes, that I take  
this systre of myne to wyfe; but onely  
for the loue of children, in whome thy  
name be blessed for euer. And Sara  
sayde: haue mercy vpon vs (O Lorde)  
haue mercy vpon vs, and let vs bothe  
come whole and sounde to a good age.

C And aboute the cock crowe, it happe-  
ned, that Raguel called his seruautes,  
and they wente with hym, to make a  
grau. for he sayde: it is chaunced vnto  
hym peraduenture, as it dyd vnto the  
other tenen men, that wente in vnto her.  
Nowe when they had made the graue,  
Raguel came agayne to hys wyfe, and  
said vnto her: sende one of thy maydes,  
to loke yf he be deade, that I may burie  
him afore it be lyght daye. So she sente  
a mayden to se, which when she came in-  
to the chamber, she founde them whole  
and sounde, slepyng together. And so  
she came agayne, and brought good ti-  
dynges. Then Raguel and Anna hys  
wyfe prayed the Lorde, & sayde: pray-  
sed be p O Lord God of Israel, for it is  
not happened vnto vs, as we thoughte.  
for thou hast dealt mercifullye with  
vs, and put away from vs the enemye  
that persecuted vs, and hast shewed  
mercy vnto yonder two beloued. O  
Lorde, cause them to magnifye p more  
perfectly, and to offre thee the sacrifice  
of thy prayse, and of their healthe: that  
all people maye knowe, that thou onely  
arte God in all the earth.

And immediatly Raguel commaun-  
ded hys seruautes, to fyll the graue,  
that they had made, with earth, afore it  
was lyghte: and bad his wyfe prepare  
a feast, and to make readye all thynges  
that were necessarye for meate, to suche  
as wente by the waye. He caused two  
fat kyne also, and foure withers to be  
slayne, and meates to be prepared for all  
his neyghbours and frendes. And Ra-  
guel charged Tobiah, to remayne with  
him two wekes. As for all the good  
that he had, he gaue Tobiah p one halfe  
of it, and made this wytyng, that the  
halfe which remayned, shoulde fal vnto  
Tobiah after their deathe.

## The .ix. Chapter.

The Angel goeth to Gabelus, at the desyre  
of Tobiah: whiche deliuereth the letter, and re-  
ceaueth the money.

W hen Tobiah called vnto him  
the Angel, who he thought  
to haue bene a man, and said  
vnto hym: Brother Azarias,  
I praye the hearken vnto my wordes:  
yf I shoulde geue my selfe to be thy  
seruaunte, I shall not deserue thy pro-  
uydence. Neuerthelesse, I beseeche the  
that thou wylt take the beastes and the  
seruautes, and go vnto Gabelus in  
Rages the cytie of Medes, and deliuer  
him his handewytyng, and receyue  
the money of him, and praye hym to  
come to my marriage. For thou know-  
est thy selfe, that my father telleth the  
dayes: and yf I tary one daye to longe,  
he wyl be sorre in his mynde. Nowe se-  
est thou howe earnestly Raguel hath  
requyred me, so that I can not saye him  
naye.

Then toke Raphael foure of Raguel  
his seruautes, and two Camels, and  
wente vnto Rages the cytie of Medes:  
and when he had founde Gabelus, he  
gaue hym hys handewytyng, and re-  
ceyued all the money. He tolde hym  
also of Tobiah the sonne of Tobiah, howe  
all thynges had happened, and caused  
hym to come with hym to the marriage.  
Nowe when he came in to the house of  
Raguel, he founde Tobiah syttinge at  
the table: and he leapte vp, & they kissed  
one another, and Gabelus wept, & pray-  
sed God, and said: the \* blessinge of the  
God of Israel haue thou, for thou arte



the forme of a right vertuous and iuste man, and of one that feareth God, and geueth greates almes. And blispinge haue thy wyfe, and youre elders, that ye maye se youre chyldren and youre chyl- ders chyldre, vnto þe thirde & fourth ge- neracion, and that youre seide maye be blisshed of þe God of Israel, which raig- neth wrold without ende. And when they all had sayde Amen, they wente to the feaste, but with the feare of þe Lorde helde they the feast of the mariage.

¶ The .x. Chapter.

Tobiah and his wyfe are sadde for the tary- aunce of their sonne. Raguel sendeth agayne Ra- dray with his wyfe.



¶ D W hyple yonge Tobia- ah made longe taryng, by reason of þe marpage, his father was full of care and heuynes, and thought: what shoulde be the cause, that my sonne taryeth so longe. ¶ Wher shoulde he be kepte so longe there. Peraduenture Gabelus is deade, and no man wil geue him the mo- ny. Thus began he to be very sorow- full, he and Anna his wyfe with hym, and beganne to wepe both together, be- cause they sonne was not come agayne vnto them at the daye appoynted. As for his mother, she wepte with dyscom- fortable teares, and sayde: woe is me, my sonne: Oh what ayled vs to seide the awaye into a straunge countre, the lyghte of oure eyes, & thou state of oure age, thou coforte of oure lyfe, thou hope of oure generacion. Seynge al þe thynges that we are onely in the, we shoulde not haue sent the awaye from vs.

¶ Then Tobiah comforted her, and sayde: holde thy tonge, and be not dys- comforted, oure sonne is whole & soude: the man that we sent him wal, is faith- full & thoughte. Neuerthelesse he myght in no wyse be comforted: but daylye wente vnto, looked aboute, and wente as- boute al the stretes, wherby he thoughte he shoulde come agayne: that (yf it were possible) he myghte se him commynge a litle of.

¶ But Raguel sayde vnto his sonne in lawe: D tary here, and I shall sende a messaunger vnto thy father Tobiah, to tell hym that thou arte in good health. Tobiah sayde vnto him: I am

sure, that my father and my mother counte every daye, and that their hea- tes are sorow.

¶ So when Raguel prayed Tobiah with many wordes, & would in no wyse heare hym, he deliuered Sara vnto him, and the halfe parte of all his good: in seruauntes and handemaydens, in shepe, in Camels, and in kyne, & muche money, and so sent him awaye from him with peace and loye, and sayde: The ho- ly aungel of the Lorde be with you in youre iourney, and byynge you for the safe and sounde, that ye maye fynde all thynges in good case with your elders, and that myne wyfe be so your chyl- dren afore I dy. The elders embras- ced they, dough they kysed her, and les- her go, exhorting her to honoure her father and mother in lawe, to loue her husbände, to kepe well her houtholde, to kepe her house in good orde, & to shewe her selfe faithlesse.

¶ The .xi. Chapter.

Younge Tobiah leuynge his wyfe & houtholde in the mydder waye, commeth before to the Aun- gel. The dreame of his mother loyng after her sonne. He is ioyfullye receaued of his father and mother. Sara commeth fulli. dayes after.



¶ T he now were going hoine warde agayne, by- on the .xi. day they came to Charra, whiche lyeth in þe halfe waye towarde Betulie. And the Aungel sayde: Brother Tobiah, thou knowest that thou haste lette thy father: ther- fore yf it please the, we two wyl go be- fore, and let the houtholde with thy wyfe and the catel come softe and saylye af- ter vs. And when Tobiah was content that they shoulde go before, Raphael sayde vnto hym: Take of the gal of the sythe with the, for it shalbe necessarye.

¶ So Tobiah toke of the gal, & they went thet waye. But Anna the mother of Tobiah sat dayly by the waye syde by- on the toppe of an hyll, from whence she myghte se farre aboute her. And whyle she was waytynge there for his com- mynge, she looked a farre of, and anone she perceaued her sonne commynge, and ranne and tolde her husbände, sayinge: Beholde, thy sonne commeth. And Raphael sayde vnto Tobiah: As soone as thou comest in to the house,

immediatly worshipp & Lord thy God,  
and geue thanckes vnto him: then go to  
thy father, and kysse him, and strike his  
eyes ouer with the gall of the fyth, that  
thou hast brought to the. For be sure,  
that hys eyes shall straghte wape be  
opened, and thy father shall se the lyght  
of heauen, and shall reioyse at the sight  
of the. Then the dogge that had bene  
with the in their iourney, came befoze,  
and came as a messenger, and wagged  
with his tayle for gladnesse.

**C** So the blynde father arose, and be-  
ganne to cenne, and rombled with hys  
feete, and gaue a seruante his hande,  
came to mete his sonne, receaued hym,  
and kysed him, he and his wyfe, and be-  
ganne to wepe for ioye.

Now when they had worshipped and  
thancked God, they sat downe. Then  
toke Tobiah of the fythes gal, and as-  
moynded his fathers eyes: and tarped  
halfe an houre, and then beganne the  
blemyth to go oute of his eyes, lyke as  
it had bene the white skynne of an egge:  
whiche Tobiah toke, and drew from his  
eyes, and immediatly he receaued hys  
syghte.

**D** Then they praised God, he and hys  
wyfe, and all they that knewe him. And  
Tobiah sayde: O Lord God of Israel,  
I geue the prayse and thackes, for thou  
hast chastened me, and made me whole.  
And so, now do I se my sonne Tobiah.  
After seven dayes came Sara his son-  
nes wyfe also whole, and sounde with  
al the hougholde and catel, with camels  
and muche money of his wyues, & with  
the money that he had receaued of Sa-  
belus: & he tolde his father and his mo-  
ther all the benefytes, whiche God had  
done for hym, by the man that led hym.  
Achior also and Rabath Tobiah sylter  
sonnes came, and were glade, and reioysed  
with hym, by reason of all the good  
that God had shewed vnto hym. And  
so for the space of seven dayes they  
made mery, and were ryghte ioyfull e-  
uerphone.

## The. xii. Chapter.

Younger Tobiah receiveth vnto his father  
the pleasures that the Angel did him. He offered  
vnto the Angel halfe the goodes that he brought  
with hym.



Then Tobiah called hys  
sonne vnto hym, & sayde:  
What maie we geue  
this holy man, & wente  
with the. Tobiah an-  
swered his father, and  
sayde: Father, what rewarde shall we  
geue him? O what thyng can deliuer  
his benefytes. He hath bene my gyde,  
and brought me safe agayne the serck-  
ued the money from Sabelus, he tau-  
sed me to get my wyfe, he drove the euell  
spirite from her, he hath bene an occasy-  
on of gladnesse to her father & mother:  
he deliuered me, that I was not deuor-  
red of the fythe, he hath made the to se  
the lyghte of heauen, yea, we al haue re-  
ceaued greates good of him. Now should  
we worthely deliuer these thynges vnto  
hym. But I praye the my father, & thou  
wyllt bespye hym, yf happlye he will  
bouchsafe, to take with him the halfe of  
all that we haue brought.

So the father and the sonne called  
him, toke him asyde, and began to praye  
him, that he woulde be contente to take  
in good worth, the halfe parte of al that  
he had brought. Then sayde he secretly  
vnto them: Prayse the God of heauen,  
and geue thanckes vnto hym befoze all  
men lpyunge, for he hath shewed hys  
mercy vnto vs. It is good to hyde the  
kyniges secretes, but to shew & to prayse  
the workes of God, it is an honorable  
thyng. Prayer is good with fastyng,  
and to geue almes is better, then to  
hoorde by treasures of golde. \* For al-  
mes deliuereth from deathe, clenseth  
synne, and causeth to synne euerlastyng  
lyfe. But they & do synne and vnighte-  
ousnes, are the enemyes of theyr owne  
soules.

Wherefore I tel you the trueth, and  
wyll hyde nothyng from you. \* When  
thou praidest with teares, and buriedst  
the deade, & lestest thy dyner, & hyddest  
the deade in thy house vpon the daye  
tyme, that thou mightest burye them in  
the nyghte, I offered thy prayer befoze  
the Lorde. And because thou wast ac-  
cepted & beloued of God, it was necessary,  
that tentacion should trye the. And now  
hath the Lorde sent me to heale the, and  
to deliuer Sara thy sonnes wyfe from  
the euell spirite. For I am Rabban

Some  
made, but  
to you

Tob. 4.  
Dan. 4.

C  
Gom. 1.



an Angel, one of the seven that stande before God.

**W**hen they heard this, they were sore afrayed, and trembled, & fel downe vpon their faces vnto the groude. The sayde the Angel: Peace be with you, feare not. Where as I haue bene with you, it is the wyl of God, geue prayse and thanckes vnto him.

\* You thought that I dyd eate and dyncke with you, but I vse meate that is inuisible, and dyncke that can not be sene of men.

Now therfore is the tyme & I must turne agayne, vnto him that sente me: but be ye thanckfull vnto God, and tell out all his wonderous workes.

And when he had spoken these wordes, he was taken awaye oute of theyr syght, so & they saw him nomore. Then fell they downe flat vpon their faces by the space of thre houres, and praysed God: and when they rose vp, they tolde all his wonderous workes.

The. xiii. Chapter.

Tobiah the elder geueth thanckes vnto God.



Then old Tobiah opened his mouth and praysed the Lord, & sayd: Great art thou O Lord for euermore, and thy kyngedome world without ende:

\* for thou scourgest and healest, & ledest vnto hell, and byngest out agayne, and there is none that maye escape thyne hande. O geue thanckes vnto the Lord, ye chyldren of Israel, and prayse him in the sight of the heathen, for amoge the heathen whiche knowe him not hath he scattered you, to thintene that ye should shew forth his maruelous workes: and cause them for to knowe, that there is none other God almyghty but he. He hath chastened vs for oure mysdoes, and for his owne mercy sake shall he saue vs.

Consydre then, howe he hath dealth with you, and prayse him wth feare and drede, & magnifye & euerlastynge kyng in your workes. I wil prayse him euen in the lande of my captiuite, for he hath shewed his maiestie vnto a synful people. Turne you therfore O ye synners, and do righteousnes before God, & be persure, & he wil shew his mercy vpon

you. As for me and my soule, we wil reioyse in God. O prayse the Lord all ye his chosen, holde the daies of gladnesse, and be thankfull vnto him. O Ierusalem thou citie of God, the Lord hath punyshted the for the workes of thyne owne handes. O prayse the Lord in thy good thynges, & geue thakes to & euerlastynge God, & he maye buylde by his tabernacle agayne in the, that he maye cal agayne vnto the, all suche as be in captiuite, and that & mayest haue ioye for euermore. \* With a fayre light shalt thou shyne, and all the endes of & world shall honour the. \* The people shall come vnto the from farre, they shall bynge gyftes, and worship the Lord in the, and thy lande shall they haue for a Sanctuary, for they shall call vpon & greate name in the.

Curled shall they be that despyse the, and all that blaspheme the, shall be condeмпned: but blessed shall they be that buylde the vp. As for the thou shalt reioyse in thy chyldren, for they all shall be blessed, and gathered together vnto the Lord. Blessed are they al that loue the, and be glade of thy peace. Prayse thou the Lord, O my soule, for the Lord our God hath deliuered his citie Ierusalem from all her troubles. I wil counte my selfe happye, yf my seide remayne to see the clearenes of Ierusalem.

\* The gates of Ierusalem shall be buylde with Saphyre & Smaragde, and all the compasse of her walles with precious stones. All her stretes shall be paved with whyte marble stone, and in all her stretes shall Alleluya be songe. Praysed be the Lord, which hath exalted her, that his kyngdome may be vpon her for euermore. Amen. And so Tobiah made an ende of his talkynge.

The. xiiii. Chapter.

Tobiah prophesyeth the destruction of Antioch. His sonne returneth to Raguel, after the destruction of his father and mother.



And after that Tobiah had gotten his syght agayne, he lyued. xlii. yeres, & sawe his chylders chyldren. Now when he was an. C. and. ii. yere olde, he dyed: and was buryed honorablye in Antioch. For

The. lvi.

when

# The boke

## The boke of Judith.

### The fyrste Chapter.

The buyldynge of Egbathanis. The victorie of Nabuchodonosor against Arpharath. The messengers of Nabuchodonosor are dyspyssed.



Arpharath the kyng of the Medes subdued many people vnto his dominio, and buylded a noble stronge cytye, whiche he called Egbathanis. The walles of it made he of fre stone, foure squared, seuentye cubites hie, & xxx. cubites brode. He made towres ther vpon of an hundred cubites hie. But vpon the foure corners euery syde was twentye fote brode. He made the portes in the heygth, lyke as the towres. This kyng trusted in his mightie hoste, and in hys glorious charettes.

So in the twelfth yere of his raygne it happened, that Nabuchodonosor the kyng of the Assyrians (whiche raygned in the great cytye of Ninue) fought against Arpharath, and ouer came him in the great felde called Ragau, besyde Euphrates and Tigris and Adason in the felde of Erloch the kyng of the Elites.

Then was the kyngdome of Nabuchodonosor exalted, & his herte was lyfte vp: and he sente vnto all the that dwelte in Celycia, in Damascus, in Libanus, and vnto the heathen & dwelte in Carmel and Cedar, and to suche as dwelte in Galyle in the greates felde of Ezyelon, to all them that were in Samaria, and beyonde & water of Iordane vnto Jerusalem and the whole lande of Iesse vnto the mountaynes of Ethiopia. Vnto all these dyd Nabuchodonosor the kyng of the Assyrians sende messagers. But they al wone consent would not agree vnto him, and sent & messagers agayne emptye, and put them away without honour. Then Nabuchodonosor the kyng toke indignacion at all those landes, & swore by his throne

when he was fyre and fyfte yeres of age, he lost the sight of his eyes, and when he was thre score yere olde, he gat his syght agayne. The resydue of his life led he in ioye, and increased wel in the feare of God, & departed in peace.

But in the houre of his death he called vnto him his sounne Tobiah, and seuen younge springalbes hys sonnes chyldren, and sayde vnto them: The destruction of Ninue is at hande, \* for the worde of & Lord can not fayle, and oure brethren that are scattede oute of the lande of Israel, shal come thither agayne. And the whole lande of it & hath bene waste, shal be filled: and the house of God that was brete in it, shal be buylded agayne, and al suche as feare God shal retorne thither: the heathen also shal forsake their Idols, & come to Jerusalem, and dwel there, and all & kynges of the earth shal be glad of her, and worship the Lord God of Israel.

And therfore my chyldren, heare your father: \* Serue & Lord in faithfulness, seke after his wil, & do the thing & pleaseth him. Commaunde poure chyldren, they do right, geue almes, be mynde-ful of God, and euer to be thankfule vnto him in trueth and with all theyr power. Heare me therfore my chyldren, and abyde not here: but in what day so euer ye haue buryed poure mother besyde me, get you from hence. For I fele, that the wyckednesse of it shal byynge to destruction and ende.

After the death of his mother, Tobiah departed away from Ninue, with his wyfe and chyldren, and with hys chylders chyldren, and came agayne to his father and mother in lawe, & founde them whole and in a good age, & toke the care of the. And he closed their eyes, & was heyre vnto all Raguels goodes, and saue the fifth generacio & chylders chyldren. And when he was, xxix. yere of age, he died in & feare of & Lord, and his kynfolkes buryed him. And al his posterite continued in a good lyfe, and holy conuersion: so that they were loued and accepted bothe of God & men, and of al the people of the lande.

The ende of the boke of Tobiah.

Gen. 1. 23.  
Gen. 2. 2.

Gen. 2. 2.  
Gen. 2. 2.

Deut. vi. 1.  
Deut. vi. 1.  
Deut. 24. 6.



by hys kyngedome; that he woulde be  
auenged of al thole countreys.

The. ii. Chapter.

Holofernes is sent of Nabuchodonozor, to sub-  
due al the world. The preparation and pursute  
of Holofernes.



In the xiii. yere of king  
Nabuchodonozor, vpon  
the xiiii. daie of the  
firste Moneth, it was  
deuyled in the court of  
Nabuchodonozor the  
kyng of the Assyrians, that he woulde  
defende hym selfe. So he called vnto  
him al the elders, al his captaynes, and  
men of warre, and shewed them hys se-  
crete counsaile, and tolde them, that  
hys purpose was, to byngne the whole  
earth vnder hys dominion. Now when  
they were all contented wyth thys say-  
ynge, Nabuchodonozor the kyng cal-  
led Holofernes the chiefe captayne of  
hys warres, and sayde vnto hym: Go  
thy way forth agaynst al þe kyngdomes  
of the Weste, and speciallve agaynst  
those that haue despised my commaun-  
dement. \* Thou shalt spare no realme,  
all stronge cities shalt thou byngne in  
subieccion vnto me.

Then Holofernes called together  
all the Captaynes and ruelars of all  
the power in Assyria, and mustred the  
souldyers vnto the hooſte (lyke as the  
kyng comaunded hym) namely, an hun-  
dred and twenty thousande syghting  
men vpon fote, and twelue thousande  
archers vpon horse backe. All hys or-  
dynaunce sent he befoze wyth an innu-  
merable multitude of camelles, so that  
the hooſte was well prouyded for wyth  
oren, and small cattell, and that wyth-  
out nombze. He caused corne to be pre-  
pared out of all Syria for hys hooſte.  
Muche golde and syluer also toke he  
out of the kynges house. So he toke  
hys iourne, he and all hys hoſte, with  
charrettes, horsemen and archers: Of  
whome there were so manpe, that they  
couered the grounde of the lande, lyke  
the grethoppers.

And when he was gone past the boz-  
ders of the Assyrians, he came towarde  
the great mountaynes of Ange, whiche  
lye vpon the leſſe syde of Celicia: and  
so he went vnto all their castelles, and

wanne euerye stronge holde. As for  
the welthy cite of Melothus, he brake  
it downe, and spoyled all the chyldren  
of Charlis and the Ismaellytes, whiche  
laye towarde the wyldernesse, and  
vpon the southe syde of the lande of  
Chelon. He wente ouer Euphrates al-  
so, and came into Mesopotamia, and  
brake downe all the hye Cytres that  
were there, from the broke of Hambye  
till a man come to the sea: And he toke  
the boorders in from Celicia vnto the  
coastes of Taphet towarde the South.  
He caried awaye all the Madyanites,  
and spoyled all their goodes: And wha-  
louer withſtoode him, he slew them with  
the swerde. After thys he wente downe  
into the felde of Damascus in the tyme  
of haruest, and bent vp al the corne and  
all the trees, and caused the bynes to  
be cut downe. And the feare of hym fell  
vpon all them that dwelt in the earth.

The. iii. Chapter.

Kynges become willingly subiect to Holofer-  
nes. The tyrannye and crueltie of hym.



Of the kynges and prin-  
ces of all Cytres and  
landes sente their Em-  
basytours: Namelye,  
they of Syria and Mes-  
opotamia, Siria So-  
ball, and Libia, and Celicia, whiche  
came to Holofernes, and sayde: Let thy  
wraath cease towarde vs: It is better  
for vs to serue the great kyng Nabu-  
chodonozor wyth oure lyues, and to be  
subiect vnto thee, then that we shoulde  
dye, and be slayne, and receaue greater  
hurte. All oure cytres and possessions,  
all mountaynes and hylles, all feldes,  
greate and small cattell, shepe, goates,  
horses, and camelles, all oure goodes  
and houtholdes, be in thy power, vnder  
thy subieccion be it all together. We  
oure selues also and oure chyldren wyll  
be thyne owne, come vnto vs a peacea-  
ble Lorde, and vse oure serupce at thy  
pleasure.

Then came Holofernes downe from  
the mountaynes wyth horsemen a great  
power, and conquered all stronge fen-  
sed cytres, and all that dwelte in the  
lande. And out of all the cytres he toke  
stronge men, and suche as were mete for  
the warre, to helpe hym. \* There came

# The booke

suche a feare also vpon all those countreys, that the inhabitants of all the countreys, the princes and rulers, and all the people together, went forth to meete hym as he came, and receaued hym honourably wth garlandes and torches, with daunces, tabrettes and psalms.

**C** Nevertheless though they dyd this, yet myghte they not swage hys rigorous stomacke: but he destroyed their cityes, and helmed downe their woddes. For Nabuchodonozor the kynge had commaunded hym, that he shoulde rote out all the goddes of the lande: To the intent that he onely myghte be called and taken for God, of the nations whiche the holofetnes in hys power broughte vnder hym. So went he thowowe Syria Sobalt, and thowowe all Appannia, and al Mesopotamia, came to the Iordan in the land of Gidea, and Sep-topoly, and tooke their cityes, and remained there xxx. dayes, wherein he caused all the whole multitude of his hoste to be gathered together.

## The.iii. Chapter.

Israel requirerh helpe of God agaynst Holofetnes. & they fast and praye

**W**hen the chyldren of Israel that dwelte in Ierwyke hearde thys, they were sore affrayde of hym. There came suche a tremblunge also, and feare vpon them, that they sorowed he shoulde do vnto the citie of Ierusalem and temple of the Lorde, as he had done to other cityes and their temples. So they sente into all Samaria round about vnto Iericho, toke in and occupied all the toppes of the mountaynes, made fast the townes with walles, and prepared corne for them agaynst the batayll.

Eliachim also the priest wrote vnto all them that dwelt towarde Edozelon (whiche lyeth ouer agaynst the greateside by Dothain) and vnto all those by whō men myght haue passage vnto them, that they shoulde take in the wayes of the mountaynes, whereby there might be any way and passage to Ierusalem, that they shoulde holde vili-

gent watch where any stratte way was betwyxe the mountaynes. And the chyldren of Israel dyd, as Eliachim the priest of the Lorde had commaunded them. And all the people cryed earnestly, and humbled their soules with fastynges and prayers, they and their wyues. The priestes put on heery clothes, and layed the younge babes before the temple of the Lorde, and couered the altar of the Lorde wth an heerye clothe. And with one accorde they cryed vnto the Lorde God of Israel, that their chyldren shoulde not be geuen into a praye, and their wyues into a spoyle, that their cittes shoulde not be layed waste, and that their Sanctuarie shoulde not be vnhallowed, and so they to be a shame and rebuke vnto the heathen.

Then Eliachim the hye priest of the Lorde went rounde aboute all Israel, and spake vnto them, sayinge: Be ye sure, that the Lorde wyll heare poure petitions, yf ye continue steadfast in fastynges and prayers in the syghte of the Lorde. Remembre Moyses the seruaunt of the Lorde, which ouerthrew the Amalechites (that trusted in theyr might and power, in their host, in their chyldes, in their charrettes and horsme) not with weapens, but with holy prayers. Euen so shal all the enemyes of Israel be, yf ye continue in thys worcke, yf ye haue begonne. So vpon thys exhortacion they continued in prayer before the Lorde. In so muche that they whiche offered brynte sacrifices vnto the Lorde, offered the offerynges vnto the Lorde, beyng arayed in heery clothes and had ashes vpon their heades. And they al besought God from their whole heart, that he woulde viset hys people of Israel.

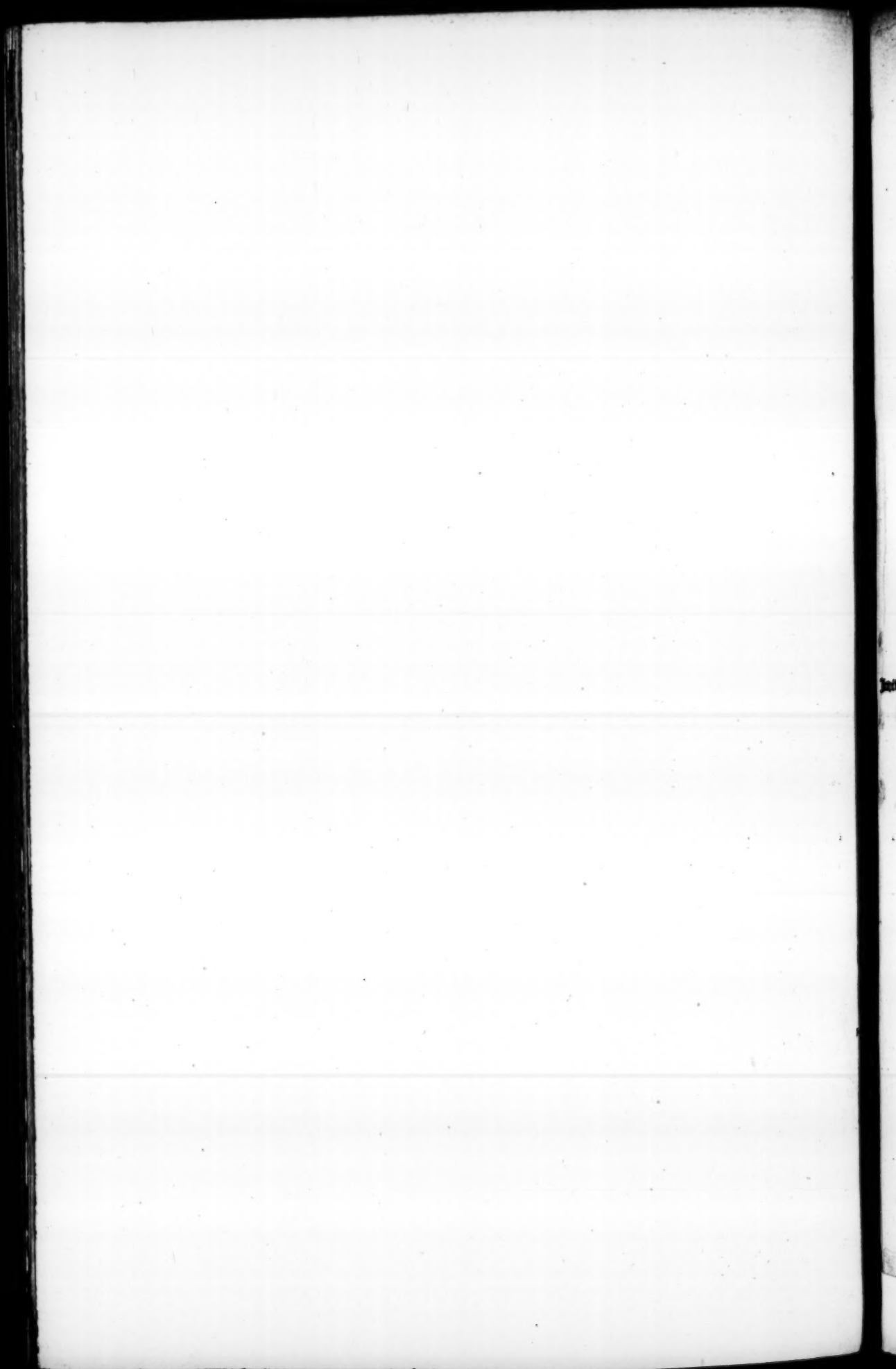
## The.v. Chapter.

Holofetnes is discontent wth the Iewes. Achior Meseth vnto Holofetnes the meruelles of God done vnto the Iewes, for whiche thing the rulers vnder Holofetnes were very angrye with him.

**A**d worde came to Holofetnes the prince of the warres of the Assyrians, that the chyldren of Israel prepared themselues to make resistance, and howe they had stopped the wayes betwyxe the









made the whole daye longe) was ended, they comforted Achior, sayinge: The God of oure fathers, whose power and strength thou hast prayled, shall so reward the, that thou shalt rather see their destruction: When the Lorde our God then shall geue hys seruantes this libertie, God be also with thee amonge vs: So that yf it please thee, thou with thyne mayest dwel with vs.

Nowe when Olias had ended the counsell, he toke him into hys house, and made a greate supper, called the elders to it, and so they rested them selues after y fastynge. And afterward was al the people called together, whiche made their prayers all the nyghte longe in the congregacion, & besoughte the God of Israel for helpe.

The. vii. Chapter.

Bethulia is beseged of Holofernes. The people requirerh helpe of God. They of Bethulia woide geue ouer y citie for waite of water. The prayer of the people with teares and lamentacion.

**T**he next day, Holofernes commaunded his host, to go by agaynst Bethulia. \* There were an. C. and. xx. thousande fightinge men on fote, and two & twenty. M. horsmen, besyde y preparing of the y were wonne: & came to the on euery syde out of y countrees and cities which he had taken. Al these prepared them selues vnto y batell against the Israellites, & came on by y hyl side, vnto y top y loketh ouer agaynst Dothaim, fro y place whiche is called Belma, vnto Chelmon that lyeth towarde Esdrelon.

Nowe when the children of Israel sawe so great a multitude of the Assirians, they fell downe flat vpon y ground, strawed ashes vpon their heades, and prayed wth one accorde, that the God of Israel woulde shewe hys mercy vpon hys people. And so they toke theyr weaponys, and sat betwixt the mountaynes in the narrowe place, and kepte the waye day and nyght. But whyle Holofernes was goyinge aboute, he founde the water springe, whych fro y South syde was conueyed into the Euphrate by a conduite: thys commaunded he to be direct another waye, and to cutte their

conduite in sundert. There were welles also not farre from the walles, whiche they used secretelye, more for pleasure then for necessitye.

Then went the Ammonites and the Moabites vnto Holofernes, & sayde: The children of Israel trust neither in speare nor arrowe, but haue taken in y kepe the mountaynes and hylles. That thou mayest ouercome them therfore without y strikinge of any battayl, let men to kepe the welles, that they draw no water out of them: so shalt thou destroye them without swerde, or at y lest they shalbe so feble, that they muste be sayne to geue ouer the citie, which they thyncke not able to be wonne, for so muche as it lyeth in the mountaynes. These wordes pleased Holofernes well, and al hys men of warre, & he set an hundred men at euery well rounde aboute.

And when this wathe had endured twenty dayes, the cisternes and al that had water, failed them that dwelt in the citie of Bethulia, so that in the whole citie they had not drynke ynoughe for one daye, for all the people had water geuen them dayly in a measure. Then came the men and women, yonge persones and children all vnto Olias, & sayd al with one voyce: \* God be iudge betwixt vs and the, for thou hast dealt cruel with vs: thou wouldest not speake peaceably with the kynge of the Assirians, therefore hath God solde vs into their handes, and there is no man to helpe vs where as we are brought doune before their eyes in thirke and great destruction. Therefore gather not together al the people that be in the citie, that we maye all yelde oure selues wyllyngly vnto the people of Holofernes: for better it is that we be captiue and prayle the Lorde with our lyues, then to be slayne and perished, and to be laughed to scoone and shamed of euery man when we see oure wyues and children dye before oure eyes. We take heauen and earth this daye to recorde, and the God of oure fathers (whych punyssheth vs accordynge to the deservynge of oure synnes) and geue yow warnynge, that ye geue by the ctye nowe in to the power of Holofernes host.

# The booke

that ourt side maye be thort  
with the swerde, whiche els shall en-  
dure longe for wants of water and for  
thirst.

When they had spoken out these wor-  
des, there was a greate wepyng and  
howlyng in the whole congregacion,  
and that of euerpe man, and they cryed  
a whole houre longe vnto God wyth  
one voyce, sayinge: \* We haue sinned  
with our fathers, we haue done amisse,  
we haue dealte wyckedlye. Thou that  
arte gracious, haue mercye vpon vs,  
punish our vnrightheousnes with thine  
owne scourge, and geue not those ouer  
that knowledg the, vnto a people whi-  
che knoweth thee not, lest they saie a-  
monge the heathen: \* Where is theyr  
God.

And when they were so werpe wyth  
thys cryng and wepyng, that they  
helde their tongues, Olias stode vp w  
watrye eyes, and sayde: O take good  
heartes vnto you, (deare brythren) and  
be of good cheate, and let vs wayte yet  
these fyue dayes for mercy of y<sup>r</sup> Lorde:  
Peraduenture he shal cutte awaye his  
indignacion, and geue glozpe vnto hys  
name. But yf he helpe vs not when  
these fyue dayes are past, we shall do as  
ye haue sayde.

## The. viii. Chapter.

Of the vertuous womā Judith, which reprimoueth  
the auncientes because they temptyd y<sup>r</sup> Lorde. She  
also moueth the to encourage & hearten y<sup>r</sup> people, &  
sheweth her coscel agaynst y<sup>r</sup> enemies of y<sup>r</sup> Iues.



And it happened when these  
wordes came to the eares of  
Judith a wpydowe, whiche  
was the doughter of Merar-  
ry, the sonne of Idor, y<sup>r</sup> sonne of Joseph,  
the sonne of Olias, the sonne of Elai, y<sup>r</sup>  
sonne of Jammoz, the sonne of Jedeon,  
the sonne of Raphosim, the sonne of A-  
chitob, the sonne of Melchia, the sonne  
of Euaim, the sonne of Nathania, the  
sonne of Salathiel, the sonne of Sime-  
on, the sonne of Ruben. And her hus-  
bande was called Manasses, whych dy-  
ed in the dayes of y<sup>r</sup> barlye baruest. For  
whyle he was byndyng the sheues to-  
gether in the felde, the heate came vpon  
hys heade, and he dyed at Bethulia  
hys cytye, and there was he buried be-  
tweyne hys fathers. Nowe was Judith

hys desolate wpydowe thre yeaeres and  
fyre monethes. And in the hyer partes  
of her house she made her selfe a pryue  
chambre, where she dwelte, beinge clo-  
sed in wyth her maydens. She ware a  
smocke of heere, and fasted all the day-  
es of her lyfe, excepte the Sabother,  
and newe moones and the Solempne  
dayes y<sup>r</sup> the people of Israel kept. She  
was a verpe fayre & beutifull persone.  
Her husbände also had lefte her greate  
ryches, a plenteous houtholde, greate  
vnnouceable possessyons and manye ca-  
tell. Thys Judith was a woman of  
a verpe good repozte wyth euerpe one.  
For she feared the Lorde greatlye, and  
there was no bodepe that spake an euell  
worde of her.

When thys Judith herde, howe O-  
lyas had promysed the people, that af-  
ter the fyfte dape he woulde geue vp  
the cytye vnto the Assirians, she sente  
for the elders Chambry and Charmin,  
and when they came to her, she sayde:  
What thyng is this, wherein Olias  
hath consented, that yf God helpe not  
wythin fyue dayes, he wyll geue ouer  
the cytye to the Assirians? What are  
ye, that ye tempt the Lorde? Thys de-  
uyce optayneth no mercye of God, but  
prouoketh him vnto wrathe and dis-  
pleasure. Wil ye let y<sup>r</sup> mercy of y<sup>r</sup> Lord  
a tyme and appoynte hym a dape after  
your wyll.

Neuerthelesse for so muche as the  
Lorde is pacient, let vs rather amende  
oure selues, pouryng oute teares, and  
besechyng hym of grace. For God  
threateneth not as a man, nether wyll  
he be prouoked vnto wraath as the chil-  
dren of men. And therfore let vs heartes-  
ly fal downe before hym, and serue him  
with a meke spirite, and with wepyng  
eyes saie vnto the Lorde, that he deale  
with vs accordyng to his owne wyll  
and mercye, that lyke as ourte heart is  
nowe beread, and brought lowe thorow  
the pyrde of them, it maye so be confor-  
ted thorow hys grace: in so muche as  
we folowe not the synnes of ourte fa-  
thers, whych forsoke their God, & wor-  
shipped other goddes: for the whiche  
synne they perished with the swerde,  
were spoyled and brought to shame of  
all their enemies. As for vs, we knowe  
none



holie other God but onelpe hym, for whose comfort let vs tarpe with mekenesse. \* He shall requite and make inquisition for our bloude, from the vexacions of oure enemies: he shall bypunge downe all the heathen, that tyle vp agaynst vs, and put them to dishonour, euen the Lorde oure God.

**D** Therefore deare brethren, seinge ye are the honorable and elders in the people of God, vnto who all þ people haue respecte, and vpon whom the life of the people standeth, lyfte vp their heartes with youre exhortacion, þ they maye call to remembraunce, \* howe oure fathers also in times past, were tempted, that they might be proued, if they worshipped their God a right. They ought to remembre, \* howe oure father Abraham beyng tempted, and tried thoro manye tribulacions, was founde a louer and frende of God. So was Isaac, so was Jacob, so was Moses, \* and all they that pleased God, beyng tried thoro manye troubles, were founde stedfast in faythe. Agayne, they that receaued not their temptacions with the feare of God, but put them selues forth with impacience and inurmurynge agaynst God, \* perished of the destroyer, and were slayne of serpentes. And therefore shoulde not we undertake to be auenged, for the thinge that is done vnto vs: but to consyder, that al these punishmentes are farre lesse then our synnes & misdeedes. Beleuing also, \* þ this correccion cometh vnto vs (as to the seruauntes of God) for amendement & not for our destruction.

**E** Then sayde Olas & the elders vnto Judith: All that thou speakest, is true, and no man can reproue thy wordes. Praye thou for vs nowe therefore vnto God, for thou arte an holy womā, and fearest God. And Judith sayde vnto them: \* Seinge ye knowe, that my wordes are of God, then proue my counsel and deuise, if it be of God: and beseeche God, that he wyl bypunge my counsel to a good ende.

Thus haue I deuised: Ye shal stand this nyght before the port, and \* I wil go forth with Abra my mayden: Praye ye therefore vnto God, that he wyl grauously remembre hys people of Isra-

el within fyue dayes, as ye haue sayd. As for the thyng that I goe in hande withall, aske ye no questions of it, till I open it vnto you my selfe: Doe ye nothyng els but praye vnto the Lorde your God for me. Then Olas the pryncce of the people of Iuda sayde vnto her: Goe thy waye in peace, the Lorde be wyth the, that we maye be auenged of oure enemyes. And so they went from her agayne.

The .ix. Chapter.

The prayer of Judith for the victorie.

**N**owe when they were gone their way, Judith wente into her oratorie, put on an heerde smoke, strowed ashes vpon her head, fel downe before þ Lord, & cryed vnto him, saying: O Lord God of my father Simeon, \* which gauest him a swerde for a defence agaynst the enemies þ vled violence & wylfulness & that rauished þ virgin & put her to dishonesty. Thou þ gauest their wyues into a pray, & their doughters into captiuite, and al their pray for a spoyle vnto thy seruauntes, which bare a zeale vnto the, helpe me wydowe, O Lord my God, I beseeche the. for thou haste done al thinges from the beginning, & loke what thou hast taken in hande and deuised, it came euer to passe. for all thy wayes are prepared, & thy iudgemētes are done in thy euerlastinge for knowledge. O loke nowe vpo þ armies of þ Assirias, lyke \* as it was thy pleasure somtyme to looke vpon the host of þ Egipcias, when they beyng weapened, persecuted thy seruauntes, & put their trust in their charettes, horsine, & in the multitude of their men of warre. But þ lookedest vpon their hooſte castynge a thicke darckenes before them: and whē they came into the depe, the waters ouerwhelmed them.

Euen so Lorde let it goe with these, that truste in the power & multitude of their men of warre, in their charettes, arrowes and speares, and knowe not, þ thou onely art oure God, \* whiche destroyst watteres from the begynnynge, and that thou arte the Lorde. O lyfte vp thyne arme nowe lyke as euer from

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the begynning, and in thy power bring  
their power to noughte, cause their  
myght to fall in thy wrath. They make  
their boast, & they wyl vnhalowe and  
despyle thy Sanctuary, and to wast the  
tabernacle of thy name, and to caste  
downe the horne of thyne aulter wpyth  
their swerde. Bynge to passe (O Lord)  
that the pynde of the enemy may be cut  
downe wpyth hys owne swearde that he  
maye be taken with the snare of hys  
eyes in me, and that thou mayest finite  
hym with þe lyppes of my loue. O geue  
me a stedfast mynde, that I maye de-  
spyse hym and hys strength, & that I  
may destroye hym.

Thys shall bynge thy name an e-  
uerlastinge remembraunce (\*yf þe hand  
of a woman ouerthrowe him. & for thy  
power (O Lord) standeth not in the  
power of men, neither haste thou anye  
pleasure in the strenght of horses. There  
was neuer proude personne that plea-  
sed the, but in the prayer of the humble  
and meke hath thy pleasure bene euer  
more.

O thou God of the heauens, thou  
maker of þe waters, & Lord of al crea-  
tures, heare me pooze woman, callinge  
vpon the, and puttinge my trust in thy  
mercy. \* Remembre thy couenaunte O  
Lord, & minister wordes in my mouthe,  
and stablyshe thys deuyce in my heart,  
that thy house maye continue styll in  
holynes, and that all the heathen maye  
knowe and vnderstande, that thou arte  
God, & þere is none other but thou.

## The .x. Chapter.

Judith decketh her self to go to Holofernes. The  
blessing þe elders gaue Judith. Holofernes is  
in loue with Judith.

**A**nd when she had left of cry-  
inge vnto the Lord, she rose  
vp from the place, wher she  
had lien flat before the Lord,  
and called her mayde, went downe into  
her house, layed the heety clothe frome  
her, put of the garments of her wyd-  
dowhede, washed her bodye, annoynted  
her self wþe precious thynges of swete  
sauoure, brydded and plated her heere,  
set an hooue vpon her heade, and put  
on suche apparell as belonged vnto  
gladnesse, shppers vpon her fete, arme-  
lettes, spanges, earynges, synger tyn-

ges, and deckt her selfe wyth al her best  
araye.

The Lord gaue her also a specyall  
beutye and fayzenesse (for all thys de-  
kyng of her selfe was not done for any  
voluptuousnes or pleasure of the flesh,  
but of a righte discrecion and vertue,  
therefore dyd the Lord increase her  
beutye) so that she was excedynge  
amiable, and wel sauoured in all mens  
eyes. She gaue her mayde also a bot-  
tell of wyne, a potte with oyle, potage,  
cake breade and chese, and wente her  
waye.

Nowe when she came to the porte of  
the citie, she founde Dias and the El-  
ders of the citie wayting there. Which  
when they saw her, they were astonyed,  
and merueled greatlye at her beutye,  
neuerthelasse, they asked no question at  
her, but let her goe, sayinge: The God  
of oure fathers geue the hys grace, and  
wyth hys power perfourme all the de-  
uyce of thyne heart: That Jerusalem  
maye reioyce ouer the, and that thy na-  
me maye be in the nombre of the holye  
and ryghteous. And all they that were  
there, sayde with one voyce: So be it, so  
be it. Judith made her prayer vnto the  
Lord, and went out at the port, she and  
her mayde.

And as she was goynge downe the  
mountayne, it happened that about the  
spynge of the daye, the spyres of the As-  
siryans, met with her, and toke her,  
sayinge: Whence comest thou? Or  
whyther goest thou? She answered: I  
am a daughter of the hebrues, and am  
fled from them, for I knowe, that they  
shall be geuen vnto you to be spoyled:  
Because they thoughte scozne to yelde  
them selues vnto you, that they myght  
fynde mercye in youre syghte. There-  
fore haue I deuyled by my selfe after  
this maner: I wyl go before the prince  
Holofernes, and tell him all their secre-  
tes, & wyl shewe him, how he may come  
by them, and wyne them, so that not  
one man of his host shall perishe.

And when these men had heard her  
woordes, and considred her fayre face,  
they were astonyed (for they wondred at  
her excellent beutye) and sayde vnto  
her: Thou haste saued thy lyfe by syn-  
dyng out thys deuyse, & thou woldst  
come

Judit. tit. b.  
and. b. d.  
12 par. 14. c  
Jud. b. xl. a  
Judit. 7. a  
psal. 107. b

Eccl. 39. a

Item



come to him to our lord: and be thou sure, that when I comest vnto him, he shall intreate the well, and thou shalt please him at I heret. So they brought her into Holofernes pauplion, and told him of her. Nowe when she came in before him, immediatly he was overcome and taken wth her bewtye. Then said his seruantes: who wouide despyse the people of the Jewes, that haue so fayre women. Shoulde we not by reason fight agaynst them for these? So when Judith sawe Holofernes sytting in a canapp, that was wrought of purple, spike, golde, Sinaragde and precious stones, she looked fast vpon hym, and fell downe vpon the earth. And Holofernes seruantes toke her by a gaine, at their lordes commaundement.

The. xi. Chapter.

Holofernes requirith of Judith the cause of her commynge, which greeued him a succell answer.

**W**hen sayd Holofernes vnto her: Be of good chere, I feare not in thyne herte, for I neuer hurt man, I wold serue Nabuchodonosor the kyng. As for thy people, if they had not despyed me, I shoulde not haue lyt by a speate agaynst the. But tel me now, what is the cause that thou art departed from them, and wherfore arte thou come vnto vs.

And Judith sayed vnto him: Syr, vnderstande the wordes of thy handmayden: for if thou wylte do after the wordes of thy handmayden, the Lord shall byng thy matter to a prosperous effect. As truly as Nabuchodonosor a lorde of the lande lyueth, and as truly as his power lyueth, whiche is in the to the punishment of all men that go wrong, at men shall not only be subdued vnto him thorow the, but all the beastes also of the felde. For all people speake of thy prudente actyuite, and it hath ever bene reported, howe thou only arte good and myghtye in all his kyngdome, & thy discrecion is commended in all landes.

The thyng is manifest also, that Achior spake, and it is well knowen, what thou commaundedst to do vnto him. for this is playne and of a suretye, that our God is so wyth with vs

(by the reason of our synnes) he hath shewed by his prophetes vnto the people, how that for their synnes he wil deliuer the ouer vnto the enemy. And for so much as the chyldre of Israel knowe that they haue so displeased their God, they are sore affrayed of the.

They suffre great hunger also, and for wante of water, they are dead nowe in a maner. Moouer they are appointed to slaye all theyr cattell, that they may drynke the bloud of them: and are purposed to spende all the holye ornaments of theyr God (whiche he hath forbydden theym to touche) for corne, wyne and oyle.

Seynge nowe that they do these thynges, it is a playne case, that they must nedes be destroyed. Wherfore when I thy handmayden perceived, I fled from the, and the Lord hath sent me vnto thee, to shewe thee these thynges. For I thy handmayden wylshyppe God euen here nowe besyde thee, and thy handmayden shall go forth, and I wyl make my prayer vnto God, and he shall tell me, when he wyl rewarde theym theyr soune: then shall I come and shewe the and byng the thorow the myddest of Ierusalem, so that thou shalt haue al the people of Israel, as the shepe without a shepherde: there shall not so muche as one dogge bark agaynst the, for these thynges are shewed me by the prouidence of God: and for so muche as God is displeased with theym, he hath sent me to tell thee the same.

These wordes pleased Holofernes & all his seruantes, which marneled at the wysdome of her, and sayd one to another: there is not suche a woman vpon earthe, in bewtye and discrecion of wordes. And Holofernes sayde vnto her: God hath done wel, that he hath sent the hither before thy people, that thou mayest geue theym into our handes. And for so muche as thy promise is good, if thy God persequre it vnto me, he shall be my God also, and thou shalt be excellent and great in I court of Nabuchodonosor, & thy name shall be spoken of in all the lande.

The. xii. Chapter.

Holofernes commaundeth that Judith be wel intreated. She despyeth licence to go out in the

# The booke

had reason to pray, and obeyeth it. Was sente vnto her, to moue her to come into the tentes to a bancker, and the comyngh. The tentes is monchen.

**S**hen commaunded he her to goe in, where hys treasure laye, and charged that she shoulde haue her dwellinge there, and appoynted what shoulde be geuen her from hys table. Judith answered him, and sayde: As for the meate that thou hast commaunded to geue me, I maye not eate of it as nowe (lest I displease my God) but wyl eat of such as I haue brought wth me. Then sayde Holofernes vnto her: If these thynges that thou hast brought wth the fayle, what shall we do vnto thee? And Judith sayde: As truly as thou lyest my lord, thy hand mayden shall not spende all this, tyl I haue broughte to passe in my hande, the thynges that I haue deuy-

**S**o his seruantes brought her into the tent, where as he had appoynted. And as she was goynge in, she desired that she myghte haue leue to go forth by nyght and before daye, to her praye, and to make intercession vnto the Lorde. Then commaunded Holofernes hys Chamberlaynes, that she shoulde go out and in at her pleasure, to praye vnto God those thre dayes.

And so in the nyght season she wente forth into the valley of Bethulia, and washed her selfe in the wel water. Then went she vp, and besought the Lorde God of Israell that he woulde prosper her waye, for the deliuerance of hys people. And so she went in, and remayned cleue in her tent, tyl she toke her meate in the eveninge.

**C**upon the fourth daye it happened, that Holofernes made a costly supper vnto hys seruantes, and sayde vnto Agao hys Chamberlayne: Go thy waye, and counsell this bedchamber, that we maye be willing to content to kepe companye wth me. For it were a shame vnto all the Assyrians, that a woman shoulde laugh a man to scorne, that she were come from hym binne, and withall.

Then went Agao vnto Judith, and sayde: Let not the good daughter be

trayed, to come in to my lodges; that she may be honoured before hym, & she may eate & drinck wine, & be merie wth him, vnto who Judith answered: Agao sayd that I should say my lord nay: what soeuer is good before his eyes, I shall do it: & loke what is his pleasure, that shall I thynke well done, as long as I lyue.

**S**o she stode vp, and deckt her self wth her apparell, and went in, and stode before hym. And Holofernes herte was whole moued, so that he bzant in desire towarde her. And Holofernes sayd vnto her: Dryncke now and sytte downe, and be merie, for thou hast founde fauoure before me. Then sayde Judith: Now, I wyl dryncke, for my mynde is merie to day, then euer it was in al my lyfe. And she toke and ate and dranke before him, the thynges that her mayden had prepared for her. And Holofernes was merie wth her, and dranke moze wyne, then euer he vnderstode in hys lyfe.

## The xiii. Chapter.

Holofernes slept for very dronkenesse, and Judith curth of his heade, and gort her with to her owne people: of who she is receaued with hope. They geue thanks vnto God, for they deliuerance. Judith spake hertly vnto Agao, which was maruelled at her feat done to Holofernes.

**N**ow when it was late in the night hys seruantes made halfe mery ma to his lodgys. And Agao that the chamber dozes, and wente hys waye, & for they were all ouerladen wth wyne. So was Judith alone in the chamber. As for Holofernes he laye vpon the bed all dronchen, and of very dronkenesse fell a slepe.

Then commaunded Judith her mayden, to stande without before the doze, and to waite. And Judith stode before the bed, makinge her prayer wth teares, and moued her lippes secretly, and sayd: Strengthen me O Lord God of Israell, and haue respect vnto the woorkes of my handes in this house, that thou mayest let vp the cytie of Ierusalem, lyke as thou hast promised: O graunte that by the I may performe the thyng, which I haue desired: that I maye be the belous that I haue in the.

And



And when she had spoken thus, she wente to the bedsteade, and lowked the swerde that hanged vpon it, and opeue it oute. Then toke she hold of the heery lockes of his heade, and sayde: Streng then me O Lorde God in this houre: & with that, she gaue him two strokes vpon the necke, and smote off hys heade. Then toke she the canapye awaye, and rolled the dead body asyde. Immediately she gat her forth, and deliuered the head of Holofernes vnto her mayden, and bad her put it in her wallet.

**B** And so these two went forth together after their custome, as though they woulde praye, and so passed by the hoste, and came thowowe the balley vnto the porte of the cite. And Judith cryed a farre off vnto the watchmen vpon the walles: Open the gates (sayde she) for GOD is with vs, whiche hath shewed his power in Israel. And when they hearde her voice, they called the elders of the cite together. And they came all to mete her, lytle & great, yong and olde, for they thoughte not that she shoulde haue come so soone. So they lyghted candels, and gathered aboute her euery chone: but she went vnto an hye place, and caused sylence to be proclaimed.

**C** When euery man now helde his tong, Judith sayd: O prayse the Lorde oure GOD, for he hath not dyspyssed, nor forsaken them, that put their trust in hym: and in me hys handmaiden he hath performed his mercye, whiche he promysed vnto the house of Israel: yea, in my hande this same nighte hath he slayne the enemy of his people.

And with that she toke forth the head of Holofernes oute of the wallet, and shewed it theym, sayinge: Beholde the heade of Holofernes the captayne of the Assyrians; and this is the canapye, wherein he laye in his drunkenenes: where the Lorde our God hath slayne him by the hande of a woman.

But as truly as the Lorde lyueth, his Angell hath kepte me, goynge thither, remaininge there, and comynge hither agayne from thence. And the Lorde hath not suffered me hys hande mayden to be defyled, but without any filthynes of synne hath he brought me

agayne vnto my father. And she shewed the people the head of Holofernes, so that they were all amazed. O geue thanks vnto him, O richone, for he is gracious, & his mercye endureth for ever.

So they praysed the Lorde altogether, and gaue thanks vnto him. And to her they sayde: The Lorde hath blessed the in his power, for thowow thee he hath brought our enemyes to nought. And Ozias the chief ruler of the people of Israel, sayde vnto her: Blessed arte thou O daughter of the Lorde the hygh God, above all women vpon earth.

Blessed be the Lorde, the maker of heauen and earth, whiche hath gyded the a right to wounde and to smite of the heade of the capitayne of our enemyes. For this daye he hath made thy name honourable, that thy prayse shall neuer come oute of the mouthe of men, whiche shall alwaye remember the power of the Lorde: leynge thou haste not spared thyne own selfe, but put the in leopardy, consyderynge the anguish and trouble of thy people, and so haste helped theyr tal befoze God our Lord. And all the people sayde: Amen, Amen.

Achior also was called, and he came. Then sayd Judith vnto him: The god of Israel vnto whom thou gauest witness, that he woulde be auenged of hys enemyes, euen he hath thys nyght thowowe my hande smytten of the heade of al the vnfaithful. And that thou mayest see that it so is, behold, this is the head of Holofernes, which in hys presumptuous pryde dyspyssed the God of the people of Israel, and threatened the wyth destruction, saying: \*when the people of Israel is taken, I shall cause the also to be spekte with the swerde. When Achior sawe Holofernes heade he fell dwone vpon his face to the ground for very anguish and feare, so he sworned wythall. But after that he was come agayne to hym selfe, he fell downe befoze her, and praysed her, sayinge: Blessed arte thou of thy God in all the tabernacles of Jacob: for al the people that heare of thy name, shall prayse the God of Israel because of the.

**The xiiii. Chapter.**

The counsell of Judith. Achior being an Syrian then man, turned to God. The Assyrians are strayed.

**J**udith said vnto all the people. Brethren heare me. Strick vp this hed vpon oure wales, & when the Sune ariseth, take euery man his weapen, and fall out violently: not as though ye would go besyde the, but to renne vpon the with violence. When the spies in the tentes se this, they shal of necessity be compelled to fle backward, & to raise vpon theyr captayne to the battayle. So when their captaynes come into Holofernes paupson, and synde the dead body trapped in the blod, fearfulness shal fall vpon the: & when ye perceauie that they fle, folow the without all care, for God shal delpner them vnto you, to be destroyed.

Then Achyoz seynge the power of God which he had shewed vnto þe people of Israel, fel of fro his heathen the belefe, & put his trust in God, & let hym self be circucised: & so was he nombred among þe people of Israel, he & all hys posterite vnto this daye.

Now as soone as it was daye, they stricke vpon Holofernes heade vpon the walles, and euerye man toke his weapen, and so they wente oute wyth an horrible crye. When the spyres sawe that, they ranne vnto Holofernes tent. And they that were within þe tent, came before hys chambze, and made a great thing to wake him vp, because they thought with the horse to haue rayfed him. For there was not one of the Assyrians knocke, go in, or open.

But when the captaynes and princes and all the chiefe in the kynge of the Assyrians hooft came together, they vnto the chamberlaynes: Go pour wake in, and wake hym vp, for the horse are crepte out of theyr holes, and will prouoke vs vnto battayle.

Then went Agao into his chambze, stode before the bedde, and clapped vpon his handes, for he thought he had been slepyng with Judith.

But when he had hearkened perfectly vpon hys eares, and coulde perceauie the synge, he went nyet to the bedde, and layd it vp, and then sawe he the bodye of Holofernes lyeng there

wythout a heade, welken in his blood vpon the earth. Then cryed he wyth a loude voyce, and with wepyng rent his clothes, and went into Judithes tente, and founde her not: And so he leapt out vnto the people, and sayde: one woman of the Jewes, hath broughte all Nabuchodonosors people to shame. For lo, Holofernes lyeth vpon the ground, and hath no head.

When the chiefe of the Assyrians hooft hearde that, they rente theyr clothes, and there fel an intollerable feare and trembling vpon them, so that their myndes were soze astraped. And there was an excedynge greate crye in the whole hooft.

### ¶ The .xv. Chapter.

The flight of the Assyrians. The pursute of Israel after them. Israel becommeth ryche, by the spoyles of the Assyrians. Judith is married of Joachim and of the people.

**N**ow when al the hooft, heard that Holofernes was headed, theyr mynde and counsel fell from them: and suche a feare came vpon them, that they undertoke to defende theym selues by speng away: one spake not to another, but haged downe their heades, lest al behynd them, & made hast to escape fro the Hebrewes: for they heard, þe they were hastynge to come after with their weapons, and so they fled by the wales of the feldes, and thozowe all the fote pathes of the dales.

And when the children of Israel saw that they fled, they folowed vpon the, and went downe with troumpettes, blowynge and makynge a great crye after them. As for the Assyrians, they had no order, and kepte not them selues together, but fled their waye. Nevertheless the children of Israel fell vpon them with one company and order, and dyscomfited as many as they myght get. And Olias sent messaungers vnto all the spies and countrees of Israel.

So al the regions and euery cite set out their best men after the inharnes, and smote them with the sword, tyll they came to the vntemost part of their borders. And the other that were in Bethulia came into the tentes of the Assyrians,



# Of Judith. Folxxx

Assyrians, and toke all that they which were fled had left behynde them, and so they founde great good. And they came againe to Bethulia from the battayle, toke with them suche thinges as had bene theirs: there was no nombre of the catell, and of all costely Jewels, so that from the lowest vnto the highest, they were all made riche of the spoiles of them. And Joachim the hie ppeest at Ierusalem, came to Bethulia wpyth all the Elders, that they myghte see Judith.

**C** Nowe when she came out vnto the, they beganne all to prayse her with one voyce, sayinge: thou worshyppe of the cyte of Ierusalem, thou ioye of Israel, thou honoure of oure people, thou hast done manly, and thy hearte is comforted, because thou hast loued, clenelynesse and chastyte, and hast knowen no manne but thyne owne husbände: therefore hath the hande of the Lorde comforted the, and blessed shalt thou be for euer. And all people sayde: so be it, so be it.

In thyrtye dayes coulde the people of Israel scarce gather vp the spoiles of the Assyrians. But all that belonged vnto Holofernes, and had bene his, especially (whether it were of golde, of syluer, precyous stones, clothynge and all ornaments) they gaue it vnto Judith. And al the people reioysed, both wemen, maydens, and yonge people, with pyppes and harpes.

## ¶ The xvi. Chapter.

The song of Judith for the victorie. After the victorie obtayned, the people cometh to Ierusalem, to worshyp and prayse God.

**A** Then songe Judith this song vnto the Lorde: Begynne vnto the Lorde vpon the tabrettes, synge vnto the Lorde vpon the cymbales. O synge vnto hym a newe songe of thankesgeuyng, be topfull and call vpon his name. \* It is the LORDE that destroyeth warres, euen the LORDE is his name. Whiche hath pitched hys tentes in the myddest of his people, that he myght delouer vs from the hand of all our enemyes. Assur came out of the mountaynes in the multitude of hys strength. \* His people stopped the water brookes, & their horses couered þ

lets. He purposed to haue dyent þy my land, & to slay my yonge mē wth the sword.

He wolde haue caried away my children and vtergyns into captiuite, but the almyghtye Lorde hurte him, and deliuered hym into the handes of a womā, whiche brought him to confusyon. For their myghtye was not destroyed of þy yonge menne. It was not the sonnes Titan that slewe hym, neyther haue the great grauntes set theym selues agaynste him: but Judith the doughter of Merari wpyth her sayre bewtye hath discomfited him, and broughte hym to nought. For she layed awaye her wyddowes garment, and put on the apparel of gladnesse in the reioysynge of the children of Israel. She anoynted her face, and bounde vpon her hearte in an hoouie, to begyle him. Her slippers rauished hys eyes, her bewty captiuated his mynde, with the sword smote she of his neck. The Persians were astonnied at her stedfastnesse, and the Medes at her boldnesse. Then howled the armys of the Assyrians, when my symple appeared, dyer of thyself. The sonnes of the doughters haue pearced the thowrow, and slayne them as fugityue children: they perished in the battayle, for the very feare of the Lorde my GOD. Lette vs synge a songe of thankesgeuyng vnto the Lorde, a newe songe of prayse wpyll we synge vnto our God.

Lorde, Lorde, thou art a great GOD, myghtie in power, whom no man maye ouercome. All thy creatures should lette the: for thou spakest but the word, and they were made: thou sentest thy spyrte, and they were created, and no man can withstande thy voyce. The mountaines shall moue from the foundations with þy waters, the stony rockes shall melt before þy lyke waxe. But they that feare the: shall be great in the in all thinges. Wo vnto the people that ryse vpon agaynst my generacyon, for the almyghtye Lorde wpyll auenge hym selfe of them, and in the daye of iudgement wpyll he byset theim. For he shall geue fyre & wormes into their flesh, that they may burne and fele it for euermore.

After this it happened, that after the victorie all the people came to Ierusalem, to geue praisse and thanckes vnto  
**CC.iii.** the

Gen. 1. 1.  
Psalm 33. 2.  
Isaiah 40. 1.

Psalm 66.

Psalm 71.

**J**udith said vnto all the people. Brethren heare me. Strick vp this hed vpon oure wales, & when the Sūne ariseth, take euery man his weapen, and fall out violently: not as though ye would go besyde thē, but to renne vpon thē with violence. When the spies in the tentes se this, they shal of necessity be compelled to fle backward, & to raise vp theyr captayne to the battayle. So when their captaynes come into Holofernes pauplion, and fynde the dead bo dy wrapped in the blod, fearfulness shal fall vpon thē: & when ye perceauē that they fle, folow thē without all care, for God shal deliuer them vnto you, to be destroyed.

Then Achyoz seyng the power of God which he had shewed vnto þe people of Israel, fel of frō his heathenlike belefe, & put his trust in God, & let hym self be circūcised: & so was he nombred among þe people of Israel, he & all his posterite vnto this daye.

Now as soone as it was daye, they sticke vpon Holofernes heade vpon the walles, and euerye man toke his weapen, and so they wente oute wyth an horrible crye. When the spies sawe that, they ranne vnto Holofernes tent. And they that were within þe tent, came before his chambze, and made a great thing to wake him vp, because they thought with the noyse to haue raysed him. For there went not one of the Assyrians knocke, go in, or open.

But when the captaynes and princes and all the chefe in the kynge of the Assyrians hooſte came together, they sayd vnto the chamberlaynes: Go pour wake in, and wake hym vp, for the spyte are crepte out of theyr holes, and theyre prouoke vs vnto battayle.

Then went Agao into his chambze, & stode before the bedde, and clapped vpon his handes, for he thought he had been slepyng with Judith.

But when he had hearkened perfectly vpon his eares, and coulde perceauē the noyse, he went nyet to the bedde, & layd it vp, and then sawe he the bodye of Holofernes lying there

without a heade, welken in his blood vpon the earth. Then cryed he wyth a loude voyce, and with wepyng rent his clothes, and went into Judithes tente, and founde her not: And so he leapt out vnto the people, and sayde: one woman of the Jewes, hath broughte all Nabuchodonosors people to shame. For lo, Holofernes lyeth vpon the ground, and hath no head.

When the chefe of the Assyrians hooſt hearde that, they rente theyr clothes, and there fel an intollerable feare and trembling vpon them, so that their myndes were soze astrayed. And there was an exceedynge greate crye in the whole hooſt.

### ¶ The .xv. Chapter.

The flight of the Assyrians. The pursuit of Israel after them. Israel becommeth ryche, by the spoiles of the Assyrians. Judith is married of Joachim and of the people.

**N**ow when al the hooſt, heard that Holofernes was headed, theyr mynde and counsel fell from them: and such a feare came vpon them, that they undertoke to defende theym selues by flyng away: one spake not to another, but hāged downe their heades, lest al behynd them, & made hast to escape frō the periles: for they heard, þe they were hastyng to come after with their weapons, and so they fled by the wales of the feldes, and thowowe all the fote pathes of the dales.

And when the children of Israel saw that they fled, they folowed vpon thē, and went downe with trompettes, blowynge and makynge a great crye after them. As for the Assyrians, they had no order, and kepte not them selues together, but fled their waye. Nevertheless the children of Israel fell vpon them with one company and order, and dyscomfited as many as they myght get. And Olias sent messaungers vnto all the spies and countrees of Israel.

So al the regions and euery cite set out their best men after the inharnes, and smote them with the sword, till they came to the uttermost part of their borders. And the other that were in Bethulia came into the tentes of the Assyrians,



# Of Judith. Folxxx

Assyrians, and toke all that they which were fled had left behynde them, and so they founde great good. And they came againe to Bethulia from the battayle, toke with them suche thinges as had bene theirs: there was no nombze of the catell, and of all costely Jewels, so that from the lowest vnto the higest, they were all made riche of the spoyle of them. And Joachim the hye ppyest at Ierusalem, came to Bethulia wth all the Elders, that they myghte see Judith.

**C** Nowe when she came out vnto the, they beganne all to prayse her with one voyce, sayinge: thou worshyppe of the cyte of Ierusalem, thou ioye of Israel, thou honoure of oure people, thou hast done manly, and thy hearte is comforted, because thou hast loued, clenelynesse and chastyte, and hast knowen no manne but thyne owne husbände: therefore hath the hande of the Lorde comforted the, and blessed shalt thou be for euer. And all people sayde: so be it, so be it.

In thys tyme dayes coulde the people of Israel scarce gather by the spoyle of the Assyrians. But all that belonged vnto Holofernes, and had bene his, spelyally (whether it were of golde, of syluer, preciouse stones, clothynge and all ornaments) they gaue it vnto Judith. And al the people reioysed, both wemen, maydens, and yonge people, with pyppes and harpes.

## ¶ The xvi. Chapter.

The song of Judith for the victorie. After the victorie obtained, the people cometh to Ierusalem, to worshyp and prayse God.

**S** Then songe Judith this song vnto the Lorde: Begynne vnto the Lorde vpon the tabrettes, synge vnto the Lorde vpon the cymbales. O synge vnto hym a newe songe of thankesgeyng, be topyfull and call by his name. \* It is the LORDE that destroyeth warres, euen the LORDE is his name. Whiche hath pitched his tentes in the myddest of his people, that he myght delpue vs from the hand of all our enemyes. Asur came out of the mountaynes in the multitude of his strength. \* His people stopped the water brookes, & their voyces couered þ va-

lets. He purposed to haue byent by my land, & to slay my yong me in the sword.

He wolde haue caried away my children and vtergyns into captiuite, but þ almyghtye Lorde hurte him, and deliuered hym into the handes of a womā, whiche brought him to confusyon. for their myghte was not destroyed of þ yonge menne. It was not the sonnes Titan that slewe hym, neyther haue the great gyauntes set them selues agaynst him: but Judith the doughter of Merari wth her fayze bewtye hath discomfited him, and broughte hym to nought. for she layed away her wyddowes garment, and put on the apparel of gladnesse in the reioysynge of the children of Israel. She anoynted her face, and bounde by her hearte in an house, to begyle him. Her slippers rauished his eyes, her bewty captiuated his mynde, with the sword smote she of his neck. The Persians were astonnied at her stedfastnesse, and the Medes at her boldnesse. Then howled the armyes of the Assyrians, when my symple appeared, by of thys. The sonnes of the doughters haue pearled the thow, and slayne them as fugityue chyldren: they perished in the battayle, for the very feare of the Lorde my GOD. Lette vs synge a songe of thankesgeyng vnto the Lorde, a newe songe of prayse wll we synge vnto our GOD. Lorde, Lorde, thou art a great GOD, myghtie in power, whom no man maye ouercome. All thy creatures should serue the: for \* thou spakest but the word, and they were made: thou \* sentest thy spyrte, and they were created, and no man can withstande thy voyce. The mountaines shall moue from the foundations with þ waters, the stony rockes shall melt before þ lyke waxe. But they that feare the: shall be great in the in all thinges. Wo vnto the people that tpe by agaynst my generacion, for the almyghtye Lorde wll auenge him selfe of them, and in the daye of iudgement wll he byset them. for he shall geue fyre & wormes into their flesh, that they may burne and fele it for euermore.

After this it happened, that after the victorie all the people came to Ierusalem, to geue praisse and thankes vnto

CC.iii. the

Gen. 1.2.  
Isa. 32. 1.  
Isa. 104. 1.

Pla. 46. 1.

Isa. 7. 1.

# The rest of the booke

2 Reg. 8. b.  
Judith. 13. b.

the Lorde. And when they were purified, they offered all their burnt sacrifices and they presented offerings. And Judith offered all Holofernes weapons, and all the Jewels, that the people had given her, and the canopy that she took from his bed, and hanged them up unto the Lorde. The people was joyfull, as the bible is: and thus love by reason of the victory, with Judith, endured three monethes.

So after these dayes every manne went home agayne, and Judith was in great reputacion at Bethulia, a righte honourably taken in al the lande of Israel. Unto her vertue also was chastite toynd, so that after her husband Manasses dyed, she neuer knewe man all the dayes of her lyfe. Upon the hie solempne dayes she went out w<sup>th</sup> great worshippe. She dwelte in her husbands house an hundred and fyue yeares, and left her handmapden fre, and dyed, and was buried beside her husbande in Bethulia. And all the people mourned for her seven daies. So long as she lyved, there was none that troubled Israel, and many yeares also after her death.

The daye wherein this victory was gotten, was solemply holden, and rekened of the Jewes in the nombre of the holy dayes, and it is yet greatly holden of the Jewes ever sence, unto this day.

The ende of the booke  
of Judith.

# The rest of the

Chapters of the booke of Esther,  
which are neither fownde in the  
Hebrew, nor in Chaldee.

The name of Mardocheus.

The. xi. Chap. after the Latine.



Mardocheus the son  
of Jair, the sonne  
of Seimei, a sonne  
of Cisei of a tribe  
of Ben Jamin, a  
Jewe: whiche had  
his dwellinge in  
Susse, a manne of  
great reputacion, & excellent among al

the Jewes were in the kinges court. (Neuer theles he was one of the prisoners, who Nabuchodonosor the kyng of Babilon had carped awaye fro Jerusalem unto Babilon w<sup>th</sup> Jechonias the kyng of Juda.) In the second yeare of the raigne of great Artaxerxes in the first daye of the moneth Nisan, had thus Mardocheus suche a dreame: He thoughte he herde a great tempest, horrible thonder clappes, earthquakes, and greates byrroun in the lande: and that he sawe it. great dragons, ready to fyghte one agaynst another. Their crye was great. At the whiche roaring and crye al heathen were up, to fight agaynst the righteous people. And the same day was full of darcknes and very unclere, full of trouble and angursh, yea, a great fearfulness was there in all the lande. The righteous were amased, for they feared a plague & euell was deuyled ouer the, & were at a point with the selues to dye. So they cryed unto God: & while they were crying, the lytle well grew in to a great riuer & into many waters. And that it was day, & the sunne rose up agayne. And the lowly were exalted, and deuoured the glorious & proude.

Nowe when Mardocheus had sene this dreame, he awoke, and mused fied fastlye in his hearte, what God wolde do: and so he despyred to knowe all the matter, and his mynde was therupon vntyll the nyghte.

The. xii. Chapter.

Mardocheus bitreth the treason deuised against the king, & is therefore rewarded of him.

At the same tyme dwelt Mardocheus with Bagatha and Tares the kynes chamberlaynes and porters of the palace. But when he heard their deuise, and had diligently considered their magnanymies, he perceaued that they went about, to laye their cruell handes vpon the kyng Artaxerxes: and so he certified the kyng therof. Then caused the kyng to examen the two gelded with tormentes. And when they had graunted it, they were put to death.

This the kyng caused to be put in the cronicles for an everlastyng remembrance, and Mardocheus wrote up the same matter. So the kyng com



**B** commaunded that Harbocheus shoulde do serupce in the courte, and for this faythfulnesse of hys, he gaue hym a reward. But Aman the sonne of Amadathu the Agagite, whiche was holden in greate honoure and reputacion in the Kinges courte vnderooke to hurt Harbocheus and his people, because of the two chamberlaynes that were put to death.

**The. xiii. Chapter.**

The copie of the letters of Artaxerxes agaynst the Jewes. The prayer of Harbocheus.

**A** The great king Artaxerxes which raygneth from India vnto Ethiopia, ouer an hundred and seuen and twentie landes, sendeth hys frendly salutacon vnto all the Princes and debtyes of the countrees, whiche be subiecte vnto his dominion.

When I was made LORD ouer manye people, and hadde subdued the whole earthe vnto my domynion, my mynde was not with crueltie & wrong to exalte my selfe by the reason of my power: but purposed wyth equitie alwaye and gentylnesse, to gouerne those that be vnder my lutespocyon, and wholy to let the in a peaceable lyfe, and therby to bypunge my kyngdome vnto tranquillitie, that men might safely go thorowe on euerye syde, and to renue peace agayne, whiche all men desyre.

**B** Nowe when I asked my Counsellers howe these thynges myght be brought to a good ende, there was one by vs, excellent in wyledome, whose good wyll, trueth, and faythfulnesse hath oft bene shewed and proued (whiche was also the pryncypall and next vnto the king) Aman by name: whiche certyfyed vs, howe that in all landes there was crept in a rebellious folke, that made statutes and lawes agaynst all other people, and haue alwaye despyed the proclaimed commaundementes of Kinges: and howe that for this cause it were not to be suffered, that suche rule shoulde continue by you and not to be put downe.

**C** Seynge nowe we perceaue the same, that this people alone are contrary vnto euery man, vsynge straunge and other maner of lawes, and wythstande oure statutes and daynges, and go a-

boute to stablyshe theyre matters, that oure kyngedome shoulde neuer come to good estate, and stedfastnesse: Therefore haue we commaunded, that al they that are appoynted in wyptynge and shewed vnto you by Aman (whiche is ordered and set ouer all oure busynes, and the mooste pryncypall nexte vnto the kyng, and in manner as a father) shall wyth theyr wyues and chyldren be destroyed and rooted oute wyth the swearde of theyr enemyes and aduersaryes: and that there shall be no mercye shewed, and no man spared. And this shall be done the. xliii. daye of the moneth (called Adar) of this yere, that they whych of old (and nowe also) haue euer bene rebellious, maye in one daye wyth vyolence be thrust downe into the hell, to the intente that after this maner, oure Emppye maye haue peace and tranquylite.

**B** But Harbocheus thought vpon all the workes and noble actes of the Lorde, and made his prayer vnto hym, sayinge: O Lorde, Lorde, thou vales aunt and almyghtie kyng (for all thynges are in thy power, and if thou wyldest helpe and delpue Israel, there is no man that can withstande nor let the: for thou hast made heauen and earth, and what wonderous thyng so euer is vnder the heauen: thou arte Lorde of all thynges, and there is no man, that can resist the O Lorde.) Wherfore knowest all thynges, thou wyldest that it was nether of malice, nor presumption, nor for any desyre of gloze, that I wold not bowe downe my selfe nor worshyppe vnder proude presumptuous Ama (for I woulde haue bene content, and that wyth good wyll, if it myght haue done Israel any good, to haue kyst euen his fote steppes) but that I dyd it, because I woulde not let the honoure of a man in the steade of the gloze of God, and because I woulde worshyppe none but only the my LORD. And this haue I done in no pryde nor presumption.

**C** And therefore O Lorde thou God & kyng, haue mercy vpon thy people for they ymagyn howe they maye bypunge vs to nought, yea, their mynde and desyre is to destroye and to ouerthrowe the people, that hath euer bene thyne

# The rest of the booke

inheritance of olde. O despise not thy portion, which thou hast deliuered and brought out of Egypte for thyne owne selfe. Heare my prayer, and be mercifull vnto thy people, whome thou hast chosen for an heritage vnto thy selfe. Turne out complaynte and sorow into ioye, that we maye lyue O Lorde, and prayse thy name. O Lorde, suffice not the mouthes of them that praise the, to be destroyed.

All the people of Israel in lyke maner cryed as earnestly as they coude vnto the Lorde, for theyr death and destructione before their eyes.

## The xlii. Chapter.

The prayer of Esther for the deliuerance of her and her people.

**E**sther also beyng in the baskyll of death, reposed vnto the Lorde, layed away her gloriuous appatell, and put on the garments that serued for syghyng and mourning. In stead of precious ornament, she scattered ashes and donge vpon her head: and as for her body, she humbled it, & brought it very lowe. All the places where she was wonte to haue ioye afore, those filled she with the heare that she plucked out her selfe. She prayed also vnto the Lord God of Israel with these wordes.

O my Lorde, thou onely art our kynge, helpe me desolate woman, which haue no helpe but the, for my mysfeyne and destruc.

be at my hande. From my yowthe vnto now I haue heard oute of the kindred of my father, that thou tookest Israel from among all people, and to haue oure fathers of their forefathers that they shoulde be thy perpetual inheritance, and loke what thou bydest promise them, thou hast made it good vnto them.

Nowe well Lorde, we haue sinned before the, & therefore haste thou geuen vs in to the handes of our enemies, because we worshipped their gods. Lorde thou art ryghtuous. Nevertheless it satisfieth them not, that we are in bytter and heuy captiuitie and oppressed amonge them, but thou hast layed theyr handes vpon the handes of their gods: so that they begyn to take awaye, the thyng that thou wyth thy mouth

hast ordered and appoynted: to destroy thyne inheritance, to shut and to stop the mouthes of them that prayse thee, to quenche the glory and worshyppe of thy house and thyne aulter, and to open the mouthes of the heathen, that they maye prayse the power and vertue of thy goddes, and to magnifye the fleshye kynge for euer.

O Lorde geue not thy scepter vnto them that be nothyng, lest they laughe vs to scoorne in oure mysfeyne and fall: but turne their deuyce vpon theym selues, and punishe him, that hath begon the same ouer vs, and sette hym to an example. Thynke vpon vs O Lorde, and shewe thy selfe in the tyme of oure dystresse and of our trouble. Strengthen me O thou kynge of Goddes, thou Lord of all power, & geue me an eloquent and pleasaunt speache in my mouth before the Lorde. Turne his hert into the hate of our enemye, to destroye hym, and all suche as consent vnto him. But deliuer vs wyth thy hande, and helpe me desolate woman, which haue no defence nor helper but onely the. Lorde thou knowest all thynges, thou wotest that I loue not the glory and worshyppe of the bryghtuous, and that I hate and abhorre the bed of the vncircumcised and of all heathen.

Thou knowest and wotest my necessitye, that I hate & token of my preeminence and worshyp, whiche I beare vpon my head, what tyme as I must shew my selfe and be sene, and that I abhorre it as an vncleane cloth, & that I weare it not when I am quyet, and alone by my selfe. Thou knowest also that I thy hande mayden haue not eaten at Amas table, & that I haue had no pleasure nor delyte in the kynge's feast, that I haue not droncke the dyncofferinges, and that I thy hand mayden haue had no ioye sence that daye that I was brought hither, vnto this day, but onely lie in the O LORDE. O thou GOD of Abraham, O thou myghty GOD aboue all, heare the voyce of them, that haue none other hope, and deliuer vs out of the hande of the wycked, and deliuer me out of my feare.

## The xli. Chapter.

Paradochus



Marдох. as moche better to go in to the kynge, and made intercession for her people, and he performed his request.



And upon the thyrde day it happened, that Hestel layed away her mourning garments, and put on her glorious apparell, and deckt her selfe goodlye (after that she had called vpon God, which is the beholder and Sauour of all thynges) toke two maydes with her: vpon the one she leane her selfe, as one that was tender: the other folowed her, and bare the trayne of her vesture. The myne of her bewtye made her face rose coloured. The similitude of her face was cherfull and amiable, but her herte was sorowfull for greates feare. She wente in thowys all the doores, and stode before the kynge. The kynge sat vpon the throne of his kingdome, and was clothed in his goodlye arape, all of gold, and set with precious stones, and he was very terrible. He lyfte vp his face, that shone in the clearenes, and looked grimly vpon her. Then fell the Quene downe, was pale and fayne, leane her selfe vpon the heade of the mayde that wente with her.

Nevertheless God turned the kynge's mynde, that he was gentle, that he leapt out of his seate for feare, and gat her in his armes, and holde her vp till she came to her selfe agayne. He gaue her louyng wordes also, and sayde vnto her: Hestel, what is the matter? I am thy brother, bee of good cheare, thou shalt not dye: for our commaundement toucheth the commons not the. Come nye. And with that he helde vp his golden wande, and layde it vpon her necke and embraced her frendlye, and sayde: talke with me. Then sayde she: I sawe thee (O Lorde) as an angell of God, and my herte was troubled for feare of thy mayesty and clearenesse. For excellent and wonderfull art thou (O Lorde) and thy face is full of amysie. But as she was thus speakyng vnto him, he fell downe agayne for fayntnes: for the whiche cause the kynge was afrayed, and all his seruantes comforted her.

The xxi Chapter.

The copy of the letters of Achaxerxes, wherby he requered that which he had sent forth.

The greates kynge Achaxerxes, which raygneth from India vnto Ethiopia ouer an hundred and threty landes, sendeth vnto the princes and rulers of the same landes, such as loue hym, bys frendly salutacon. There be many that for the sondrye frendshippes and benefytes whiche are dyrectly dole vnto the for theyr woorthyppe, bee euer the more proude and hie minded, and undertake not onely to hute oute subtyltes (for plenteous benefytes may they not suffice, and begynne to ymagyn some thing agaynst those that do them good, and take not only all bethankfulnes awaye from meyne) but in pryde and presumpcyon (as they that be vniuyndefull and bethankfull for the good dedes) they go aboute to escape the iudgement of God, that seeth all thynges, which iudgement hateth and punyssheth all wyckednes. It happeneth oft also, that they which be set in office by the hyer power, and vnto whome the busyness and causes of the subtyltes are comyncted to be handled, were proude, and defyle them selues with sheddyng of innocent blood, whiche byngeth them to intollerable hurte. Whiche also with falsche and craftfull wordes and with tynge tales, disceau and betray the innocent goodnes of princes.

Now is it profitabill and good, that we take hede, make searce thereafter, and consydre, not only what hath happened vnto vs of olde: but the shamerfull, vn honest, and noysome thynges, that the debtyes haue now taken in hande before our eyes: and thereby to beware in tyme to come, that wee maye make the kynngdome quiete and peaceable for all menne, and that we myghte some tyme drawe it to a chaunge: and as for the thyng that now is present before our eyes, to withstande it, and to put it downe, after the most frendly maner.

What tyme now as Aman the sonne of Amadathu the sparadontian (a stranger betwyl of the Persians blood, a far from our goodnes) was come in among vs as an aleaunte, and had optayned the frendshyp that we beare towarde all people, so that he was called our father, and had in hie honoure of euerye man,

# The boke.

as the nexte and principall vnto the kynge, he could not forbear him selfe from hys pryde, hath undertaken not only to robbe vs of the kyngdome, but of our lyfe.

With manyfolde dysceat also hath he belpyed to destroy Dardochus our helper and preseruer, whiche hath done vs good in all thynges: and innocentely the lyke partaker of oure kyngdome, with all her people. For his mind was (when he had taken them out of the waye, and robbed vs of them) by this meanes to translate the kyngdome of Persians vnto them of Macedonia. But we fynde, that the Jewes (whiche were accused of the wycked, that they myght be destroyed) are no euell doers, but vse reasonable and righte lawes: and that they be the children of the most hye lyvinge God, by whome the kyngdome of vs and our progenitours hath bene well ordred hitherto. Wherefore, as for the letters and commaundementes, that were put forth by Aman the sonne of Amadathu, ye shall do well, yf ye holde them of none effect: for he that set them vp and inuited them, haugeth at Sulis before the porte, with all hys synners, and God (whiche hath all thynges in his power) hath rewarded hym after hys deservynge.

And vpon this ye shall publysh and set vp þ copy of this letter in all places, that the Jewes may frely and without hynderaunce holde them selues after theyr owne statutes, and that they may be helped, and that vpon the xiiij. day of the xiiij. moneth Adar, they may be avenge of them, whiche in the tyme of their angurthe and trouble, woulde haue oppressed them. For the God that gouerneth al thynges, hath turned to roye the daye, wherin the cholen people shoulde haue perished.

Moreover, among the hye solempne dayes that ye haue, ye shall holde this daye also with all gladnesse: that nowe and in tyme to come, this daye maye be a remembraunce to good, for al such as loue the prosperite of the Persians: but a remembraunce of destruction to those that be sedycious vnto vs.

All cyties and landes that do not this, shall horribly perishe and be de-

stroyed with the swearde and fyre, and shall not onely be nomore inhabited of men, but be abhorred also of the wilde beastes and foules.

The ende of the reast of the boke of Esther.

## The boke of wisdom.

The fyrst Chapter.

How we ought to search and enquire after God and who be those that fynde him. Of the holpe good. We ought to flye frome backbityng and murmuring, &c.



Set youre affecti-  
on vpon wysdome,  
ye that be Judges  
of the earth. Haue a  
good opinion of the  
Lord, and seke him  
in the singlenesse of  
herte. For he will  
be founde of them that tempte hym not,  
and appeareth vnto suche as put theyr  
truste in him. As for crowarde thoughtes,  
they sepetate from God, but vertue  
(if it be allowed) resourmeth the vnwise.  
And why? wysdome shall not entre into a  
crowarde soule, nor dwell in the bodye  
that is subdued vnto synne. For the holy  
gooste abhorreth fained nurtoure, and  
withdraweth him selfe from the thoughtes  
that are withoute vnderstandynge:  
and where wyckednes hath the upper  
hande, he flyeth from thence. For the  
spite of wysdome is lounge, gentle  
and gracious, and will haue no plea-  
sure in hym that speaketh euell with  
hys lippes. For God is a wytnesse of  
hys reynes, a true searcher oute of hys  
herte, and an hearer of his tonge. For  
the spirite of the Lord filleth the round  
compassse of the worlde, and the same  
upholdeth all thynges, hath knowledge  
also of the bowre.

Therefore he that speaketh vnwys-  
tuous thynges, can not be hyd, neither  
may he escape the iudgement of reprove.  
And why? Inquisicion shalbe made for  
the thoughtes of the vngodly, and the  
reporthe



reporthe of hys wordes shall come vnto  
God, so that his wickednes shalbe pu-  
nished. For the eare of gelousye hea-  
reth all thynges, and the nosse of the  
gredynges, shall not be hydde. There-  
fore beware of murmurynge, whiche is  
nothyng worse, and restrayne your  
tonge from sleaunders. \* For there is no  
worde so darcke and secrete, that it shall  
goe for nought; and the mouth that spea-  
keth lies, flapeth the soule.

**C** Seke not your owne death in the er-  
roure of your lyfe. Destroye not your  
selues thorowe the workes of your  
owne handes. For God hath not made  
death, nether hath he pleasure in the de-  
struction of the lyfynge. For he created  
all thynges, that they myght haue their  
beinge: yea, all the people of the earth  
hath he made that they shoulde haue  
health, that there shoulde be no destruc-  
tyon in them, and that the kyngdome of  
hell shoulde not be vpon earth (for righ-  
tuousnes is euertlasting and immortal,  
but vnrightrousnes bringeth death.)  
Nevertheless, the vngodly call her vn-  
to them both with wordes and workes,  
and whyle they thynke to haue a friend  
of her, they come to nought: for the vn-  
godly that are confederate with her  
and take her parte, are worthy of death.

### The.ii. Chapter.

The ymaginations and desyres of the wicked,  
and their counsell against the faythfull.

**F**or the vngodly talke  
and imagin thus among  
them selues (but not  
right): \* The time of our  
lyfe is but thorte and re-  
pous, and when a man  
is once gone, he hath no more soe nor  
pleasure, nether know we any man that  
turneth agayne from death: for we are  
borne of nought and we shall be heraf-  
ter as though we had neuer bene. For  
oure brette is as a smoke in oure noses  
telles, and the wordes as a sparcke to  
moue oure herte. As for oure bodie, it  
shalbe verie ashes that are quenched,  
and our soule shall banyshe as the softe  
ayre. Oure lyfe shall passe awaye as the  
trace of a cloude, and come to nought  
as the mist that is dyuen awaye with  
the beames of the Sunne, & put downe  
with the heate therof. Oure name also

shalbe forgotten by lytle and lytle, and  
no man shall haue oure workes in re-  
membraunce.

\* For our tyme is a very shadow that  
passeth awaye, and after our end there  
is no returninge, for it is fast sealed, so  
that no man cometh agayne. \* Come  
on therefore, let vs enioye the pleasures  
that there are, and let vs soone vse the  
creature lyke as in youth. We will fyl  
our selues with good wine and opnter  
meate, that shall no founte of the tyme  
goe by vs. We will crowne our selues  
with roses as they be withered. There  
shall be no fayre medowe, but our luste  
shall goo thorowe it. Let euery one of  
you be partaker of our vngodlynes.  
Let vs leaue soine toke of our pleasure  
in euery place, for that is our porcyon,  
we get we nothinge. Let vs oppresse the  
poore rightrous, let vs not spare the  
wyddow nor old man, let vs not regard  
the heades that are graue for age. Let  
the lawe of bryghteousnesse be ouer  
anctozite, for the thyng that is feble is  
nothyng worth. Therefore let vs de-  
fraude the rightrous, and why? he is  
not for our profyte, yea, he is cleane co-  
rrary to oure doynges. We checke vs  
for offendynge againste the lawe, and  
sleaunder vs as transgressours of all  
nurtour. We maketh his booke to haue  
the knowledge of God, yea, he calleth  
him selfe Gods sonne. \* He is y be wra-  
ter of our thoughtes: \* It greueth vs al-  
so to loke vpon hym, for hys lyfe is not  
lyke other mennes, hys wayes are of a  
nother fashy on. He counteth vs but  
vayne personnes, he withdraueth hym  
selfe from oure wayes as from fylthy-  
nesse: he commendeth greatly the latter  
ende of the iust, and maketh his boaste  
that God is hys father. Let vs se then  
if his wordes be true, let vs proue what  
shall come vpon hym: so shall we knowe  
what end he shal haue. \* For yf he be the  
true sonne of God, he will receaue hym  
and deliuer hym from the handes of his  
enemies. \* Let vs examen him with de-  
spiteful rebuke and tozmentynge, that we  
may knowe his dignite and proue his  
patience. Let vs condemne hym with  
the mooste shamefull deathe: for lyke  
as he hath spoken, so shall he bee re-  
warde.

# The booke.

Such thinges do the vngodly pma-  
gyn, and go astraye, for they owne wic-  
kednes hath blinded them. As for the  
mysteres of God, they vnderstand the  
not: they nether hope for the rewarde of  
ryghtuousnesse, nor regarde the wo-  
shyppe that holpe soules shall haue. For  
God created manne to be vnderstode,  
yea, after the pimage of his owne lyck-  
nesse made he hym. \* Neuerthelesse tho-  
rowe enuie of the deuell came death in  
to the world, and they that holde of his  
spye, do as he doth.

## The.iii. Chapter.

The conseruation and assurance of the rightes.  
The reward of the faythfull.

**A**T the \* soules of the  
rightuous are in the hand  
of God, and the payne of  
death shall not touch the.  
\* In the syght of the vn-  
wise they appeare to die,  
and their end is taken for very destruc-  
cion. The waie of the rightuous is  
iudged to be bitter destruction, but they  
are in rest. And though they suffre  
payne before men, yet is they hope ful  
of immortalite. They are punished but  
in few thynges, neuerthelesse in manie  
thynges shall they be wel rewarded. For  
God proueth them, and tryeth them mete  
for hym selfe: yea, as the golde in the fo-  
urnace dothe he trye them, and receaueth  
them as a bryght offeringe, and when  
the tyme cometh they shall be looked  
vpon.

\* The ryghtuous shall shyne as the  
sparkes that仁ne thorow the red bushe.  
\* They shall iudge the nations, and haue  
dominion ouer the people, and they  
Lorde shall raygne for euer. They that  
put they trust in him, shall vnderstand  
the trueth, and suche as bee faythfull,  
shall agree vnto him in loue: for his cho-  
sen shall haue gyfte and peace. \* But  
the vngodly shall be punished accordyng  
to they owne pynnynges, for they  
haue despised the ryghtuous, and for-  
saken the Lorde.

Who so despiseth wysdome and nur-  
ture, he is vnhappie, and as for the  
hope of suche, it is but vayne, they  
laboure vnfaythfull, and they worke  
vnprouyde. They wyues are vn-  
chaste, and they chyldren mooste vn-

godly. They creature is cursed. Bles-  
sed is rather the baren and vnderfled,  
which hath not knowen the synfull bed:  
she shall haue frute in the rewarde of the  
holp soules. \* And blessed is the getter,  
which with his handes hath wroughte  
no vnrighuousnesse, nor pynnynges  
wycked thynges agaynst God. For vnto  
hym shall be geuen the speciall gyfte  
of faythe, and the moste acceptable por-  
cion in the temple of God. For glory  
is the frute of good labour, and the  
rote of wysdome shall neuer fade away.  
As for the chyldren of aduouters, they  
shall come to an end, and the seede of an vn-  
righteous bed shall be rote out. And  
though they lyue longe, yet shall they be  
nothyng regarded, and they last age shall be  
without honour. Yf they dye hastily, they  
haue no hope, neither shall they be spok-  
en of in the daye of knowledg. For horri-  
ble is the death and ende of the vn-  
rightuous.

## The.iiii. Chapter.

Of the chaste generation of the faythfull, and of  
they helpe. Of the death of the rightuous, and  
of the condemnation, of the vnfaithfull.

**H**ow fayre is a chaste  
generation with ver-  
tue. The inemorall  
therof is immortall,  
for it is knowen with  
good men. Where it is  
present, men take ex-  
ample there at: and yf it go awaye, yet  
they despyre it. It is allwaye crowned  
and holden in honour, and wynneth the  
rewarde of the vnderfled battayll. But  
the multitude of vngodlye chyldren is  
vnprouyde, and the thynges that are  
planted with whoredome, shall take no  
depe rote, nor laye any fast foundacion.  
\* Though they bee grene in the bryau-  
ches for a tyme, yet shall they be shaken  
with the wynde for they stande not faste,  
and thorow the vehemency of the wynde  
they shall be rote out. For the vnperfect  
bryanches shall be broken, they frute  
shall be vnprouyde and sower to eate,  
yea, mete for nothyng. And why al the  
chyldren that are bozne of the wycked,  
muste beare recorde of the wyckednesse  
agaynst they fathers and mothers,  
when they be asked. But though the  
rightuous be ouertaken with death, yet  
shall



shall he be in rest.

**A**ge is an honorable thyng: neuer theles it standeth not only in the length of tyme, nor in the multitude of yeares: but a mans wisedome is þe gray here, and an vnderpiled lyfe is the olde age. He pleased God, and was beloued of hym: so that where as he lyued amonge synners, he translated hym. Yea, sodenly was he taken awaye, to the intent þe wickednesse should not alter his vnderstandynge, and that pproctylpe should be not begyle hys soule. for the crafty bewitchynge of lyes make good thynges darcke, the vnderstandynge also and wickednesse of voluptuous desyre turne aspyde the vnderstandynge of the spimple. Though he was soone dead, yet fulfyllid he muche tyme. for his soule pleased God, therfore hastid he to take hym awaye from amonge the wycked. This the people se, and vnderstande it not: they laye not vp suche thynges in their hertes, howe that the lounge fauoure and mercy of God is vpon his saintes, and that he hathe respecte vnto hys cholen.

**T**hus the ryghtuous that is dead, condemneth the vngodlye which are liuing: and the youth þe is soone brought to an ende, the longe life of the vntightuous. for they se the ende of the wyse, but they vnderstande not what God hath deuised for him, and wherfore the Lord hath taken hym awaye. And why? they se him and despyse hym, therfore shall god also laugh them to scorne: so that they them selues shall die here after (but without honoure) yea, in shame amonge the dead for euermore. for without any hope shall he burie those that be putte vp, and remoue them from the foundations, so that they shall be layed wast vnto the hiest. They shall mourne, and their memoypall shall perishe. So they beyng afrayed shall remembre they synnes, and they owne wyckednesse shall bewraie them.

**The v. Chapter.**

The constancy of the rightuous before theyr persecutions. The hope of the vnsapthful is vndergale and payne. The blessings and fortunatynge of the sapientes and godlye.

**T**hen shall the ryghteous stand in greate stedfastnesse agaynst such as haue deaile extreamelye wyth

them, and taken awaye theyr laboure. When they se it, they shall be vexed with horrible feare, and shall wondre at the hardnesse of the sodayne healeth: growynge for very distresse of mynde, and shall say within them selues, hauinge inward sorowe, and mournynge for very angursh of mynde.

These are they, whome we somtyme had in derisyon, and iested vpon. \* We fooles thought they were very madnesse, and they ende to be without honoure. But lo, how they are counted amonge þe chyldren of God, and theyr porcyon is amonge the sapientes. Therfore we haue erred from the waye of truth, the lyght of ryghteousnes hath not shyned vnto vs, and the sunne of vnderstandynge rose not vp vpon vs. We haue weered our selues in the waye of wickednesse and destruccion. Tedious wayes haue we gone: but as for the way of þe Lord we haue not knowen it.

What good hath our pryde done vnto vs? Or, what profyt hath the poynte of ryches brought vs? \* All those thynges are passed awaye lyke a shadow, and as a messaunger rennyng befoze: as a shyppe that passeth ouer the waues of the water, \* whiche when it is gone by, the trace thereof canne not be founde, neyther the pathe of it in the floudes. Or as a byrd that flyeth thorow þe ayre, and no man can se any token where she is flowne, but only heareth the noyse of her wynges, beatynge the lyght wynd, partynge the ayre thorow the vehemency of her goyng, and flyeth on shakynge her wynges, where as afterward no token of her way can be founde. Or lyke as when an arrow is shot at a marcke, it parteth the ayre, which immediatly cometh together agayne, so that a man can not know where it went thorow. Euen so we in lyke maner as soone as we wet horne, begyn immediatly to drawe to our ende, and haue shewed no token of vertue, but are consumed in our owne wyckednesse.

Suche wordes shall they that haue synned speake in the hell: for the hope of þe vngodly is lyke a dypthfull floure (or dust) that is blowen awaye with the wynde: lyke as thynne scomme that is scatred abroad with the storme: lyke as

# The boke.

which is dispersed here and  
with the wynde, and as the re-  
membraunce of a straunger that ta-  
keth for a daye, and then departeth.  
The ryghtuous shall lyue for e-  
uer: their rewarde also is with the  
Lord: and they remembraunce with  
the Lord. Therfore shall they receaue a glo-  
rious kyngdome & a bewtyfull crowne  
of the Lordes hande: for with his right  
hande shall he couer them, and with his  
strong arme shall he defende them. His  
helme also shall take awaye the har-  
moure, and he shall weapen the creature  
in the auenged of the enemyes. \* He shall  
put on ryghtuousnes for a brest plate,  
and take sure iudgement in steade of an  
helmet. The inuincible shilde of equy-  
ty shall he take, his cruell wyathe shall  
he sharpen for a speare, and the whole  
compassse of the worlde shall fyght with  
him agaynst the vnwyse.

Then shall the thonder boltes go out  
of the lightenynges, and come out of the  
bowe of the cloudes to the place  
appointed: out of the hard stony indy-  
cation there shall fall thycke hayles, and  
the water of the sea shall be wroth agaynst  
them, and the floudes shall renne rough  
together. Yea, a myghty wynde shall  
stande vp agaynst them, and a storme  
shall scatce them abroade. Thus the vn-  
ryghtuous dealinge of them shall bring  
all the land to a wyldernes, and wicked-  
nes shall ouerthrow the dwellinges of  
the myghty.

## The. vi. Chapter.

The callinge of kynges, Iudges and Judges:  
which are also exhorted to seache the wysedome



Wysedome is better then  
strength, and a man of  
vnderstandynge is more  
worthie then one that is  
stronge. Heare therfore

(O ye kynges) and vn-  
derstande: O letne ye that be iudges of  
the endes of the earth. Geue care ye that  
rule the multitudes, and delite in much  
people. \* For the powet is geuen you of  
the Lord, and the strength from the hy-  
gh which shall tye youre woorkes and  
search out your ymagynacions: Howe  
that ye being officers of his kyngdome  
haue not executed true iudgement, haue

not kepte the law of ryghtuousnes, nor  
walked after his wil. Horribly and that  
righte soone shall he appeare vnto you:  
for an hard iudgement shall they haue  
that beare rule. \* Mercye is graunted  
vnto the simple, but they that be in auc-  
toryte shall be soze punyshed. For God  
whiche is Lord ouer all, shall excepte  
no mannes personne, neyther shall he  
stand in awe of any mannes greatnesse:  
for he hath made the small and greates,  
and careth for all a lyke. But the mygh-  
ty shall haue the sozer punyshmente.

Vnto you therfore (O ye kynges) do  
I speake, that ye maye lerne wysedome  
and not goo amysse: for they that kepe  
ryghtuousnes shall be ryghtcoulye iud-  
ged: and they that are lerned in ryghtu-  
ous thynges, shall fynde to make aun-  
swere. wherfore set your lust vpon my  
wordes, and loue them, so shall ye come  
by nourtour. Wysedome is a noble thing  
and neuer fadeth away: yea, she is ea-  
sely sene of them that loue her, and found  
of suche as seke her. \* She preuenteth  
them that despyze her, that she maye fynde  
them her selfe vnto them. Who so awa-  
keth vnto her by tympes, shall haue no  
greate trauayle, for he shall fynde her  
pyttinge ready at his doores. To thynck  
vpon her, is perfecte vnderstandynge:  
and who so watcheth for her, shall be safe,  
and that soone. For she goeth about, se-  
kyng such as are mete for her, sheweth  
her selfe cherefully vnto them in theyr  
gounges, and meteth them with al dylis-  
gence. For the vnfayned despyze of resour-  
mayson is her begynnynge: to care for  
nourtoure is loue, \* & loue is the keepynge  
of her lawes. Howe the keepynge of the  
lawes is perfeccion and an vncorrupte  
lyfe, and an vncorrupte lyfe maketh a  
man samplier wth God. And so the  
despyze of wysdome leadeth to the king-  
dome of euertlastynge. \* If youre despyze  
be then in to all seates and cepters (O  
ye kynges of the people) set youre lust  
vpon wysedome, that ye maye raygne  
for euermore. O loue the lyght of wys-  
dome, al ye that be rulers of the people.  
As for wysedome what she is, and howe  
she came vp I will tell you, and will  
not hyde the mysteries of God from you:  
but will seke her out from the begyn-  
nyng of the natyure, and bringe the  
knowe



knowledge of the world, and wyl  
not kepe backe the truth: rather wyl  
hate to do wylsh consuming enuye, for  
suche a manne shall not bee partaker of  
wysedome. But the multitude of the  
wylse is the welfare of the world, and a  
wylse king is the vpholding of the peo-  
ple. Receaue nourture then thowowe  
my wordes, and it shal do you good.

The. vii. Chapter.

Wysdome ought to be preferred before al thynges.  
My selfe also am a mortall  
man, lyke as all other, and  
am come of the earthy gene-  
ration of hym that was first  
made, and in my mothers  
wombe was I fashioned to be fleshy. In  
the tyme of ten monethes was I brought  
together in bloude thowowe the seide of  
man, and the commodious appetyte of  
flepe. When I was borne, I receaue  
like ayre as other men, and set vpon the  
earth (which is my nature) cryng and  
wepyng at the fyrste, as all other do. I  
was wrapped in swadlyng clothes, and  
brought vp with great cares. For there  
is no kyng that hath had any other be-  
gynnyng of byrth. All men then haue  
one enteruene vnto life, and one going  
out in lyke maner.

wherefore I desired, and vnderstan-  
dyng was geuen me: I called, and the  
spirit of wysdome came in to me. I sette  
more by her the by kyngdomes and royl-  
all seates, and counted ryches nothyng  
in comparison of her. As for precious  
stone I compared it not vnto her: for al  
golde is but grauell vnto her, and spi-  
rit shal be counted but clape before her  
lyght. I loued her aboue welfare and  
hewy, and purposed to take her for my  
lyght, for her thynge can not be quenched.  
All good thynges came to me with her  
and innumerable riches thowowe her  
handes. I was glad in them al, for this  
wysdome went before me, and I knew not  
that she is a mother of al good thynges.  
Now as I my selfe learned vntapned  
lye, so do I make other men partakers  
of her, and gyde her riches from no man:  
for she is an infinite treasure vnto men,  
which whoso vse, he come partakers of  
the loue and frendshyp of God, and are  
accepted vnto hym for the gyftes of  
wysdome.

God hath geaunted me to talke with  
lye, and comynghenly to handle the thy-  
nges that he hath graciously lent me. For  
it is he, that leaueh vnto wysdome, and  
teacheth to vse wysdome a ryghte. In  
his hand are we and oure wordes: for  
all our wysedome, our vnderstandyng, and  
knowledge of all our wordes. For he  
hath geuen me the true sence of these  
thynges: so that I know how the world  
was made, and the powers of the elemen-  
tes: the begynnyng, endyng and myd-  
dest of the tymes, howe the tymes mul-  
ter, how one goeth after another, and  
howe they are fulfilled: the course of the  
yeate: the ordynaunces of the starres,  
the natures and kyndes of beastes: the  
furpousnesse of beastes: the power of  
the wyndes: the ymagynacions of men:  
the dyuersities of pounge plantes: the  
vertues of rotes, and all suche thynges  
as are secrete and not loked for, haue  
I leatued. For the workmaster of al thin-  
ges hath taughte me wysdome. In her  
is the spirite of vnderstandyng, which  
is holy, manyfolde, one only, sorrell, cur-  
teous, discret, quicke, vnderpiled, plaine  
swete, louyng the thyng that is good  
harpe, which forbyddeth not to do we-  
gentle, kynd, stedfast, sure, tre: hauping  
all vertues, circumspecte in al thynges  
receauing all spertes of vnderstanding  
beyng cleane and sharpe. For wysdom  
is nembler then al nembler thynges: she  
goeth thowow and attapneth to al thynges,  
because of her clenness. For she is  
the bryght of the power of God, and a pre-  
cleane expressing of the cleannes of  
myghty God. Therefore can no vnder-  
piled thyng come vnto her: for she is the  
bryghtnes of the euerlastyng lyght, the  
vnderpiled myrtoure of the maiestye of  
God, and the sinage of his goodnesse.  
And for so muche as she is one, she may  
do all thynges: and beyng stedfast her  
selfe she renueth al, and among the people  
conuerteth she her selfe into the holy sou-  
les. She maketh Gods frendes and  
prophetes: for God loueth no man, but  
hym in whome wysdome dwelleth.  
For she is more beutiful, then the sunne,  
and geueth more light then the starres,  
and the day is not to be compared vnto  
hir, for vpon the day cometh nyght.  
But wykednesse can not overcome wys-  
dome.

# The booke.

home, a folowes may not be with her.

The. viii. Chapter.

The effectes of wysdome.

**W**ysdome teacheth from one man to another mightely, and lownglye dothe she orde all thynges. I haue loued her and laboured for her euen frome my yowth vp: I dyd my diligence to make my selfe with her, such loue had I vnto her beuty. who so hath the company of God, commendeth her noblyte, yea, the Lord of al thynges him selfe loueth her. for she is the scolemastresse of the nurture of God, and the choicer oute of hys workes. If a man would desyre riches in this lyfe, what is rycher then wysdome, that worketh all thynges: Thou myght saye: vnderstandynge worketh. what is it among al thynges, that worketh moze then wysdome? If a man loue vertue and ryghtuousnes, let him labour for wysdome, for she hath greete vertues. And why? she teacheth sobernes and prudence, ryghtuousnes and strength, which are such thynges as men can haue nothyng moze profitable in theyr lyfe. If a man desyre much knowledg, he can tell the thynges that are past, and discerne thynges for to come: he knoweth the sotelties of wordes, and can expounde darcke sentences. He can tell of tokens and wonderous thynges, or euer they come to passe, and the endes of all tymes and ages. So I purposed after this maner: I will take her vnto my company, and comen lowngly with her: no doute she shal geue me good counsell, and speake comfortabyle vnto me in my carefules and grete. for her sake shal I be well and honestly taken amonge the comens and Lordes of the councel. Though I be younge, yet shal I haue myrte vnderstanding, so that I shal be maruelous in the sight of great men, and the faces of prynces shal wnder at me. \* when I holde my tonge, they shal bide my pleasure: when I speake they shal loke vpon me: and yf I talke much, they shal laye theyr handes vpon theyr mouth. Moreover, by the meanes of her I shal obtayne immortallite, and haue behynd me an euerlasting memoriall, among them that come after me. I shal set the people in orde, and the

nacions shal be subdued vnto me. Possible tyrantes shal be afraid, when they do but heare of me: amonge the multitude I shal be counted good, and mightye in battayll. when I come home, I shal finde rest with her: for her company hath no bitterness, and her felowship hath no tediousnesse, but myrte and ioye.

Howe when I consydered these thynges by my selfe, and pondered them in my herte, howe that to bee toynd vnto wysdome is immortallite, and greete pleasure to haue her frendshyppe: howe that in the workes of her handes are infinite riches: how that, who so keepeth company with her shal be wysse: and that he which talketh with her, shal come to honoure: I mente aboute sekynge, to get her vnto me. for I was a ladde of a ryte wytte, and had a good vnderstandynge.

But when I grew to moze vnderstandinge, I came to an vnderpleyd bodye. Nevertheless when I perceaued that I coulde not kepe my selfe chaste, except God gaue it me (and that was a poynt of wysdome also, to knowe whose gifte it was) I stepte vnto the Lord, and besought him, and with my whole herte I sayd after this maner.

The. ix. Chapter.

A prayer of Salomon to obtayne wysdome.



**O** God of my fathers, I \* Lord of mercyes \* thou that hast made all thynges with thy worde, and ordeyned in a thowth thy wysdome, that he should haue dominion ouer the creature which thou hast made: that he should orde the world accordynge to equite and righteousnes, and execute iudgemente with a true herte) geue me wysdome, which is euer about thy seate: put me not oute from among thy chyldren: for \* I thy seruante a sonne of thy handmaiden, am a feble personne, of a shorte tyme, and to younge to vnderstandynge of iudgement and the lawes. And though a man be netter so perfecte amonge the chyldren of menne, yet yf thy wysdome be not with him, he shal be nothyng regarded. \* But thou haste chosen me to be a kinge vnto thy people, and the iudge of

1. Cor. 13.

1. Cor. 13.

Gen. 1.

Psalm 138.

1. Cor. 13.

1. Cor. 13.



of thy sonnes and daughters.

**B** Thou hast commaunded me to builde a temple vpon thy holy mounete, and an altar in a cite wherein thou dwellest: a lychesse of thy holy tabernacle which thou hast prepared fro the begynnyng, and thy wisedome with the, which knoweth thy woordes: \* whiche also was in the, when thou madest the worlde, & knewe what was acceptable in thy syght, and right in thy commaundementes. O sende her oute of thy holy heauens & from the trone of thy maiesty, that she may be to me, and laboure with me: that I maye knowe, what is acceptable in thy syght. For she knoweth and vnderstandeth all thynges: and she shall leade me soberly in my woordes, and preserve me in her power. So shall my woordes be acceptable, and then shall I gouerne thy people righteously, and be worthy to sit in my fathers seate. \* For what man is he, that maye knowe the counsell of God? Or, who can thynke what the wylle of God is? For the thoughtes of mortal men are vnscrutable, and oure forecasts are but vncertaine. And why? a mortal and corruptible body is heuyn vnto the soule, and the earthy mansyon kepeth downe the vnderstandynge that museth vpon manye thynges. Very hardly can we dyscerne the thynges that are vpon earth, and greates labour haue we, or we can fynde the thynges whiche are before oure eyes: who wyl then seke oute the grounde of the thynges that are done in heauen? Oh Lord, who can haue knowledge of thy vnderstandynge and meanyng, excepte thou geue wisedome, and sende thy holy gost from aboue: that the wayes of them whiche are vpon earth maye be refourmed: that men maye learne the thynges that are pleasaunte vnto the, & be preserved thowow wisedome.

**C** The .x. Chapter.

The deliuerance of the righteous cometh through wisedome.

**W**isedome preserved the fyrste man, whome \* God made a father of the worlde, when he was created alone, broughte him out of his offence, toke him oute of the mould of the earth, & gaue him po-

wer to rule all thynges. \* When the righteous went away in his wrath fro this wisedome, & brotherlyde perished thowow the wrath of murther. \* Agayne, when the water destroyed the whole worlde, wisedome preserved the righteous thowow a poole tre, wherof he was gouernier her selfe. \* Wherouer when wickednes had gotten the upper hand, so that the nations were puffed up with pryde, she knewe the righteous, preserved him faultlesse vnto God, & layed by sure mercy for his chyldren. \* She preserved the righteous, when he fled from the vngodlye that persecuted, what tyme as the fyre fel downe vpon the .v. cities: Lyke as yet this daye the vnscrutable wast, & smokyng lade geueth testimony of their wickednes; yea, & vntype & vntymely frutes growe vpon the trees.

And for a token of a remembrance of the vnfaithful soule, there standeth a pyllor of salt. For all suche as regarded not wisedome, gat not onely this hurte, that they knew not the thynges whiche were good, but also lefte behynde them vnto men, a memoressall of their foolynes: so that in the thynges wherein they synned, they coulde not be hyd. But as for suche as take hede vnto wisedome, she shall deliuer them from sorowe.

\* When the righteous fled because of hys brothers wrath, wisedome led him the righte waye, shewed hym the kyngdom of God, gaue him knowledge of holy thynges, made him tryche in his laboures, and brought to passe & thynges that he wente aboute. In the dysceitfulnes of suche as defrauded hym, she stode by hym, and made him tryche. She saued him from the enemyes, and defended hym from the dyscreuers. She made hym stronge in battayle and gaue him the victorie, that he myghte knowe, howe that wisedome is stronge gethen all thynges. \* When & righteous was solde, she forsoke him not, but deliuered him from synners. She went downe with hym into the dongeon, and sayled hym not in the bandes: \* tyll she had broughte hym the scepter of the realme, and power agaynst those that oppressed hym: As for them that had accused hym, she declared them to be lyars, and broughte hym to perpetuall

# THE BOOK

Worship.

**S**he deliuered the righteous people and faultlesse lede, from the nations that oppressed them. She entred into the soule of the seruaunt of God, a robe by him in wonders and tokens agaisst the horrible kyng. She gaue p righte- ous the rewarde of their labours, and led them forth a maruelous way: on the day tyme the was a shadowe vnto them, and a lyght of starres in p nyght season. She brought them thorow the red sea, and caryed the thorow p great water. She drowned their enemyes in the sea, & brought the out of p deyr. So the righteous toke the poples of p vngodly, and p prayled the holy name. O Lorde, and magnified thy victorious hande with one accord. \* For thy redom openeth the mouth of the domine, & maketh the tonges of babes to speake.

## The .x. Chapter.

The miracles done for Israel. The vengeance of synners. The great power and mercy of God.



**S**he ordeed theyr workes in the handes of the holy prophet: so \* p they went thorow the wilderness that was not inhabited, & pitched their tentes in the waste deserte. They stode a ganyssle their enemyes, and were avenge of their aduersaries. \* When they were thirsye, they called vpon the, and water was geue them out of the rocke, and their thirst slackened out of p harde stone. For by the thinges, where thorow theyr enemyes were punished, were they helped in their nede. For vnto the enemyes thou gauest mans bloude in steade of dryng water. And whete as they had scarcenelle in the rebuke when the chyldren were slayne, thou gauest vnto thyne owne a plenteous water vnloked for: declarynge by the thyng that was at that tyme, howe thou wouldest byngne thine owne vnto honour, & slay their aduersaries.

**S** \* for when they were tryed and tortured with fatherly mercy, they knowledged how the vngodly were iudged, and punished thorow the wrath of God. These hast thou exhorted as a father, & proued them; but vnto the other p haste bene a boysterous kyng, lated harte to

their charge, & codened them. Whether they were abset or present, their punishment was alpe. For their grete was double: namely, mourning, & the tyme brance of thinges past. But when they persecuted p their punishmēt, vnto the good, they thought vnto p Lorde, & wondered at p ende. For at p last they helde muche of hym, of who in p out callinge they thought scorn, as of an abetter. Nevertheless p righteous did not so wish they were thirsye: but euen lyke as the thoughtes of p folish were, so was also their wickednes. \* Where as certayne me now (thorow erreure) did worshipp dome serpētes & vayne bestes, p seest a multitude of dome beastes vnto them for a vègeace: p they might know, that toke where withal a man synned, by the same also that he be punished. \* For vnto thy almighty hande, that made the world of nought, it was not impossible, to sende among the an heape of beetes, or woode Lyons, or cruell beastes of a straunge kynde, such as are vnknewen, or spoute fyre, or caste oute a smokyng breth, or shote horrible sparkes oute of the eyes: which myghte not onely destroye them w hartynge, but also kill them with their horrible sight. Yea, w out these beastes might they haue bene slaine w one winde, being perfected of their owne workes, & scattered abroad thorow the breth of thy power.

**N**euertheles thou hast ordeed al thinges in measure, nombre and weight. For thou hast euer had great strength and might, and who may withstode the power of thyne arme. And why lyke as the smal thinge that the balauce weyeth so is the world before the: yea, as a drop of p mornynge dew, p falleth downe vpon the earth. Thou hast mercye vpon al; for thou hast power of all thinges: \* and makest the as though p sawest not the synnes of men, because they shoulde amende. For thou louest all the thinges that are, and hatest none of them whom thou hast made: nether diddest thou ordeyne or make any thinge, of euer wyl. Howe myghte any thinges endure, if it were not thy wil? Or howe coulde any thing be preserued, except it were called of the? But thou sparedst all, for all are thyne, O Lorde, thou souerayn of iudges.

The



## The xliij. Chapter.

The mercy of God toward the synners, the wor-  
kes of God are unchangeable. God geueth leaue  
to repentance.



**D**o, howe gracious a  
sweete is thy spirite in al  
things. Therefore cha-  
stest thou the meane-  
rable & go wroge, and  
warrest the concerninge  
the thynges wherein they offende: thou  
speakest vnto them (O Lord) and ex-  
ortest them to leaue their wyckednes, &  
to put their trust in the. \* As for those  
olde inhabitants of thy holy lande, thou  
mightest not awake with them, for they  
commytted abhominable workes a-  
gainst the: as witchcraft, sorcerye and  
Idolatrie: they slew their owne children  
without mercy: they ate vp mens bow-  
els, and deuoured the bloude: yea, be-  
cause of such abominacions, myrbeles  
us and offerynges, thou slewest the fa-  
thers of the desolate soules by the han-  
des of oure fathers: that & lande which  
thou louest aboue al other, myghte be a  
dwellynge for the children of God.

**B**ut neuertheless thou sparest them al-  
so (as we) and sendest the forgetfullnes  
of thyne hoste eue honyettes to destroye  
them oute by lytle and lytle. For that  
thou wast vnable to subdue & vngodly  
vnto the ryghteous in battayle or with  
cruel beastes, or with one rough word  
to destroye them together: \* But thy  
mynde was to dyscuss them out by lytle  
and lytle geuynge them tyme and place  
to amende: knowynge wel, that it was  
an vnrightheous nation and wycked of  
nature and that their thoughte myght  
never be altered. For it was a cursed  
seede from the begynnyng, and feared  
no man: Yet hast thou pardoned theyr  
synnes. For who wyl save vnto the: why  
hast thou done that? Or who wyl stande  
against thy iudgement? Or who wyl  
come before thy face an auenger of vn-  
righteous men? Or who wyl blame the,  
of the people perper, whome thou hast  
made. For there is none other God but  
thou, that carest for al thynges: & thou  
mayest declare how that thy iudgement  
is not vnright. There darre neither  
synge, nor prayse in thy syght requite  
acceptors of them who & hast destroyed.

For so much then as thou art righ-  
teous thy selfe thou ordrest all thynges  
righteously and \* punishest euen hym  
that hath not deserved to be punished,  
and takest hym for a straunger and an  
aleaunt in the lande of thy power. For  
thy power is the begynnyng of righ-  
teousnes: and because thou art Lord of  
al thynges therefore arte thou gracious  
vnto al. When me thincke the not to be  
of a full strength, thou declarest thy po-  
wer: & boldly deliuerest thou them ouer  
that know & not. But thou Lord of po-  
wer iudget quietly, & ordrest vs with  
greate worshyp, for thou mayest do as  
thou wylte.

**B**y such workes now hast & taught  
thy people, & a mā also shoulde be tust &  
louynge: and hast made thy children to  
be of a good hope: for euen when thou  
iudget, thou geuest tyme to amende  
from synnes. For in so much as & haste  
punished, & with such diligence deliues  
red the enemies of thy seruautes, which  
were worthy to dye (where thorow thou  
gauest them tyme and place of amende-  
ment that they might turne from theyr  
wyckednes) with how great diligēce the  
punishest thou thyne owne children, vnto  
whose fathers & hast sware & made  
couenauntes of good promyses. So,  
where as thou doest but chasten vs,  
thou punishest oure enemies byuerse  
wayes to the intente that when we pu-  
nysh we shoulde remedie thy goodnesse:  
and when we our selues are punished, to  
put oure trust in thy mercy.

**A**nd therefore, where as men haue lyued  
ignorauntly & vnrightheously, thou hast  
punished them sore, euen thorow & same  
thynges that they worshipped. \* For they  
wente astrape very longe in the waye of  
error, & helde the beastes (whiche euen  
their enemies despyled) for goddes, ly-  
uynge as chyldre of no vnderstandynge.  
Therefore hast thou sent a scorneful pu-  
nishment amonge them, as amonge the  
chyldre of ignorance. As for suche as  
would not be reformed by those scoo-  
nes and rebukes, they felte the worthe  
punishment of God. For & thynges & they  
suffered, they bare them vnpatiently, be-  
ynge not content in the but vnwyllynge.  
And whē they perished by & same thynges  
& they toke for goddes, they knowe

# The booke

begged the father was but one true god,  
whome afore they woulde not knowe:  
therfore came the ende of their damna-  
cion upon them.

## The .xviii. Chapter.

All thynges be vayne, except the knowledge of  
God. Idolaters and Idoles are mocked.

**W**hyne are all men, which have  
not the knowledge of God,  
as were they that oure of  
the good thynges whiche are  
lent, knewe not him, that of him selfe is  
everlasting. Neither toke they so much  
regarde of the workes, that are made,  
as to know, who was the craftel man of  
them: but some toke the fyre, some the  
wynde or ayre, some the course of the  
starrs, some the water, some toke  
Sunne and Moone, or the lightes of  
heaven whiche rule the earthe, for god-  
des. But though they had suche plea-  
sure in their beuty, that they thoughte  
them to haue bene goddes: yet shoulde  
they haue knowen, howe muche more  
fayrer he is that made them. For the  
maker of beuty hath ordeined all these  
thynges. Or yf they marueled at a por-  
treyt and workes of them, they shoulde  
haue perceaued thereby, that he whiche  
made these thynges is myghty: yet then  
they.

For by the greatnesse, and beuty of  
the creature, the maker thereof may play-  
nely be knowen. Not withstandinge,  
they are the lesse to be blamed, yf sought  
God, and woulde haue founde him, and  
permytted. And why, for so muche as  
they wente aboute in his workes and  
soughte after them, it is a token, that  
they regarded and helde muche of his  
workes, that are feneholme: they are  
not wholly to be excused. For yf they  
vnderstandinge and knowledge was so  
greate, that they coulde perceyue, the  
world and the creatures, why did they  
not rather fynde out the Lord thereof?

But unhappy are they, amonge  
the deade is their hope, that call them  
Goddesses whiche are but the moaches of  
mens handes: golde, siluer, & the thyng  
that is founde out by connyng. The  
multitude of beastes, or any vayne stone  
that hath bene made by the hande of olde.  
Or as whē a carpenter, cutesh downe  
a tree out of the wood, and pareth of the  
bark of it connyngly: and so with the

one parte maketh a bekkel to be bled,  
and dygeth meate with the resone.  
As for other parte, that is left, whiche  
is profytable for nothyng: for it is a  
rotted peece of wood & full of knobbes,  
he carteth it vlligantly thorow his pa-  
nyre, and accordinge to the knowledge  
of his connyng, he geueth it some pro-  
portion, sayth he, it after the symple  
cure of a man, or maketh it to be some  
beare, & breaketh it ouer with red payn-  
eth it, and loke what soule spot is in it,  
he casteth some coloure vpon it.

Then maketh he a conuenient ca-  
bernet for it, setteth it in the wall, and  
maketh it fast with yron, proouyng  
so for it, lest it shoulde fall: for it is well  
knowen, yf it can not helpe it selfe, and  
why it is but an ymage, and wylde of  
necessite be helped.

Then goeth he and offereth of his  
goodes vnto it, for his chyldren, and  
for his wyfe: he seeketh helpe of it, he  
taketh counsell at it: he is not ashamed  
to speake vnto it that hath no soule: for  
wearyd, he maketh his petition vnto him  
that is lyke: for lyke, he prayeth vnto  
him that is deade: he calleth vpon hym  
for helpe, that is not able to helpe hym  
at all: and to sende hym a good turne,  
he prayeth him that may not geue. And in  
all the thynges that he taketh in hand  
(whether it be to obeyne any thyng, or  
to worke) he prayeth vnto him that can  
do no maner of good.

## The .xix. Chapter.

The deragation and abhominacion of magice,  
a cause of them, and of him that maketh them.  
The cruellies that come of connyng.

**S**arve, another man purpo-  
singe to sayle a beuyng  
to take his souerayn the  
ragyng sea, called for  
helpe vnto a stocke, & is fayne maker  
then the tree that beareth him. For as  
for the requyres of money hath bought  
it out, and the craftel man made it with  
his connyng. But the prouidence, O  
father, governeth all thynges from the  
begynnyng: for he hath made a way in  
the sea, and a sure path in a myddell of  
the waues: declarig thereby, that thou hast  
power to helpe in all thynges, he thought  
a man wente to the sea, without wyppes.  
Neuerthelesse, that the workes of thy  
wyse dome



**W**isdom should be bayne, \* thou  
hast caused an arke to be made: & ther-  
foze do men comynge their lyues to a  
small pece of wod, passynge ouer þe sea,  
in a shyppe, and are sayed.

**B**\* for in the olde tyme also whē the  
proude giauntes perished, he (in whome  
the hope was leste to increasē þe world)  
wente into the shyp, which was gouer-  
ned thozow thy hande, and so leste seue  
behynde him vnto the worlde. for hap-  
pie is the tree where thozow righteou-  
nes cometh: but cursed is the ymage  
of wod, that is made with handes. \* yea,  
both it and he þe made it. He, because he  
made it: & it, because it was called God,  
where as it is but a fragile thinge. \* for  
the vngodly and his vngodlynnes are  
both lyke abhominable vnto God. Cū  
so the worcke and he that made it also  
shalbe punished together. Therfoze shal  
there a plage come vpon the images of  
the heathens: for oute of the creature of  
God they are become an abhominaciō,  
a temptaciō vnto the soules of mē, and  
a snare for the fete of the vnwyse. And  
why, the sekynge out of ymages is þe be-  
gynnyng of whoredome, and the byn-  
gynge by of them is the destruction of  
lyfe. for they were not from the begyn-  
nyng, nether shal they continue for e-  
uer. The welthy ydelnes of men hath  
founde them oute vpon earthe, therfoze  
shal they come shortly to an ende.

When a father mourned for his sonne  
that was taken awaye from hym, he  
made him an ymage (in all the hasse) of  
his dead sonne: and so begaune to wor-  
shyp him as God, which was but a dead  
man, and ordened his seruauntes to of-  
fere vnto him. Thus by processe of tyme  
and thozow longe custome, this erroure  
was kepte as a lawe, and tyrauntes co-  
pelled men by violence to honour yma-  
ges. As for those that were so farre of,  
that men myghte not worshyppe them  
presentlye, their picture was broughte  
from farre (lyke the ymage of a kynge  
whome they woulde honoure) to the in-  
tent that with greate delygence they  
myght worshyp him whiche was farre  
of, as though he had bene presente. A-  
gayne, the singular comynge of þe cra-  
ftman gaue the ignoraunt also a great  
ocasion to worshyp ymages, for the

workeman wyllynge to do hym a plea-  
sure that let hym a worcke, laboured  
withal his comynge to make the ymage  
of the best fashon. And so (thozow the  
beuty of the worcke) the comyn people  
was dysceaued, in so muche that they  
toke him now for a God, whiche a lytle  
 afore was but honored as a man. And  
this was the erroure of māns lyfe, when  
men (ether for to serue their owne affec-  
tion, or to do some pleasure vnto kyn-  
ges) ascribed vnto stones and stockes  
the name of God, which ought to be ge-  
uen vnto no man.

Moreouer, this was not ynough for  
them that they erred in the knowledge  
of God: but where as they lyued in the  
greate warrres of ignoraunce, those ma-  
ny and greate plagges called they peace.  
for ether they slue theyr owne childre,  
and offered them, or by sacrifyce in the  
nyght season, or els helde vnreasona-  
ble watches: so that they kepte nether  
lyfe nor mariage cleane: but ether one  
slue another to death malicioyslye, or  
els greued his neyghboure with ad-  
uoutrye. And thus were all thynges  
myxt together: bloude, manslaughter,  
theft, dissimulation, corrupcion, vn-  
faythfulnesse, sedicion, perjury, disques-  
tyng of good men, vnthankfulnes, de-  
fyllinge of soules, chaungynge of bythe,  
vnstedfastnesse of mariage, mysorde of  
aduoutrye and vnclennesse. And whye  
the honourynge of abhomyable yma-  
ges is the cause, the begynnyng & ende  
of al euil. for they that worship Idols,  
either they are mad when they be merry,  
or prophete lyes, or lyue vngodlye, or  
els lyghtly forswear theyr selues. for  
in so muche as their trust is in þe Idols  
(whiche haue nether soule nor vnder-  
standynge) though they sweare falselye,  
yet they thyncke it shal not hurte  
them.

Therfoze cometh a great plage  
vpon them, and that worthely: for they  
haue an euell oppnyon of God, geuynge  
hede vnto Idols, swearynge vnjustlye  
to dysceauē, and dyspellyng righte-  
ousnes. for theyr swearynge is no  
vertue, but a plage of them that spone,  
and goeth euer with the offence of the  
vngodlye.

# The booke

## The .xv. Chapter.

The force of the saythfull prayng geth the mercy of God, for whose graces sake they serue not Idols.

**I**t thou (O oure God) arte swete, longe sufferinge and true, and in mercy ordrest thou all thynges. Though we synne, yet are we thyne, for we knowe thy strength. If we synne not, then are we sure, that thou regardest vs. For to knowe the, is perfecte righteousness: Yea, to knowe thy righteousness and power, is þe rote of immortalitye. As for the thinge that men haue founde out thorow their euell science, it hath not disceaued vs: as the paynting of the picture (an vnprofytable labour) and carued ymage, w<sup>th</sup> diuerse colours, whose syght entyleth the ignorant: so that he honoureth and loueth the picture of a deade ymage þat hath no soule.

**B**euerthelesse, they that loue suche euell thinges, are worthy of death: they that trust in the, they that make them, they that loue them, and they þat honour them. The potter also taketh and tempereth soft earth, labourerth it, and geueth it the fashyon of a vessel, whatsoeuer serueth for oure vse: and so of one pece of claye he maketh some cleane vessel for seruyce, and some contrary. But where to euery vessel serueth, that knoweth the potter him selfe. So with hys hayne labourer he maketh a God of the same claye: this doth euen he, whiche a lytle afore was made of earth him selfe, and within a lytle whyle after (when he dyeth) turneth to earth agayne.

**C**onwithstandynge, he careth not the more because he shall labour, nor because hys lyfe is shorte: but stryuerth to excel golde smythes, the syluer smythes and copert smythes, and taketh it for an honoure to make hayne thynges. For his hert is ashes, his hope is but hayne earth, and hys lyfe is more vyle then claye: for so muche as he knoweth not his owne maker, that gaue him hys soule to worke, and bryethed in him the bryeth of lyfe. They counte oure lyfe but a pastyme and oure conuersation to be but a market, and that men shoulde euer be gettyng, and that by euell meanes. Now he that of earth maketh fragile vessels and ymages, knoweth hym selfe

to offende aboute all other.

**A**ll the enemyes of thy people and that holde them in subiection, are vniuersallye, vnhappye, and exceddinge proude vnto their owne soules: for they iudge all the Idols of the heathen to be gods, whiche nether haue eye syght to se, nor noses to smell, nor eares to heare, nor fyngers of handes for to grope: and as for their fete, they are to stow to goe. For man made them, and he that hath but a borrowed spryte, fashyoned them. But no man can make a God lyke vnto him: for leynge he is but mortal him selfe, it is but mortall that he maketh with vnrightheous handes. He him selfe is better then they whome he worshypeth, for he lyued though he was mortal, but so did neuer they. Yea, they worshyp beastes also, which are most mysfaytable: for compare thiges þat can not fele vnto them, & they are worse then those. Yet is there not one of these beastes, þat with his syght can beholde any good thyng, nether haue they geuen prayse nor thanckes vnto God.

## The .xvi. Chapter.

The punishment of Idolaters, and the benedyctes done vnto the saythfull.

**F**or these and such other thinges haue they suffred moche punishmente, & thorow the multitude of beastes are they roted oute. In steade of the which punishmentes thou haste graciouslye ordred thyne owne people, & geue them their desyre that they longed for: a new and straunge taill, & preparynge them quayles to be their meate: to the intent that (by the thinges whiche were shewed and set vnto them) they that were so greedy of meate, myght be withdrawen euen from the desyre that was necessarye. But these within shorte tyme were brought vnto pouertie, & tarysted a new meate. For it was requysite that (without any excuse) destruccio shoulde come vpon those whiche vsed tyranny, and to shewe onely vnto the other, how their enemyes were destroyed. For when the cruel woodnesse of the beastes came vpon them, they perished thorow the stynges of the cruel serpentes.

For withstandynge thy wrath the .xvi. Chapter.



dured not perperuallie, but they were put in feare for a lytle season, that they myghte be resourmed, haupnge a token of saluacion, to remembre the commaundement of the lawe. For he þat conuersted, was not healed by þe thyng that he sawe, but by the, & saluoure of all. So in this thou shewest thyne enemies, that it is thou, whiche despyerest fro al euil. As for them \* when they were bytten with greshoppers and flies, they died, for they were worthy to perishe by suche. But neither the teeth of dragons nor of venomous wormes ouercame thy children, for thy mercy was euer by the and helped them. Therefore were they punyshed to remembre thy wordes, but halfely were they healed agayne: lest they shoulde fall in to so depe forgetfulness, that they myght not vse thy helpe.

It was nether herbe nor playster that restored them to healthe, but thy worde (O Lord) which healeth al thynges. It is thou (O Lord) that hast the power of lyfe and death: \* thou ledest vnto deahtes doze, and bringest vp agayne. But wāthorow wickednes slayeth his owne soule, and when his spirite goeth forth, it turneth not agayne, neither maye he call agayne the soule that is taken away: It is not possible to escape thy hande, for the vngodly that woulde not knowe the, were punyshed by the strength of thyne arme: \* with straunge waters, hayles and raynes were they persecuted, and thoroze fyre were they consumed, for it was a wonderous thyng that fyre might do more then water whiche quencheþ all thyng: but the world is the auenger of þe righteous. Some tyme was the fyre so tame, that the beastes which were sente to punysh the vngodly, bzent not: and that because they shoulde se and knowe, that they were persecuted with the punyshment of God. And some tyme bzenge the fyre in the water on euery syde, that it might destrope the vnrightheous nation of the earth. \* Agayne, thou hast feed thyne olone people with Angels fode, and sent them breade readye from heauen (without theyr labour) beyng very pleasaunte and well gylled. And to shewe thy ryches and sweetnes vnto thy chyldre, thou gauest euery one their

desire, so that euery man myghte take what lyked hym best. But the snow and yse abode the violence of the fyre, & melted not: that they might knowe, that the fyre burnyng in the haille and raine, destroyed the frute of the enemyes: þe fyre also forgot his strength agayne, that the ryghteous myght be noyshed. For the creature that serueth the (which art the maker) is fearle in punyshynge the vnrightheous, but is easy and gentle to do good, vnto suche as put theyr trust in the. Therefore did all thynges alter at the same tyme, and were al obedyent vnto thy grace, which is the nose of al thynges, accordyng to the desyre of the that had nede therof: that thy chyldren, O Lord, whome thou louest, myghte knowe, \* that it is not nature and þe growynge of frutes þe fedeth men, but that it is thy worde, whiche preserueth them that put their trust in the. For loke what myghte not be destroyed with the fyre, as soone as it was warmed with a lytle Sunne beame, it melted: that all men myght knowe, that thackes ought to be geuen vnto the before the Sunne ryse, and that thou oughtest to be worshipped before the dawe spryng. For the hope of the vnthankful, that melt away as the wynter yse, and perishe as water, that is not necessarye.

## The xviii. Chapter.

The iudgements of God vpon the Egyptians.

**G**reate are \* thy iudgements (O Lord) & thy counceils can not be expressed therefore me do erre, that wyl not be resourmed with thy wylsome. \* For when the vnrightheous thought to haue thy holy people in subiection, they were bounde with the bandes of darcknesse & longe nyght, but vnder the rose, they myghte to escape the curia, spryng wylde. And whyle they thought to be hyd in the darcknesse of their synnes, they were scatered abrode in þe very myddest of þe darcke couerpyng of, forgetfulness, put to horrible feare & wonderously vexed. For the corner where they were myghte not kepe them from feate: because the sounde came downe and vexed them: yea, many terrible and straunge visions made them affrayed.

**B** No power of the fyre myght geue them light, nether might the cleare flames of the starrs lighten that horrible night. For there appeared vnto them a sodayne fyre, very dreadfull: At which (when they sawe nothinge) they were so afrayed, that they thoughte the thyng which they sawe, to be the more fearful. \* As for the sorcery and enchauntement that they used, it came to derision, and the proude wisdom was brought to shame. For they that promysed to bypue awaye the fearfulness and drede from the weak soules, were lyke for feare them selues, and that with scozne. And though none of the wonders feared them, yet were they afrayed at the beastes which came vpon them, and at the byssinge of the serpentes. In so much that with tremblinge they sowned, and said they sawe not the ayre, which no man yet may escape.

**C** For it is an heuy thing, when a mans owne conscience beareth recorde of his wickednes and condemnyeth him. And wher a vexed & wounded conscience, taketh euer cruel thinges in hande. \* Fearfulness is nothing els, but a declaringe that a man seeketh helpe and defence, to auertere for him selfe. And take howe much lesse the hope is thin, the more is the vncertety of the matter for which he is purshed. But they came in the mighty night: slept & slepe & fel vpo the fro vnder and fro aboue: somtyme were they afrayed thow & feare of the wonders, and somtyme they were so weak that they sowned withal: for an hastye and sodayne fearfulness came vpo them. Afterwarde, yf any of them had fallen, he was kepte & shut in pryson but without charynes. But yf any dwelt in a village, yf he had bene an heerd or husbandman he suffered intollerable necessity: for they were all bounde with one chayne of darknesse.

**D** Whether it were a blaspyng wynde, or a sweete songe of the byrdes amog the thyeke branches of the trees, or the behemency of haste runninge water, or greates noise of the fallynge downe of stones, or the playynge and runnyng of beastes whome they saw not, or the myghty noise of roaryng beastes, or the sounde that answareth agayne in thye

mostaynes: it made them to be for very feare. For all the earthe was hyndred with cleare light, and no man was hyndred in his labour. Only vpon them there fell a heuy nighte, an ymage of darknesse that was to come vpon them. Yea, they were vnto them selues the most heuy and horrible darknesse.

## The xviii. Chapter.

The fyrelyght that the Israelites had in Egypt. The persecution of the faythfull. The Lord smote al the first borne of Egypt. The sining of the people in the wilderness. Aaron stode betwixte the lyue and the deade, with his censoure.

**E**uertheles the sayntes had a very greate lighte (and the enemyes heard they hope, but they sawe not the figure of them.) And because they suffered not the same thynges, they magnified the: and they that were vexed afore (because they were not hurte now) thanked the, & besought the (O God) that there myght be a difference. \* Therfore had they a burnynge pyller of fyre to leade the in the vnkownen waye and thou gauest them the Sunne for a ste gyft without any hurte. Reason it was, that they should want lyghte and be put in the pryson of darknes, which kepte the chyldren in captiuitie, by whome the vncorrupte lyght of the lawe of the worlde was for to be geuen. \* When they thought to slaye the babes of the ryghteous (one beynge lated oute, & preserued to be leader vnto the other) \* thou broughtest out the whole mulcitude of the chyldre, and destroudest these in the mighty water. Of that nyght were oure fathers certified afore, that they knowynge vnto what othes they had geuen credence, myght be of good cheare. Thus the people receaued the health of the ryghteous, but the vngodly were destroyed. For lyke as thou haste hurte oure enemyes, so hast thou promoted vs whome thou callest afore. For the ryghteous chyldren of the good men offered secretly and ordred the lawe of righteounes vnto vniuersite: that the iust should receaue good and euell in lyke maner, sayynge prayles vnto the father of all men. Againe, there was herde an vconuenient voyce of the enemyes, & a pyteous crye for chyldren that were bewayled. The master & the seruante were punished



in lyke maner. for they al together had  
innumerable that dyed one death.

\* Neither were the lyunge sufficient  
to burye the dead, for in the twink-  
linge of an eye, the noblest nation of the  
was destroyed. As ofte as God helped  
them afoze, yet woulde it not make the  
beleue: But in the destruction of the  
first bozne they knowleged, that it was  
the people of God. for whyle all thyn-  
ges were skyl, and when the nyght was  
in the myddest of her course, thy al-  
myghtye worde (O Lorde) leapt downe  
from heauen oute of thy royal throne, as  
a rough man of warre, in the myd-  
dest of the lande that was destroyed:  
And þe sharpe swerde persourmed their  
strapie commaundement, standynge  
and spyllynge all thynge with death:  
Yea, it stode vpon the earthe and tea-  
ched vnto the heauen. Then the syghte  
of þe euil dreames vexed them sodenlye,  
and fearfullnesse came vpon them vna-  
wares.

Then laye there one here, another  
there, halfe dead halfe quycke, and shew-  
wed the cause of hys death. for the vi-  
sions that vexed them, shewed them  
these thynge afoze. So that they were  
not ignorant, wherfore they perished.  
The temptation of death touched the  
righteous also, and amonge the multi-  
tude in the wyldernesse there was no  
surreccion, but thy wrath endured not  
longe. \* for the faurlesse man went in  
all the haste, and toke the barraple vpon  
hym, broughte forth the weapon of  
his ministracion: Euen prayer and cen-  
sours of reconcylynge: Sette him selfe  
agaynst the wrath, and so broughte the  
miserye to an ende: The clarynge there-  
by, that he was thy seruaunt. for he ou-  
uercame not the multitude with vodely  
power, nor with weapens of myght:  
But wth the woorde he subdued hym  
that vexed him, puttyng the in remem-  
braunce of the othe, and couenaunte  
made vnto the fathers. for when the  
deed were fallen downe by heapes one  
vpon another, he stode in the myddest,  
pacified the wrath, and parted þe waye  
vnto the lyunge. And why, \* in hys  
longe garment was all the beutye, and  
in the soure rowes of þe stones was the  
glospe of the fathers grauen, and thy

manespe was wytten in the crowne of  
hys heade: vnto these the destroyer  
gaue place, and was afrayed of them:  
for it was ouely a temptacion wothpe  
of wrath.

### The. xix. Chapter.

The dearthe of the Egyptians, and the great tope  
of the Hebrewes. The meat was geuen at the de-  
sire of the people. The elements serue not onely  
to the will of God, but also to the will of man.



for the vngodlye, the  
wrath came vpon them  
wthoute merce vnto  
the ende. for he knewe  
before what should hap-  
pen vnto them: Howe þe  
(when they had consented to let them  
goe, and had sent them out with greates  
dyligence) they woulde repent, and fol-  
lowe vpon them. \* for when they were  
yet mournyng and makynge lamenta-  
cion by the graues of the deed, they de-  
uisid another foolishnesse: so that they  
persecuted them in their spenge, whom  
they had caste oute afoze wth prayer.  
woothpe necessarye also broughte them  
vnto thys ende, for they had cleane for-  
gotten the thynge that happened vnto  
them afoze. But þe thynge that was  
waneyng of their punishment, was  
requisite so to be fulfilled vpon them  
wth tormentes: That thy people  
myght haue a maruelous passage thro-  
towe, and þe these might synde straunge  
deathe.

Then was euery creature sathpo-  
ned agayne of the newe accordynge to  
the will of their maker, obeyinge thy  
commaundementes, that thy chyliden  
myght be kept wthout hurte. for the  
cloude overshadowed their tentes, and  
the drye earthe appeared, where afoze  
was water: So that in the red sea  
there was a way without thipediment,  
and the greates depe became a grene  
felde: where thorowe all the people wth  
that were defended wth thy hande, sei-  
ynge thy wonderous and maruelous  
woozches. for as the hoxses, so were  
they feed, and leapt lyke lambes, pray-  
syng the (O Lorde) whyche haddest de-  
lyuered them. And why? They were  
yet myndfull of the thynge, that hap-  
pened whyle they dwelt in the labe: how  
þe groude brought forth syles in steade

of catell, and howe the ryuer seauled  
with the multitude of frogges in stead  
of fishes.

**C** But at the laste they sawe a newe  
creation of byrdes, what tyme as they  
were discaued with luste, and despyred  
delycate meates. For when they were  
speakinge of their appetite, the quay-  
les came by vnto them frome the sea,  
and punishmentes came vpon the  
synners not without the tokens which  
came to passe afore by the vehemency  
of the streames: for they suffred woz-  
shely accordyng to their wyckednesses,  
they dealt so abhominably & churlysh  
wth straungers. Some receaued no  
vntowen gesses, some broughte the  
straungers into bondage that byd the  
good. Besyde all these thynges there  
were some, that not onely receaued no  
straungers wth their wylls, but per-  
secuted those also, and did them much  
euell, that receaued them gladly.  
Therefore were they punished wth  
blindnesse, lyke as they that were co-  
uered with sodeyn darckenes, at the do-  
res of the ryghteous so that euery one  
sought the entraunce of hys doze.

**D** Thus the Elementes turned into  
them selues, lyke as when one tune is  
chaunged vpon an instrument of mu-  
sycke, and yet all the respyde kepe their  
melodye: whyche maye easely be per-  
ceayd by the sight of the thynges that  
are come to passe. The drye lande was  
turned into a waterpe, and the thyng  
that afore swamme in the water, wente  
nowe vpon the drye ground. The fyre  
hath power in the water (contrarye  
to hys owne vertue) and the water for-  
gat his owne kynd to quench Agayne,  
the flammes of the noysome beastes  
hurte not the fleshe of them that wente  
wth them, neither melted they the yse,  
whyche els melteth lyghtely. In all  
thynges haste thou promoted thy peo-  
ple (O Lorde) and broughte them to  
honoure: Thou hast not despyled them,  
but alwaye and in all places hast thou  
stande by them.

The ende of the boke  
of wysedome.

## The prologue of Iesus the sonne of Sy- rach vnto hys boke.



Anye great men haue declar-  
ed wysdome vnto vs out of  
the lawe, out of the prophetes  
and out of other that folowed  
them. In the whiche thynges  
it is all ought to be commen-  
ded, by the reason of due tryn-  
g and wysdome: Therefore they  
that haue it, and reade it, shoulde not onely them  
selues be wile thereto, but serue other also  
so wth teachinge and writinge.

After that my geandfather Iesus had geuen  
dyligent labour to reade the lawe, the prophetes  
and other boke that were left vs of our fa-  
thers, and had well exercised hym selfe therein: he  
purposed also to write some thyng of wysdome  
and good maners, to the entent that they whiche  
were wyllinge to learne and to be wile myghte  
haue the more vnderstandyng, and to be the more  
apre to trade a good conuersacion.

Wherefore I exhorte you to receaue it louinge-  
ly, to reade it wth diligency, & to take it in good  
worth, though it be wordes be not so eloquent as  
the famous oratours. For y thing that is written  
in the hebrewe tongue, soundeth wofull well when  
it is translated into another speache. Not onely  
this boke of mine, but also the lawe, the prophetes  
and other boke founde fauer ouerwylle, when  
they haue whan they are spoken in their owne  
language.

Some in the xxviii. yeare when I came into  
Egypt in the tyme of Ptolomee Kinges, and  
continued there all my lyfe. I gave libertye to  
reade and write many good thynges. Wherefore  
I thought it good and necessarye, to bestowe my  
diligence and to make to interprete this boke,  
and contynue that I had tyme, I laboured  
and dyd my best to perfourme this booke, and to  
brynge it vnto light: That the straungers also  
whiche are despyred to learne, myghte aplye them  
selues vnto good maners, and lyue accordyng to  
the lawe of the Lorde.

## The boke of Je- sus the sonne of Syrach, whyche is called in Latyn the Ecclesiasticus.

**C** The vi. Chapter.

Wysdome proceedeth and cometh of God. A  
praise of the feare of God. Wyghtrousnes is a de-  
gre to come to wysdome.



# Of Iesus Syrach. Fol. 11



**A**ll wysdome cometh of God the Lord, & hath bene euer wyth hym, and is before all tyme. Who hath nombred the sande of the sea, the dropes of the rayne and the dayes of tyme: who hath measured the height of heauen, the bredeth of the earthe and the depenelle of the sea: who hath soughte out the grounde of Goddes wysdome, whiche hath bene before all thynges:

\* Wisdom hath bene before althynges, & the vnderstanding of prudence fro euerlastyng. (Goddes worde in þe heyghe is the wel of wysdome, & þe euerlastyng comaundementes are the entraunce of her.) Unto whome hath the rote of wysdome bene declared: Or who hath knowen het wyt: Unto whome hath the doctryne of wysdome bene discouered & shewed: And who hath vnderstande the manyfolde entraunce of her:

There is one: Euen the best, the maker of all thynges, the Almyghty, the kynge of power (of whome men ought to stande greatly in awe) whiche sitteth vpon hys trone, beyng a God of dominion: He hath created her thowt, the holy ghoost: He hath sene her, nombred her, and measured her: He hath powred her out vpon all hys workes, and vpon all flesh accordyng to hys gyfte: He geueth her rychely vnto them that loue hym. The feare of the Lord is wurthyp and trumpe, gladnes and a ioyfull crowne. The feare of the Lord maketh a merke hearte, geueth gladnesse, ioye, & longe lyfe. Who so feareth the Lord, it shall goe well wyth hym at the laste, and in the day of his death he shall be blessed.

The loue of God is honozable wysdome: Loke vnto whom it appeareth, they loue it, for they see what wonderous thynges it doth. \* The feare of the Lord is the begynnyng of wysdome, and was made with þe saythful in the mothers wombe: It shall goe with the chosen women, and shall be known of the ryghteous and saythfull. The feare of the Lord is the ryghte Goddes seruyce, that preserveth and

iustifyeth the hearte, & geueth myght & gladnesse. Who so feareth þe Lord shall be happy: And when he hath neede of comfort, he shall be blessed. To feare God is the wysdome that maketh ryche, and bringeth all good to her. She fylleth the whole house with her gyftes, and þe garners wyth her treasure. The feare of the Lord is the crowne of wisdom, and geueth plenteous peace & healthe. He hath sene her and nombred her: know ledge and vnderstandyng of wysdome hath he powred out as rayne: And the that helde her fast, hath he brought vnto honoure.

The feare the Lord is the roote of wysdome, and her bzaunches are longe lyfe. In the treasures of wysdome is vnderstandyng and deuotion of knowledge, but wysdome is abhorred of sinners. The feare of the Lord dyueth bute sinne, for he that is without feare, can not be made ryghteous, and hys wyllfull boldenes is hys owne destruction. A patiente man wyll suffre vnto the tyme, and then shall he haue the rewarde of ioye. A good vnderstandyng wyll hyde hys wordes for a tyme, and manye mennes lippes shall speake of hys wysdome. In the treasures of wysdome is the declaracyon of doctryne, but þe synner abhorreth the wurthyp of God. My sonne, if thou desyre wysdome, kepe the comaundementes, & God shall geue her vnto the: for þe feare of þe Lord is wysdome and nourture, he hath pleasure in sayth and lounge mekenesse, and he shall fylle the treasures thereof. Be not obstinate and vnfaithfull to the feare of the Lord, and come not vnto hym wyth a double hearte. Be not an hypocrite in the sight of men, and take good hede what thou speakest. Marke well these thynges, lest thou happen to fall and bringe thy soule to dishonoure, and so God discouer thy secretes, and cast the downe in the myddest of the congregacion: Because thou wouldest not receaue þe feare of God, and because thy heart is full of fapnednes and disceate.

## The ii. Chapter.

We exhorteth the seruantes of God to righteousnes, loue, & vnderstanding, & pacite, & exhorteth him þe feareth God, to beleeue to hope, & to loue: because God neyther charyngly nor fapnedly

# Ecclesiasticus The booke

that trust in hym. A curse vpon þe fottel, scarce, & impatient of heart.

Math. 4. a  
11. Cl. iii. b  
2. Ps. xiii. b

**M**y sonne, \* if thou wylte come into the seruyce of God, stand fast in righteousnes & feare, & arme thy soule to temptation: seke thyne heart, and be patient: bowe downe thine eare, receaue the wordes of vnderstandyng, & thynke not a way, when thou art entyled. Holde the fast vpon God, toyne thy selfe vnto hym and suffre, that thy lyfe maye encrease at the laste. Whatsoeuer happeneth vnto the, receaue it: suffre in heuynes, and be patient in thy trouble. \* for lyke as golde and siluer are tried in the fyre, euē so are acceptable men in þe furnace of aduersite. Beleue in God, and he shall helpe the: Order thy way a right, and put thy trust in him. Holde fast his feare, and growe therin. O ye that feare the Lorde, take sure holde of his mercy: Shyncke not awaye frome hym, that ye fall not. O ye that feare the Lorde, beleue him, & youre rewardes shall not be emptye. O ye that feare the Lorde, put your trust in him, and mercede shall come vnto you for pleasure. O ye that feare the Lorde sette youre loue vpon hym, and your heartes shall be lightened.

Deut. iii. a  
1. Jon. xvi. a

B

Isa. 31. a  
Isa. 36. b

Consydre the olde generacions of men (O ye chyldren) and marcke them well: \* Was there euer anye one founded, that put hys trust in þe Lorde? Who euer continued in hys feare and was forsake? Of whom dyd he euer despyse, that called faythfully vpon him? For God is gracious and merciful, he forgiueth synnes in the tyme of trouble, and is a defender for all them that seke hym in the trueth. Wo be vnto hym that hath a double heart, wycked lippes and euell occupied handes, and to the synner that goeth two maner of wayes. Wo be vnto them that are loose of heart, whiche put not theyr trust in God, and therefore shall they not be defended of hym. Wo be vnto them that haue losse patience, forsaken the right wayes, and are turned backe into stowarde wayes. What wyl they doe, when the Lorde shall begynne to visite them.

They that feare the Lorde, wyl not

mistrust hys word: And they that loue hym, wyl kepe hys commaundemente. They that feare the Lorde wyl seke out the thynges, that are pleasaunte vnto hym: \* And they that loue hym, shall fulfyll hys lawe. They that feare the Lorde, wyl prepare theyr heartes, and humble their soules in his syght. They that feare the Lorde kepe hys commaundementes, and wyl be patiente tyll they see hym selfe, sayinge: \* Better it is for vs to fall in to the handes of the Lorde, then into the handes of men: for hys mercede is as great as hym selfe.

Job. xii.

Rom. viii.

11. reg. 3. a  
Suland.

## The.iii. Chapter.

To oure father & mother oughte we to geue due honour. Of þe blessing & curse of þe father and mother. No man ought ouer curiously to searche out the secretes of God.

**I**n the chyldren of wisdom are a congregacion of the ryghteous, & theyr exercyse is obedyence and loue. Heare me your father (O my deare chyldren) and do there after, that ye may be safe. \* for þe Lorde wyl haue the father honoured of the chyldre, and loke what a mother commaundeth her chyldren to do, he wyl haue it kept. Who so honoureth hys father, hys synnes shall be forgiuen him: \* and he that honoureth hys mother is lyke one that gathereth treasure together. Who so honoureth hys father, shall haue ioye of his owne chyldre: and when he maketh his praye, he shall be heard. He that honoureth his father, shall haue a longe lyfe: And he that is obediēt for the Lordes sake, his mother shall haue ioye of hym.

Eccl. 3. b  
Deut. 5. b  
Eccl. 3. a

Eccl. 3. a

He that feareth the Lorde, honoureth hys father and mother, and doth them seruice, as it were vnto the Lorde hym selfe. Honour thy father in dede, in woorde, and in all patience, that thou mayest haue hys blessing: \* for þe blessing of the father buyldeth vp þe houses of the chyldren, but the mothers curse roteth oute the foundations. Reioyce not when thy father is reprovē, for it is no honour vnto the, but a shame. For the wutshyppe of a mannes father is hys owne wutshyppe, & where the father is without honour, it is the dishonour of the sonne. My sonne, make muche

Eccl. 3. a



# Of Iesus Speech. Folio 100

much of thy father in his age, & greue hym not as longe as he lyueth. And yf hys vnderstandynge fayle, haue patience wth hym, and despyse hym not in thy strengthe. For the good dede that thou shewest vnto thy father, shall not be forgotten: & when thou thy selfe wantest, it shalbe rewarded the, and for thy mothers offence thou shalt be recompensed with good, yea, it shalbe founded for the in righteousnes, & in þ daye of trouble thou shalt be remembred: thy synnes also shall melt away, lyke as the yse in the fayre warme wether.

**C** He that forsaketh hys father, shall come to shame: and he that desiert hys mother, is cutted of God: My sonne, persoune thy workes w louinge mekenesse, so shalt thou be loued aboue o ther men. The greater thou art, þ more humble thy selfe in all thynges: & thou shalt finde fauour in the syght of God. For great power belongeth onely vnto God, and he is honoured of the lowely.

\* Seke not out the thynges that are aboue thy capacite, and searce not the grounde of such thynges as are to myghty for thee: But looke what God hath commaunded the, thynke vpon that alwaye, and be not curyous in manye of hys workes. For it is not needefull for the to see w thine eyes the thynges that are secret. Make not thou to much searce in curyous thynges, & be not curyous in manye of hys workes: For manye thynges are shewed vnto the al readye, whiche be aboue the capacite of men. The wedlynge wth such hath begyled manye a man, and tangled their wyttes in balde. Some be that loueth pael, shall perishe therein.

**D** An harde heart shall fare euell at the last, an heate that goeth two wayes, shall not prospere: & he that is frowarde of heart, shall neuer be þ more and walle. A wycked heart shall be laden wth sorowes, and the vngodly synner shall heape one synne vpon another. The counsel of the proude hath no healthe, for þ plant of synne shalbe rooted out in them. The heart of hym that hath vnderstandynge shall perceaue hys thynges, and a good eare will gladly hearken vnto wisdom. An heart that is wise and hath vnderstandynge wyl abstayne fro

sinnes, & increaseth in þ workes of righteousnes. Water quencherh burnynge fyre, & mercey retonketh synnes. God hath respect vnto hym that is thankeful: he thynketh vpon hym agaynst the tyme to come so that whē he sayleth, he shal fynde a stronge holde.

## The. iiii. Chapret.

Almes must be done w all mekenes. The study of wisdom and her fruit. A iudge ought to be merciful. An exhortacion to eschue euell & to do good.



**M**y sonne, & destauide not the poore of his almes, and counte not awaye thine eyes from him þ hath neede. Despyse not an hongrye soule, and despye not þ poore in his necessity: greue not the heart of hym that is helpeles, & withholde not thy gift fro the needful. Refuse not the praye of one that is in trouble, and counte not awaye thy face from the needy. Take not thine eyes a lyde from the poore, & thou geue hym not occasion to speake euell of thee. For yf he complaine of the in þ bytternesse of hys soule, hys praye shalbe heard: the he that made hym, shall heare hym. Be curteous vnto the compaign of the poore, humble thy soule vnto the elder, and bowe downe thy heade to a man of wuthynne. Let it not greue the to bowe downe thyne eare vnto the poore, but haue thy deare geue hym a stonde, and more, and that wth mekenes.

\* Delaye not hym þ suffereth wrong fro the hande of the oppressour, and be not fayne hearted w he thou liuest in iudgement. Be mercifull vnto the fatherles as a father, and be in steade of an husband vnto their mother: so shalt thou be as an obedient sonne of the heuē, & he shall loue the more, then thy mother doeth. Wisdome heareth late into her chylde, receaueth them that seke her, and will goe before them in the waye of righteousnes. He that loueth her, loueth lyfe: & they that seke her diligently, shall haue great lope. They that hepe her, shall haue the heritage of lyfe: for where she entreth in, there is the blessing of God. They that honour her, shall be the seruantes of the holy one. And they that loue her, are beloued of God. Whoso geueth eare vnto her, shall iudge

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judge the heathen: and he that hath respect vnto her, shall dwell safely.

**C** He that beleueth her, shall haue her in possession, and hys generacion shall endure: for when he falleth, she shall go with hym, before all. feare, drede and temptacion shall she bringe vpon him, & trye hym in her doctryne: till she haue so proued hym in hys thoughtes, that he committe hys soule vnto her. Then shall she stablish hym, bynging the right waye vnto him, make him a glad man, shewe hym her secretes, and heape vpon hym treasures of knowledge, vnderstandynge & ryghteousnes. But yf he goe wzonge, she shall forsake hym, & geue him ouer into the handes of hys enemye.

**D** My sonne, make muche of the tyme, eschue the thyng þ is euell, & for thy life haue not to say the truth. for there is a shame that byngeth synne, and there is a shame that byngeth wourth and fauoure. \* Accept no person after thyne owne wyl, that thou be not confounded to thyne owne decaye. Be not ashamed of thy neyghboure in his auersyte, & kepe not backe thy counsell when it maye doe good, neither hyde thy wyl, dome in her deute. for in the tongue is wyl dome known, so is vnderstandynge, knowledge and leaueynge in the talkynge of the wyle and stedfastnesse in the woorkes of ryghteousnes. In no wise speake agaynst þ worde of trouth, but be ashamed of the eyes of thyne owne ignoraunce. shame not to confesse thyne erroure, and submit not thy selfe vnto euery mā because of synne. Withstande not the face of the myghtye, and styue not agaynst the stream. But for the trouth styue thou vnto deathe, and God shall fyght for the agaynst thyne enemyes. Be not haue in thy tongue, neither slacke and neglegente in thy woorkes. Be not as a Lyon in thyne owne house, destroyinge thyne howsholde folkes and oppressing them that are vnder thee. \* Let not thyne hande be stretched out to receaue, & when thou shouldest geue.

## The .v. Chapter.

In riches maye we not put our confidence. The vengeance of God oughte to be feared, & to repentaunce maye we not be slowe.

**T**ruste not vnto thy riches, and say not: trust, I haue enough for my life. for it shall not helpe in the tyme of vengeance and temptacion. \* Solome not the luste of thyne owne hearte in thy strength, and saye not: trust, I haue had strength, or who wyl bynge me vnder because of my woorkes. for doubtles God shall auenge it. And say not: I haue committed no synnes, but what euell hath happened me. for the Almightye is a paypente rewarder. \* Because thy synne is forgiven thee, be not therefore withoute feare, neither heape one synne vpon another. \* And saye not: trust, the merce of the Lorde is great, he shall forgive me my synnes, be they neuer so manye. \* For like as he is mercifull, so goeth wrath from hym also, & hys indignacion cometh downe vpon synners.

**M**ake no taryng to tourne vnto the Lorde, & put not of fro daye to day: for suddenly shall his wrath come, & in þ tyme of vengeance he shall destroye thee. \* Truste not in thyched riches for they shall not helpe in the daye of punishment & wrath. Be not caryed aboute to euery wynde, and goe not into euery way: for so doeth þ sinner þ hath a double tongue. Stande fast in þ way of the Lorde, be stedfast in thy vnderstanding, adde by the worde, and solom þ worde of peare and righteousnes. Be gentle to heare the woorde of God, that thou mayest vnderstande it, and make a true answer with wyl dome. \* Be swyfte to heare, but slowe and patient in geuing answer. If thou hast vnderstandynge, shewe thy neyghbour an answer: yf no laye thyne hande vpon thy mouth: lest thou be trapped in an indiscrete word, and so confounded. Honoure and mozt thy is in a mans wise talking, but the tongue of the indiscrete is hys owne destruction. \* Be not a pryuy accuser as longe as thou lyvest, and blye no schander with thy tongue. for shame & sorow goeth ouer þ these, & an euil name ouer him þ is double tongued: but he that is a pryuy accuser of other men, shall be hated, enuyed & confounded. Be þ thou iustifye the smale and great alpe.

## The .vi. Chapter.

It is



# Of Ihesus Speech. 21. of. ch. viii.

It is a prophete of a man that shall come. To be doctrine a good word of the tongue to be wisdom should be desired for. The more the more.

**N**ot thy neighboures enemy: for thy friendes sake for John is as well brother & brother of rebuke and dishonour. A whole even heareth saye and a double tongue offendeth. He is not proud in the dayes of thine owne understandinge, for he leaues in her. If thy fruit be destroyed: a far thou shalt be as a type tree: for a wicked soule destroyeth him & hath it, maketh him to be laughed to scorn of his enemies. He bringeth him to the portion of the by godly. A sweet word: multiplyeth friendes, and pacifieth them & beatifies face, and a thankfull tongue will be plentiful in a good man. Hold fast thy will manye, mischances have hit the counsellor of a thousand.

**P**erchoungether a friende: a true friend is a friend: and he shall be to you in need. For some man is a frauder: but for a true friend will not be in the day of trouble. And there is some friende that turneth to enemy: and taketh part against the other: if he be any hurt by the, he telleth it out. A gayne. Some friend is but a companion at the table: in the day of need he is not. But a true friende will be with thee: even as thyne owne selfe. Be a friend fully with thyne neighbour: doke. If thou suffer trouble: aduertise thyne with the, a husband him selfe from the. Depart from thyne enemy: pea, a betwixt of thy friendes.

**A** faithful friende is a strong defence: who is thyne enemy: one, thyne friend is a noble treasure. A faithful friende hath no feare, & weight of golde & silver is not to be compared to the goodness of his faith. A faithful friende is a medicine of life, & the other is the Lord: shall fynde him. Who so seareth & Lord, shall prosper to himselfe: as he is him selfe. So that his friende be a good one: receaue part of the good: for the power of the shall thou fynde wisdom till thou be old. Doe to thy friend as thou wilt, and thou shalt have good fruit: for thou shalt have

but little labour in her worke, but thou shalt eate of her fruites every soone. A home receaue that is wisdom to be learned more. An unlearned bodye will not remaine in her. Into such she is as it were a rouche stone, & he casteth her from him in all the haste: for wisdom is with him but in name. There be but few that haue knowledge of her. But with the I knowe her, the abiding even unto the appearing of God.)

**G**ue eare (my soune) receaue my doctrine, and refuse not my counsell. Put thy fore into her lynes, & take her yoke upon thy necke: bowe downe thy shoulder vnder her. Beare her yoke: and be not weery of her bandes. Come vnto her with thy whole hearte, and kepe her mapes with al thy power. Seke after her, & she shall be thewed thee: and when thou haste her, forsake her not. For at the laste thou shalt fynde rest in her, and that shall be rewarded to thy great joye. Then shall her fetters be a strong defence for the, & her yoke a glorious raiment. For the beauty of life is in her, and her bandes are the couplinge together of saluacion. Yea, a glorious raiment is it, thou shalt put it on, and the same crowne of glorye shall thou weere.

**G**o soone, yf thou wilt, take hede, thou shalt haue understanding: and yf thou wilt applye thy mynde, thou shalt be wyle. If thou wilt bowe downe thine eare, thou shalt receaue doctrine: and yf thou delgte in hearynge, thou shalt be wyle. Stande with the multitude of such elders as haue understandinge, and consente vnto their wisdom with thine hearte: that thou mayest heare al goodly sermons, and that the worthy sentences escape the not. And yf thou seest a man of discrete understandinge, get the soone vnto him, and let thy fore treade vpon the stepes of his dozes. Let thy mynde be vpon the commandementes of God, and be earnestly occupied in his lawes: so that he shall stablish thy heart, & geue thee wisdom at thyne owne desire.

**The. viii. Chapter.**  
We must forsake euill, & yet not forsake our fel-  
lows. The beginninge of the world was a  
wyle.

the friende, his children, his seruantes, his  
 wife and mother, the quene, &c.

**N**o suel to that there no  
 harme happen vnto the.  
 Depart away from the  
 thing that is wicked, &  
 no misfortune shall me-  
 tie in the. **W**hy thou, thou  
 no euil thing in þe folowes of vngodly-  
 teousnes, so shalt þe not crape the fenne  
 folde. Labour not vnto man for anye  
 lordship, nether vnto þe kyng for þe feare  
 of honour. **J**ustify not thy selfe before  
 God (for he knoweth þe hearte) & be not  
 not to be reputed wille in þe presence of þe  
 kyng. Make no labour to be made a  
 iudge, except it so wete, & thou comest  
 mightely put downe wickednes: for ye  
 thou shouldest stande in awe of the pre-  
 sence of the myghty, thou shouldest  
 sayle in geuynge sentence. Offende not  
 in the multitude of the cite, and putte  
 not thy selfe amonge the people. **B**inde  
 not two synners together, for in one tyme  
 shalt thou not be punished. **S**ave  
 not thy selfe, God wyl lorde vpon the mul-  
 titude of my oblations, and when I  
 offere vnto the best God, he wyl ac-  
 cepte it.

**B**e not saynt hearted when thou ma-  
 keth thy praye, nether slacke in geuynge  
 of almes. Laugh no mā to scoone in the  
 heuynesse of his soule, for God (whiche  
 seeth all thynges) is he þe can bynne  
 downe, and set vp agayne. Accepte no  
 leysynge agaynst thy brother, nether  
 doe the same agaynst thy frende. Use  
 not to make anye manner of lye, for the  
 custome therof is not good. Make not  
 manye wordes, when thou art amonge  
 the Elders: **A**nd when thou prayest,  
 make not muche babylng. Let no fa-  
 borious worke be tedious vnto the, ne-  
 then the housbandye whych þe almygh-  
 ty hath created. Make not thy boord in  
 the multitude of thy wickednes, but  
 humble thy selfe euē from thyne heart:  
 and remembre that the wrath shall not  
 be longe in ratynge, and that the ven-  
 geaunce of the heaue of þe vngodly is  
 a depe fyre and worme. **G**eeue not ouer  
 thy frende for anye good, nor thy saynt  
 full brother for the best golde.

**D**epart not from a discrete and good  
 woman, that is fallen vnto the, for thy

porcion in the feare of the Lorde, for the  
 gyfte of her honestye is a boue golde.  
**W**here as thy seruant worketh try-  
 lye, intreate hym not euell, nor the hye  
 relinge that is sayntfull vnto the.  
**L**oue a discrete seruant as thyne owne  
 soule, & esteeme hym not of his libertie,  
 nether leade hym a poore mā. **I**f thou  
 haue cattell, lorde well to them: and if  
 they be for thy profyt, kepe them. **I**f  
 thou haue sonnes, bynne them bynne  
 nouttore and leaueage, and holde the  
 in awe from their yowthe by. **I**f þe haue  
 boughtes, kepe their bodye, & shew not  
 thy face cruel towarde them. **M**arry  
 thy boughtes, and so shalt thou paye  
 fourtyne a weighe matter: But geue  
 her to a man of vnderstanding. **I**f thou  
 haue a wyfe, after thyne owne mynde,  
 forsaue her not: (but committe not thy  
 selfe to the hatefull.

**H**onoure thy father from the whole  
 heaue, and forger not the sorrowful tra-  
 uaple þe thy mother had wryth them.  
**M**embre that thou wast borne thow  
 them, and howe canst thou recompense  
 them the thynges that they haue done  
 for the feare of the Lorde with al thy soule  
 and honoure to his ministers. **L**oue thy  
 maker with all thy strength, & forsake  
 not thy seruantes. **F**ear the Lorde  
 with all thy soule, & honoure his pres-  
 ces: **G**eeue them their porcion of the  
 first frutes & increase of the earth, like  
 as it is commaunded the: geue them the  
 thowls, & their appointed offerings  
 and firstfringes. **M**each thyne hande vn-  
 to the poore, that God may blesse the  
 plenteousnes. **B**e liberal vnto al men  
 liuing, & yet let not but do good euē to  
 them that are dead.

**L**et not them þe wepe be withoute  
 coforte, but moune w such as moune.  
**L**et it not greue the to viset þe sick, for  
 that shall make the to be beloued. **W**hat  
 soeuer þe takest in hand, remembre þe ende,  
 and thou shalt neuer be amysed.

**The full Chapter.**

**A**gainst the detour of the world. **O**f the detour  
 of the world, which thou not escape, nor escape  
 thy neighbours, nor the hands of the world.

**S**eeue not with a myghty mā,  
 lest thou chaunce to talen his  
 shades. **M**ake no bargayne  
 a tye



# Of Iesus Dyrach. Sol.

the to expose.

Chapter.

The scope of this chapter is to be a warning to an old friend is to be a warning to a man. The scope and riches of a man. The scope of a man is to be a warning to a man. The scope of a man is to be a warning to a man.

**B** not gelous over the wife of thy bosome, that she be we not some thyre wedd poynthe of wyched doctrine hys the. \* Seue not the power of thy

lyte vnto a woman, lest she come in thy strength, and so thou be confounded. Loke not vpon a woman that is despitous of many men, lest thou fall into her snares. Use not the company of a woman that is a player, a dauncer, a heate her not, lest thou perishe thowme her entpyng. Beholds not a mayden, that thou be not hurt in her bewtye. \* Caste not thy mynde vpon harlottes in any maner of thyng, lest thou destroye bothe thy selfe and thyne heritage. Go not about galyng in euery lane of the citty, neither wandre thou adrode in the strettes therof. \* Turne awaye thy face from a bewtyfull woman, and loke not vpon the faynesse of other.

\* Banys a man hath perished thow to the bewtye of women, for thow art if the despye is kindled as it were a fire. (An aduouturous woman shal be trodden vnder fote as myxe, of euery one that goeth by the waye. Many a man wonderinge at the bewty of a straunge woman, hath bene cast out, for her wordes kindle as a fyre.) Sit not with another mans wife by any meanes, lye not with her vpon the bed, make no wordes with her at the wyne: lest thine herte consente vnto her, and so thou with thy bloude fall into destruction. Forsake not an olde frende, for the new shall not be like him.

A new frende is newe wyne: let hym be olde & thou shalt dyrnke hym with pleasure. Despye not the honoure and riches of a spinner, for thou knowest not what destruction is for to come vpon him. Despye not thou in the thyng that the vngodlye haue pleasure in, beyng sure, that the vngodlye shal not be accepted but yll theyr graue.

Kepe the from the man that hath power.

a riche man, lest he happen to dyng by an hard quarel agaynst the. \* For gold and syluer hath vndone many a man, yea, euen the hertes of kynges hath it made to fall. Striue not with a man that is ful of wordes, & lye no speches vpon his feytheskepe no company with the vnlearned, lest he geue thy dynted an euill repozte. \* Despye not a man that turneth him selfe awaye from synne, & cast him not in the teeth withal: but remember that we are feasse euerythone. \* Thyneke scoone of no man in his old age, for we wage olde also. Be not glad of the deatch of thyne enemye, but remember that we must dye all the foyr of vs (and sayne woulde we come into sope.)

\* Despye not the sermons of suche elders as haue vnderstandyng, but acquaynte thy selfe with the wyse sentences of them: for of them thou shalt lerne wysedome and the doctrine of vnderstandyng, and howe to serue great men without complaynte.

**B** Go not from the doctrine of the elders, for they haue lerned it of their fathers. For of them thou shalt lerne vnderstandyng, so that thou mayest make an liue in the tyme of neede. Handle not the coales of spynners, lest thou be byent in the fyre flammes of their spynnes. Be not the face of the blasphemour, that he say not wylle for thy mouth. \* Lend not vnto him that is myghtier then thy selfe: If thou lendest him, counte it but lost. Be not swettie about thy power: if thou be, then thyneke surely to paye it. Go not to lase with the Iudges, for he will iudge accordyng to his owne honoure. \* Trauaple not by the way with him that is byapnelesse, lest he do the euill: for he foloweth his owne wylfulnes, and so shalt thou perishe thowme his folpe.

**C** \* Striue not with him that is angry and cruel, and go not with him into the wyldernesse: for bloude is nothyng in his syghte, and where there is no helpe, he shall mutther thee. \* Take no counsell at soles, for they loue nothyng but the thynges that please theym selues. Make no counsell before a straunger, for thou canst not tell what wyl come of it. Open not thyne herte vnto euery man, lest he be vnthanchfull to thee, and put

John 11. 10.

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# Ecclesiasticus. The booke 10

**C**wert to slaye, so nedest thou not to be as-  
trayed of death. And yf thou comest  
vnto him, make no faute, lest he happen  
to take away thy lyfe. Remembre that  
thou goest in the myddell of snares, and  
vpon the bulwokes of the cylie. Be-  
ware of thy neighbours as nye as thou  
canst, \* and medle with such as be wise  
and haue vnderstandynge. Lettust me  
be thy gesses, lette thy mythe be in the  
feare of God, let the remembrance of  
God be in thy mynde, \* and let all thy  
talkynge be in the commaundementes  
of the Hysp. In the handes of craftes-  
men shall the workes be commended,  
\* so shall the prynces of the people in  
wysedome of their talkynge. A man ful  
of wordes is perious in hys cylie: and  
he that is temerarious and past shame  
in his talkynge, is to be abhorred.

## The x. Chapter.

Of kynge and iudges. wryth, and countour-  
nes are to be aduised. Labour is prayd.

**A** people iudge wyl ordre  
his people with discre-  
tion, and where a man of  
vnderstandynge beareth  
rule, there goeth it well.  
\* As the iudge of þ people  
is him selfe, euen so are his officers:  
and loke what maner of man the ruler  
of the cylie is, suche are they that dwell  
therin also. \* An vnwise kyng destroy-  
eth his people, but where they that be  
in auctorite are men of vnderstanding,  
there the cylie prospereth.

The power of the earth is in þ hand  
of God, and when his time is, he shall set  
a prouytable ruler vpon it. In the hand  
of God is the power of man, and vpon  
the scribes shall he laye his honoure.

\* Remembre no wronge of thy neigh-  
boure, and medle thou with no vncigh-  
tuons workes. Pryde is hateful be-  
fore God and man, and all wickednesse  
of the heathen is to be abhorred. \* Be-  
cause of vnrightheous dealing, wronge,  
blasphemies & dyuerse disceate, a real-  
me shall be translated from one people  
to another.

**T**here is nothynge worse then a co-  
uetous man. Why art thou proude, O  
thou earth and allthes? There is not a  
more wycked thynge, then to loue mo-  
ney. And why, suche one hath his soule

to sell: yet is he but fylthy donge whyle  
he lyueth.

And though the phisician helpe his  
helpe neuer so longe, yet in conclusi-  
on it goth after this maner, to day a kyng,  
to morow dead. for when a man dyeth,  
he is the prey of serpentes, beastes and  
wormes. The begynnynge of mannes  
pryde, is to fall away from God: and  
why? his hert is gone from his maker,  
for pryde is the orygynall of all synne,  
who so taketh holde therof shall be fyl-  
led wth cursynge, and at the laste it  
shall ouerthrowe hym. Therefore hathe  
the LORD broughte the congrega-  
cions of the wicked to dishonoure, & de-  
stroyed them vnto the ende.

\* God hath destroyed the seates of  
proude prynces, and set by the meke in  
their steade. God hath withered the ro-  
tes of the proude heathen, and plantet  
the lowlye amonge them. \* God hath  
ouerthrowen the landes of the heathen,  
and destroyed them out of the ground.  
He hath caused them to wyther awaye,  
he hath brought them to naughte, and  
made the memortall of theym to cease  
from oute of the earth (God hath de-  
stroyed the name of the proude, and left  
the name of the humble of mynde.)

Pryde was not made for man, neyther  
worthfulnes for mennes chyldren. The  
seede of men that feareth God, shall be  
brought to honoure: but the seede which  
transgresseth the commaundementes of  
the Lord shall be shamed. He that is the  
ruler amonge brethren, is holden in honour  
amonge they, & he regardeth such as feare  
þ Lord. The glory of the rich, of the ho-  
nourable & of þ poore is þ feare of God.

Despyse not thou the iust poore mā,  
and magnifye not the ryche vngodlye.  
Great is the iudge and mightie in ho-  
nour, yet is there none greater, then he  
that feareth God. \* vnto the seruaunt þ  
is discrete, shall the fre do seruite. \* He  
that is wise & well nourtured, wyl not  
grudge when he is reformed, and an  
ignorant body shall not come to honore.  
Be not proude to do thy work, & dispaire  
not in the tyme of aduersite. \* Better is  
he that labourerth, and hath plenteous-  
nes of all thynges, then he that is god-  
geous and wanteth bread.

Appoyne, hope thy soule in mekenes,  
and



Of Iesus Sprach und Thet.

and geue her, her due honoure: who  
will iustifie him that speaketh agaynst  
him selfe: who will honour him, that  
dishonoureth his owne life: The poore  
is honoured for his saythfulnesse and  
truth, but the riche is had in reputacion  
because of his goodes. He that exalteth  
him selfe honestly in pouerte, how much  
more that he behaue him selfe honestly  
in riches. And who so exalteth him selfe  
vnhonestly in riches, how much more  
shall he behaue him selfe vnhonestly in  
pouerte.

**Chapter 17**  
The plays of humilitie. After the outward ex-  
periences ought we not to judge. Of heaue and  
raile the iudgements. The riches is not without  
povertie. All things come of God. All men are  
not to be brought into the house.

**S**ome \* wpledome of hym that is  
brought lowe, shall lyfte vphys  
head, and shall make him to syt  
amonge greate men. Commende not a  
maime in vhs belmye, nether despyse  
a maim in vhs beere apperuaunce. The  
Bee is but a smale beaste amonge the  
folke, yet is her frute exceeding swete.  
Be not proude of thyne apmynt. \* and  
exalt not thy selfe in the day of thy ho-  
nour, for the moches of the weede on  
ipe are wonderfull: yea, glorious, se-  
crete and unknowne are vhs moches.  
Quakers prauentes haue bene capte to  
syt in heuyn upon the earth, \* and the vn-  
spitefull hath loosed the crowne. Hence  
myghty men haue bene brought lowe,  
and the honourable haue bene delyuered  
into other mens handes. \* Condemne  
no man before thou haue tryed out the  
matere: and when thou haue made in-  
quysition, then reioyce with right iustlye.  
\* I praye for synners before thou haue  
beate the coulde, but syt let men tel out

is that was not for a matter that thou  
 doest not the selfe and standest not in the  
 judgement of thyne. why forre, me-  
 tis in thyne words a matter : and yf  
 thou be in a case thou shalt not get  
 away though thou pynest thy way a-  
 foray : a fault thou dost escape. There  
 is some man that laboureth, the more  
 he wretheth him selfe the lesse he hath. A-  
 gaine some man is thoughtfull, hath neede  
 of helpe, manifesteth strength, and hath  
 the great pynesse, and Gods eye loketh by

on him to good, setteth him up fro his  
low estate, & lifteth up his head: so  
many men marvel at him, and geue ho-  
nours unto God.

**Prosperitie and aduersitie, life and death, powerte and riches come all of the Lorde.** (Wofulnes, nurroure and knowledge of the lawe are wpth God: loue and the wayes of good are wpth him. Erroure and darshnes are made for synners: and they that exalte them selves in euell, waxe olde in euell.) The gyfte of God remaineth for the righteous, and hys good wyl shall grue prosperite for euer. Some man is rich by luyngge niggardlye, and that is the porcion of his rewarde, in that he sayeth: \* **Howe haue I gotten rest, a nome wyl I eate and dryncke of my goodes, my selfe alone.** And yet he conydzeth not, that the tyme draweth npe, that he myste leaue all these thynges vnto other men, and die him self. Stand thou fast in thy couenant, and exerce the self therein, and remaine in thy worcke vnto thy age. Contynue not in the wordes of sinners, but put thy trust in God and hyde in thyne estate: for it is but an easy thyng in the sight of God, to make a poore man rich, and that suddenly. The blessing of God hasteth to the rewarde of the righteous, and maketh his frutes soone to flozyshe and prosper. Say not: what helpeth it me - and what shall I haue the while - Agayne, saye not: I haue ynoughe, howe can I want? \* When thou art in wellface, forget not aduersite: and when it goeth not well wth thee, haue a good hope, that it shall be better. For it is but a small thyng vnto God, in the day of death, to rewarde every man according to his wayes. The aduersite of an houte maketh one to forget all pleasure, as when a man dreth his workes are displeased. Prayse no body before his death: for a man shalbe knowe in his chylde. Blynge not euerye man into thyne house, for y disceatfull lapyeth wayte dyetly. Like as a patrych in a maund, so is the hert of the proude: and lyke as a spye, that loketh vpon the fall of hys neyghboure. for he turneth good vnto euill, and sclaudzeth the chosen.

Of one sparcke is made a greate fyre,  
 &c. it. and





# Of Iesus Speech.

the, and shake his head at the.

**B** Beware, that thou be not disceined and brought downe in thy simplenesse. Be not to humble in thy wylsome, lest when thou art brought lowe, thou be disceined thowowe tolyshnesse. If thou be called of a myghty man, ablent thy selfe, so shall he call the to him the more ofte. Dresse not thou vnto hym, that thou be not shutte out: but go not thou farre of, lest he forget the. Withdrowe not thy selfe from hys speache, but beleue not his many wordes. For wryth muche communicacyon shall he tempte the, and (wryth a pzeuye moche) shall he question the of thy secretes. The vnmerryfull mynde of hys shall marcke thy wordes, he shall not spare to do the hurt and to put the in pryson. Beware, & take good hede to thy selfe, for thou walkest in patell of thy owerthrowing.

**C** Nowe when thou hearest his wordes, make the as though thou werest in a dreame, and wake vp. Loue God all thy lyfe longe, and call vpon him in thy neede. Every beest loueth his lyke, euen so let every man loue his neyghboure. All fleshe wyl reforte to theyr lyke, and every manne wyl kepe company wryth such as he is byn selfe. But as the wolfe agreeth wryth the lambe, so doeth the vngodlye wryth the ryghtuous.

**What** felowshyp shold an holy man haue with a dogge? Nowe can the riche and the poore agree together. The wild Ass is the Lyons praye in the wyldernes, euen so are poore meit the meate of the ryche. Lyke as the proude may not awaye with lowlines, euen so doeth the rich abhorre the poore. If a riche man fall, his frendes set him vp agayne: but when the poore falleth his frendes forsake him. If a ryche man fall into an ecourt, he hath many helpers: he speaketh proude wordes, & yet men iustifie him.

**B**ut yf a poore man go wrynge, he is punished: yea, though he speake wrythly, yet can it haue no place. When the ryche man speaketh, euery body holdeth his tong: and loke what he sayeth, they magle it vnto the cloudes. But yf the poore manne speake, they sape. What felowe is this? And yf he do anylle, they shall destroye hym. Riches are good vnto hym that hathe no synne in

hys conscienc: and pouertie is a wycked thyng in the mouth of the vngodly. The hert of man chaungeth his cōdenaunce, whether it be in good or euil. A cherefull cōtēnānce is a token of a good hert, for els is it an harde thing to knowe the thought.

## The xliii. Chapter.

The offyce of the tonge. Man is but a bayne thyng. Happy is he that continueth in wyldom.

**B**lessed is the man, & hath not fallen wryth the word of his mouth, and is not pricked wryth the conscience of synne. Happy is he that had no reynnes in hys mynde, & is not fallen from hys hope. It becometh not a couetous man and a nygarde, to be rich: what shuld a nygard do wryth golde? He that wryth al his carefulnes heapeth together vnrighthousnes, gathereth for other folkes, and another manne shall make good chete wryth his goddes. He that is wycked vnto hym selfe, howe shoulde he be good vnto other men? How can such one haue any pleasure of his goodes? There is nothyng worse, then when one dissanoureth hym selfe, and thys is a rewarde of hys wyckednes. If he do any good, he doeth it not knowynge thereof, and agaynst his wil, and at the last he declareth hys vngodlynes. A nygard hath a wycked eye, he turneth away his face, and despyseth his owne soule. A couetous mans eye hathe neuer ynowgh in the poyson of wickednes, vntill y come that he wither away, and haue lost his owne soule.

A wicked eye spareth bread, & there is scarcenes vpon his table. Wy some, do good to thy selfe of that thou haste, & geue þ Lord his due offeringes. Remember that death tatieth not, & howe that the cōdenānt of the graue is the web vnto thee: for the cōdenānt of thys worlde shall dye the death. Do good vnto thy frende before thou dye, and accordyng to thy abilitie reach out thyne haude, and geue vnto the poore. Be not dyspaynted of þ good daye, and let not the poyson of the good day ouer passe the. Shalt thou not leaue thy reawples and labours vnto other men? In the deuydng of the heritage geue and take, and sanctifye thy soule.

Eccl. 19. 1  
and. xxi. 6  
Jacob 2. 1

Pro. 27. 6  
Eccl. 1. 8

Eccl. 1. 1  
Eccl. 1. 1  
Eccl. 1. 1

Woe the thou right woules before thy death, for in the hell there is no meate to fynde. \* All felthe shall fade awaye lyke grasse, and lyke a floppynge leafe in a grene tree. Some growe, some are cast downe: euen so is the generacyon of felthe and bloud: one cometh to an ende, another is bozne.

**C** All transpoyre thynges shall fayle at the last, and the worker therof shall go withall. Every chosen worke shall be iustified, and he that medleth wthall, shall haue honoure therin. Blessed is the man that kepeth him in wysedome, and exercefeth him selfe in vnderstandynge, & with discrecyon shall he thynke vpon the foreknowledge of GOD. Which considereth the wates of wysedome in his hert, hath vnderstandynge in her secrettes, goth after her (as one seeketh her out) & continueth in her wates. He loketh in at her wyndowes, and herkeneth at her doores: he taketh hys rest besyde her house, and fasteneth his stake in her walles: he shall pryche his tente nye vnto her hande, and in his rest shall good thynges rest for evermore. He shall set his chyldren vnder her couerynge, and shall dwel vnder her beausches. Vnder her couerynge shall he be defended from the heate, and in her glory shall he rest.

### The .xv. Chapter.

The goodnes that foloweth him which feareth GOD. GOD reuereth and careth of chespyner. GOD is not the auctor of euill.

**3** **H** That feareth GOD, wyl do good: and who so kepeth hys lawe, shall opraue wysedome. \* As an honourable mother shall she mete hym, and as a virgin shall she receaue hym. \* Wylth the breade of lyfe and vnderstandynge shall she feede hym: \* And geue hym the wates of wholsome wysedome to drynke. If he be constant in her, he shall not be moued: and yf he holde him fast by her, he shall not come to confusyon. She shall hyng hym to honoure amonge hys neighbours, and in the myddest of the congregacion shall she open his mouth. Wylth the spere of wysdome and vnderstandynge shall she tell him, and clothe hym wylth the garment of glory. She shall heape the treasure of myrch and ioy vpo hym,

and geue him an euerlastynge name to heritage. Follysh men wyl not take hold vpon her, but suche as haue vnderstandynge, wyl mete her, for she is farre fro pryde and disceate. Men that go about with lies, wyl not remember her: but men of trouth shall be founde in her, & uen vnto the beholdinge of GOD. Praise is not semely in the mouth of vngodly, for he is not sent of the LORD. For of GOD cometh wysdome, and the praise shall stande by the wysdome of GOD, and shall be plenteous in a faythful mouth, and the Lorde shall geue her vnto him.

**S**ay not thou: It is the LORDES faulte that I am gone by, for thou shalt not do the thing that GOD hateth. Say not: He hath caused me to go wronge, for he hath no nede of the vngodlye. GOD hateth all abhomy nacion of erroure, and they that feare GOD wyl loue none such. \* GOD made man from the beginning, and left him in the hand of his counsell. He gaue hym his commaundementes and pceptes: yf thou wylt obserue the commaundementes, and kepe acceptable faythfulnes for ever, then shall preserve the. \* He hath set wates and fyre before the reach out thine hand vnto which thou wylt. Before man is life and death, good and euell: loke what him lyketh, shall be geue him. For the wysdome of GOD is great and myghtye in power, and beholdeth all men continually. The eyes of the LORD are vpon them that feare him, and he knoweth all the workes of man. He hath commaunded no man to do vngodly, nether hath he geuen anye man leue to synne.

### The .xvi. Chapter.

Of vnhappie and wretched chyldren. No man can hys selfe from GOD. An exhortacion to the receauynge of instruction.

**D** Este not thou in the multitude of vngodly chyldren, & haue no pleasure in them, yf they feare not GOD. Truste not thou to their lyfe, and regarde not their laboures: for one sonne that feareth god is better, the a thousand vngodly. And better it is for a man to dree out chyldren, then to leane behynde hym suche chyldren as are vngodlye. For vnto one



# Of Iesus Syrach. Fol. 11

one that hath the vnderstandynge, maye a whole xpie be vpholden, but though the vngodly be many, yet shall it be wasted thozowe them. Many suche thynges hath myne eye sene, and greater thynges then these haue I hearde with myne eares. \* In the congregacyon of the vngodlye shall a fyre burne, and amonge vnfaithfull people shall þe wrath be kyndled.

The olde gyautes optayned no grace for their synnes, \* which were destroyed, trustynge to their owne strength. Repther spated he them among whom Loth was a stranger, \* but smote theym and abhorred them because of the pryde of their wordes. He had no pitie vpon the, but destroyed all the people, that were so stoute in synne. \* And for so much as he ouersaw not the syxe hundredth thousande, that gathered them selues together in the hardnesse of their hearte: it were matuell if one beyng hardeneth, shoulde be free. \* For merce and wrath is with him: he is bothe mightie to forgeue, and to powze oute dyspleasure. Lyke as his merce is great, euen so is his punishment also, he iudgeth a manne accordynge to his wordes.

The vngodlye shall not scape in hys spople, and the longe pacence of hym that sheweth merce, shall not hyde behynde. All merce shall make place vnto euery man accordynge to the deseruing of his wordes, & after the vnderstandynge of hys pylgrymage.

Say not thou: I will hyde my selfe from GOD, for who will thyncke vpon me from aboue? I shall not be knowne in so great heape of people, for what is my soule among so many creatures? Beholde, the heauen, yea, the heauen of heauens, the depe, the earth, and al that therein is, shall be moued at his presence: the mountaynes, the hilles, and the foundations of the earth shall shake for feare, when GOD bysyteth them. These thynges doeth no heart vnderstande, but he vnderstandeth euery hearte, and who vnderstandeth his wayes? No man seith his forme, and the mooste parte of hys wordes are secret. Who will declare the wordes of hys tighthousnesse? Or who shall be able to abyde them? For the couenant is farre from some,

and the trienge out of niell is in the full spyllage. He that is humble of hearte, thynketh vpon suche thynges: but an vnwysse and erroneous man casteth hym mynde vnto folysh thynges.

O Sonne, herken thou vnto me, and learne vnderstandynge, and marck my wordes wyth thyne hearte: I will geue the a sure doctryne, and planelye shall I instructe thee. GOD hath setto hys wordes in good ordze from the begynnynge, and parte of theym hath he sundered from the other. He hath garnished hys wordes from euerlastynge, and theyr begynnynge, accordynge to theyr generacions. None of theym hindered another, neither was any of them disobedyent vnto hys worde. After this, GOD looked vpon the earth, and fylled it wyth hys gooddes. Wyth all maner of lyuinge beastes hath he couered the grounde, and they al shall be turned vnto earth agayne.

## The .xvii. Chapter.

The creation of man, and the goodnesse that God hath done vnto him. Of almos and repentaunce.



GOD \* Hope man of the earth, and touned hym vnto earth agayne. He gaue hym the nymbze of dayes & certayne time, yea, and gaue him power of the thynges that are vpon earth. He clothed hym with strength, & made hym after his owne likenes. He made al fleshy to stande in awe of hym, so that he had the domynion of all beastes and foules. \* He made out of him an helper lyke vnto hym selfe, and gaue theym dyscrecyon and tong, eyes and eares, and a hert to vnderstande, and fylled theym wyth instructyon and vnderstandynge. He created for theym also the knowledge of the spryte, fylled their heartes wyth vnderstandynge, and shewed them good & euell. He set hys eye vpon their heartes, declarynge vnto theym his greate and noble wordes: that they shoulde prayse hys holy name together, & reioyse of hys wonders, and be tellynge of hys noble actes. \* Besyde this, he gaue theim instruction, and the lawe of lyfe for an heritage.

He made him an euerslastyng cōse-  
nant with them, and shewed them hys  
ryghtuousnes and iudgements. They  
sawe hys gloze with theyr eyes, & their  
eares hearde the maner of hys voice.  
And he sayde vnto them: beware of all  
vnrighuous thynges. He gaue euery  
man also a cōmaundement concernyng  
his neyghboure.

**T**heir wayes are euere before hym,  
and are not hid fro his eyes. \* He hath  
set a rular vpon euery people, \* but Is-  
rael is the Lordes porcion. All their  
workes are as the Sunne, in the sight  
of God, and his eyes are alwaye looking  
vpon their wayes. All their vnrigh-  
tuousneses are manifest vnto him, and  
all their wyckedneses are open in hys  
sight. \* The mercy that a man de-  
ueth is as it were a puzle wth hym,  
and a mans good dede prelerueth hym  
as the apple of an eye. \* At the last shal  
he awake, and rewarde euery man vpon  
his head as he hath deserued, & shal  
turne the together into the nethermost  
partes of the earth. \* But vnto them  
that wyl repent, he hath giuen the way  
of ryghtuousnes. As for suche as be  
weake, he conforteth them, suffreth the,  
and sendeth them the porcion of the  
herite. \* Turne then vnto the Lord,  
forsake thy synnes, make thy prayer be-  
fore the Lord, do the lesse offence, turne  
agayne vnto the Lord, forsake thyne  
vnrightheousnesse, be an bitter enemye  
to abhomy nacyon, learne to knowe the  
ryghtuousnesse and iudgements of  
God, stande in the porcion that is sette  
forth for the, and in the prayer of the  
moste hye God. Go into the porcion  
of the holy worlde, with suche as be ly-  
uynge and geue thanckes vnto God.

\* Who wyl prayse the Lord in the  
hell? Abode not thou in the erreure of  
the vngodlye, but geue him thanckes  
before death. As for the dead, thancke-  
fulnesse perissheth fro him as nothinge.  
Geue thou thanckes in thy lyfe, yea,  
whyle thou art lyuynge and whole shal  
thou geue thanckes, and prayse God,  
and reioyse in hys mercy. \* Howe  
greate is the louynge kyndnesse of the  
Lord, and his mercifull goodnes vnto  
suche as turne vnto hym. For all  
thynges maye not be in man: and why

the forme of man is not immortall, and  
he hath pleasure in the banyshe of myr-  
kednesse. What is moze cleare then the  
Sunne? yet shal it faile. \* What is  
moze wycked then the thyng that flesch  
and bloude hath imagined, and that  
same shal be reproboued. The Lord  
seyth the power of the hye heauen, and  
all are but earth and ashes.

The. xliii. Chapter.

The marvelous workes of God, the myse-  
rye and wyckednesse of man. Agaynst God  
ought we not to complayne. Pray must we con-  
temnallye.



That lyueth for euermore,  
\* made al thynges together. \*  
God onely is ryghtuous, &  
remayneth a victorious kyng  
for euer. \* Who shal be able  
to expresse the workes of hym? Who  
hath sought out the ground of his no-  
ble actes? Who shal declare the power  
of his greatnesse? \* Who wyl take vpon  
him to tell out his mercy? As for the  
wonderous workes of the Lord, there  
maye nothinge be taken from them, no-  
thyng maye be put vnto them, nether  
maye the grounde of them be founde  
out. But when a man hath done his  
best, he must begynne agayne: and whē  
he thynketh to be come to an ende, he  
must go agayne to his laboure. What  
is man? Where to is he worthy? What  
good or euell can he do? \* If the nou-  
ber of a mans dayes be almost an hun-  
dredth yere, it is muche.

As for the droppes of rayne are vnto  
the sea, and as a grauell stone is in cō-  
parison of the sande: so \* are these fewe  
yeres to the dayes interlastyng. There-  
fore is the Lord pascient wth them,  
and pouereth out his mercy vpon the.  
He sawe and perceaued the thoughtes  
and ymaginacions of their herte, that  
they were euell: therefore heaped he vpon  
his mercifull goodnesse vpon them, &  
shewed them the way of ryghtuousnes.  
The mercy that a man hath, teacheth  
to hys neyghboure: but the mesure of  
God is vpon all flesch. He chasteneth, he  
teacheth and notteth: yea, euē as  
a shepherde tenneth agayne his flocke,  
so doeth he all them that receiue chas-  
tysing, nourtoure and doctryne. \* Mer-  
cyfull is he vnto the, that stande in



awe of his iudgementes.

**M**y sonne, when thou doest good, make no grudging at it: and whatsoeuer thou givest, speake no discomfortable wordes. Shal not the dew coule the heate: Euen so is a worde better then a gyfte. \* Is not a frendly word a good honest gyfte: but a gracious man giveth them bothe. \* A foole shall cast a man in the teeth, and that roughly, and a gyfte of the nygard putteth out the eyes. Set the ryghtuousnesse before thou come to iudgemente. Lerne before thou speake, and go to physicke or euer thou be sick: \* Examine and iudge thy selfe, before the iudgement come, and so shalt thou find grace in the syght of God. Humble thy selfe afore thou be sycke, and in tyme of thy disease shewe thy conuersacion. \* Let not to praye alway, and stand not in feare to be reformed vnto deathe, for the rewarde of God endureth for euer. Before thou prayest prepare thy soule, and bee not as one that tempteth God. Thincke vpon the wrathfull indignacion that shalbe at the ende, & the houte of vengeance, when he shall turne away his face. \* When thou haste ynoughe, remembre the time of hunger: and when thou art rich, thinke vpon the tyme of pouerty and scarcenesse.

**F**rome the mornyng vntyl the eue-nyng the time is chaunged, and al such thynges are soone done in the sight of God. A wyse man feareth God in al thynges, and in the dayes of transgression he kepeth hym selfe from synne. A dyscrete man hath pleasure in wysdome, & he that synneth her, maketh myshe of her. They that haue had vnderstandig, haue dealt wisely in wordes, haue vnderstande the trueth and righteounes, and haue sought out wise sentences and iudgementes. \* folowe not thy lustes, but turne the from thyne owne wyll. for yf thou givest thy soule her desires, it shal make thine enemies to laughe the to scoorne. Take not thy pleasure in greete voluptuousnes, and meble not to much withall. Make not to greete cheate of the thyng that thou haste wonne by a trauaunce, lest thou fall into pouertye, and haue nothyng in thy purse.

**The .ix. Chapter.**

**W**hye and whodome byng men to pouerty. In thy wordes must thou vse discrecion. The difference of the wysdome of God and manne, wherby thou mayest knowe what is in a man. Correcyon must be used without anger.



**A** labouringe man that is agene vnto dynekenes, shall not be riche: and he that maketh not much of small thynges, shall fall by litle and litle. \* Wine and women make wyse men rennagates, and put men of vnderstandyng to reprove: and he that accompanieth aduouteters shall become a wicked man. Mothes and worms shall haue him to heritage, yea, he shal be set vnto a greater example, and his soule shalbe rote out of the nombze. \* He that is hasty to geue credence is lyght minded, and doth agaynst him selfe. Who so reioysseth in wickednesse, shall be punished: he that hateth to be reformed, his lyfe shalbe shortened: and he that abhorreth babyluge of wordes quencheth wyckednes. He that offendeth agaynst his owne soule, shall repente it: and he that reioysseth in wickednes, shalbe punished.

**R**ehearse not a wycked and chuelysh worde twice and thou shalt not be punished. Shewe thy secretes neyther to frende nor foe, and yf thou haste offended, tell it not out. for he shall heker vnto the and marche the, and when he synneth oportunte, he shall hate the. \* If thou hast herde a worde agaynst thy neyghboure, let it be deade withir the: and bee sure, thou shalt haue no harme therby. A sole traunpleth with a worde, lyke as a woman that is paynet with bearyng of chyld. Lyke as an arrowe shotte in a dogges thyrgh, so is a worde in a soles herte. \* Tell thy frende his faute, lest he bee ignoraunte, and saye: I haue not done it, or yf he haue done it, that he do it nomore. Reproue thy neyghboure, that he kepe his tonge: and yf he haue spoken, that he saye it nomore.

**T**ell thy neyghboure his faute, for oft tymes an offence is made, and geue not credence to euery worde. A man falleth somtyme with his tonge, but not with his wil. \* for what is he, that hath not offended, in his tonge: Geue thy

**66. v. neyghbour**

neighbour warning, before thou threaten him, and geue place vnto the law of the Lord. The feare of God is all wisdom, and he that is a rightwys man kepeth the lawe. As for the doctrine of wickednesse, it is no wysdome, and the prudence of synners is no good vnderstandyng: it is but wyckednesse and abhomynacyō and a blaspheming of wysdome. A simple man of smal vnderstandyng that feareth God, is better then one that hath much wysdome, & transgresseth the lawe of the Highest. A crafty sottel man can be wise, but he is vnrighteous, and with gyftes he wasteth the open and manifest law. A wycked man can behaue hym selfe humbly, and can douke with his heade, and yet is he but a dysceauer within. He hideth his face, \* and dysguyseth it: and because he shoulde not bee knowne, he preuenteth thee.

And though he be so weake that he can do the no harme, yet when he maye synde oportunte, he shall do some euil. A man may be knowne by hys face, and one that hath vnderstandyng, may be perceaued by þe loke of his countenance. \* A mans garment, laughter, & going, declare what he is.

The .xx. Chapter.

Of correccion and repentance. Of the gyfte of the wysse man and of the foole. Of lpyng.

**S**ome manne reprooueth hys neighbour ofte tymes, but not in due season: Agayne, some man holdeth his tonge, and he is wysse and discret. It is much better to geue warning and to reprove, then to beare euell wyll: for he that knowledgeth him selfe openly, shall be preserued from hurte and destruccion. Lyke as when a gelded man thorow desyre and luste defyleth a mayden, euen so is it with him that vseth violence & vnrighteousnesse in the lawe: O howe good a thyng is it, a manne that is reproued, to shew openly his repentaunce: for so shalt thou escape wyful synne.

Some man kepeth silence, and is found wysse: but he that is not ashamed what he saith, is hatefull. Some man holdeth his tonge, because he hath not the vnderstandyng of the language:

and some man kepeth silence, waiting a conuenient tyme. \* A wysse man wyll holde hys tonge tyll he se oportunte, but a wanton and vndiscret body shall regarde no tyme. He that vseth manye wordes, shall hurte his owne soule: and he that taketh auctorite vpon him vnrightuously, shall be hated. Some man hath ofte tymes prosperite in wicked thynges: Agayne, some manne getteth much, and hath harme and losse. There is some gyfte that is nothyng worthe: Agayne there is some gyfte, whose rewarde is double. Some man getteth a fal for beinge to proude, and some cometh to, worthyppe frome lowe estate. Some manne byeth muche for a lytle pryce and muste paye for it seuen fold.

\* A wysse man wyth hys wordes maketh him selfe to bee loued, but the fauours of foolles shall be poured out. The gyfte of the vnwysse shall do the no good for hys eyes are seuen folde. \* He shall geue lytle, and saue he gaue muche: he openeth his mouthe and cryeth out, as it were one that crieth oute wyne. To daye he lendeth to morowe he asketh it agayne, and suche a man is to be hated. The foole saith: I haue no frende, I haue no thankes for al my good dedes: yea, euen they that eat my bread, speak no good of me. O howe oft, and of howe many shall he be laughed to scorn. He taketh a more perillous fal by such wordes then yf he fel vpon the ground: euen so shall the falles of wycked men come hastily. In the mouth of him that is vntaughte, are many vnconuenient and vnmete wordes. A wysse sentence shall not bee allowed at the mouthe of the foole, for he speaketh it not in due season.

Some man synneth not, because he hath not wherewithall, and in hys rest he shall be stynged. Some man there is that destroyeth hys owne soule wyth shame, and for an vnwysse bodys sake destroyeth he it, and with acceptyng of personnes shall he vndoo hym selfe. Some man promyseth his frend a gyfte for very shame, and getteth an enemye of hym for nought. A lye is a wycked shame in a man, yet shall it be euer in the mouthe of the vnwise. If there is better, then a man that is accustomed to lye, but



but they both shall have destruction to heritage. The conceptions of speers are dishonest; and they shame is euer with them.

**D** A wise man shall bring hym selfe to honoure with his wordes. \* and he that hath understandinge shall be set by amonge greates menne. \* He that tolleth his lande, shall encrease hys heape of corne: he that worcketh righteousness, shall be exalted. \* He that pleaseeth greates men, shall escape muche cruel. \* Rewardest and gyftes blynde the eyes of the wyse, and make hym domine, that he can not tell men their fautes. \* Wyldeome that is hid, and treasure that is hoorded vp, what profit is in them both. Better is he that kepeeth his ignorance secret then a manne that byveth his wyldeome.

## The xii. Chapter.

Of the repentance of synne. We may not deape synne upon synne. The boldnes of an heretike. The ende of synners. Of the foole and of the wyse man. Of hym that curseth the deuil.

**M**Y sonne if thou hast sinned, do it no more: \* but praye for thy forsynnes, that they may be forgiven the. He from sin, euen as frome a serpente: for if thou comest to nyght, he will bite thee. The teeth theof are as the teeth of a lion, to reche the soules of men. The wyckednes of man is as a sharpe two edged sword, which maketh such woundes that they can not be healed.

**S**trepe and wrongedous dealinge that wate away a mannes goodes, and choyned pryde a wyche house. Halbee brought to nought: so the reproches of the proude shall be roied oure. \* The prayer of the proude goeth out of the mouth, and cometh vnto the eares, and hys vengeance (or defence) shall come, and that hastily. Who is hated to be troubled it is a token of an vngodly personne: but he that feareth God, wyl comend hym selfe. A myghty man is knowne by hys courage, but he that hath vnderstandyng, perceaueth that he shall haue a fall.

**W**ho so buyldeth hys house with a thurynous cord, as is he one that gathereth stones in winter. \* The congregacion of the vngodly is lyke a bubble gathered together, they end is a ramme of fyre.

The waye of the vngodlye is sette with stones, but in the ende is hell, dardnes, and paynes. He that kepeeth the lawe will holde fast the vnderstandyng thereof: and the ende of the feare of God is wyldeome. He that is not wyse, wyl not be taught in good: but the vniwyle man aboundeth in wyckednesse: and where byternes is, there is no vnderstandyng. The knowledge of the wyse shall flowe lyke water that tenneth ouer, & hys counsell is lyke a fountayne of lyfe.

The harte of a foole is lyke a broken vessel, he can kepe no wyldeome. When a man of vnderstanding heareth a wyse word, he shall comende it, and make muche of it. But if a voluptuous man heare it, he shall haue no pleasure therein, but cast it behynde hys backe. The talkyng of a foole is lyke an heuy burthen by the waye: but to heare a wise manne speake, it is a pleasure. Where a doute is in the congregacion, it is asked at the mouth of the wyse, and they shall prouye his wordes in theyr herres. Lyke as a house that is destroyed, euen so is wyldeome vnto a foole: As for the knowledge of p. vnto hys, it is but darcke wordes. Doctryne is vnto hym that hath no vnderstandyng, euen as fetters aboute hys feete, and lyke manacles vpon hys ryght hande. \* A foole lytteth vp hys voyce with laughter, but a wise man shall scarce laugh secretly.

Lettinge is vnto a wyse manne a Jewell of golde, and lyke an armlet vpon hys ryght arme. A foolyshe mans fore is soone in his neyghbours house, but one that hath experience, shall be ashamed at the persone of the myghthe. A foole wyl peep in at the wyndowe into the house, but he that is well nourtured wyl stande without. A foolyshe manne standeth herkeing at the doze, but he that is wyse, wyl be ashamed.

The lippes of the vniwyle wyl be tellyng foolyshe thynges, but the wordes of such as haue vnderstandyng, shall be weyed in the balauce. The herte of foles is in theyr mouth, but p. mouth of a wise is in theyr herte. When the vngodly curseth p. blasphemet, he curseth hys owne soule. \* A pryncy accuser of other men shall defile his owne soule, and be hated of euery manne: (but he that kepeeth

# Casticus. The booke.

sepeh bys owne tonge and is discret, (hal come to honoure.)

## The .xxii. Chapter.

The purgacyon of the mouth. Of the folyt soune and doughter, we muste have discrecyon, how and to whome we ought to preach, of sorowinge vpon the deade. Afole is not to be much talakd with all. Injuries and wronges do breake frendshyppe and amittie.



**A** slouthfull bodye is moulded of a stoon of clay: he that toucheth him must wash his handes agayne. A mpsnurtored sonne is the dyshonour of the father. A foolish doughter shalbe lytle regarded. A wyse doughter is an heyrage vnto her husbnde: but she that commeth to dyshoneste, byngeth her father in heynnes. A doughter that is paste shame, dyshonoureth bothe her father and her husbnde: the vngodly shal regatde her, but they both shal despise her, the playnge of Musick is not mete where heynnes is, even so is the correccyon and doctrine of wysedome euer vnpleasunt vnto fooles.

**B** Who so teacheth a foole, is euen as one that gletheth a pottherde together: as one that telleth a tale to hym that heareth hym not, and as one that rasset a man out of an heupe slepe. Who so telleth a foole of wysedome, is euen as a man, which speaketh to one þ is a slepe. When he hath tolde his tale, he sayeth: what is the matter? When one dyeth, lamentacion is made for him, because the light farleth hym: eue so let men mourne ouer a foole: for he wanteth vnderstandyng. Make but lytle wepyng because of the deade: for he is come to rest, but the life of the sole is worse then þ death.

Pro. 1. 1.

\* Seuen dayes do men mourne for him that is dead, but the lamentacyon ouer the vnyse and vngodly shoulde endure all the dayes of their lyfe.

**C** Talke not much with a foole, and go not with him that hath no vnderstandyng. Beware of hym, lest it turne the to trauncle, and thou shalt not be despyled with his synne. Departe from hym, and thou shalt fynde rest, and shalt not be drawen backe into his folyshnes. What is heuer then leade? And what shoulde a foole be called els but leade, swande, salt, and a lumpe of yron is ea-

sier to beate, then an vnwille, folysh, and vngodly man, like as the band of wod bounde together in the foundacion of the house can not be lowed, euen so is it with the hearte that is stablished in the thought of counsell. The thought of the wyse, shall neyther feare nor be offended at any tyme.

**L**ike as a fayre playsted wall in a wynter house, and an hye buyldyng, may not abyde the wynde and storme: euen so is a foolles herte astraped in his ymaginacyon: he feareth at euery thing and can not endure. He that nypbeth a mannes eye, byngeth forth teares: and he that prycketh the hearte, byngeth forth the meanyng and thought. Who so casteth a stoon at the bydes, straketh them awaye: and he that blasphemeth his frende, breaketh the frendshyppe: thoughe thou dremest a swerde at thy frende, yet dyspayre not, for thou mayest come agayne to thy frende. If he speake soberly, feare not, for ye may be agreed together agayne: excepte it be that thou blaspheme hy, dysdayne hym, ope bys secretes and wound hym traitorously: for all such thinges shal dysue away a frende.

**B**e saythful vnto thy neyghboure in his pouerte, þ thou mayest reioyse with hym also in his prosperite. A byde stede fast vnto him in the tyme of his trouble, that thou mayest bee herze with him in his heyrage. Like as the vapour and smoke goeth out at the ouen befoze the fyre, euen so euell wordes, rebukes and threatenynges go befoze bloudsheddyng. Be not ashamed to defende thy frende as for me, I wyl not hyde my face from hym, thoughe he shoulde do me harme. Whoso euer heareth it, shall beware of hym. \* Who shall set a watch befoze my mouth, and a sure seale vpo my lippes, that I shal not speake with them, and that my tounge shal not say me not.

## The .xxiii. Chapter.

A poynt agaynst hye, lechery, and glotony. Of ordes, blasphemye, and of wyse communicacyon. Of the thre byndes of synners. Many synnes pourceade of aduouty. Of the feare of God.

**L**orde, father and gouernoure of my lyfe, leaue me not in theyr synne and gynacions and counsell. Oh let me not fal in such trespas. Who wyl kepe my thought with the scourge, and the doctrine



# Of Jeshu Syrach, a wise man

doctrine of wisdom is myne heritage  
that he spare not myne ignorance, that  
I fall not with them, lest myne igno-  
rances increase, that mine offences be  
not many in nombre, and that my sin-  
nes excite not: lest I fall before mine  
enemies, and so my aduersary reioyce.  
O Lord thou father and god of my life,  
leave me not in thy punishment: let  
me not have a proud soule, but turne  
away all voluptuousnes from me. Take  
from me the furies of the body, let not the  
desires of basennes take holde vpon  
me, and geue me not ouer into an vn-  
chaste and obdurate mynde.

**B**eaute my Ope the lybys I wyl geue  
you a doctrine, how ye shall ordeyne your  
mouth: who is he that is so wise, that he  
knowe his lybys, nor be hurt thow  
wicked wordes. As for the synner, he  
shall be chasten in his owne synne: he  
that is proud and cursed, shall fall ther-  
in. Let not thy mouth be accustomed  
with swearing, for in it there are many  
falses. Let not the name of God be  
contemned in thy mouth: for lyke as a  
seruant which is ofte punished canne  
not be without some sore, even so whan  
somere he be that sweareth and nameth  
God, shall not be cleane purged from  
sinne. A man that blyth much swearing  
shalbe filled with wickednesse, and the  
plage shall neuer goe from his house. If  
he hurt his brother, his name shalbe  
happyn: he knoweth geue not his name,  
he maketh a double offence, and if he  
swear in synne, he shall not be found  
exonerous: for his house shall be full of  
plages.

**C**hildren of the sweete byp-  
geth beache God graunte that it be not  
found in the house of Jacob. But they  
that fear God, shall be as trees and be  
not shakynge in synne. Let not the  
man be a synner and in the telling,  
for in it is the worde of synne. Remem-  
ber thy father and thy mother: when  
thou art let among grete menne:  
let go to gete the in thy lybys, and  
let not thou do myghte in thy custom: sette  
thynde, and wyl not to haue bene doynge  
to cause the day of thy nactyue. The  
man that is accustomed with the wo-  
rdes of blasphemy, wyl neuer be resour-  
ced all the dayes of his lyf. To synne

twice is to myghte, but the thyrde byp-  
geth wrath and destruction. In hore sin-  
nacke can not be quenched (euen lyke a  
burnyng fyre) till it haue swalowed by  
somethynge newe to an ynchaste manne  
hath no taste in his fleshe, tyl he haue  
drunked a fyre.

All bread is swete to an whome mon-  
ger, he wyl not saue of, till he haue his  
purpose. A man that breaketh wedlocke,  
and regardeth not his soule, but sayeth:  
\* Cuth, who seyth me? I am compassed  
about with darknes, the walles couer  
me, no body seyth me: whome lieth I to  
fear? The byp-gey not remembre my  
synnes. He vnderstandeth not that his  
eyes is al thynge, for all suche feare of  
men synneth away the feare of God. He  
thinketh he feareth only the eyes of men,  
and considereth not that the eyes of the  
Lord are cleaver then the Sunne, behol-  
dunge all the wayes of menne and the  
grounde of the hope, and loynge euen  
to men's hertes in secret places. The  
Lord God knowe all thynge, of euer  
they were made, before they be brought  
to passe also he looketh vpon them all.

\* The same man shalbe openly puny-  
shed in the streets of the cytye, and shalbe  
chastened as a yonge horse colt:  
and when he thynketh leaue vpon it,  
he shalbe taken. Thus shall he be pun-  
ished of euery man because he wold  
not vnderstande the feare of the Lord.  
And thus shall it go also with euery wyf  
that leaue her husbande, and getteth  
embryuance by a straunge marriage.  
\* If she haue bene vnchaste full vnto  
the laste of the lyf: when she shalbe  
old, she shalbe set downe vnder  
the byp-gey: she shalbe playd the whore  
il aboute, and gotten her chyldren by  
another man. She shalbe brought out  
of the congregation, and her chyldren  
shalbe loked vpon, her chyldren shal  
not take to her as for herte, her byan-  
ches shall drynge forth none. Whan  
full report shall she leaue behynde her,  
and her bythownde shall not be pu-  
out. And they that remayne, shal know  
that there is nothyng better then the  
feare of God: and that there is nothyng  
swete then to take hede vnto the com-  
mandementes of the Lord. A great  
wothpynge is it to folowe the Lord

# Alasticus. The booke.

his longe lyfe shalbe receyued of hym.

## The fruit. Chapter.

A prayse of my domes proceeding forth of the mouth of God. Of her wordes and place where she dwelleth.



**W**ysdomes shal prayse her selfe, and be honoured in God, and reioyse in the myddest of hys people: In the congregacions of the best shal the open her mouth, and triumphe in the beholdinge of hys power: In the myddest of her people shal she be exalted, and won-dred at in the holy fulnesse: In the multitude of the chosen she shall be commended, and amonge such as be blessed she shalbe prayed, and shall say: I am come out of the mouth of the best, with boine before all creatures. I caused the lyghte that faileth not, to aryse in the heauen, and covered all the earth as a cloude. My dwellinge is aboute in the heyth, and my seate is in the pylar of the cloude. I my selfe alone haue gone rounde aboute the compass of heauen, and pearced the grounde of the dape: I haue walched in the foudes of the sea, and haue stonde in all landes: my dominion is in euery people, and in euery nacyon, and with my power haue I troden downe the herbes of all, bothe hye and lowe.

**I**n all these thinges, also I sought rest, and a dwellinge in some inheritaunce. So the creature of all thynges gaue me a commaundement: and he that made me, appoynted me a tabernacle, and sayde unto me: Let thy dwellinge be in Jacob, and thine inheritaunce in Israel, and rote the selfe amonge my chosen. \* I was created from the begynnyng, and before the world, and shall not leaue of vnto the world, so come.

**I**n the holpe habytacion haue I set, ued before hym, and so was I stablished in Syon. \* In the holy cite rested I in like maner: and in Ierusalem was my power. I toke rest in an honorable people, even in the portoun of the Iorde, and in his heritage, and kepte me in the fulnes of the sapoures. I am set by an hye lyke a Cedar vpon Libanus, and as a Cypress tre vpon the mounte Saron: I am exalted lyke a palme tree in Cadex, and as a rose plante in Iericho:

As a fayre olue tree in the felde, and am exalted lyke as a plantenne tree by the water syde. I haue geuen a smell in the streets, as a Cynamom and Balme, that hath so good a sauour: yea, a more odoure haue I geuen as it were, of the best.

**I** haue made my dwellinges to smell as it were of cypres, Galbanum, of Cloves, and Incense, and as Libanus when it is not hewen downe, and myne odour is as the pure Balme. As the Cerebynt haue I stretched oute my braunches, and my braunches are the braunches of honoure and louynge sauoure. \* As the hyne haue I broughte forth the frute of a sweete sauoure, and my flowers are the frute of honoure and riches. I am the mother of beuetye, of loue, of feare, of knowledg, and of holy hope. In me is all grace of lyfe and trouth: \* In me is all hope of lyfe and vertue. Come hye to me, all ye that be desirous of me, and fill your selues with my frutes: for my fruite is sweeter then the honey, and so is my inheritaunce more then the gonycombe: the remembraunce of me endureth for euermore. Then that eat me, shall haue the more hunger: and they that dryncke me, shall thyrste the more. Who so herkeneth vnto me, shall not come to confusion: and they that mock in me, shall not offende. They that make me to be knowne, shal haue euerydaye life.

**A**l these thinges are the booke of life, the couenaunt of the best, and the knowledg of the trouth. \* Wholes commaunded the lawe in the preceptes of rightuoulnes for an heritage vnto the house of Jacob, and commaunded the promysse vnto Israel. \* Oute of Ierusalem has I seruaunt, as opened to reple me with myghty wynges, sitting in the seat of honoure for euermore. \* I haue geuen wisdom, lyke as the founte of syon, and as the founte of Cistern, vnto the new frutes are growing.

**T**his bringeth a plentifulle standinge lyke Cuppes: and I haue set it by, as Iordane in the time of water. \* This maketh houre oute to meke for the as the lyghte, and as the water Syon in the barrell. The wyse haue not knowne her perfectly, none shall the laste take out the grounde of her. For



her thoughte is fuller then the sea, and her counsell is profounder then þe great depe.

I wysedome haue cast out floudes I am as a great waterbroke out of the spuer. I am as the riuier Euphrat, and as a water condyte am I come oute of the garden of pleasure. I sayde: I will water the garden of my younge plantes, and fill the frute of my byrthe. So my waterbroke became excedyng greete, and my riuier approached vnto the sea. For I make doctrine to be vnto al men as lyghte as the saye moynyng, and I shal make it to be euer the cleare, I will pearle thowowe all the lower parties of the earthe, I will lyeke vpon all such as be a slepe, and lyghten all them that put theiꝝ trueth in the Lorde. I shal per-pour oute doctrine, lyke as prophete, and leaue it vnto such as seke after wysedome, and theiꝝ generations shall I neuer faple, vnto the holpe euerlastyng worlde. \* Beholde, howe that I haue not laboured for my selfe onely, but for all them that seke after the trueth.

## ¶ The xlv. Chapter.

Of the thynges whiche please God, and of the whiche he hateth. Of the thynges that hee not to be suspect, and of the sturchechete of the malice of a woman.

**T**he thynges there are, that my spirite fauoureth, whiche he also allowed before God & men: \* The vntte of brethren, \* the lone of neyghbours, and man and wyfe that agree wel together.

Thre thynges ther be whiche my soule hateth, and I utterlye abhorre the lyfe of them: A poore man that is proude. A rich man that is a liar, and an old bope that doteth, and is vncast.

If thou hast gathered nothyng in thy youth, what wilt thou fynde then in thyne age? O howe pleasaunt a thing is it, when gray headed men are wyse, and when the elders can geue good counsell. O howe comely a thyng is wysedome vnto aged men. yea, vnderstandyng and counsell is a gloriouse thyng. The crowne of olde men is to haue much experience, and the feare of God is theiꝝ worshippe.

¶ There be. iij. thynges, which I haue iudged in my heart to be happye, and the

firste will I tel forth vnto mynne in my tonge. I man that whyle he lyueth hathe the love of his chyldren, and seeth the fall of his enemyes. Well is hym that dweller with an housholde of vnderstandinge, and that hathe not fallen wyllynglye of his tonge, and that hath not bene sayde to ferue such as are vnnere for hym. Well is hym, that syndeyth a saythfull frend, and well is hym, whiche talketh of wysdome to an eare that heareth hym. O howe grete is he, that syndeyth wysedome and knowledg. Yet is he not to boue hym, that feareth þe Lord. The feare of God hath set it selfe aboute al thynges. Blessed is the manne, vnto whome it is graunted to haue the feare of God. Vnto whom shal he be lickened, that keepeth it faste. The feare of God is the begynnyng of his loue, and the begynnyng of sayth is to cleue fast vnto it. The heynenes of the herte is all the punishment, and the wyckednes of a woman goeth a boue all. All punishmente and plage is nothyng in comparisson of the plage of the herte, for to al wyckednes is nothyng to the wyckednesse of a woman.

¶ Wha soeuer happeneth vnto a man, is nothyng in comparisson of it, that his euell wyllers do vnto hym: and all vengeance is nothyng to the vengeance of the enemye.

There is not a more wycked heade then the heade of the serpente, and there is no wyath aboute þe wyath of a woman. \* I wyl rather dwel with a lyon and dragon, then to kepe house with a wycked wyfe. The wyckednes of a woman chaungeth her face, she shall mouell her countenaunce as it wer a beer, and as a sack shal she stee among the neyghbours. Her husband is brought to shame among his neyghbours, and when he heareth it, it maketh hym to lpygh. All wyckednes is but lytle to the wyckednes of a woman, the porcion of the vngodly shal fall vpon her.

Lyke as to clymme vp a sandy way is to the fete of the aged, euen so is a wyfe ful of wordes to a still quiet man. \* Take not to nacomly vpon the bewty of a woman, lest thou be prouoked in despye toward her: The wyath of a woman is dishonour and grete confusyon. If a woman get the mastery, then is the

contrary

straye to her housbande. A wyched  
wif maketh a sorpe harte, an heupe  
of maintenance, and a dead wound, weake  
handes and feble knees, is a woman  
that comforteth not her husbnde. \* Of  
the womā came the beginning of sinne,  
and thozow her we all are deade. Gene  
thy water no passage, no not a lytle, ney  
ther geue a wyched woman her wyl. If  
she walcke not astet thy hande, she shall  
confounde thee in the syghte of thy ene-  
mies. Cut her of then frome thy fleshe,  
that she do not alway abuse the.

**The xxvi. Chapter.**

The prayse of a good woman. Of the feare of  
the Lord, and of the fourth. Of the feare and  
doughten woman. Of two thynges that cause  
fear, and of the thyng which moueth warth. It  
is hard to fynde a marchaunt without dyscreet, or  
graunter without synne in his tounge.

**A**ppye is the man that harbe  
a vertuous wif, for the nom-  
bre of his peares shall be dub-  
ble. And honest woman ma-  
keth her housbande a topfull man, and  
she shall fyll the peares of hys lyfe in  
peace. A vertuous woman is a noble  
gyfte, whiche shall be geuen for a good  
porcion vnto suche as feare God. Whe-  
ther a manne be ryche or poore, he maye  
haue euer a mery herte, and a chearfull  
countenance, there be thre thynges  
my herte feareth, and my face is a-  
fraid of the fourth. Treason in a citty, a se-  
ditionous people, and noysome tonges, al  
these are heuier the deathe. But when  
one is gelous ouer his wif, it bryngeth  
payne and sorowe vnto the harte: and  
a woman y selleth out all thynges, is a  
scourge of the tounge. When one harbe  
an euell wif, it is euen as when an vn-  
lyke paxe of oxen must draue together:  
\* he that getteth her, getteth a scroty-  
on. A doughten woman is a grente  
plage, for she can not couer her owne  
shame.

The whoredome of a woman maye  
be knowen in the pryde of her eyes and  
eyeliddes. \* If thy doughter bee not  
shamefast, holde her straitly, lest she a-  
buse her selfe thozow we overmuch lyber-  
tye. Beware of all the dysonestye  
of her eyes, and maruell not yf she do a-  
gaynste the. Lyke as one that goeth by  
the waye and is thyrtre, so shall she o-  
pen her mouth, and bryncke of euery

nexte water that she may get. By euery  
hedge shall she set her downe, and open  
her quyuert agaynste euery arrow. A lo-  
uyng wif reioyseth her housbande, and  
sebeth his bones with her wisdom. A  
woman of few wordes is a gift of God,  
and to all well nurtured mynd may no-  
thyng be compared.

An honest and manerly woman is a  
gyfte aboue other gyftes, and there is  
no weyght to be compared, vnto a mynd  
that can rule it self. Lyke as the Sunne  
when it aryseth, is an ornamente in the  
hye heauen of the Lorde, so is a vertu-  
ous wif the bewtye of all her house.  
Lyke as the cleare lychte is vpon the  
holy candelltycke, so is the bewty of the  
face vpon an honest body. \* Lyke as the  
golden pylers are vpon the sockettes  
of syluer, so are the sayre legges vpon  
a woman that hath a constant mynde.  
Perpetuall are the foundacyons that  
be layed vpon a whole stonpe corke, so  
are the commaundementes of God vpon  
an holy woman.

There be two thynges that greue  
my herte, and in the thyrde is a dysplea-  
sure come vpon me. When an experte  
man of warre suffreth fearfenes and po-  
uerty. When menne of vnderstandyng  
and wysedome are not set by. And when  
one departeth from ryghtuousnes vnto  
synne. Who so do both such, the Lord  
hath prepared him vnto the swerde.  
There be two maner of thynges, whiche  
me thyncke to be hearde and perillous.  
A marchaunt can not lightly kepe hym  
from wronge, neyther a graunter hym  
selfe from synne.

**The xxvii. Chapter.**

Of the pore that would be ryche. The modaci-  
on of the man that feareth God. The vncoustant  
nest of a folt. The secrettes of a frende are vnto  
be kept. The wicheynagyneth euell, whiche  
retourmeth vpon him selfe.

**C**ause of pouerte haue ma-  
ny one offended: he that se-  
beth to be rich, turneth hys  
eyes asyde. Lyke as a naille  
in the wall sytheth fast be-  
tweene two stones, euen so doth synne  
sytheth betwixt the buyer and the seller. If he  
holdeth not diligently in the feare of  
Lord, his house shall roone beouerthrom-  
en. Lyke as when our syteth, the syl-  
chyns remapneth in the syteth, so re-  
mapneth



# Of Iudas Iscariot, and Fol. 101

Page 101  
1. Petr. iii. 12.  
Iud. vii. 1.

knoweth there some butchers thinge in  
the thought of man. The man knoweth  
the potter's vessel, & so doth the potter  
of trouble and righteous men. The  
tre of the felde is knowne by his fruite.  
So is the thought of man's heart knowne  
by his wordes. I praye no man excepte  
that haue heard him, for a chaste know-  
den by his wordes. If thou folowest  
righteousnes, thou shalt get her; and  
prouer: vpon the as a fayne garment.  
And thou shalt dwell with her, and she  
shall defende the for ever, and in hope  
of knowledge thou shalt fynde steadfast-  
nesse. The bydes reforte vnto the  
lykes: so doth the truely turne vnto the  
that be occupied withall. The two wayes  
lead for & praye: so do the synners lurke  
vpon the workers of wickednes. The  
salping of him that feareth God, is no  
thinge but wisdom: as for a foole, he  
chaungeth as the moone.

**C** If thou be  
amonge the wise, kepe thy worde  
to a conuenient tyme, but amonge such  
as be wylle, speake on hardely. The  
talking of foolles is a horrible thinge, and  
their spoyle is holaprounesse & mys-  
nurtoure. Much swearing maketh  
the heart to stande by, and to sturpe wylly  
such, stoppeth the gates. The keye of the proude  
is bloude, and these blaspheminge is  
heuy to beare. Who so discouereth  
secretes, loseth his credite, and fyndeth  
no frende after his will. Out thy frende,  
and hynde thy selfe in faithfulness with  
him: but if thou betrayest his secretes,  
thou shalt not get him agayne. For  
lyke as the man is that destroyeth his  
enemy, so is he also & dealeth falsly in  
the friendship of his neyghboure.

**L**ike as one that letteth a byrde go  
out of his hande, can not take her a-  
gayne: Euen so thou, if thou geue ouer  
thy frende, thou art not get him agayne.  
Yea, thou canst not come by hym, for he  
is too farre of. He is vnto the as a roo  
escaped out of the snare, for his soule is  
loosed. As for woundes, they maye be  
bounde up agayne, and an euill wounde  
maye be recompled: but who so betray-  
eth the secretes of a frende, there is no  
more hope to be had vnto him. And  
that which is with the eyes, and  
cometh from euill, and now shall

take him from it. When thou art pre-  
sente, he shall helpe comende & praye  
thy wordes: but at the last he shall turne  
his tale, and sleaunders thy sayinge.  
Many thinges haue I hated, but no-  
thinge so euill, for the Lord himselfe  
is abhorreth furthe more.

**W**ho so casteth a stone on hye, it  
shall fall vpon his owne heade: and he  
that smyteth with a gyle, woundeth him-  
selfe. Who so byggeth a pye, shall fall  
therin: and he that layeth a snare, shall  
be taken in it himselfe. Who so geueth  
a wyched norfome counsell, it shall come  
vpon him selfe; and he shall not knowe  
from whence. The proude blasphemye  
and are soznetul, but vengeance  
taketh for them as a lyon. They that re-  
ioyse at the fall of the righteous, shall  
be taken in the snare, and vnto the of heate  
shall consume them before they dye. Ang-  
er and rigorounes are two abhomi-  
nable thinges, and the vngodly hath  
them both vpon him.

**The xxviii. Chapter.**  
It is counsaile not to desire vengeance, but to for-  
geue the offence. Of the vyces of the tongue, and of  
the daungers thereof.

**T**hat seeketh venge-  
aunce, shall fynde venge-  
aunce of the Lord, whiche  
shall surely kepe him his  
synnes. For geue thy  
neyghbours the hurt  
he hath done the; and so shall thy synnes  
be forgiven the also, when thou prayest.  
A man that beareth hatred agaynst a-  
nother, how darre he desire forgiveness  
of God. He that sheweth no mercy to a  
man which is lyke him selfe, how darre  
he aske forgiveness of his synnes. If  
he that is budysh, beareth hatred, and  
keperth it, who wyl interate for his syn-  
nes. Remember the ende, and let enmity  
passe, which seeketh death and destruc-  
tion, and abyde thou in the commaun-  
dementes. Remember the commaunde-  
ment, so shalt thou not be rigorou or  
uerthy neyghbours. Chyncke vpon the  
couenaunte of the fliet, and forgeue thy  
neyghbours ignorance. Beware of  
stryfe, and thou shalt make thy syn-  
nes fewer. For an angry man  
kyndeyth variance, and the vngodly  
disquieteth felde, and putteth discorde  
amonge

# ecclesiasticus. The booke

amonge them that be at peace. \* The more woe there is, the more vehement is the fyre: and the mightier that me be, the greater is the wrath: and þ longer the fyre endureth, the more it burneth.

**C** In haste brynge kynbleth a fyre, and in haste fyre sheddeth bloude. If thou blowe the sparke: it shal burne. If thou spyt vpon it: it shal go forth, and both these go out of thy mouth. \* The thunderer and gubbe tonged is cruel. For many one that be feddes secretly variaunce. The thirde tonge hath entred many one, and dyuen them in one lande to another. The thirde tonge hath it broken downe, & durted downe the houses of great me. The thirde tonge hath cast out many an honest woman, and robbed them of their labours. Who so herkeneth vnto such, shal neuer fynde rest, and neuer dwell safely. The stroke of þ rod maketh yddlers, but the stroke of the tonge smiteth the bones in lunder. There be many that haue perished with þ swerde, but many mo thome the tonge.

**D** Well is him that is kepte from an euell tonge, and cometh not in the anger thereof, which draweth not the poche of such, and is not bounde in the bandes of it. For the poche thereof is of yre, and the bande of it of stele. The death thereof is a very euell death: hell were better for one, then such a tonge. But the fyre of it maye not oppresse them that feare God, and the flame thereof maye not burne them. Suche as forþoke þ Lord, shall fall therein: and it shal burne them, and no man shall be able to quenche it. It shall fall vpon them as a Lyon, and deuoure the as a leopard. Thou heigest thy goodes with thornes: why doest thou not rather make dogges a barres for thy mouth. Thou wepest thy golde and spuer: why doest thou not wep thy wordes also vpon the balancer. Beware, that thou styde not in thy tonge, and so fall before thyne enemyes, that lape waite for the.

## The xxiij. Chapter.

How we ought to lende our money, and to receiue. Of a faithful man and how to be a true friend. Of libyaltye and of petytye.

**W**ho so wyl lende mercy, & let hym lende vnto hym neyghbour: and he that is able, let him kepe the commaundement. Lende vnto thy neyghbour in tyme of his nede, and paye thou thy neyghbour agayne in due season. Kepe thy wordes and deale faithfully with him, and thou shalt alwaye fynde the thyng that is necessary for the. There haue bene many that when a thyng was lent them, rekened it to be founde, and made them trouble and labour; that had helpe them. Whyle they receaue any charge, they hyll the handes of such as geue them, and for their neyghbours good they humble their voyce. But whē they should paye agayne they kepe it backe, and geue euell wordes, and make many excuses by reason of the tyme: though he be able, yet getteth he scarce the halfe agayne, and rekeneth the other to be founde. And yf he withhold not his money, yet hath he an enemy of him, and that vnderfurne. He payeth him with cursynge and rebuke, and getteth hym euell wordes for his good dede. There be many one which are not glade for to lende, not because of euell, but they feare to lese the thyng that they lende. Yet haue thou patience with þ simple, and withhold not mercy for him. Weild the poore for the commaundementes sake, and let him not goe emptye fro the because of his necessity. Lese thy money for thy brother and neyghbours sake, and burye it not vnder a stone, where it rusteth and corruppeth. \* Gather thy treasure after the commaundement of the dyett, and so shall it byynge þ more profyt then golde. Laye vp the almes in the hande of the poore, and it shall kepe the from all euell. \* A mans almes is as a purse with him, and shall kepe a mans sauour as the apple of an eye: and afterwarde shall it aryse, and paye euery man his rewarde vnto his heade. It shall speke for the agaynst thyne enemyes, better then the stroke of a gyant, or speare of the mightie.

**C** A good honest man is surety for his neyghbour, but a wicked personne setteth hym come to shame. Forget not the frendshipp of the swette, for he hath geuen his soule for the. The noble



# Of Iesus Sirach, and his son.

godly despyseth the good bede of his  
suerety, and the vntanchful and igno-  
raunte leaueth his suerety in daunger.  
Some man promyseth for his neygh-  
boner, and when he hath lost his hone-  
sty, he shal forsake him. Suertishyppe  
hath destroyed many a riche man, & re-  
moued them as the waves in the sea.

Wightie people hath it hapuena maye,  
and caused them to wandre in straunge  
countrys. An vngodly man transgres-  
singe the commaundement of god, shal  
shal faile in an egi suertishyppe: and  
thou shalt see him selfe to get out, yet  
shal he be in iudgemente. Helpe thy  
neyghboner out after thy power, and be  
ware, that thou thy selfe be not in such  
bet. The chylde whiche that kepeth in  
the lyfe, is water, and decade, clothyng  
and lodgyng, to comfort the same.

Gete it in to haue a poore luyng  
in a mans owne house, than delycate fete  
amonge the strangers.

Be it lyke of  
much that thou shalt haue the contente  
withal; and thou shalt not be damaged  
as a bagabonde: for a man that lyfe  
is it, to go from house to house, where  
a man is feared, he dare not open his  
mouth. Though one be lodged, & haue  
meate, and drynke, yet shal he be taken  
as by the hand, and haue many better  
rougher wordes, namely thus: Go thy  
waye from stranger; and prepare a ta-  
ble for thy selfe. And thou shalt also of that  
thou hast. And thou shalt be a stranger (so,  
that he regardeth his honour no more)  
my brother cometh into my house, and  
to he telleth hym, the necessity of his  
house. These thinges are deuysed to a man  
that hath vnderstandyng, namely, the  
good thinges of the house, and the len-  
der calleth him in the day.

## The xxxiij. Chapter.

Of the correction of children. For the comma-  
ndment of god. For the correction of children, the father  
shall be as the lord of the house, and the mother  
as the lady of the house. Of the correction of children, the father  
shall be as the lord of the house, and the mother as the lady of the house.

Woe to him that loveth his childe, and  
that he shall spill under correction.  
For he shall have more love, and  
more afterwarde, and that he  
gripe not after his neyghboner. For  
he shall teacheth his sonne, and shall have  
more in hope, and more in love, and more  
in his neyghboner, and more in his neyghboner.

Woe to him that loveth his sonne, and teacheth his  
sonne, and teacheth his sonne, and teacheth his sonne.

Though the father dye, yet is he as  
though he were not deade: for he hath  
left one behynde him that is lyke hym.  
In his life he sawe him, and had love in  
him, and was not sorry in his death, ne-  
ther was he ashamed before the enemy-  
es. For he left behynde him an auenger  
against his enemyes, and a good doer  
unto the frendes. For the life of chylde  
he shall bynde the woundes together, and  
his heart is greued at every crye. A  
vntamed horse wilbe harde, and a way-  
ton chylde wilbe wylful. If thou bynde  
hy thy sonne delycately, he shal make the  
astayed: and if thou playe with him, he  
shal bynne the to heuynes. Laughe  
not with him, lest thou wepe with him  
also, and lest thy tethe be set on edge at  
the laste.

\* Geue him no lybertie in his pouthe,  
and excuse not his foly. Bow down his  
necke whyle he is ponge, hyt him vpon  
the sydes whyle he is yet but a chylde,  
lest he ware stubburne, & geue no more  
of the, and so shalt thou haue he-  
uynes of soule. Teache thy chylde, and  
be diligent therein, lest it be to thy shame.  
Better is the poore beyng whole and  
stronge, then a man to be ryche, and not  
to haue his health. Health & welfare is  
aboue al golde, and a whole body aboue  
all treasure. There is no riches aboue  
a sounde bodye, and no ioye aboue the  
ioye of the hearte. Death is better then  
a watched lyfe, or continual syknes.  
The good thinges that are put in a close  
mouth, are lyke as when meate is layed  
vpon the graue.

What good doth the offeringe vnto  
an Idole: for he can nother eate, taste,  
nor smell. Euen so is he that is chastised  
of the Lord, and beareth the rewardes  
of iniquity. He seeth with his eyes, and  
groweth like a gelded man, that speeth  
with a drygen and feyghth. Geue not  
thyne mynd into heuynes, and bene-  
not thy selfe in thyne owne counsel. The  
joye and chearfulness of the heart is the  
life of man, and a mans gladnes is  
the prolongyng of his dayes. Loue  
thyne owne soule, and comforte thyne  
heartyng for ioye and heuynes, dyne

B  
Eccl. 7.9

C  
Eccl. 1

Pro. 10. 1

Eccl. 10. 1

COL WLB

**The .xxx. Chapter.**

Sec. 57. c

**Exhibit 3.2**

3071 **W**hyne soberly dyden, & liden with  
 the lyfe of man. **I**f thou dyest not  
 measurably, thou shalt be miserable.  
 What lyfe is it that may contynue w-  
 out mine wyne was made from the be-  
 gynnynge to make man gladd, and not  
 for sorrowes. **W**hyne measurably dyen  
 is a retynginge of the soule & body.  
 To be p- it be dyenken, & to be p- it  
 to be dyenken, & to be p- it to be  
 dyenken, & to be p- it to be dyenken.  
 of the soule, & to be p- it to be dyenken.  
 with the strength and with the w-  
 of the soule, & to be p- it to be dyenken.  
 by the strength and by the w-  
 of the soule, & to be p- it to be dyenken.  
 by the strength and by the w-  
 of the soule, & to be p- it to be dyenken.



# Of Iehus Sirach. Fol. li.

wordes and prease not vpon him with  
contrary sayinges.

## The xxxii. Chapter.

Of the discretion and playse of the preacher,  
and of the hearer. Of the seare, sayth, and confy-  
dence of God.

**Y**f he made a ruler, \* pryde  
not thy selfe therein, but be  
thou as one of the people.

Take diligence care for them,  
and loke well thereto: and when thou  
hast done all thy dewtye, let the downe,  
that thou mayest be merry with them,  
and receaue a crowne of honour. Take  
thyselfe and honestly, for wysedome be-  
commeth the ryghte well. Hynder not  
myspcke. Speake not, where there is

no audyence: and pouce not forth wyl-  
dome out of tyme, or an importuntye.

Lyke as the Carbuncle stone shyneth  
that is set in golde; so both a songe gar-  
nysh the wyne feast; and as the Sma-  
radge that is set in golde, so is the  
sweetnes of wyspcke by the myrthe of  
wyne.

**T**hou younge man, speake that be-  
cometh the, and that is profitable, and  
not scarce when thou art twyce asked.  
Comprehende much with few wordes.

In many thynges be as one that is ig-  
norant, geue eate, and holde thy tonge  
withal. If thou be amonge men of hyper-  
auitytie, despye not to compare thy  
selfe vnto them; and whē an elder spea-  
keth, make not thou many wordes ther-  
in.

Before the thunder goeth lychte-  
nyng, and before nourtoure and shame,  
fastnesse goeth loue & fauoure. Stande  
by thy tymes, and be not the laste: but  
get the home soone, and there take thy  
pastyme, and do what thou wylte: so  
that thou do no wyl, and despye no mā.  
But for all thynges geue thanches, vn-  
to him that hath made the, and replenis-  
sheth the with his goodes.

**W**ho so feareth the Lord, will receaue  
his doctryne: & they y get them to hym  
by tynes, shall fynde grace. He y seketh  
the law, shall be fylled wale: As for hym  
that is but sayned, he wyl, be offended  
therof. They that feare the Lorde, shall  
fynde iudgement, & their righteounes  
shall be hyndled as a light. An vngodly  
man will not be reformed, but can  
helpe hym selfe with the example of o-

ther in his purpose. A man of vndersta-  
dyng despyseth no goodd counsell: but a  
wyld and proude body hath no feare.  
My sonne, do nothyng without ady-  
sement, so that it not repent the after the  
deed. Go not in the waye where y may-  
est fall, nor where thou mayest stumbe  
against the stone. Geue not thy selfe in-  
to a laborious slippy wate, & beware of  
thyne owne chyldren. In al thy workes  
put thy truste in God from thy whole  
heart, for that is the keepinge of y com-  
maundementes. Who so beleueth Gods  
worde taketh hede to the commaunde-  
mentes; and he that putteth his trust in  
the Lorde, shall wante nothyng.

## The xxxiii. Chapter.

The deliuerance of him that feareth God. The  
instruct of the wyse. The lytle dyscrecion of a  
fole. An an is in the hande of God, as the earth is  
in the hande of the potter. We ought not to dys-  
pose our selues, to become subiect to other.

**H**ere shall no euil happen vn-  
to him that feareth God: but  
when he is in temptacion, the  
Lorde shall deliuer hym. A  
wyse man hateth not the lawe, but an  
ypocryte is as a ship in a ragynge wa-  
ter. A man of vnderstandyng geueth  
credence vnto the lawe of God, and the  
lawe is saythfull vnto hym. Be sure of  
the matter, then talke therof: Be fyrste  
well instructe, then mayest thou geue  
answere. The heart of the foolyhe is  
lyke a cartewhele, and his thoughtes  
renne aboute lyke the axel tre. Lyke as  
a wyld horse, that neyeth vnder every  
one that sytteth vpon him, so is it wyth  
a scornfull frende. Why doth one daye  
excell another, sepunge all the dayes of  
the yere come of the Sunner. The wyse  
dome of the Lorde hath so parted them  
a sunder, and so hath he ordered the ty-  
mes and solempne feastes. Some of  
them hath he chosen and halowed be-  
fore other dayes. And all men are made  
of the grounde, and oute of the earth of  
Adam.

In the multitude of science hath the  
Lorde sundred them, and made theyr  
wayes of dyuerse fashyons. Some of  
them hath he blessed, made much of the,  
halowed them, and claymed them to  
hymselfe. But some of them hath he  
curfed, brought them lowe, & put them

# Ecclesiasticus. The booke

oute of their estate. \* Lyke as the claye is in the potters hande, and all the oꝝ dyngge therof at his pleasure: so are me also in the hande of him that made the, so that he maye geue them as it lyeth him best. \* Agaynst euell is good, and agaynst death is lyfe: so is the vngodlye agaynst such as feare God. Beholde thus al the workes of the hyst, & there are euer \* two agaynst two, and one set agaynst another. I am awaked by last of all, as one þ gathereth after in haruest. In the gyftes of God and in hys blessinge I am increased, and haue filled my wyne presse, lyke a grape gatherer. \* Beholde, howe I haue not laboured onely for my selfe, but for al such as loue noutroute and wyledome.

**C** Heare me, O ye greafe men of the people, and hearken with your eares ye rulers of the congregacion. Gene not thy sonne and wyfe, thy bzother & frede power ouer the, whyle thou lyest: and gene not awaye thy substance & good to another, lest it repente the, and thou be fayne to begge therfoze thy selfe. As longe as thou lyest and hast bzeth, let do mā chaunge the: for better it is thy chyldzen to praye the, then that þ shouldest be fayne to loke in theyr handes. In all thy workes be excellent, that thy honour be neuer stayned. At the tyme when thou shalt ende thy dayes, and synshe thy lyfe, distribute thyne inheritaunce. The fodder, the whyppe, and the burden belongeth vnto þ: Meate, correccion, and worke vnto the seruaunte.

**D** If thou set thy seruaunt to laboure, thou shalt synde rest. But yf thou let him go ydel, he shall seke libertye. The pocke and the whyppe bove do to the necke, but tame thou thy euell seruaunt with bondes and correccio. Bende him to labour, that he go not ydle: for ydlenesse bynggeth muche euell. Set him to worke, for that belongeth vnto hym and becommeth him well. If he be not obedient, bende his fete: but do not to much vnto him in any wyse, and without discreccion do nothyng. \* If thou haue a (faythful) seruaunt, let him be vnto the as thyne owne soule, for in bloude haste thou gotten hym. If thou haue a seruaunte, holde him as thy selfe, for thou

haste nede of him as of thy selfe. If thou intreatest him euell, & kepest him harde, and makest him to be proude, & to renne awaye from the, thou canst not tel what waye thou shalt seke him.

## The xxxiii. Chapter.

Of dreames, dyuinations, and enchaunmentes. We ought to confute vayne hope, and lyng. The people of them that feare God. Of dreames workes of men. God doth not allowe the workes of an vnfaithful man.

**V** A wyse people begyle them selues with vayne & dyfcent, ful hope, & soles trust in dreames. Who so regardeth dreames, is lyke hym that wyl take holde of a shadowe, and folowe after the wynder. Euen so is it with the appearnges of dreames. Befoze the face is the lychnes of a face. Who can be clesed of the vncleaner. O what treuth can be spoken of a lyar. Sothsayng, witchcraft, socery and dreampnge is but banter lyke as when a womā trauayleth with chyld, and hath many fantasyes in her heart. Whereas such visions come not of God, let not thyn heart bynd them: for dreames haue dyfcedued manys mā, and they sayed, that put their trust therein.

The lawe shalbe fulfilled without lyes, and wyledome is sufficiente to a faythfull mouth. A wyse man that is wel instructe, vnderstandeth much: and he that hath good experyence, can talke of wyledome. He þ hath no experyence, knoweth lytle: and he that erreth causeth much wychednes.

When I was yet in erreure; I leered muche also: yea, I was so leered, that I coude not expresse it all, & came ofte in patell of death therouer. Till I was deliuered from it. Now I se, that they which feare God, haue the ryghte spirite: for their hope standeth in hym, that can helpe them. Who so feareth the Lorde, standeth in awe of no man, and is not afrayed, for the Lorde is his hope and comforte.

Blessed is the soule of hym that feareth the Lorde: In whom putteth he his trust: who is his strength. For the eyes of the Lorde haue respect vnto them, that loue hym. He is theyr myghty protectio, & stronge grounde: A defence for



# Of Iesus Sirach. Fol. lx.

for the heate, a refuge for þe hote noone  
dape, a succore for stomblyng, and an  
helpe for fallynge. He setteth vp the  
soule, and lyghteneth the eyes: he ge-  
ueth health lyfe and blessinge. He that  
geueth an offeringe of vnrightheous  
good, his offeringe is refused: and the  
scornefull dealynge of the vnrighthe-  
ous please not God. \* God hath no de-  
lyte in the offeringes of the vngodlye,  
nether maye synne be reconcyled in the  
multitude of oblations. Who so byn-  
geth an offeringe oute of the goodes of  
the pooze, doth euen as one that killeth  
the sonne before the fathers eyes.

**D** The brede of the nedeful is the lyfe  
of þe pooze: he that defraudeth him ther-  
of, is a man of bloude. Who so robbeth  
his neighbour of his lyuynge, doth as  
great synne as though he slew hym to  
death. \* He that defraudeth the laborer  
of his hye, is a bloude shedder. When  
one buildeth & another breaketh downe,  
what profyt haue they then but labour?  
When one patcheth and another curseth,  
whose voyce wyl the Lorde heare? \* He  
that washeth him selfe because of a dead  
bodye, and then toucheth the deade a-  
gayne, what dothe his washynge? \* So  
is it with a man that saith for his  
synnes, and doth them agayne: who wyl  
heare his prayer? \* What doth his sa-  
crynge helpe hym?

## The. xxx. Chapter.

It is wel done to praye, and to do sacrifice.  
The prayer of the fatherlesse, & of the widow:  
and of him that humbleth himselfe.

**W**ho so kepeth the lawe, & byn-  
geth offeringes poughr.  
He that holdeth fast the com-  
maundement, offereth þe right  
health offeringe. He that is thankfull  
and recompenseth, offereth synne flowre.

\* Who so is mercyfull & geueth almes,  
that is þe right thanke offeringe. God  
hath pleasure, when oue departeth from  
synne: and to forsaue vnrightheousnes  
reconcylieth vs with him.

\* Thou shalt not appeare emptye  
before the Lorde, for al suche is done be-  
cause of the commaundement. The of-  
ferynge of the rightheous maketh the  
sunter fat, and a swete smell is it before  
the hyest. \* The offeringe of the righ-  
teous is acceptable vnto God, and that

never be forgotten. Gue God hys ho-  
nour with a chearful eye, and kepe not  
backe the synners of thy handes.

\* In all thy gyftes shew a mery coun-  
tenaunce, and halowe thy tythes vnto  
God with gladnes. Gue vnto God, ac-  
cordinge as he hath enriched and pros-  
pered the: \* and loke what thyne hande  
is able, that geue with a chearful eye:  
for the Lorde recompenseth, and  
geueth the seuen tymes as muche as  
gayne.

**B** Gue no vnrightheous gyftes, for  
suche wyl be not receaue. Beware of  
vrongeous offeringes, for the Lorde is  
a righteous iudge: and \* regardeth no  
mans personne: he accepteth not þe per-  
sonne of the pooze, but he heareth the  
prayer of the oppressed. He despyseth  
not the desyre of the fatherlesse, nor the  
widow, when she poureth out her praye-  
er before him. Doth not God se the tea-  
res, that renne downe the chekes of the  
widow? Or heareth he not þe complainte,  
ouer suche as make her to wepe? Who  
so serueth God after his pleasure, shal  
be accepted, & his prayer reacheth vnto  
the cloudes. \* The prayer of hym that  
humbleth him selfe, goeth thorowe the  
cloudes, tyll he come nye. She wyl not  
be comforted, nor go her waye, tyll the  
hyest God haue respecte vnto her, geue  
true sentence, and perfourme the iudge-  
ment. And the Lorde wyl not be slacke  
in commynge, nor tarpe longe: tyll he  
haue smitten in sonder the backes, of the  
vnmertful, and auēged him selfe of the  
wreth: tyl he haue taken away þe mul-  
titude of the cruel, and broken þe cepter  
of þe vnrightheous: til he geue euery mā  
after his workes, and rewarde them as  
they haue deserued: tyl he haue deliue-  
red his people, mapntened their cause,  
and reioysed them in his mercy. \* How  
saye a thyng is mercy in the tyme of  
anguyth & trouble? It is lyke a cloude  
of rayne that commeth in the tyme of a  
drouthe.

## The. xxxi. Chapter.

A prayer to God in the person of all faythfull  
men: with the praye of a good woman.

**H**ue mercy vpon vs, O Lorde, thou  
God of al thynges. Haue respecte  
vnto vs, shew vs þe lyghte of thy  
mercy, and sende thy feare amonge the

Deathe

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# Ecclesiasticus. The booke

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Heathen and straungers, which seke not after the: that they maye knowe, howe that there is no God but thou, and that they maye thew thy wonderous workes. Lyfte vp thyne hande ouer the outlandyshe heathen, that they maye lerne to know thy might and power. Lyke as thou arte halowed in vs before them so bypunge to passe, that thou mayest be magnified also in them before vs: that they maye know the, lyke as we knowe the. for there is none other God, but onely thou. O Lorde. Renewe the tokens, and chaunge the wonderous workes. Shewe thyne hande a thy ryghte arme gloriously. Rayse vp thyne indignacion, and powre oute thy wrathe. Take awaye the aduersary, and smyte the enemye. Make the tyme shorte, remember thy couenaunte, that thy wonderous workes maye be praised. Let the wrathe of the fyre consume the, that lyue so carelesse: and let them peryshe that do thy people hurte. Smyte in order the heade of the prynces, that be oure enemyes, and saye: there is none other but we.

**G**ather all the trybes of Jacob together agayne, that they maye knowe, how that there is none other God but onely thou, & they maye thew thy wonderous workes, and be thy people and heretage, lyke as from the begynnyng. O Lorde haue mercy vpon the people that hath thy name, and vpon Israell, whome thou haste lykened to a fyre bozne sonne. O be merciful vnto Ierusalem the cite of thy Sanctuary, the cite of thy rest. Fyll Ierusalem with thy unspeakable vertues, and thy people with thy glory. Geue witness vnto thy seruants, whome thou madest from the begynnyng, and raise vp the prophetes that haue bene shewed in thy name. Rewarde them that waite for the, that thy prophetes may be founde saythful. O Lorde heare the prayer of thy seruantes, accordyng to the blessinge of Iacob ouer thy people: that al they which wel vpon the earth, maye knowe, that thou art the Lord & eternal God, which is from euerslastyng.

**T**he hely deuoureth al meates, yet is one meate better then another. Lyke as the tonge tasteth venyson, so dothe

an heart of vnderstandinge man be false wordes. A frowarde heart geueth heuiness, but a man of experience listeth him by agayne. The woman receaueth euerp man, yet is one daughter better then another. I saye wife reioysseth her husbande, and a man loueth nothyng better. If she be loupunge a vertuous with all, then is not her husbande lyke other men. He that hath gotten a vertuous woman, hath a goodly possession: she is vnto hym an helpe, and pullet wherebp on he resteth. Where no hedge is, there the goodes are spoyled: and where no housewyfe is, there the frendles mourne. Lyke as there is no credence geuen to a robber, that goeth from one eyte to another: so is not the man beleued, that hath no nest, and must turne in, where he may abyde in the nyght.

## The xxxviii. Chapter.

How a man shoulde know frendes & counsellors, and searche the company of a holy man.

**E**uery frende sayeth: I will be frendly vnto him also. But there is some frende, which is onely a frende in name. Remembreth there not heuyness vnto deathe, when a companion a frende is turned to an enemy. O most wicked presumption: from whence ariseth thou spronge vp, to couer the earth with falsed and disceite. There is some companion which in prosperite reioysseth with his frende, but in tyme of trouble, he taketh part agayn him. There is some companion & mouseneth with his frende for the hely sake: but when trouble cometh, he taketh holde of the shylde, for get not thy frende in thy mynde. And thynke vpon hym in thy troybles. Cuellye counsellors bypunge the for the his counsell: yet theles there is some & counsellor but for his owne prospe. Beware of the counsellor, and be aduysed, as to wher to thou wyte wyl hym, for he wyl counsell for hym selfe. Let he call the for vpon the, and saye vnto thine: Thy waye and purpose is good, and afterwarde he stande agaynste the, and loke what shall become of the. Make no counsell at him, that suspeth the for an enemye. And byde thy counsell from suche as hate the. Make no counsell



counsell at a widdow, conceyninge the thynges that she longeth for: For at a feartful and fapthearted body, in matters of warres: Or at a marchaunt, how deare he wyll cheape: thy wares to warde hys: Or at a byer, of sellynge: Or at an enuious man, of thanckesgeuing: Or at the bmytrefull, of louinge kindnes: Or at the slouthfull of woꝝkyng: Or at an hypelynge whiche hathe no house, of profyt or wealth. (Anyde bodye woulde nor gladly heate speake of muche labour.) Take no such folkes to counsell, but be diligent to seke counsell at a vertuous man that feareth God, suche one as thou knowest to be a keeper of the commaundementes, whiche hathe a mynde after thyn owne mynde, and is sope for the when thou stonblest.

And holde thy counsell fast in thyn heart: for there is no man more faithfull to kepe it: then thou thy selfe. For a mans mynde is some tyme more disposed to tell oute, then seven watchmen that syt aboue in an hye place loke vpon aboute them: And aboue al this praye & hys, that he wyll leade thy way in fapthfulnesse and trueth. Before all thy woꝝkes aske counsell fyrste: And ouer thou doest anye thyng, be wel aduysed. There be foure thynges that declare a chaunged heart, wherout there spryngeth euell and good, deathe and lyfe, and a mapstetfull tongue that habbleth anye. Some man is apte and wel instruct in many thynges, & yet very vnprofytable vnto himselfe. Some man theras, that can geue wyse & prudent counsell, and yet is he hated, and continueth a begger: for that grace is not geuen hym of God, to be accepted. Another is robbed of al wysedome, yet is he wyse vnto hym selfe, and the fruite of vnderstandynge is fapthfull in hys mouth.

A wyse man maketh hys people wyse, and the frutes of hys wysedome fayle not. A wise man shall be plentyously blessed of God: And all they that see hym, shall speake good of hym. The lyfe of man standeth in the nombe of the dayes, but the dayes of Israel are innumerable. A wyse man shal optayne fapthfulnes and credence amonge hys

people, and hys name shall be perpetuall. **App.** Some proue thy soule in thy lyfe: and yf thou see anye euell thyng, geue it not vnto her. For all thynges are not profytable for all men, neither hathe euery soule pleasure in euery thyng. Be not gredye in euery eating, and be not to hastye vpon all meates. For excesse of meates byngeth sykkesnes, and glotonie commeth at the laste to an vymeasurable heate. Thowowe glotonie haue manye one perished: but he that dyeteth hym selfe temperatlye pꝛolougeth his lyfe.

## The xxxviii. Chapter.

A phisicien. In sicknes ought we to pray, & find a phisicien which healeth by prayer. The bewepinge of a dead. Sadnes. Wisedom. Artificers or craftsmen.



**H**onoure the phisicien: Honoure him because of necessity. God hath created hym (for of the hyest commeth medecyne) & he shall receaue gistes of the kyng. The wysdome of the phisicien byngeth hym to greate worthynesse, and in the syghte of the greates men of this worlde, he shall be honorably taken. The Lorde hath created medecyne of the earthe, and he that is wyse, wyll not abhorre it. Was not the bitter water made swete wyth a tre: That men myghte learne to knowe the verue therof. The Lorde hath geuen men wysdome and vnderstandynge, that he myght be honoured in hys wonderous woꝝkes. Wyth suche doeth he heale men, and taketh awaye their paynes: Of suche doeth the Apotycarye make a confection, yet can no man perfourme all hys woꝝkes. For of the Lorde cometh prosperous wealth ouer all the earthe.

**App.** Sonne, despyse not this in thy sykenesse, but praye vnto the Lorde, and he shall make the whole. Leane of from synne, and orde thy handes a ryghte: Cense thyn hearte from all wychednes. Geue a swete saoured offeringe, and a fyne flour for a token of remembraunce: Make the offeringe fat, as one that geueth a fynt frutes, and geue colme to the phisicien. For the Lorde hath created hym: Let hym

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not goe from the, for þu hast neede of him. The houre maye come, that the sycke maye be helped thowowe them, when they praye vnto the Lorde, that he maye recouer, and get health to lyue longer. He that synneth before hys maker, shal fall in to þe handes of the physician.

**Ecc. xxii. c**  
**C**ome, \* byngge forth thy teares ouer the deed: and begynne to mourne, as yf thou haddest suffred great harme thy selfe: And then couer his bodye after a conuenient maner, and despyse not hys buryall. Enforce thy selfe to wepe, and prouoke thy selfe to mourne, and make lamentacion expedientlye, and that a daye or two, lest thou be euell spoken of: And then comforte thy selfe because of the heuyness. \* For of heuyness commeth death, the heuyness of the heart breaketh strengthe. Heuyness and pouertye greueth the hearte in temptation and offence. Take no heuyness to hearte, byue it awaye, and remembre the last thynges. Forget it not, for there is no turnynge agayne. Thou shalt do hym no good, but hurte thy selfe. Remembre hys iudgement, thyn also shal be lyke wylse: Unto me pester daye, vnto the to daye. \* Let the remembraunce of the deed ceasse in hys reste, and comforte thy selfe agayne ouer him, seing his spirite is departed from hym. The wisdom of the scribe is at conuenient tyme of rest: and he that ceaseth from exercise and labour, shal be wylse. He that holdeth the plough, and hath pleasure in prouidinge and byuynge þe oxen, and goeth aboute with suche woorkes, he can speake of oxen. He setteth hys heart to make sorowes, and is diligent to geue the kynne fodder. So is euery carpenter also and woorkmaster, that laboureth styl nyght and day: He carueth, graueth and cutteth oute, and hys despye is in sondrye conninge thynges, and hys hearte ymagineth, howe he maye connynglye cast an ymage, hys diligence also and watchynge perfourmeth the woorkes. The yronsmith in lyke maner bydeth by hys stylhe, and doth hys diligence to labour the yron. The vapoure of the fyre bynneth hys fleshe, and he must fyght with the heate of the fornaue. The noyse of the hammer soundeth euery in his eares,

and hys eyes loke styl vpon the thinges that he maketh. He hath set hys mynde there vpon, that he wyl make out hys woorkes, and therefore he watcheth, how he maye set it out, and byngge it to an ende.

**C**ome doeth the potters lytte by hys woorkes, he turneth the whele about with his fete, he is diligente and careful in al doynges, and his labour and woorkes is withoute nombre. He fashioyneth the clape with hys arme, and with his fete he tempereth it. Hys heart ymagineth howe he maye make it pleasaunte, and hys diligence is to cleanse the ouen. All these hope in their handes, and euery one thynketh to be connyng in hys woorkes. Without these maye not the cities be maintened, inhabited nor occupied: yet come they not hys in þe congregation: They vnderstande not the conuenaunt of the lawe: They can not declare equite and iudgemente: They cannot fynde out the darcke sentences. But thowowe them shal the creature of the worlde be maintened: Their prayer concerneth ouely the woorkes and labour of connyng.

## The xxx. Chapter.

A wylse man. The woorkes of God. Unto þe good, good thynges do profit: But vnto the euill, euill good thynges are euill.



**H**e that applyeth hys mynde to vnderstande the lawe of God, doeth diligentelye seeke out the wisdom of them of the olde tyme, and exerciseth him selfe in the prophetes. He keepeth the saynges of famous men, and preasseth to the vnderstanding of darke sentences of wisdom. He seareth out the mistery of secrete saynges, and exerciseth hym selfe therein continuallye. He doeth scrupte amonge greates men, and appeareth before the prynce. He goeth into a straunge countre, and trauaileth thowowe it: Looke what good or euill is amonge men, he proueth it and seareth it oute. He purposeth in his heart, to resorte earlye vnto the Lorde that made hym, and to pray before the best God. He openeth hys mouth in prayer, and prayeth for hys synnes. When the great Lorde wyl, he shal be fylled with



the spirite of vnderstandynge, that he may the poure out wyse sentences, and geue thanckes vnto the Lorde in hys prayre. He shall order hys deuyse, and leade hys knowledges aright, and geue hym vnderstandynge of secret thynges. He shall knowe to be the science of his leathynge, and reioyce in the covenante of the lawe of the Lorde. The whole congregacion shall commend his wisdom, as it shall neuer be put out. The remembraunce of hym shall neuer be forgotten, and hys name shall continue from one generacion to another. \* Hys wysdome shall be spoken of, and the whole congregacion shall openly declare his prayse. Whyle he lyueth, he hath a greater name then a thousande besidet. After hys deathe, the same name remaineth vnto him. Yet wyl I speake of mo men of vnderstanding, for I am ful as the Moone.

**C** Hethen vnto me (ye holpe vertuous chyldren) byynge for the fruite, as the Rose that is planted by the brokes of the felde, and geue ye a swete smelle as Albanus. floppye as the rose garden, synge a songe of prayse. O geue thanckes vnto God ouer all hys woorkes. Geue gloze and honour vnto the Lorde, shewe his prayse in your lippes. Yea, even with the soge of your lippes, with harpes and playnynge, and in geuyng thanckes vnto hym, sape after this maner: \* al the woorkes of the Lorde are exceeding good, and al his commaundementes are mete and conuenient in due season.

**D** A man nedeth not to sape: what is that, what is that, for at tyme conuenient they shall all be soughte. At hys commaundement the water was as a wall, and at the worde of hys mouthe the waters fode fyll. \* In his commaundement is euery thing acceptable and reconstituted, and his health can not be minished. The woorkes of al thete are before him, and there is nothyng heyd fro his eyes. He seith fro euertlasting to euertlasting, and there is nothyng to wonderfull of hys vnto him. A man nedeth not to sape then, what is this, or that, for he hath made al thynges to do good vnto man. Hys blessing shall rene ouer as the dewe, and moysure the earthe lyke

a founte of water. Lyke as he maketh the water for drouth, so shal his wrath fall vpon the heathen.

His wayes are playne and right vnto the lust, but the vngodly stumple at them. For the good are good thynges created from the beginninge, and euill thynges for the vngodly. \* All thynges necessary for the life of man are created from the beginninge: water, fyre, yron, and salt, meel, wheate and honye, milke and wine, oyle and clothing. \* All these thynges are created for the best to the sayth: full. But to the vngodly shall al thynges be turned to the hurte and harme. There be spirites that are created for vengeance, and in their rigorousnes haue they fastened their tormentes. \* In the tyme of the ende they shal poure out their strength, and pacifye the wrath of him that made them. \* fyre, hayle, hongre and deathe all these thynges are created for vengeance.

The teeth of wilde nopsome beastes, the scorpions, serpentes, and the swerde are created also for vengeance, to the destruction of the vngodly. They shall be glad to doe hys commaundementes: and when nedeth is, they shall be ready vpon earth: And when their houre is come, they shall not ouer passe the commaundement of the Lorde.

Therefore haue I taken a good courage vnto me from the beginning, and thought to put these thynges in wyrtynge, and to leaue the behynde me. \* Al the woorkes of the Lorde are good, and he getteth euery one in due season, and when nedeth is, so that a man nedeth not to sape: this is worse then that. For in due season they are al pleasaunt and good: And therefore prayse the Lorde with whole heart and mouth and geue thanckes vnto his name.

## The .xl. Chapter.

Many misfortunes lyde in a mans life. All thynges pass away, but a firme and stable faith remaineth. Of the blessing of the righteous, and piety of the feare of God.

**A** Great trouaile is created for all men, and an heuy yocke vpon al mens chyldren, from the daye that they goe out of their mothers wombe, tyl they be buried in the earth. The mother of all thynges namely, their thoughtes and imaginacions, feare

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fear of the heart, counsel, meditation, longynge and desyre, the daye of death: from the hyst & sytteth vpon the glorious seate, vnto the lowest and moſte synple vpon the earthe: from hym that is gorgeously arrayed & weareth a crowne, vntill hym that is but homely and synple clothed. There is no thyng, but wyath, zele, fearfulness, vniquietnes, and feare of death, rygourous anger and styfe. And in the nyghte when one should rest and slepe vpon his bed, the slepe chaungeth his vnderstandynge and knowledge. A lytle as no thyng is hys rest, in the slepe as wel as in the day of labour.

**B**e feareth and is disquieted in the vision of his heart, as one that renneth out of a batell: and in the tyme of health he awaketh, and murthereth that the feare was nothyng. Suche thynges happen vnto all fleashe, bothe man and beast: but seuen folde to the vngodlye. Moreouer death, bloudshedynge, strife, and swerd, oppreſſion, hunger, destruction and punishment: \* These thynges are all created agaynst the vngodlye, \* and for their sake came & floude also. \* Al that is of the earth, shal turne to earth agayne: & al waters ebbe agayne into the sea. All byrbes and vniquietnes shalbe put awaye, but saythfulness and trueth shal endure for euer. The substance and goodes of the vngodlye shalbe dyed by a syncke awaye as a water floude, & they shal make a sounde like a great thonder in & rayne.

**L**ike as the righteous rejoyceth when he openeth hys hande, so shal the transgressours be saynte, when their goodes banish and consume awaye. \* The children of the vngodlye shal not obtayne manye branches: And the vncleane rotes vpon the hye rockes shalbe roted out before the grasse by the water syde and vpon the ryuer bankes.

Frendlynnes and liberalite in the increase and blessing of God, is lyke a paradys and garden of pleasure: suche mercy also and kyndnes endureth for euer. \* To labour and to be content with that a man hath, is a swete pleasure: & & is to fynde a treasure about al treasures. To beget children and to re payre & cite, maketh a perpetual name:

but an honest wylde is more worth than they both. Wyne & mystryke reioys the heart, but & loue of wysdome is above them both.

Beggynge & harpyng make a swete noyse, but a frendlye tonge goeth beyond them bothe. Threue vs despyeth fauour and beauty but a greue fede tyme rather than they bothe. A frende & companion come together at oportunitie, but above them bothe is a wyfe that agreeth with her husbnde. One brother helpeth another in & tyme of trouble, but almes shal deliuer more than they bothe. Golde and syluer fasten the set, but a good counsell is more pleasant than they bothe. Temporall substaunce and strength lift vp the mynde: but the feare of & Lorde more than they both. The feare of & Lorde wanteth no thyng, and nedeth no helpe. The feare of & Lord is as a pleasaunte garden of blessing, and nothyng so beautifull as it is. Wy sonne, leade not a beggers lyfe, for better it were to die than to beg. Whoso loketh to another mans table, taketh no thought for his owne lyuing home to vpholde hys lyfe, for he sedeth hym selfe with other mens meate. But a wise and well noursured man wyl be ware therof. Beggynge is swete in the mouth of the vniamefast, but in hys belly there burneth a fyre.

## The .xli. Chapter.

Of remembrance of death. Death is not to be feared. A curse vpon them that forsake the lawe of God. God wanteth a name. An exhortacion to geue hede vnto wisdom. Of what thynges a man ought to be ashamed.



**D**eath, how bitter is the remembrance of the, to a man & seeketh rest & comfort in his substance & riches, vnto & man hath nothing to bere him, and that hath prospered in al thynges, yea, vnto hi & yet is able to receaue meate. O death, howe acceptable and good is thy iudgment vnto the nedeful, and vnto him whose strength faileth, & that is nowe in hys laste age, and that in all thynges is ful of care and fearfulness: vnto hym also that is in dyspayre, and hath no hope nor patience. Be not thou afraid of death: remembre them & haue bene

Eccle. 16. 1

Gen. vii. 1

Gen. iii. 1

Eccle. xli. 1

Eccle. xli. 1

2. timo. vi. 1

Job. xiii. 1



Of Ietus Speech.

beare before thee: And I come after thee:  
this is I iudgement of I I orde ouer all  
fleshy. And why wouldest I be agaynst  
the pleasure of the brest? whether it  
be ten, an hundred, or a thousande peo-  
ple: death is asketh not howe longe one  
hath lyued.

The children of the bngodipe are abominable children, and so are they that keep company with the bngodipe.

\* The inheritance of hugobly chyldren  
shal come to naught, and their posterite  
te shal haue perpetual shame and con-  
fuston. The chyldren complayne of an  
vngodly father: and why? for hrs sake  
they are rebuked and dyspyssed. Wo be  
vnto you (ye vngodlye) whyche haue  
forsaken the lawe of the best God: Ye  
pe be boyme, pe shal be boyme to cursing,  
ye pe dye, a curse shal be yout porcion.

\* All that is of this earth, shall turne to earth againe: so goe the vngodly also out of the curse into destruction. The sorowe of men is in their body: but the name of the vngodly shall be put out, for it is nathinge worth. \* Laboure to get thee a good name, for that shall continue suret by the, then a thousande great treasures of golde. A good life hath a nombre of dayes, but a good name endureth eternally.

\* Gode gylden, hepe wiſdō in peace:  
 for wiſdome that is hye and a treaſure  
 that is not ſene, what proſpēt is in them  
 both? A man that hyeth hys ſolpſome,  
 is better then a man that hyeth hys  
 wiſdome. Therefore have turned at my  
 woꝝdes: for it is not good, in al thinges  
 and alwaies to be aſhamed. True for ch  
 muſt proue and meaſure it.

Be ashamed of whoredome before fa-  
ther and mother: Be ashamed of leſſing  
before the prince and men of auctoritie:  
Of ſinne before the iudge and ruler:  
Of offence before the congregation &  
people: Of unrighteſuſnes before a  
companion and frendes: Of theft, before  
the neighbours. \* As for a trueth of god  
in his ſervant, be not ashamed thereof.  
Be ashamed to lye with thine eld-  
er ſon upon the ſtrade: Be ashamed to  
looke up on a harlot: Be ashamed to  
turne away the face from thy frende: Be  
ashamed to take and not to geue: Be  
ashamed alſo to looke up on another mans

wyfe, and to make manys trifling mo-  
des with her maiden, or to stand by her  
bed fyde. Be afhamed to bpbayde thy  
frend: when thou gyeft any thyng, call  
him not in the teeth wythall.

## The xlii. Chapter.

Secretes may not be opened. The lawe of God must be taught. A daughter, a woman, god knoweth all things, yea, euen þe secretes of the heart.

**R**eache not a thyng  
crosse, and disclose not  
the wordes, & thou hast  
hearde in secreete. Be  
humble and well ma-  
nered in dede, so shall e-  
very man favour the. Of these thynges  
be not thou ashamed, and accepte no  
personne to offend. Namelye, of these  
thynges be not ashamed: Of the lawe of  
God, of the couenaunte, of iudgement:  
to bringe the vngodlye from hys un-  
godlynesse vnto ryghteousnes, and to  
make hy a good man: to deale faythful-  
ly w<sup>th</sup> the neighbour a copanion: to dis-  
tribute & heritage vnto thy frendes: to  
be dilgenty to kepe true measure and  
weyght: to be contente, whether thou  
gettest much or lytle: to deale truly w<sup>th</sup>  
temporal goodes in bying and selling:  
to bringe vp chyldren with diligence:  
to correcte an euell seruaunte: to kepe  
that thyng is from an euell wyfe: to see  
a locke where many handes are: what  
thou deliuerest & geuest out to be kept,  
to sell it, and so weye it: to wypte vp all  
thy out geupnge and receauing: to en-  
fourme the vblearned and brwille: Of  
the aged, that are iudged of the ponge.  
If thou be dilgenty in these thynges,  
truly thou shalt be learned and wyse  
and accepted of al men.

The daughter maketh the father to  
watch secretly: and the carefullnes that  
he hath for her, taketh away bys sleep:  
yea, in the youth, lest she shoulde over-  
growe hym: And when she hath an hus-  
bande, lest she shoulde be hated: lest she  
shoulde be despised or rayphed in her  
virginite, or gotten with childe in her  
fathers house: Or when she commeth  
to the man, lest she behaue her selfe not  
right, or continue unfruitfull. \* If the  
daughter be wanton, kepe her chastite,  
lest she cause thyng enemyes to  
laugh the to scoone, and the whole citie

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to geue the an euell reporte, and so thou  
be sayne to heare thy shame of euery  
man, and be confounded before all the  
people. \* Beholde not euery bodys  
beutye, and haue not muche dwellynge  
amonge women. For like as the womne  
and both cometh oute of clothyng,  
\* so doeth wychednes come of women.

**C** It is better to be with an euell man,  
then with a frendly wyfe that putteth  
one to shame and rebuke. I will reme-  
mber the workes of the Lorde, and de-  
clare the thynges that I haue sene. In  
the wordes of the Lorde are hys wo-  
rkes. The Sonne ouerlooketh al thyng-  
ges with hys syne, and all hys workes  
are full of the cleannes thereof. Hathe  
not the Lorde brought to passe, that his  
sayntes shoulde tell oute all hys won-  
derous workes, whiche the almyghty  
Lorde hath stablished. All thynges en-  
dure in hys gloire. He seeth oute the  
grof of hys depe & hys heart, & he knoweth  
al thet imaginacion & wisdom. For hys

**D** Lorde knoweth al science, & he loketh in  
to the token of hys tyme. He declareth the  
thynges that are past & for to come, and  
discloseth thynges hys are secrete. \* No  
thought maye escape hym, neither may  
anye worde be hyd from hym. He hath  
garnished the hys excellent workes of  
hys wisdom, & he is from euerlastyng  
to euerlastyng. Unto him may nothing  
be added neither can he be minished, he  
hath no neede also of anye counsell. O  
howe amiable are all hys workes, and  
as a sparke to loke vpon. They liue al,  
and endure for euer: And when soeuer  
nyde is, they are al obedyent vnto him.  
They are all double, one agaynst the an-  
other: he hath made nothyng that hath  
faute or blemyshe. \* He hath stablished  
the goodes of euerychone: & who maye  
be satisfied with hys gloire, when he  
seeth it?

## The xlvi. Chapter.

The summe of creation of the workes of God.

**I**n the gloire of the heighe, is  
the sayre and cleare sym-  
ment, the beutye of the  
heauen in hys glorious  
cleannes. The sune whet  
appeareth, declareth the day in the go-  
yng out of it, a meruelous worke of  
the hys. At noone it burneth hys earth,

and who maye abyde for the heat ther-  
of? Who so kepeth an ouen when it is  
hote, the tymes more both the sonne  
burne vpon the mountaynes, when it  
bretheth out the fyre beames and sy-  
neth: with hys brightnes of it, it blyndeth  
the eyes. Great is the Lorde that made  
it, & in his commaundement he causeth  
it to renne hastelye.

\* The Moone also is in all, & at co-  
uenient season it sheweth the tymes, &  
is a token of the tyme. \* The token of  
the solempne feast is taken of hys moone,  
a lyght that minyssheth & increaseth a  
gapne. The Moone is called after the  
Moone, it groweth wonderously in her  
chaungyng.

The armye of heauen also is in the  
highte, in the firmament of heauen it  
geueth a clere & glorious syne. This  
is the clerenes of the starres, the beuti-  
full apparel of heauen, the apparel that  
the Lorde lyghteneth in hys heighe. In his  
holpe woorkes they contynue in their  
orde, and not one of them faileth in his  
watche. \* Looke vpon the raynebowe,  
and prayse hym hys made it: depe bea-  
tyful is it in hys syne. He compasseth  
the heauen aboute with his clerenes &  
gloire, the handes of the hys haue ben-  
ded it. Thow he hys commaundement  
he maketh the snowe to fall, & the thou-  
der of his iudgement to smyte hastelye.  
Thow he hys commaundement hys crea-  
tures are opened, and the cloude as  
the foules. In his power: hath he strig-  
ghened the cloude, and broken hys hys  
bones.

The mountaynes melt: at the syght  
of him, the wynde bloweth accordyng  
to his wyll. The sounde of his thowder  
beareth the earth, and so both hys storme  
of the North: The wynde wynde also  
lyghteth downe as a fethered soule, ra-  
steth out and spredeth hys snowe abrode:  
and as the gresshoppers that destroye  
all, so falleth it downe. The eyes marue-  
lous at the beutye of the whitenes ther-  
of, and the heart is afrayd of the rayne  
of it. He poureth oute the snowe vpon  
earth, lyke salte, & when it is frozen, it  
is as sharpe as the prycke of a thistle.

When the colde North wynde blow-  
eth, hard. Thys shall cometh of the  
water. He lyghteth downe vpon all the  
gatherynges



# Of Iesus Syrach. Fol. 111

gatherynge together of water, & putteth on the waters as a best plate. He deuornteth the mountaynes & burneth the wyldernesse: & loke what is grene, he putteth it out lyke fyre. The medicine of all these is: when a clynde cometh haterly: And when a dewe cometh wth þe heate, it shal be refreshed agayne.

In þys worde he stylyeth þe wynde. In þys counsell he setteth the depe, and (the Loyde) Iesus playeth it. They that sape ouer the sea, tell of his paterles & harmes: And whil we heare it with our eares, we maruell thereat. For there be straunge wonderous workes, dyuerse maner of nyct beastes, and whalfishes. Thow we hym ate all thynges sette in good orde and performed; and in his worde al thynges endure.

I speake much, but I can not sufficientlye acapne vnto it, for he hym selfe dwyle is the perfection of all wordes. We shoulde prayse the Loyde after all oure power, for he is great in al his workes. The Loyde is to be feared; yea, verie great is he, & maruelous is his power. Prayse the Loyde, and magnify hym as much as ye maye, yet doeth he farre vnto all prayse. \* O magnify hym wth all your power, and labour earefully; yee are ye in no wyse able sufficientlye to prayse hym. \* Who hath sene hym, that he myghte tell vs. Who can magnify hym so greatly as he is. For there are by þe greater thynges then these be: as for vs, we haue sene but fewe of his workes. For þe Loyde hath made all thynges, and geuen wyl dome to suche as feare God.

## The xliiii. Chapter.

The prayse of certain holy men, Enoch, Noe, Abraham, Isaac and Jacob.

**E**t bys comende the noble famous men, and the generation of oure fore elders and fathers. Manye moore gloryous actes hathe the Loyde done, & shewed his great power: euer sence the begynning. The noble famous we raptyed in their kingdomes, & bare excellent rule. In their wydome and vnderstandinge, they folowed the counsell shewed in the prophesies. \* They lode folke thow the counsell and wyldome of the scribis of the people. Myse sau-

tences are founde in their instruction. They sought the sweteness and melody of musycke, and brought forth the pleasant songes in scripture. They were ryche also, and coulde comfort and pacyfy those that dwelte with them. All these were very noble and honourable men in their generations, and were well reported of in theyr tymes. These haue left a name behynde them, so that theyr prayse shal alwaye be spoken of. Afterwarde there were some, whose remembrance is gone. \* They came to nought and perished, as thowge they had neuer bene: and became as thowge they had neuer bene borne, yea, & their chyldren also with them.

Nevertheless these are louing men, whose ryghteousnes shal neuer be forgotten, but continue by their posterite. Their chyldren are an holpe good heritage: their seide endured fast in þe couenaunte, for their sakes shal their chyldren and seide continue for euer, & theyr prayse shal neuer be put downe. Their bodies are buryed in peace, but their name lyueth for euermore. The people can speake of theyr wysdome, and the congregacion can talke of their prayse. \* Enoch walked ryght and acceptabyle before the Loyde: therefore was he translated for an example of amendement to the generations. \* Noe was a stedfast and ryghteous man: and in the tyme of wyath he became a reconcilinge. Therefore was he left a remnaunte vnto the earth, when the floude came. An euerylasyng couenaunt was made with him, that al flesh shoulde perishe no more in the water. Abraham was a great father of many people, in glory was there none lyke vnto hym. He kepte the lawe of the best, and came into a couenaunt wth hym. He set the couenaunt in þys fleshy, and when he was tempted, he was found fapthfull. Therefore swor God vnto hym wth an othe, that he would blisse, al people in þys seide, that he woulde multiplye and increase hym as the dust of the earth, & to exalte þys seide as the starrs: Yea, and that þys seide shoulde haue the possession and inheritance of the lande from sea to sea, and from the ryuer vnto the borders of the lande.

Gen. vii. 1

Ecl. xlii. 8

Gen. vi. 4

Gen. xli. 1

Gen. xli. 1

Gen. xli. 1

Gen. xli. 1





# Of Iesus Syrach. I. l. v.

pleased the God of Israel, because he had the fele and feare of the Lorde. For whē the people were tournded backe, he put hym selfe forth eght soone, & that with a good will, to pacifie the wrath of the Lord towards Israel. Therefore was there a covenannt of peace made with him, that he should be principall amonge the eghtious and the people, that he and his posterite should haue the offyce of the priesthode for euer.   
 As there was made a covenannt with Manasse of the tribe of Juda, that fro among his sonnes only there should be a Kinge. And that Baran also, and his seed should be the heritage, to geue vs wylsome in our heart, to iudge vs people in eghtiuousnes: that vs goodnes should not come into forgetfulness, and that their honoure myght endure for euer.

**The xlii. Chapter.**

**M**any and strong in battayle was Iesus sonne of Nave, which in steade of Moses the prophete was geuen to be captayne of the people, whiche accompanyng vnto his name was a greatesaunt vnto the elect of God, to punish the enemyes & rose vp agaynst Israel, that Israel myght obtayne their inheritance. O howe great, noble and excellent was he. \* When he lette up his hand, and drew out his sword agaynst the cities: who stood so manly before him: for the Lord him selfe brought in the enemyes. \* Stode not the Sunne still at his commaundement, & one daye was as longe as two. He called vpon the best and most mightie, when the enemyes pressed vpon him on euery side: and the Lorde hearde him with a hallesound. They smote the peychen of the people mightely, and in falling downe they slew al the aduersaries, so that the heathen knewe his booke, and all his defence, that the Lord hym selfe fought agaynst them, for he folowed vpon the mighty men of them.

\* In the tyme of Moyses also he aid Caleb the sonne of Iephune, vnto a good worke, whiche stode agaynst the enemyes, with helde the people from sinne, and stilled the wretched murmuringe.

\* And of sixe hundred thousand people of fore, they two were preferred, when they were broughte into the heritage, namely, a land that floweth with milke and honye. \* The Lorde gaue strength also vnto Caleb, which remayned with him vnto his age: so that he went vp in to the hye places of the lande, and hys sede conquered & same for an heritager that all the children of Israel myghte se, howe good a thyng it is, to be obedient vnto the Lorde. And the iudges or rulers (euery one after his name) whos here went not a whoyring, nor departed from the Lord, and that forsoke not the Lord vnfaithfully, whose remembrance hath a good reposte: Yea, thet bones shal be out of their place, & their name shall neuer be changed.

Samuel the prophete beloued of the Lorde, & ordeyned a King, and anointed the prynces ouer the people. In the lawe of Lorde ruled he, and iudged the congregacyon, and the Lorde had respect vnto Jacob. The prophete was founde diligent in his faithfulness: yea, in his saythfulness was the faithfulness of the vision knowen. He called vpon the Lorde the myghtie, when & enemyes pressed vpon hym on euery side, what tyme as he offered the suckyng lambs. And & Lord thondred fro heauen, and made his voice to be herd with a great noyse. He discomfited the prynces of Tyre, all the rulers of the Philistines. \* Before his last ende he made profection in the syght of the Lorde, and hys anointed, & he toke neyther substance nor good of any man, no not so much as a shute: and no man myght accuse hym. After this he tolde, that hys ende was at hande, and shewed the kynge also his ende and death: & from the earth lyft he up his voice in the prophete, & the goodly people should perishe.

**The xlii. Chapter.**

**A**fterwarde in the tyme of King Dauid, & there rose up a prophete called Nathan: for lyke as the sarte is taken awaye from the offeringe, so was Dauid chosen out of the children of Israel. He toke hys pastyme with the Lyons and

# Ecclesiasticus. The booke

with kyddes, and with beates lyke as  
 with lambes. \* Slew he not a gyaunte  
 when he was yet but yonge, and toke a-  
 way the rebuke from his people: what  
 tyme as he toke the stone in his hande,  
 and smote downe proude Goliath with  
 the sponge: for he called vpon the hiest  
 LORD, whiche gaue hym strength  
 in his right hand, so that he ouerthrew  
 the myghty gyaunte in the battayll,  
 that he myghte set vp the horne of hys  
 people againe. \* Thus brought he him  
 to worshyppe aboue all prynces, and  
 made him to haue a good repute in the  
 prayse of the LORD, that he shuld  
 weare a crowne of glory. \* For he de-  
 stroyed the enemyes on euery syde, co-  
 ted out the philistines his aduersaries  
 and brake their horne in lumber, lyke  
 as it is broken yet this daye. In al his  
 workes he praysed the hiest and ho-  
 lyest, and ascribed the honoure vnto  
 hym. wyth hys whole hearte vnd he  
 prayse and loue him that made hym.

\* He set syngers also befoze the altier,  
 and in their tune he made swete songes.  
 He ordeined to kepe the holy dayes wor-  
 shipfully, and that the solempne feastes  
 thowgh the whole yere shoulde be ho-  
 nourably holden, wyth prayse of the  
 name of the Lorde, and wyth hys syn-  
 ging by tymes in the moynge in the  
 Sanctuary.

\* The Lord toke away his synnes,  
 and exalted his horne for euer. He gaue  
 hym the couenaunte of the kyngdome,  
 and the trone of worshyppe in Israll.

\* After hym there rose vp a wyse sonne  
 called Salomon, and for hys sake he  
 droue the enemyes awaye farre of.  
 This Salomon reigned with peace in  
 hys tyme (for God gaue hym rest from  
 his enemyes on euery syde, so he myghte  
 buylde him an house in hys name, and  
 prepare the Sanctuary for euer) lyke  
 as he was well instructe in hys yowth  
 and fylled wyth wysedome and vnder-  
 standyng, as it were in a waterfoude.  
 He couered and fylled the whole lande  
 wyth synplytudes and wyse prudente  
 sentences.

His name went abrode in the fles,  
 because of his peace he was beloued. Al  
 landes maruayled at hys songes, pro-  
 uerbes, synplytudes, and at hys peace,

and at the name of the Lorde. God,  
 whiche is called the God of Israll.

\* He gathered golde as tynn, and he  
 had as moche siluer as trade. \* He was  
 moued in vniuersall loue toward we-  
 men, and was shewetome in affeccon.  
 He staped his honour and worshyppe,  
 yea, his posterite defiled he also, in byn-  
 gyng the wyath of the Lorde vpon hys  
 chyldren, and forsoke after his tyme: so  
 his kyngdome was deuyded, and Ephra-  
 im became an vnfaithfull, and an vn-  
 constant kyngdome. \* Wherefore  
 God forsoke not his mercy, neither was  
 he utterly vespoyled because of his wor-  
 kes, that he shoulde leaue hym no po-  
 sterite.

As for the seve prynces whiche  
 he loued, he broughte it not utterly to  
 nought, but gaue yet a remnant vnto  
 Jacob, and a rote vnto Dauid oute of  
 hym. Thus rested Salomon with hys  
 fathers, and out of hys seve he left be-  
 hynde hym a verye foolyshe wyse of the  
 people, and suche one as had no vnder-  
 standyng: namely, \* Roboam whiche  
 toucheth awayne the people thowgh hys  
 counsell, and Roboam the sonne of  
 Abat, whiche caused Israll to fume,  
 and Helued Ephraim the waye of vni-  
 godlines: In so muche that their synnes  
 impledes had the vpperhande so sore,  
 that at the last they were dreyuen out of  
 the land for the same: Yea, he sought  
 out and brought vp all wyckednes, till  
 the vengeance came vpon them.

## The xlviii. Chapter.

The maner of Elias, Helizus, Ezechias,  
 and Esay.

Then stode vp \* Elias the prophete  
 as a fyre, and hys word went like  
 a cresset. He brought an hunger  
 vpon them, and in his zeale he made the  
 fewe in number. For they myght not  
 awaye wyth the commaundementes of  
 the LORD. Thowgh the worde  
 of the LORD he hute the heauen,  
 and thre tymes broughte he the fyre  
 downe. Thus became Elias hono-  
 rable in his wonderous dedes. Who  
 maye make his boast to be lyke hym.

\* One that was deade raysed he vp  
 from death, and in the worde of the hy-  
 est he broughte hym oute of the graue  
 agayne. He caste downe kyniges,  
 and



# Of Iesus Sprach. Fol. lxxvi

and destroyed them, and the honorable  
from their seate. Upon the mount Sy-  
na he heard the punishment, and upon  
Doreb the iudgement of the vengeance.  
He prophesied recompensing vnto kyn-  
ges, and ordeyned prophetes after  
hym. \* He was take vp in the storme of  
fyr in a charette of horses of the Lord.  
He was ordeyned in the reprobung; in  
tyme to pacifye the wrath of the Lord,  
to turne the hertes of the sachers vn-  
to the shilde, and to set vp p trybes of  
Jacob agayne. Blessed were they that  
saw the, and wer garnyshe in loue: for  
we lyke in lyfe.

B

Elisha was conered in the storme,  
but Heliseus was fylled w his mouth.  
Whyle he lyued he was afrayed of no  
pyete, and no man myghte ouercome  
him. There coude no worde disceau  
him, and after his death his body pro-  
pheted. He dyd wonders in his lyfe,  
and in death were his workes marue-  
lous. For all this, the people amended  
not, neither departed they from their sin-  
nes: till they were carped awaye pry-  
soners oute of the lande, and were sca-  
tered abrode in all countreys, so that of  
the there remayned but a very litle peo-  
ple, and a prince vnto the house of Da-  
uid. Now he it some of them did ryght,  
and some heaped vp vngodlynes.

C

Hezekiah made his cytie stronge, co-  
uered water into it, dygged thow the  
stone rock with pry, and made vp a wel  
by the water syde. In his time came  
Sennacherib vp, and sente Rabshakeh,  
lyft vp his hande agaynst Syon, and  
despyed them with great pryde. Then  
it tumbled their hertes and hades, so that  
they forsoke lyke a woman trauailing  
with childe. So they called vpo p Lord,  
whiche is mercyfull, and lyfte vp their  
handes before hym. Immediately the  
Lord hearde them out of heauen, and  
deliuered them by the hande of Elyse.

A

He smote the hoost of the Assyrians, &  
his kingell destroyed them. For Heze-  
kiah had done p thing that pleased the  
Lord, and remayned rebastlye in the  
waye of Dauid his father. Whiche E-  
lyse was great and saythfull in his vi-  
sions. In his tyme the Sunne wente  
backwarde, and he lengthened the kny-  
ges lyfe, with a right spyt prophesied

he, what shuld come to passe at the last:  
and to suche as were sorrowful in Syon  
he gaue consolacyon, wherewith they  
myght comforte them selues for euer:  
more. He shewed thinges that were for  
to come and secrete, or euer they came  
to passe.

## The xlii. Chapter.

Of Josiab, Hezekiah, Dauid, Jeremy, Ezechiel,  
Zorobabel, Iesus, Semyah, Enoch, & Joseph.

He remembraunce of Josiab is  
like as when the Apotecary ma-  
keth many precious swete smel-  
lyng thiges together. His remembraunce  
shal be swete as honye in all monthes,  
as p playeng of Musick by the wyne.  
He was appoynted to turne the people  
agayne, and to take away all abhomy-  
nacyes of the vngodly. He directed his  
hett vnto the Lord, and in the tyme of  
the vngodly he set vp the worshippe of  
God agayne. All kinges (except Dauid,  
Hezekiah and Josiab) committed wy-  
kednes: for euen the knyges of Iuda al-  
so forsoke the lawe of God: for they  
gaue theyr horne vnto other, thet ho-  
nour and worshippe also to a straunge  
people.

Therefore was the elect cytie of the  
Sanctuary bzent with fyre, & the stes-  
tes therof lay desolate, & wast: for they  
intreated Jeremy euil, which neuerthe-  
les was a prophete ordeyned from hys  
mothers wombe, that he myght rote  
out, breake of, and destroye: and that he  
myght buylde vp, and plante agayne.  
Ezechiel sawe the glory of the Lord  
in a vision which was shewed him vpo  
the charette of the Cherubynes. For he  
thought vpon the enemies in the taine,  
to do good vnto suche as had ordeyned  
their wayes a ryght. And the bones of  
the twelue prophetes stowd from oute  
of their place: for they gaue comforte  
and consolacyon vnto Jacob, and deli-  
uered them saythfully. Now shall we  
praise Zorobabel, which was as a ring  
in the right hande.

So was Iesus also the sonne of  
Iosede: these men in their tymes buyl-  
ded the house, and set vp p Sanctuary  
of p Lord agayne, which was prepared  
for an euerlastyng worshippe. And  
Semyah is alwaye to be commen-  
ded, which set vp for vs p walles that

33.ii. were

# Ecclesiasticus. The booke 10

were broken downe, made the portes & battes agayne, and builded our houses of a newe. \* But vpon earth is there no man created like Enoch, for he was taken vp from the earth. \* And Joseph, which was lord of his brethren, & the vpholder of hys people: hys bones were couered and kept. Seth and Sem were in great honour among þe people: and so was Adam above all the beastes, whan he was created.

## The I. Chapter.

Of Simon the sonne of Oniah.

**S**imon \* the sonne of Oniah the hye prieste, whiche in his lyfe set by the house agayne, and in his dayes made faste the temple. The heighth of the temple also was founded of him, þe double building, and the hye walles of the temple. In hys dayes the welles of water flowed out, and were exceeding ful as the sea. He toke care for his people, and deliuered them from destruction. He kept his citie and made it stronge, þe it shuld not be besieged. He dwelt in honour and worshippe among hys people, and enlarged the entrance of the house, and the courte. He gemeth lyghte as the morninge starre in the myddest of the cloudes, and as the moone whan it is full. He shyneth as the sunne in the temple of God. He is as bryght as the sayne home in the sayre cloudes, and flourisheth as the floures and roses in þe springe of the yere, and as lypes by the riuers of water. Lyke as the braches vpon the mounte Libanus: in the tyme of summer: as a fyre and incense that is kindled: Lyke as an whole ornament of pure golde. For with all manner of precious stons: as an olue tre that is fructefull, and as a Cypres tree which groweth by an hye.

When he put on the garment of honour, and was clothed with all beteties: when he went to the holy aulter, to garnish the couerynge of the Sanctuary: when he toke the portions out of þe priestes hande, he him selfe stode by þe aulter, and hys brethren rounde aboute in orde. As the braches of Cedre tree vpon the mounte Libanus, so stode they rounde aboute him. And as the braches of the olyue tree, so

stode all the sonnes of Aaron in their gloze. And that he myght sufficiente performe his seruice vpo the aulter, and garnish the offering of þe best God, he stretched out his hande and toke of the dryncke offering, and powred in of the wyne: so he powred vpon the botte of the aulter a good smel vnto the hye drynce.

Then began the sonnes of Aaron to sing, and to blow with trumpettes, and to make a greates noise, for a remembrance and prayse vnto the Lord. They were the people afraied, and fel downe to the earthe vpon theyr faces, to worshippe the Lord their God, and to geue thankes to the almyghtye God. They sung goodlye also with their voyces, so there was a pleasaunte noyse in the great house of the Lord. And the people in their prayer besought the Lord the best, that he woulde be mercifull, tyll the honoure of the Lord were performed.

Thus ended the thynge of ministracion and seruice. Then went he downe, and stretched out his handes ouer the whole multitude of the people of Israel, that they shoulde geue prayse and thankes oute of their lippes vnto the Lord, and to reioyce in hys name. He began yet once also to praye, that he myght openly shew the thankesguyng before the best, namely thus: O geue praise and thakes (yea al) vnto þe Lord our God which hath the ever done noble and great thynges: which hath encreased our dayes from our mothers wombe, and dealt with vs according to his mercie: that he wyl geue vs the ioyfullnesse of hert, a peace for our tyme in Israel: which faithfully keepeth his mercy for vs euermore, and alway deliuereth vs in this season.

There be two maner of people that I abhorre fro my hert: as for the first, whome I hate, it is no people: They that sette vpon the mountayne of Sion, the iherusalem, and the folke the people that dwell in iherusalem. I Iesus the sonne of Sirach cleargar of Ierusalem, haue tokened by these informations and documents of wisdom and vnderstandyng in this boke, and powred out the wisdom of my herte. Blessed is he that receybeth him



# Of Iehus Sprach. Fol. lxvi.

him self therein; and who so taketh such to her Malbe wife. If he do these things, he shall be stronge in all. For the light of the Lord leaueth him.

The. ii. Chapter.

The prayer of Iehus the sonne of Sprach.

**I** thank the O Lord King, and praye the O God my sauour. I will yelde praise vnto thy name: for thou art my defender and helper, and hast preserved my body from destruction, from the snare of traitorous tongues, and from the lippes that are occupied with lies. Thou hast bene my helper, for such as stode vpon agaynst me, and hast deliuered me after the multitude of thy mercy, and for thy holy names sake. Thou hast deliuered me from the roaringe of the, that prepared themselves to deuoure me, out of the handes of such as sought after my life: for the multitude of them that troubled me, and went about to set fyre vpon me on euery syde, so that I am not brynt in the middest of the fyre: from the depe of hell, from an vncleane song, from lying wordes, from the wicked king, and from an vneighbourly tongue. My soule shall praye the Lord vnto death, for my lyfe drew me vnto hell.

**B** They compassed me rounde aboute on euery syde, and there was no man to helpe me. I looked aboute me, yet there were no man that would socoure me: but there was none. Then thought I vpon the mercy of Lord, and vpon thy actes that thou hast done euer of olde: namely, that thou deliueredst such as put their trust in the Lord, and rescued them out of the handes of the wicked. Thus I set vpon my prayer from the earth, I prayed for deliuerance from death. I called vpon the Lord my father, for he would not leave me without helpe, in the daye of my trouble, and in the tyme of the pynne. I praised thy name continually, vnto the heauens, and thankes vnto it: and so my prayer was heard, and thou saudest me from destruction, and deliueredst me from the handes of the wicked. Therefore I acknowledge & praise thee, and magnifye the name of O Lord. O Lord I was yet but young, or elce I would haue despised wysedome openly

in my prayer. I came therefore before the temple, and sought her vnto the laste. Then flourished she vnto me, as a grape that is soone ripe. My heart reioyced in her, then went my foot the right waye, yea, from youth vp sought I after her. I bowed downe myne eare, and receaued her. I founde me muche wysedome, and prospered greatly in her. Therefore will I ascribe the glory vnto him, that giveth me wysdome, for I am aduised to do therafter. I will be gelous to cleue vnto the thinge that is good, so shall I not be confounded. My soule hath wrestled with her, & I have bene obliget to be occupied in her. I left my handes an hie, then was my soule lightened thowhe wysedome, that I knowledged my folpynesse. I forced my soule after her, she and I were one her from the begynnyng, and I found her in cleanness. And therefore shall I not be forsaken.

**W** My heart longed after her, and I gat a good treasure. Thowhe her the Lord hath geuen me a newe tongue, wherewith I will praye him. O come vnto me ye vnlerned, and dwell in the house of wysdome: with drawe not your felices from her, but talcke and comen of these thynges, for your soules are very thirsty. I opened my mouth, and spake: O come and bye wysdome without money, bowe downe your necke vnder her yoke, and your soule shall receaue wysdome. She is hard at hand and is easy to be founde. Beholde with youre eyes, howe that I haue had but litle labour, and yet haue found much rest. O because wysdome, and ye shall haue plenty of siluer and gold in possession. Let your mynde reioyce in hys mercy, & be not ashamed of hys prayse. For he his worke by tymes, and he shall geue you your reward in due tyme.

**T**he ende of the booke of Iehus the sonne of Sprach, which is called in Latine Ecclesiasticus.

# The Booke of the

Prophete Baruch.

The fyrst Chapter.

Baruch wrote a booke, duringe the captiuitie of Babylon, which he read before Nerontan and all the people. The Jewes sende the booke with money, unto Jerusalem, to their other brethren: to the intent that they should praye for them.



And Baruch ope-  
ned the wordes of  
this booke, & Jeho-  
niah & sonne of Jo-  
acin king of Juda  
might heare in &  
presence of all the  
people, & were come

to heare the booke: pea, and before al the  
noble kynges sonnes, before the lordes  
of the counsell and elders: and before the  
whole people, from the lowest unto the  
higest: before all them that dwelt at Ba-  
bilon, by the water of Euphrate. whiche  
when they herde it, wept, fasted, & pray-  
ed before the Lorde.

They made a collection also of mo-  
ney, accordyng to every mans power,  
and sente it to Jerusalem unto Joacin  
the sonne of Melchiah the sonne of Ma-  
lon priest, with & other priestes: and to  
all the people which were with him at  
Jerusalem, whattyme as they had gotten  
the ornaments of the temple of the Lorde  
(that were taken awaye out of the tem-  
ple) that they myghte bringe them a-  
gayne into the lande of Juda, the tenth  
daye of the moneth Sivan: namely, the  
fyrst daye of the moneth (whiche Sedechiah the  
son of Josiah king of Juda had made)  
After that Nabuchodonosor kyng of  
Babylon had taken Jechoniah, with  
all his princes, lordes, and all the peo-  
ple, and led them captiue from Jerusa-  
lem into Babylon.

And they sayde: Beholde, we have  
sent you money, & to have you burnt of-  
feringes and incense withall: make you  
blessured breade, and offer for synne  
upon the altar of the Lorde our God.

\* And praye for the prosperite of Na-  
buchodonosor kyng of Babylon, and of  
Balthasar his sonne: that their dayes  
maye be upon earth, as the dayes of hea-  
uen: that God also maye geue us  
strength, and lychten our eyes: that we

maye lye under the defence of Nabu-  
chodonosor kyng of Babylon, and un-  
der the protection of Balthasar his  
sonne: that we maye longe do them ser-  
vice, and synde fauoure in their syghte.  
Praye for us also unto the Lorde our  
God, for we have synned agayn all the  
Lorde our God, and unto this daye  
is not his wrath turned yet away from  
us. And se that ye rede this booke  
(whiche we have sente unto you to be  
rehearsed in the temple of the Lorde) up-  
on & hys dayes, and at tyme convenient.

\* Thus shal ye say: The Lorde our  
God is righteous, but we are worthy  
of confusion & shame: like as it is come  
to passe this daye, unto all Juda, and  
to every one that dwelleth at Jerusa-  
lem: to our kynges, princes, priestes,  
prophetes, & to our fathers. We have  
synned before the Lorde our God, we  
have not put our trust in him, nor ge-  
uen him credence, we have not obeyed  
hym, we have not hearkened unto the  
voyses of the Lorde our God, to walke  
in the commaundementes & he gave us.  
Synne the daye & he brought our fore-  
fathers out of the lande of Egypt unto  
this present daye, we have bene ever a  
unfaythful and an unobedient peo-  
ple unto the Lorde our God: despising  
our selves, detestinge, and despisinge  
backe, that we should not heare his  
voyses.

\* Wherefore there are come upon us  
great plagues and dyvers cruell, like  
as the Lord deuised by Moses his ser-  
uant: which brought our forefathers  
out of the lande of Egypt, to geue us a  
law, that shoulde with us, & hon-  
our, & as it is to this daye. And ther-  
fore, we have not hardened into a voice  
of the Lorde our God, accordyng to all  
the wordes of the prophetes, in whome he  
sent unto us and to our rulers: but e-  
very man folowed his owne wynd and  
breked ymaginacions: so offer unto  
strange gods, and to be still in the  
sight of the Lorde our God.

The second Chapter  
Baruch wrote a booke, duringe the captiuitie of Babylon, which he read before Nerontan and all the people. The Jewes sende the booke with money, unto Jerusalem, to their other brethren: to the intent that they should praye for them.

Baruch.  
Dan. 12.

Baruch.  
Dan. 12.

Baruch.  
Dan. 12.



captiuitie, and geue them a new and eueryday  
renewment.

**O**f the which cause **O** Lord  
oure God hath perfortuned  
his deuise, wherof he certify-  
ed vs, and oure headres that  
ruled in Ierusalem: pea, and our kyn-  
ges, our prynces, with al Israel & Ju-  
da. And suche plagis hath the Lord  
broughte vpon vs, as neuer came to  
passe vnder the heauē, like as it is ful-  
filled in Ierusalem, accordyng as it is  
wrytten in the law of Moyses: that a mā  
should eate the fleshe of his owne soune,  
& the fleshe of his owne doughter, & for-  
ouer, he hath deliuered the into **O** han-  
des of al **O** kynges, & are rounde about  
vs (to be confounded & desolate) & sca-  
tred the abroad in all landes & nations.

**T**hus are we broughte beneth and not  
aboue, for we haue synned agaynst the  
Lord our God, & not bene obedynt vnto  
his voyce. Therefore the Lord our  
God is righteous & we in our fathers  
(as reaso is) are brought to open shame,  
as it is to se this daye. And as for these  
plages that are come vpon vs already,  
the Lord had deuised them for vs: yet  
woulde we not praye vnto the Lord  
oure God, that we myght euery manne  
turne from his vngodly wayes. So the  
Lord hath caused such plagis to come  
vpon vs, for he is righteous in al his  
workes, whiche he hath commaunded  
vs: whiche we also haue not done, nor  
harkened vnto his voyce, for to walcke  
in the commaundementes of the Lord,  
that he had geuen vnto vs.

\* And nowe **O** Lord God of Israel,  
thou that hast brought thy people out  
of **O** lande of Egypt in a mightie hand,  
with tokens & wonders, with thy great  
pouere and out stretchen arme: and hast  
gotten thy selfe a name, as it is come to  
passe this daye. **O** Lord oure God, we  
haue synned, we haue done wyckedlye,  
we haue behaued our selues vngodlye

**I**n all thy ryghtuousnesses. Turne thy  
wrath from vs (we beseeche thee) for we  
are but a fewe left amonge the heythen,  
where thou hast scatered vs. \* Heare  
our prayers (**O** Lord) and our peti-  
ons, byngs vs oute of captiuitie, for  
thyne owne sake: get vs fauoure in the  
syght of them, whiche haue led vs a-

waye: that all landes maye knowe, that  
thou art the Lord oure God, and that  
Israel and his generacyon calleth vpon  
on thy name.

\* **O** Lord, loke down from thy holy  
house vpon vs: enclype thyne eare, and  
heare vs. for the dead, & be gone down  
to their graues, and whose soules are  
out of their bodies, \* ascribe vnto the  
Lord nether praisse nor righteouse ma-  
king: but the soule that is veyed for the  
multitude of her synnes, whiche goeth  
on heuely and weabely, whose eyes be  
gygne to faile: pea, such a soule ascrip-  
beth praisse and righteousnes vnto the  
Lord. **O** Lord, we pouere out our pray-  
ers before thee, and requite mercy in thy  
syght. **O** Lord oure God: not for anye  
godlynesse of oure forefathers, but be-  
cause thou hast sent out thy wrath and  
indignacyon vpon vs: accordyng as  
thou dydest threaten vs, by thy seruau-  
tes the prophetes, sayings:

\* Thus sayeth the Lord: Bowe down  
your shoulders and neckes, and serue  
the kyng of Babilon, so shal ye remayne  
still in the lande, that I gaue vnto your  
fathers. Vye wyll not do thys, nor  
heare the voyce of the Lord your  
God, so serue the kyng of Babilon:  
I shal destroye you in the cyties of Ju-  
da, within Ierusalem and wythout. I  
wyll also take from you the voyce of  
mirth and the voyce of ioye, the voyce  
of the hydegrome and **O** voyce of the  
hyde, and there shal no mā dwel moze  
in the lande. But they would not her-  
ken vnto thy voyce, to do the kyng of  
Babilon seruice: and therefore hast thou  
perfortuned the wordes, that thou spa-  
kest by thy seruantes the prophetes:  
namely, that the bones of oure kynges  
and the bones of our fathers should be  
translated out of their place.

And so, nowe are they layed out in the  
heat of **O** Sunne, and in the colde of the  
night, and dead in great misery: in hun-  
ger, with swearde, with pestilence and  
are cleue cast forth. As for the temple  
wherin thy name was called vpon, thou  
hast layed it waste, as it is to se thys  
daye: and that for the wickednes of the  
house of Israel, and the house of Ju-  
da. **O** Lord oure God, thou hast increa-  
sed vs after al thy goodnes and accor-

byng to all that great trouping mettyng of  
thyng lyke as thou spakest by thy  
uauunt Moses, in the daye when thou  
dyddest commaunde hym, to wyte thy  
lawe before the children of Israel, say-  
inge: \* If ye wyll not hearken vnto my  
voyce, then shall this great multitude  
be turned into a verye small people, for  
I wyll scatter them abrode. Notwith-  
standynge I am sure, that thys folke  
wyll not heare me: for it is an hardner-  
ked people. But in the lande of theyr  
captiuitie, they shall remember them-  
selues, and learne to knowe, that I am  
the Lorde theyr God, when I geue the  
an heart to vnderstande, and eares to  
heare. Then shall they prayse me in  
the land of theyr captiuitie, and thinke  
vpon my name. Then shall they rouse  
them from their harde backs, and fro  
their vngodlynesse: Then shall they re-  
membere the thynges, that happened vn-  
to their forefathers, whiche synned a-  
gaynst me. So wyll I brynge them a-  
gayne into the lande, whiche I promys-  
sed with an oth vnto their fathers: A-  
braham, Isaac and Jacob: and they  
shall be lordes of it, yea, I wyll increase  
them, and not mynyshe them. \* And I  
wyll make another couenaunte w the:  
suche one as shall endure for euer: na-  
melye, that I wyll be their God, & they  
shall be my people: and I wyll no moze  
byrue my people the children of Israel,  
out of the lande that I haue geuen the.

## The.iii. Chapter.

The people continually in their prayer begon  
for their deliuerance. They prayd wth desire  
vnto the people, shewing that so great aduersi-  
ties came vnto them for the dyspaynyng thereof.  
Ouely God was the fructer of wylsome of the  
incarnacion of Christ.

**A**ND nowe O Lorde almyghty,  
thou God of Israel: oute  
coule that is in trouble, & out  
spyt that is bered, crieth vnto  
the: heare vs (O Lorde) and haue py-  
tie vpon vs for thou arte a mercifull  
God be gracious vnto vs, for we haue  
sinned before the. Thou endurest for e-  
uer, Mould we the heretly perishe. O Lorde  
almyghty God of Israel: \* Heare now  
p prayer of p dead Israelites & of their  
chylde, which haue sinned before the, &  
not hearkened vnto the voyce of p Lorde  
theyr God, for the whiche cause there

plages hangenow vpon vs. O Lorde,  
remembre not the wickednesse of our  
forefathers, but thinke vpon the power  
& name now at this tyme: for thou arte  
the Lorde our God, and the (O Lorde)  
wyll we prayse. For thou haste put thy  
feare in our heartes, to p intent that we  
shuld cal vpon thy name, & prayse thee in  
our captiuitie: & that we myghte turne  
fro the \* wickednes of our forefathers,  
that synned before the.

Beholde, we are yet this day in our  
captiuitie, where as thou haste scattered  
vs, to be an abhominacion, curse, and  
synne: lyke as it hath happened vnto  
\* our fathers also, because of all theyr  
wyckednes and departing from the.

O Israel, heare the commaunde-  
mentes of lpe: pondre them well wth  
thyne eares, p thou maist lerne wtdo.  
But howe happeneth it Israel, p thou  
art in thine enemies land, thou art wap-  
en old in a straunge countre, and despy-  
led with p dead. Why art thou become  
lyke them, that go downe to their gra-  
ues. Euen because thou hast forsaken  
the well of wylsome. For p thou had-  
dest walked in the wape of God, truly  
thou shouldest haue remayned still safe  
in thine owne lande,

\* O learne then where discrecion is,  
where vertue is, where vnderstandynge  
is: that thou mayest knowe also from  
whence cometh \* long lpe, a necessary  
lyuyng, the lyghte of the eyes & quiet-  
nes. Who euer founde out her place, or  
who came euer into her treasures.

Where are the princes of the heathen  
become & such as ruled the beastes vpon  
the earth: They that had theyr pas-  
tyme wth the foules of the ayre, they  
that hoorded vpon siluer and gold (where  
in men trust so much) & made no ende  
of their gathering. What is worth of  
the that copied siluer, and were so care-  
ful, and could not byng their wokes  
to passe. They be roled oute, and gone  
downe to hell, and other men are come  
vp in their steade. Ponge men haue  
sene lpe, and dwelt vpon earth: but  
the wape of tefozmacion haue they not  
knowe nor vnderstand p pathes thereof  
neither haue their chylde receaued it,  
yea, righte as it is fro the. It hath not  
bene herd of in p land of Canaan, neither  
path

Rum. 14. 1  
10 Cal. 77. 4

10 Cal. 79. 4

Jer. 11. 1

pro. 14. 1

10 Cal. 19. 1  
ano. 19. 1

C

est. 11. 1  
10 Cal. 1. 1

10 Cal. 1. 1  
10 Cal. 1. 1

10 Cal. 1. 1  
10 Cal. 1. 1

10 Cal. 1. 1  
10 Cal. 1. 1

10 Cal. 1. 1  
10 Cal. 1. 1



hathe it bene sette at Cheman.

**D** The Agarenes sought after wisdom, but that which is earthlye, lyke as the marchauntes of the lande do. They of Cheman are cominge also, and they laboure for wisdom and vnderstanding: but the way of true wisdom they know not, nether do they thyncke vpon the pathes therof. **O** Israell, howe greate is the house of God: And howe lange is the place of his confession. \* Greate is he, & hathe none ende: hys and vnmeasurable. What is become of those famousse Gyantes, that were so greate of bodies, and so worthy menne of warre? Those had not the Lorde chosen, neyther haue they founde the waye of reformation, therfore were they destroyed: and for so muche as they had no wysedome, they perished because of theyr folyshnesse.

**E** Who hath gone vp in to heauen, to take wysedome there, and broughte her downe from the cloudes? Who hath gone ouer the sea to fynde her, and hath chosen her aboute golde, and so brought her hyther? No man knoweth the waies of wysdome, neyther is there any that can seke out her pathes. But he that wote all thynges, knoweth her, and he hath founde her out with his fore knowledge. \* This same is he whiche prepared the earth at the begynninge, and filled it with all maner of foules and beastes. \* When he sendeth oute the lighte, it goeth: and when he calleth it againe, it obeyeth him with feare. The starres kepe theyr watch, and geue theyr light, yea, and that gladlye. When he calleth them, they saye: here we be. And so with chearfulness they shewe lyght vnto him that made them. \* This is oure God, and there shall none other be compared vnto hym: It is he, that hath found out all wysedome, and hath geuen her vnto Jacob his seruant, and to Israell his beloued. \* Afterwarde dyd he shew hym self vpon earth, and dwelt among men.

## The.iii. Chapter.

**T**he rewardes of them that kepe the lawe, and the punishment of them that despise it. A comfortinge of the people beyng in captiuitie. A complainte of Ierusalem, and vnder the fygure thereof, of the church. A consolacion and comfortinge of the same.



**H**ys is the booke of the commaundementes of God, and the lawe that endureth for euer. All they that kepe it, shall come to life: but such as forsake it, shall come to deathe. Turne the **O** Jacob, and take holde of it: walcke by this waye thorow his brightnesse and shine. Seer not thyne honoure to another, and thy worschyppe to a straunge people. **O** Israell, howe happy are we, seying that God hath shewed vs suche thynges as are pleasaunte vnto hym. Be of good cheare, thou people of god, **O** thou ancient Israell. \* Howe are ye solde among the heathen, howe belst not for your vnter destruction: but because ye prouoked God the Lorde to wrath and displeasure, therof were ye deliuered vnto your enemyes: for ye displeased the euerlastinge God that made you, offerynge vnto deuils, and not to God. Ye haue forgotten hym that broughte you vp, and your nurse haue ye greued, **O** Ierusalem.

**W**hen the lawe that the wrath of god was comynge vpon you: the sayde: Herken **O** ye that dwell aboute Syon, for God hath brought me in to greate heynesse, and why? I se the captiuite of my people, of my sonnes and daughters, whiche the euerlastinge God wyll bringe vpon them. With sorow did I norrysh them, but now muste I leaue them with wepyng and sorow.

**L**et no man reioyce ouer me wyddow and forsaken: whiche for the synnes of my chyldren am desolate of euery man. For why, they departed from the lawe of God: they would not knowe hys ryghteousnes, nor walcke in the waye of hys commaundementes: as for the pathes of the truth and godlynesse, they had no luste to go in them.

**O** ye dwellers aboute Syon: come, and let vs call to remembraunce the captiuite, that the euerlastinge God hath brought vpon my sonnes & my daughters. \* He hath brought a people, vpon them frome farre, an vncurteous people and of a straunge language: which neyther regarde the olde nor ppyte the ponge.

These haue carped awaye the deare

33.v. belc

# The Prophecies

deloued of my wyddowes: leaping me alone, both desolate and exiled. But alas, what can I helpe you? Some be that haue brought these plagis vpon you, deliuer you also from the handes of your enemyes.

So your waye (O my chyldren) go your waye: for I am desolate and forsaken. \* I haue put of the clothynge of peace and put vpon me the sacke clothe of prayer, and for my tyme I wyll call vpon the moste hiest. Be of good cheate \* O my chyldren: crye vnto the Lorde, and he shall deliuer you from the power of the prynces, your enemyes.

For verely, I haue euer a good hope of your prosperous health: yea, a very gladnesse is come vpon me from the holpe one, because of the merce that ye shall haue of our euerlastynge Sauioure.

With mournynge and weppynge vnder I let you goo fro me, but with hope and perpetuall gladnesse, shall the Lorde bringe you agayne vnto me. Like as the neyghbours of Sion sawe your captiuite from God. Euen so shall they also se shortly your healthe in God, whiche shall come on you with greate honoure and euerlastynge worshippe.

O my chyldren, \* suffre paciently the wrath that shall come vpon you. For the enemye hath persecuted thee, but shortly thou shalt se his destruccyon, and shalt treade vpon his necke. Thy berlynges haue gone rough harde wayes, for they are led away as a flocke that is scatted abroad with the enemyes.

But be of good comfort (O my chyldren) and crye vnto the Lorde: for he that led you away, hath you yet in remembrance: and like as ye haue bene minded to swaue from your God, so shall ye now endeouore your selues. x. times more, to turne agayne, and to seke hym. For he that hath brought these plagis vpon you, shall bringe you euerlastynge hope agayne with your health. Take a good hearte vnto the O Jerusalem: for he which gaue the name, exhorteth the so to do.

\* The wicked doers that now put the to trouble, shall perishe: and such as haue reioysed at thy fall, shall be punished. The cyties whome thy chyldren seue,

and that haue carped away thy sonnes, shall be corrected. For like as they be now glad of thy decaye, so shall they mourne in their owne destruction. The hope of theyr multitude shall be taken away and theyr cheate shall be turned to sorowe. For a fyre shall fall vpon them from the euerlastynge God, longe to endure: and it shall be inhabited of deuils for a great season.

## The .v. Chapter.

Jerusalem is moued vnto gladnes for the returne of her people, and vnder the figure thereof, the church.



Jerusalem, loke aboute the toward the east, and beholde the hope that cometh vnto the from God. For lo, thy sonnes (whom thou hast forsaken, and that were scatted abroad) come gathered together from the east and west, reioysynge in the worde of the holpe one, vnto the honoure of God.

Put of thy mournynge clothes (O Jerusalem) and thy sorowe, and decke thee with the worshippe and honoure, that cometh vnto the from God, with euerlastynge gloire. God shall put the cloake of rightuousnes vpon the and set a crowne of euerlastynge worshippe vpon thyne head: for vpon the will God declare his brightnes, that is vnder the heauen: Yea, an euerlastynge name shall be geuen the of God, with peace of rightuousnesse, and the honoure of Gods feare.

Crye O Jerusalem, stande vpon hye: loke aboute the toward the east, and behold thy chyldren gathered from the east, vnto the west: whiche reioyce in the holpe worde, haing God in remembrance. They departed from the on fote, and were lead away of theyr enemyes: but now shall the Lorde bringe them caried with honoure, as chyldren of the kyngdome. For God is purposed to bringe downe all stoute mountaynes, yea, and all his rockes, to fyll the valleys, and so to make them euen in the grounde: that Israell maye be diligent to lyue vnto the honoure of God. The woddes and all pleasaunte trees shall ouersadowe Israell, at the commaunde



maundement of God. For by these shall  
God tryng it self with to fall myn,  
and in the lyght of his maiesty: with the  
mercy and cōspicuousnesse, that com-  
meth of himselfe.

The. vi. Chapter.

A cōpye of the epistle that Jeremie sent vnto the  
Iewes, which were leade away prisoners by the  
kyng of Babilon: wherein he certifieth them  
of the thyngs, that was commaunded hym of  
God.

**B**ecause of the sinnes that  
ye haue done agaynst  
God, ye shall be led away  
captiue: vnto Babilon  
men: of Babelysh Idol:  
for the kyng of Babilon.

And when ye be come to Babilon, ye  
shall remaine there many yeres; and  
for a longe season: namelye: vii. genera-  
cions: and after that tyme I wyll bringe you  
awaye peaceably from thence. Nowe shall  
ye be in Babilon, goddes of Golde, of  
silver, of woodde and of stone: borne vpon  
mens shoulers, to caste oute a feaful-  
nes before the heathen. But loke that ye  
do not as the other: be not ye afraied,  
and lette not the feare of them ouer-  
come you.

¶ When ye be in the multitude  
of people worshyppe them behynde  
and before, saye ye in your heartes: O  
Lorde, what is thou, that oughtest onelye  
be worshipped. Agayne Angell also shall  
be with you; and I my selfe will care  
for your soules. As for the tymber of  
those goddes, the carpenter hath pol-  
ished them: as if they were they, and layed  
ouer with silver, yea as they be but baue  
thynges, and can not speake. Lyke as a  
wench that loveth preamours: secretly  
decketh: euen so are these made and han-  
ged with golde. Obedience of golde here:  
ye haue theyr goddes: vpon theyr hea-  
des: so they praye for them selves: take  
golde and silver from them, and put  
it to theyr dyne besyde, they geue of  
the same vnto harlottes, and crymne  
theyr whores withal: agayne, they take  
it from the whores, and decke their god-  
des therewith. ¶ Yet can not these gods  
deliuer them selves from trouble and mo-  
ther: when they haue couered them  
with a clothe of purple, they wype  
theyr faces for the shame of the temple.

Wherof there is much amonge them.  
One hath a scepter in his hande, as  
though he were iudge of the countrey:  
yet canne he not saye such as offend him.  
Another hath a swerde or an axe in his  
hande, for all that, is he nether able to  
defende hym selfe from battayll, nor to  
murder.

By this ye maye vnderstande, that  
they be no goddes: therefore feare ye ne-  
ther worshyppe them, nor feare them.  
For lyke as a vessell that a man bryeth,  
is nothyng worth: when it is broken,  
euen so is it with theyr goddes. When  
they be set vp in the temple, theyr eyes  
be full of dulle, theyr feete of those  
that come in. And lyke as the doores are  
that sit rounde aboute vpon him, that  
hath offended the kyng: Or as it were  
a vnder bodye kepte besyde the graue:  
Euen so the prestes kepe the doores  
with barres and lockes, lest theyr God-  
des be sturped by robbers. They set  
vp candles before them (yea, deely and  
that many) wherof they can not se one,  
but euen as blockes, so stande they in  
the temple. It is sayde, that the serpen-  
tes and wormes, whiche come of the  
earth, gnawe out theyr heattes, eating  
them: theyr clothe also, and yet they feele  
it not. Theyr faces are blacke, theyr  
cheekes are as the smoke that is in the temple. The ou-  
les, shalowes, and byrdes sit vpon theyr  
heaues, and the cattes runne ouer theyr  
heades.

By this ye maye be sure, that they are  
not goddes, therefore feare them not.  
The golde that they haue, is to make  
them beautifull: for all that, except some  
boddynghte of theyr ruste, they will  
geue no hynde: and when they were caste  
into a fourme, they feele it not. They are  
boughte for money, and haue no brette  
of lyfe with in them. ¶ They must be  
borne vpon mennes shoulers as those  
that haue no feete: wherby they declare  
vnto men, that they be nothyng worth.  
¶ Confounded bee they then, that wor-  
shyppe them. For yf they fall to the ground,  
they can not ryse vp agayne of them sel-  
ues. Yea, though one helpe them vp  
and set them ryght, yet are they not a-  
ble to stande alone: but must haue prop-  
pes set vnder them lyke deade men. As  
for the thyng that is offered vnto them,  
they

# The Prophecie

they preeſtes ſell it, and abuſe ſtrea-  
the preeſtes wpuſes take the roſ, but vn-  
to the ſpyke & poore they geue nothinge  
of it, the weme with chyldre and the me-  
ſtruous laye handes of theyr offeringes,  
wꝑ thys ye maye bee ſure, that they are  
no goddes, therfore be not ye aſtrayed of  
them. Frome whence commeth it then,  
that they be called goddes. The weme  
ſpe before the goddes of ſyluer, golde  
and wodde, and the preeſtes ſpe in their  
temples, hauynge open clothes, whole  
heades and beardes are ſhauen and  
haue nothyng vpon theyr heades: roa-  
tyng and crytyng vpon theyr goddes,  
as menne do at the leaſte, when one is  
deade.

**C** The preeſtes alſo take away the gar-  
mentes of the images, and deſte theyr  
wpuſes and chyldren withal. whether it  
be good or euell that any man do vnto  
them, they are not able to recompence it:  
they can neyther let by a kynge nor put  
him downe. In lyke maner they maye  
neyther geue ryches, nor rewarde euell.

Eccl. v. a.

\* Though a manne make a howe vnto  
them and kepe it not, they will not re-  
quyre it. They can not reſtoze a blinde  
man to hys ſpyght, nor helpe any man at  
his uede. They can ſeeme no merce to  
the wyddowe, nor do good to the father-  
les. Theyr goddes of woode, ſtone, gold  
and ſyluer, are but euen as other ſtones,  
that be heuen of the mountayne. They  
that worſhypppe them, ſhall be confoun-  
ded. Howe ſhould they then be taken for  
goddes: yea, howe darre men call them  
goddes: and though the Caldees wor-  
ſhipped them not, hearinge that they  
were but domine and could not ſpeake.  
Yet theyr ſelues offre vnto Bell,  
and woulde ſayne haue him to ſpeake:  
as who ſaye, they coulde ſele, that may  
not moue. But when theſe men come to  
vnderſtandinge, they ſhall forſake them,  
for theyr goddes haue no helpe. A  
greate ſorte of wemen gyde with coar-  
des, ſpe in the ſtreſes, and burne olue  
beryes. Somtyme one of them be conueied  
awaye, and lye with any ſuche as come  
by: he calleth her neyghboureſſe in the  
ſtrete becauſe ſhe was not ſo worſhelly re-  
puted, nor her coarde broken. What ſo  
euer is done for them, it is but in haire  
and loſt: howe maye it then be thoughte

or ſayd, that they are goddes. Carpen-  
ters and goldſmythes make them, ney-  
ther be they anye other thyng, but euen  
what the worke men will make of the.  
Yea, the goldſmythes them ſelues that  
make them, are of no longe continuance  
Howe ſhoulde then the thynges that are  
made of them, be goddes: Mayne ther-  
fore are the thynges (yea, verye ſhame  
is it) that they leaue behynde them for  
theyr poſtertyte. For as ſoone as there  
commeth any warre or plage vpon the,  
then the preeſtes pꝑagge, where they  
maye hyde themſelues with them. How  
can men thynke then that they be god-  
des, whiche neyther maye deſende them  
ſelues from warre, nor deliuer them from  
myſfortune: for ſeynge they be but of  
wodde, of ſtone, of ſyluer and of gold: all  
people and kyngeſ ſhall knowe her af-  
ter, that they be but vayne thynges: yea  
it ſhall be openly declared, that they be no  
goddes: but euen the verye workes of  
menys handes, and that God hath no  
thyng to do with them. They can ſette  
no kynge in the lande nor geue rayne  
vnto men. They canne geue no ſentence  
of a matter, neyther deſend the land from  
wꝑonge: for they are not able to do ſo  
much as a crowe, that ſpeyth beſwete  
heauen and earth.

When there happeneth a ſpye into a  
houſe of thoſe goddes of woode, of ſyl-  
uer and of gold, the preeſtes will eſcape  
and ſaue themſelues, but the goddes  
burne as the balke therein. They can  
not withſtande anye kynge or hatell:  
how maye it then be thoughte or gram-  
ted, that they be goddes. For ſomtyme  
theſe goddes of woode, of ſtone, of gold  
and ſyluer maye neyther deſende them  
ſelues from theues nor robbers: yea,  
the verye wicked are ſtronger then they.  
Theſe ſteppe them out of theyr apparell,  
that they be clothed withall, theſe take  
theyr gold & ſyluer from the, and ſo get  
them away: yet can they not helpe them  
ſelues. Therfore it is much better for a  
man, to be a kynge and to ſhew his pow-  
er: or els a proſperable beſſell in a houſe,  
wherin he that owne it, myght haue  
pleaſure: yea, or to be a doze in a houſe,  
to kepe ſuche thynges ſafe as he thynketh  
to be ſuch a halpy god. The ſame,  
the more and all the ſarces when they  
geue



gent they: theye and lyghte, are obedi-  
ente, and do men good: wohan the ligh-  
tenyng gloueth, all is cleare: The  
wynde bloweth in euery countre and  
when god commaundeth the cloudes to  
go rounde aboute the whole world, they  
do as they are hydden: when the fyre is  
seute downe from aboue and commaun-  
ded it burneth by hylles and woodes:  
But as for those goddes, they are not  
lyke one of these thynges, nether in beu-  
tye nor strength. wherfore men shoulde  
not thynke, nor saye that they be god-  
des, sepyng they can nether geue sen-  
tence in iudgement, nor do men good.  
For so muche now as ye are sure, that  
they be no goddes, then feare them not:  
for they canne nether speake euell nor  
good of kynges. They can geue no to-  
kens in heauen for the byrthen, ney-  
ther shyne as the Sunne, nor geue light  
as the Moone: yea, the unreasonable bea-  
stes are better then they, for they can get  
them vnder the rose, and do them selues  
good. So can ye be certefied by no ma-  
ner of meanes, that they be goddes: they  
fore feare them not. For lyke as a tray-  
boggard in a garden of Cucumbers be-  
peth nothinge, euen so are they: goddes  
of wood, of syluer and golde: and lyke as  
a whyte thorne in an orcharde, that eue-  
rye byrde lyeth vpon: yea, lyke as a  
deade body that is calse in the darcke.  
Euen so is it with those gods of wodde,  
syluer and golde. By the purple and  
scarlet which they haue vpon them, and  
looke rader a maye, yea maye vnder-  
stande, that they be no goddes: yea, they  
them selues shall be consumed at the  
laste, which shall be a greate confu-  
sion of the land. Blessed is the godly ma-  
n that hath no ymages and worshippeth  
none, for he shalbe far from reprofe.

The ende of the prophete Sa-  
luch whiche is not in the  
Canon of the  
Hebrew.

The longe of the  
thy chyliden, whiche were put  
in to the hole byemyng ouen.

The comen translatiō readeth this  
longe in the.iii. Chapter of Daniel.



And they walked in the  
myddest of the flamme,  
praysing God and mag-  
nifyng the Lorde. Ala-  
lah stode by, and prayed  
in this maner. Euen in  
the myddest of the fyre opened he his  
mouthe, and sayde: Blessed be thou O  
Lord God of our fathers: ryghte may-  
thy to be prayed and honoured is that  
name of thyne for euermore: for thou  
arte ryghtuous in all the thynges that  
thou hast done to vs: Yea, fapchfull are  
all thy woorkes, thy wayes are ryght,  
and thy iudgementes true. In all the  
thynges that thou hast brought vpon  
vs, and vpon the holpe cytye of our fa-  
thers (eue Jerusalem) thou hast execu-  
ted true iudgement: yea, accordyng to  
ryght and equyte haste thou broughte  
these thynges vpon vs, because of our  
synnes.

For why we haue offended, and done  
wyckedly, departyng from the: In al  
thynges haue we trespassed, and not obey-  
ed thy commaundementes, nor kept the,  
neither done as thou hast hydden vs,  
that we myght prosper. wherfore al  
that thou hast brought vpon vs, and e-  
uery thyng that thou hast done to vs,  
thou hast done them in true iudgement  
As in deliueringe vs in to the handes  
of our enemyes, amonge yngodlye and  
wycked abhomyracions, and to an vn-  
ryghtuous kyng, yea, the most frowe  
ard vpon earth. And now we maye not  
open oure mouthes, wee are become a  
shame and reprofe vnto thy seruantes  
and to them that worshype the. Yet for  
thy names sake (we beseech the) geue vs  
not by for euer, breake not thy coue-  
nant, and take not away thy mercy fro  
vs, for thy beloued Abrahams sake, for  
thy seruante Isaacs sake, and for thy  
holp Israels sake: to whome thou hast  
chosen and promised, that thou woldest  
multiplye them, sede as the starrs of  
heauen, and as the sand that lyeth vpon  
the sea shore. For we (O Lord) are be-  
come lesse then any people, and be kepte  
vnder this day in al the world, because  
of our synnes: So that now we haue  
neither

# The Prophecie

neither pynce, duke, prophet, burnt offering, sacrifice, oblation, incense, nor Sanctuary before the.

Nevertheless, in a contrite heart and an humble spirit let vs be receiued that we may obtayne thy mercye. Like as in the burnt offering of rammes and bullockes, and like as in thousandes of fat lambs: so let our offering be in thy sight this day, & it may please the, for there is no confusion vnto them, that put theyr trust in the. And now we folow the withall our heart, we feare the, and seke thy face. But vs not to shame, but deale with vs after thy louing kindnesse, and accordyng to the multitude of thy mercyes. Help vs by thy mercies (O Lord) and get thy name an honour: that all they which do thy seruantes euell, may be confounded. Let them be ashamed thorow thy almyghty power, and let theyr strengthe be broken: that they maye know, how that thou only art the Lord God, and honour worthy thorowe out all the worlde.

And the kinges seruantes that put them in, ceassed not to make the oven hote with wyld fyre, dyde stowe, pitche and faggottes: so that the flamme went out of the oue vpon a flir. cubytes: yea, it toke away, & burnt vp thole Caldees, that it gat holde vpon the ouen. But the Angell of the Lord came downe in to the ouen to Shadrach and his felowes, and smote the flamme of the fyre out of the ouen, and made the myddest of the ouen, as it had bene a colde wynde blowing: so that the fyre neither touched the, yered them, nor dyd them hurt. Then there this (as out of one mouth) praised, honoured, and blessed God in þe for euer, sayinge.

Blessed be thou, O Lord God of our fathers: for thou art praisyd and honoured worthy, yea, and to be magnified for euermore. Blessed be the holy name of thy glory, for it is worthy to be praised, and magnified in al worlde. Blessed be thou in the holy temple of thy glory, for about all thynges thou art to be praised, yea, and more then worthy to be magnified for euer. Blessed be thou in the trone of thy kyngdome, for about all thou art worthy to be well spoken of, and to be more then magnified for

euere. Blessed be thou, that lokest thorow the depe, and stretchest vpon the Cherubins: for thou art worthy to be praised, and about all to be magnified for euer. Blessed be thou in the firmament of heauen, for thou art praisyd and honoured worthy for euer.

O al ye workes of the Lord: speake good of þe Lord, praisyd hym, and let hym be for euer.

O ye angels of the Lord, speake good of the Lord, praisyd hym, and let hym be for euer.

O ye heauens, speake good of the Lord: praisyd hym, and let hym be for euer.

O al ye waters that be about the firmaments, speake good of þe Lord: praisyd hym, and let hym be for euer.

O al ye powers of the Lord, speake good of the Lord, praisyd hym, and let hym be for euer.

O ye Sunne and Moone, speake good of the Lord: praisyd hym, and let hym be for euer.

O ye starrs of heauen, speake good of the Lord: praisyd hym, and let hym be for euer.

O ye flowers and dew, speake good of the Lord: praisyd hym, and let hym be for euer.

O al ye wyndes of God, speake good of the Lord: praisyd hym, and let hym be for euer.

O ye fyre and heate, speake good of the Lord: praisyd hym, and let hym be for euer.

O ye wynter and sommer, speake good of the Lord: praisyd hym, and let hym be for euer.

O ye dewes and frostes, speake good of the Lord: praisyd hym, and let hym be for euer.

O ye frost and colde, speake good of the Lord: praisyd hym, and let hym be for euer.

O ye yse and snow, speake good of the Lord: praisyd hym, and let hym be for euer.

O ye nightes and dayes: speake good of the Lord: praisyd hym, and let hym be for euer.

O ye light and darcknesse, speake good of the Lord: praisyd hym, and let hym be for euer.

O ye lightnings and cloudes, speake good



good of the Lodge: maple hymn, and fee  
hymn up for ether.

¶ Let the earthe speake good of the  
Lord: yea, let it praise hym, and let him  
be for euer.

O ye mountains and hills, speak  
good of the Lord: praise him, and set  
him up for ever.

¶ All ye grene thynges vpon the  
earth, speake good of the Lord: praise  
him, and let him be fox ever.

O ye welles, speake good of y<sup>e</sup> Lord:  
praise hym, and set hym vp for euer.

○ ye Jews and Pharisees, I praise you  
of the Lord: praise him, and let him be  
for ever.

Ye shall see and all that is in the  
papers, please good of the Lord, praise  
him, and let him be to your.

all persons of the age, twelve  
and of the Lord: prayer, and  
in the court.

¶ All ye beastes and cattell, speake  
 word of the Lord: praise hym, and sing  
 in his for euer.

O ye children of men, spreade good of  
the Lords : prayse him, and set him up  
again.

○ let Israel speak good of the Lord:  
sing him, and let him be for ever.

One parable of the Lord, I praise good  
the Lord, praise him, and set him up  
ever.

\* The servants of the Lord, speak  
of the Lord: make him, and set  
him up for ever.

Definites and Ionies of the right-  
ous, in a good of the Lord, pray  
in, and let him up for ever.

Ye holy and humble men of heere,  
take ye good of the Lorde: praye ye  
in, and let hym be for ever.

Johnas, Marias, and Gennell, or  
are ye good of the Lawe: praye ye  
n, and let him be for ever. \* Tobie the  
no

to deliver us from the hell, yea as  
in the hands of death, yea as from the  
mouth of the burning flame, a saved

...the model of the type. \* D  
...therefore into the 1920:  
...his heart, his merry en

[illegible]

mersey endureth world without end.

**The story of Su-**  
**lanna, which is the pu. Chap.**

lanna, which is the pu. Chap-  
ter of Daniel after the

**WIT** See black man  
in Subliminal call

...toke  
his wife, whose name  
was Susanna, the

long her delight  
in a deep fable  
man, and such  
of God, her father, and her

her who were good people, and taught  
were brought according to the laws  
of Moses. Now the Pontifex (her house)

and to him resorted the Jews commonly, because he was a man of freeness

on among them. The same peace inter-  
est made the judges, such as p Lord  
lawyer on all the wickedness of Ba-

from the judges, which seems to rule  
people. These came up to Jos,  
his house, and all such as had any

...to do with labor, came together  
...to them.  
...when the people came again

her husband, and she went into her  
husbands orchard, to walke. The  
eies spying this, that she went in day,  
and walched: they hurme for iustice.

yes, they were almost out of their  
teeth, and cast downe their eyes, that  
could not so heare, nor remembre.

God is a righteous iudge: for  
wee bothe wounded with the loue  
yet, in yett butte one Christe ano-  
ther. And for thame

all her they inordinate lust; thus  
wold faine haue had to do with her  
they layed waste for her earnest love

day to day, that they mighte (as  
all haue a sighte of her. And the  
15 to the other, let vs go home  
at better time. & rather than

from her. When they returned againe, they together, enquiring out the mat,

twixt the seynes: pea, the one tolde  
the

# The story of Susanna

the other of his wicked luste. Then appointed they a tyme, when they mighte take Susanna alone.

**C** It happened also that they spyed out a convenient tyme, when she wente forth to walke (as her maner was) & no body w<sup>th</sup> her, but two maidens, & thought to walke her selfe in the garden, for it was an hote season: And there was not one person there, excepte the two elders, that had byd themselves, to behold her. So she sayde to her maydens: go set me oyle and sope, and shut the orchard doore that I may walke in. And they did as she bad them, and shut the orchard doore, and went oute themselves at the backe doore, to set the thing: & she had commaunded: but Susanna knewe not, that the elders lay there byd within. Some when the maidens were gone forth, the two elders gat the byr: & ranne byd her, saying now the orchard doores are shut, that no man can see vs: we haue a lust vnto thee, therefore consent vnto vs, and lie w<sup>th</sup> vs.

**D** If thou wilt not, we shall bringe a testimony against thee: that there was a yonge felowe with thee, and that thou haste sent away thy maidens from thee for the same cause. Susanna syghed, & sayde: Alas, I am in trouble on euery syde. Though I folowe youre mynde, it will be my deathe: and yf I consente not vnto you, I canne not escape youre handes. Well, it is better for me, to fall into your handes withoute the dede doynge, then to synne in the sighte of the Lord: and with that, he cryed out with a loude voyce: the elders also cryed oute against her.

**E** Then ranne there one to the orchard doore and smote it open. Some when the seruantes of the house herde the cry in the orchard, they rushed in at the backe doore, to see what the matter was. And whē the elders tolde them the seruantes were greatly ashamed, for whē there was neuer such a reporte made of Susanna. On the morowe after came the people to Josephus his house, and the two elders came also, full of myscheuous magnaconys against Susanna, to bring her vnto deathe, and spake thus before the people: Sende for Susanna the daughter of Helchias, Josephus wyfe. And immediatly they

sente for her. So she came with her father and mother, her chyldren and all her kynrede. Now Susanna was a tender person, and maruelous faire of face. Therefore the wycked men commaunded to take of the clothes from her face, (for she was couered) that at the leaste, they might so be satisfied in her beauty. Then her frendes, yea, and al they that knewe her, beganne to wepe.

These two elders stode by in the midst of the people, & layed theyr handes vpon the heade of Susanna: which wepte and loked vp toward heauen, for her heart had a sure truste in the Lord. And the elders sayde: As we were walkinge in the orcharde alone, this woman came in with her two maydens: whome she sente awaye from her, and sparrd the orchard doores, with that, a yonge felowe (which there was byd) came vnto her, and laye with her. As for vs we stode in a corner of y<sup>e</sup> orchard. And when we sawe this wyckednes, we ranne to her and ptecreaned, that they had medled together. But we could not hold hym, for he was stronger then we: thus he opened the doore, and gat him awaye. Some when we had taken this woman, we asked her, what yonge felow this was: but she woulde not tell vs. This is the matter, and we bee witnesses of the same. The common sorte beleued them, as those that were the elders and iudges of the people, and so they condemned her to deathe. Susanna cryed out with a loude voyce, and sayde: O veriallynge God, thou searcher of secretes, thou that knowest all thynges: for they come to passe: thou wottest, that they haue borne false witness against me: and beholde, I must dye, wher as I neuer dyd any such thynges, as these men haue maliciously intended against me. And the Lord herde her voyce, for when she was led forth to deathe, the Lord rayled by the waye of a yonge child, whose name was Daniel, whiche cryed with a loude voyce: I am cleane from this bloude. And all the people turned them toward him, saying: what meane these wordes, that thou hast spoken? Daniel stood in the midst of the people, & he sayd thus: O ye chylde of Israel, that ye can not vnderstande



# The storye of Susanna. J. xl. xiii.

haue here condemned a daughter of Israel vnto death, and knowe not the trueth wherfore: So spt on iudgemente agayne, for they haue spoken false witnesse against her.

Wherfore the people turned againe in all the haste. And the elders (that is, the principall heades) sayd vnto him: come spt downe here amonge vs, and shewe vs this matter, for we haue geuen the a greate honoure as an elder. And Daniel said vnto them, \* But these two aspyde one from another, and then shall I heare them. When they were put asunder one from another, he called one of them, and sayde vnto him: Thou vnde cankered carle, that haste bled thy wickednesse so longe: thyne vngacious dedes whiche thou haste done afore, are nowe come to lyght. for thou hast geuen false iudgementes, thou hast oppressed the innocent, and letten the gylty go free, where as yet the Lord sayeth: \* The innocent and ryghteous se thou slaye not. Wel than, if thou hast seene her, tell me vnder what tre sawest thou them talkinge together. He answered: vnder a holbertree. And Daniel sayde: very well, now thou wast euen vpon thyne heade. And the messenger of the Lord hath receaved the sentence of him, to cut the tree. The put he hym asyde, and called for the other, and sayde vnto hym: Thou sede of Canaan, but not of Iuda, thyne wickednesse hath oppressed the, and iustice hath subuerted thyne heade. Thus dealeth pe afoze with the daughters of Israel, and they (for feare) consented vnto you: but the daughter of Iuda would not abyde your wickednesse. He answered: tell me then, vnder what tre dydest thou take them, speakinge together. He answered: vnder a pomgranate tree. Then sayde Daniel vnto him: Wert wel, now thou dyest also euen vpon thyne heade. The messenger of the Lord standeth waitinge with the swordes to cut the in two, and to slaye you both. With that, all the whole multitude gaue a great shout, and praised God, whiche alwaye deliuereth them that put their trust in him. And they came vpon the two elders (whome Daniel had conuicted with their owne mouth: that

they had geuen false wytnesse) and dealeth with the, euen lyke wyse as they woulde haue done with their neyghbours: yea, they dyd \* accordinge to the lawe of Moyses, and put them to death. Thus the innocent bloude was sau'd the same daye.

Then helchiah and hys wyfe praised God, for their daughter Susanna, with Joachim her husbände and all the kynrede: that there was no dishonestye founde in her. From that daye forth was Daniel had in great repect and faction in the syght of the people.

## The ende of the storye of Susanna.

## The storye of

Bel, and of the Dragon, whiche is the. xliii. Chapter of Daniel after the Latyn.



Here was at Babilon an ymage, called Bel: and there were spt vpon him every daye, viii. cakes, xl. shepes, and syre greate porters of wyne. Wherfore the kyng worshipp hym selfe, and went dayly to honoure him: but Daniel worshipped his owne God. And the kyng sayde vnto him: Why dost thou not worship Bel? he answered: I sawe a vision, because I may not worship thynges that be made wth handes, but the lyvinge God whiche made heauen & earth, & hath the power vpon all flesh. The kyng sayde vnto him: thynkest thou not, that Bel is a liyinge God? He said: I knowe not how much he eateth and dryncketh every daye. Daniel smyled, and sayde: I wyll offende not thy temple, for it is but made of claye with water, and of meate without, whiche eateth he eate any thyng.

Then the kyng was wroth, and sent for his pynces, and sayde vnto the: If ye tell me not who is this, that setteth vp these expences, ye shall dye: but if ye can certifie me, that Bel eateth the, then Daniel shall dye, for he hath

Dan. xli. v. Pro. xli. a

Dan. 4. 6 and. v. a Erod. ix. a Dan. vi. b. Psal. xli. a

Ecc. xiii. b

shall. spoken

# The storye of Bel.

spoken blaphemy agaynst Bel. And Daniel sayde vnto the kynge: let it so be, accordynge as thou hast sayde. The priestes of Bel were. lxx. besyde theyr wyues and chyldren. And the kynge wente with Daniel into the temple of Bel. So Bel's priestes sayd: Lo, we wil go out, and let thou the meate there (O kynge) and poure in the wyne: then shut the doze fast, & seale it with thyne owne signet: and to morowe when thou comest in, if thou fyndest not, y<sup>e</sup> Bel hath eaten vp all, we wyl suffre death: or els Daniel, that hath lyed vpon vs. The priestes thoughte them selues sure y<sup>e</sup> nough, for vnder the altare they had made a preuye in traunce, and there wente they in euer, and ate vp what there was.

So when they were gone forth, the kynge set meates before Bel. Now Daniel had commaunded his seruauntes to bring almes and these he sytted thorow out all the temple, that the kynge myghte se. Then went they out, and sparted the doze, sealynge it with the kynges signet, and so departed. In the nyghte came the priestes with their wyues and chyldren (as they were wote to do) and ate and dronke vp all. In the mornynge be tymes at the breake of the dawe, the kynge arose, and Daniel with him. And the kynge sayde: Daniel, are the seales whole yet? He answered: Yea, O kynge, they be whole. Now as soone as he had opened y<sup>e</sup> doze, the kynge looked vnto the aultare, and cryed with a loud voice: Greate art thou O Bel, and with y<sup>e</sup> is no offence. Then laughed Daniel, and helde the kynge, that he should not go in, & sayde: Beholde y<sup>e</sup> pauimet, make wel, whose footestepes are these? The kynge sayd: I se the footestepes of men, women and chyldren.

Therefore the kynge was angry, and toke the priestes, with their wyues and chyldren, and they shewed hym the preuy dozes, where they came in, & as y<sup>e</sup> such thynges as were vpon y<sup>e</sup> aultare, for the which cause, the kynge flew them: & deliuered Bel into Daniels power, whiche destroyed hym and his temple.

And in that same place there was

a great dragon, whiche they of Babylō worshipped. And the kynge sayd vnto Daniel: sayest thou, that this is but a God of metall also? lo, he lyueth, he eateth and dryncketh: so that thou canst not saye, that he is no lyuynge God, therfore worship him. Daniel sayde vnto the kynge: I wyl worship the Lord my God, he is the true lyuynge God: as for this, he is not the God of lyfe. But geue me leane (O kynge) and I shall destroye this dragon withoute swearde or staffe. The kynge sayde: I geue y<sup>e</sup> leane. Then Daniel toke pitch, fatte and heercp wol, and disleth them together, and made lompes therof: this he put in the Dragons mouthe, and so the dragon barkt in sondet: and Daniel sayde: lo, there is he whome ye worshipped. When they of Babylō herde that, they toke greate indignacion, and gathered them together agaynst the kynge, sayynge: The kynge is become a Jewe also, he hath destroyed Bel, he hath slayne the dragon, and put the priestes to death: So they came to the kynge, and sayde: let vs haue Daniel, or els we wyl destroye the and thyne house.

Now when the kynge sawe, that they rushed in so fore vpon him, and that necessity constrained him, he deliuered Daniel vnto them: whiche cast hym in to the Lyons denne, where he was syre dapes. In the denne there were seuen Lyons, and they had geuen them euery dawe two bodyes and two sheperd whiche then were not geuen them, that they might deuoure Daniel.

There was in Jewry a prophete called Abacuch, whiche had made postage, and shoken breade in a depe platte, and was goynge into the fylde, for to drynge it to the mouera. But the Angell of the Lord sayde vnto Abacuch: go carry the meate that thou hast in to Babylō, vnto Daniel, whiche is in the Lyons denne. And Abacuch sayd: Lord, I neuer sawe Babylō: and as for the denne, I knowe it not. Then the Angell of the Lord toke hym by the toppe, and bare hym in the heate of the heade, and (thowhe a myghty wynde) set hym in Babylō vpon the denne. And Abacuch say-



# The prayer of Belshazzar

17. a cryed, saying: O Daniel, \* thou ser-  
uant of God, haue take the breakfast  
that God hath sent the. And Daniel  
sayde: O God, hast thou thought vpon  
me wel, thou neuer failest them þe loue  
the. So Daniel arose, and ate: and the  
angel of the Lorde set Abacuch in his  
owne place agayne immediately.

Upon the seventh daye, the kynge  
wente to be wepe Daniel: and when he  
came to the denne, he looked in: and be-  
holde, Daniel sat in the myddest of the  
Lyons. Then cryed the kynge with a  
loude voyce, saying: Great art thou, O  
Lorde God of Daniel: \* and he drew  
him oute of the denne. \* As for those  
that were the cause of his destruction,  
he dyd cast them in to the denne, and  
they were deuoured in a moment befoze  
his face.

After this, wrote the kynge vnto all  
people, kynnedes and tungen, þe dwelte  
in all countreys, saying: Peace be mul-  
tiplied with you. My commaundment  
is, in al the dominis of my realme: that  
men feare, and stande in awe of Dani-  
els God: \* for he is the luyng God,  
whiche endureth euer: his kyngedome  
abydeth vncorrupte, and his power is  
euerlastyng. It is he that can deliuer  
and saue: he doth wonders and marue-  
lous workes in heauen and earth, for  
he hath saued Daniel from the power  
of the Lyons.

The ende of the story of Bel.

The prayer of  
Manasseh kyng of Iuda when  
he was holden captiue in  
Babylon.



Lorde Almightye,  
god of our fathers  
Abraham, Isaac &  
Jacob, & of þe righ-  
teous: seade of the:  
whiche haste made  
heauen and earth,  
with all the orna-  
ment therof, which hast ordened the sea  
by the worde of thy commaundemente:  
which hast shutte vp the depe, and hast

sealed it for thy fearful and laudable  
name, whiche al men feare, and tremble  
befoze the face of thy vertue, and for the  
anger of thy threatnyngs the whiche is  
importable to synners. But the merce  
of thy promes is great and vnsearcha-  
ble: for thou arte the Lorde God most  
highe, aboue all the earthe, longe suffe-  
ryng, & excedinge merciful, and repen-  
taunt for þe malice of men. Thou Lorde  
after thy goodnes hast promised repen-  
taunce of the remission of synnes: and  
thou that arte the God of the ryghte-  
ous, hast not put repetaunce to þe righte-  
ous, Abraham, Isaac, and Jacob, vnto  
them that haue not synned agaynst the:  
But because I haue synned aboue the  
nombe of the sandes of þe sea, and thas  
myne iniquities are multiplyed, I am  
humbled with many bandes of pyn, and  
there is in me no breathyng. I haue  
prouoked thyne anger, and haue dons  
euil befoze the, in comynnyng abho-  
minacions and multiplyng offences.  
And now I bowe the knees of my herte,  
requyringe goodnes of the O Lorde. I  
haue synned Lorde, I haue synned, and  
knowe myne iniquitie. I desyre the by  
prayer, O Lord forgene me: forgene me  
and destroye me not with myne iniqui-  
ties, nether do thou alwayse remembre  
myne euilles to punyssh the, but saue  
me (whiche am vnworthye) after thy  
great merce: and I wyll prayse the e-  
uerlastyngly, all the dayes of my  
lyfe, for all the vertue of heauen  
prayseth the, and vnto the be-  
longeth glozpe, worlde  
with oute ende.  
Amen.

The fyrst boke  
of the Machabees.

The fyrste Chapter.

After the death of Alexander the kynge of Ma-  
cedonia, Antiochus takerh the kyngdome. As  
my of the chyldren of Israel make continuall  
with the Gentyles. Antiochus subdueth Egypt  
and Ierusalem vnto his dominyon. Ierusalem  
berynge burth maketh lawes of her owne, and  
forbyddeth to kepe Goddes lawes. Antiochus  
seareth vp an Idole ouer the altare of God.

And he

After





captiue, and led away their catel. Then builded they the castel of Dauid with a great and thicke wal, and with mighty towres, and made it a stronge holde for them. Besyde all this they let wyshed people and vngodly men to kepe it, boared it with weapens and bytales: gathered the goodes of Ierusalem, and layed them vp there: thus became it a cheyfn castell.

And this was done to laye waite for the people that wēt into the Sanctuary, and for the cruell destruction of Israel. Thus they shed innocent bloude on euery syde of the Sanctuary, and despyled it: In so much that p̄citelins were fayne to departe, and the cite became an habitation of straungers, beyng desolate of her owne seide, for her owne natyues were fayne to leaue her. \* Yet Sanctuary was cleane wasted, her holy dayes were turned into mournynge, her Sabbathes were had in derisyon, and her honoure brought to nought. Loke howe great her glorie was afore, so greates was her confusyon, & her ioye turned in to sorowe.

\* Antiochus also the kynge sent out a commission vnto all his kyngdome, that all the people should be one. Then they left euery man his lawe, and all the heathen agreed to the commaundement of kynge Antiochus: Yea, many of the Israelites consented thereto, offerynge vnto Idols, and despylinge the Sabbath. So the kynge Antiochus sent his messengers with his commission vnto Ierusalem, and to all the cyties of Iuda: that they shoulde folowe the lawes of the heathen, and wroth ether burne offerynge, meat offerynge, or peace offerynge to be made in p̄ temple of God; and that there shoulde no Sabbath nor hye feast daye be kepte; but commaunded, that the Sanctuary and the holy people of Israel shoulde be despyled.

He commaunded also that there should be set vp other altars, temples and Idols: to offere vp swynes fleshe and other vncleane beastes: that men shoulde leaue their children vncircumcised, to despyle theyr soules with all maner of vncleannesse, and abominacions: that they myghte so forget the lawe, and

chaunge all the holpe ordinaunces of God: and that whosoever woulde not do accordynge to the commaundement of kynge Antiochus, shoulde suffre death. In lyke maner commaunded he thorow out all his realme, and let rulers ouer the people, for to compell them to do these thynges, commaundynge the cyties of Iuda to do sacrifice vnto Idols.

Then wente the people vnto the heathen by heapes, forsoke the lawe of the Lorde, and commytted much euil in the lande: yea, and chased out the secret Israelites, whiche had hid them selues in corners and p̄eup places. The xv. daye of the moneth Casleu, in the Cxlv. yere, set kynge Antiochus an abhominable Idol of desolacion vpon the altare of God, and they builded altars thorow oute all the cyties of Iuda on euery syde, before the doores of the houses, and in the stretes: where they burnt incense, and dyd sacrifice. \* And as for the booke of the lawe of God, they burnt them in the fyre, and rente them in peces. What so euer he was that had a booke of the testament of the Lorde founde by hym, yea, whoso euer ended vnto hym selfe to kepe the lawe of the Lorde, the kynges commaundement was, that they shoulde put hym to deathe. And thorow his auctorite they executed these thynges euery moneth, vpon the people of Israel that were founde in the cities.

\* The fyue and twentye daye of the moneth what time as they dyd sacrifice vpon the altare (whiche stode in the heade of the altare of the Lorde) accordynge to the commaundement of kynge Antiochus, they put certayne wemen to deathe, whiche had caused their chyldren to be circumcised: Not onely that, but they hanged vp the chyldren by the neckes thorow oute all theyr houses, and slew the circumcisers of them.

Yet were there many of the people of Israel, whiche determed in their selues, that they woulde not eate vncleane thynges: but chose rather to suffre death, then to be despyled with vncleane meates. So because they woulde not breake the blessed lawe of God, they

¶.iii.

were

were cruelly slayne. And this great tyranny increased very sore vpon the people of Israel.

The .ii. Chapter.

The mourning of Mithathiah and his sonnes for the destruction of the holy cite. They refuse to do sacrifice vnto Idoles. The selfe of Mithathiah for the lawe of God. They are slayne and not fight agayne because of the Sabbath day. Mithathiah dyinge commaundeth his sonnes to flye by the worde of God after the example of the fathers.

Joseph  
antiquit.  
lib. vii.  
cap. vii.



**M**ithathiah the sonne of Symeon the priest (one of the kynted of Hoaris) from Jerusalem, and dwelte vpon the mount of Modin, and had .v. sonnes: John called Gaddis: Simon, called Chast: Judas, other wise called Machabeus: Eleazer, other wise called Abaton: and Jonathan, whose surname was Apphus. These sawe the euil, that was done amonge the people of Juda and Jerusalem. And Mithathiah said: wo is me, alas that euer I was borne, to se this misery of my people, and the piteous destruction of the holy cite: and thus to se so slyll, it beinge deliuered into the handes of the enemies. \* Her Sanctuaries come in to the power of straungers, her temple is, as it were a man that hath lost his good name. Her precious ornaments are caried awaye captiue, her olde men are slayne in the stretes, and her yonge men are falle thorow the swerde of the enemies.

What people is it, that hath not some possession in her kyngedome? Who hath not gotten some of her spoyle? Al her glory is taken awaye. She was a Quene, and now she is become an handmaide. Beholde our Sanctuaries, our betwete and honoure is wasted awaye, and defyled by the Gentiles. What helpeth it vs then to lyue? And Mithathiah rente his clothes, he and his sonnes, and put sacke clothe vpon them, and mourned very sore.

**T**hen came he thither which were sent of king Antiochus, to compel such as were fled in to the cite of Modin, for to do sacrifice and to burne incense vnto Idols, and to forsake the lawe of God. So, many of the people of Israel collected and enclined vnto the, but Mithathiah and

his sonnes remayned stedfast. Then spake he commissioners of king Antiochus, and said vnto Mithathiah: Thou arte a noble man, of hys reputation and great in this cite, hauinge many children and brethren. Come thou therfore first, and fulfil the kynges commaundement, like as al the heathen haue done, yea, and the men of Juda, and such as remayne at Jerusalem: so shalt thou and thy children be in the kynges sauour, and enriched with golde, syluer and great rewardes.

Mithathiah answered, and spake with a loude voyce: Though all nations obey the kyng Antiochus, and sal awaye euery man fro keppinge the lawe of their fathers: though they consente to hys commaundementes, yet wyll I and my sonnes and my brethren, not fall from the lawe of oure fathers. God forbidde we shoulde that were not good for vs, that we shoulde forsake the lawe and ordynaunces of God, and to agre vnto the commaundement of kyng Antiochus. Therfore we wyll do no suche sacrifice, nether breake the statutes of our lawe, to go another waye. And when he had spoken these wordes, there came one of the Iewes, which openly in the sight of all, dyd sacrifice vnto the Idols vpon the aulter in the cite of Modin, accordynge to the kynges commaundement.

When Mithathiah sawe this, it greued him at the heart, so that his ragnes shoke withal, and his wrath kindled for very zeale of the lawe. With that he gaue a skyppe forth, and killed the Jew besyde the aulter: Yea, and slew the kynges commissioner, that compelled him to do sacrifice, and destroyed the aulter at the same tyme: suche a zeale had he vnto the lawe of God, as lyke as whinehes dyd vnto Zambri the sonne of Salom. And Mithathiah cryed with a loude voyce thorow the cite, sayinge: Whoso is feruent in the lawe, and wyll kepe the conuauente, let hym followe me. So he and his sonnes fled in to the mountaynes and left all that euer they had in the cite. Many other godly men also departed in to the wyldernesse with their children, their wyues and their cattell, and remayned there: for the tyranny increased so sore vpon

Act. 1.

Mat. 1.

Am. 1.

2. Th. 1.



# Of the Machabees. Vol. I. ch. vi.

upon them.

**D** Now when the kynges seruantes, and the host, which was at Jerusalem in the cite of David herde, & certayne men had broken the kynges commaundement and were gone their waie to the wyldernes in to secreete places, and that there were many departed after them: they solowed upon them to fyghte agaynst them in the Sabbath daie; and sayde: Wyl ye yet rebell? Set you fences and do the commaundements of kyng Antiochus and ye shall lyue. They answered: we wyl not go forth, neither wyl we do the kynges commaundement, to despile the Sabbath daie. Then beganne they to fyghte agaynst them neuer thelesse they gaue them none other answer; ne they calle they one another at the noz made fast their prey places, but sayde, we wyl dye al in oure innocenye, heauen and earthe shall testifie with vs, that ye put vs to death wrongously. Thus they fought agaynst them upon the Sabbath, and slewe both men and cattell, theyr wyues and theyr chyldren, to the nombre of a thousande people.

**C** When Mithathiah and his frendes herde this, they mourned for the righte soze, and sayde one to another: If so be that we al do as our byrthē haue done, and fyghte not for oure lyues & for oure lawes agaynst the heathen: then shall they the soner rote vs oute of the earth. So they concluded amonge them selues at the same tyme, saying: whatsoeuer be that cometh to make batteyle with vs upon the Sabbath day, we wyl fight agaynst him, and not dye all, as our byrthē that were murdered so hapnously. Upon this came the synagoge of the Jewes vnto the: stronge men of Israel, all such as were seruente in the lawe. And all they that were fled for persecucion, came to helpe them, and to stande by them: In so much that they gathered an host of men, and slewe the wycked doers in their gylousye, and the vngodly men in theyr wyath. Some of the wycked fled vnto the heathen, and escaped.

Thus Mithathiah and his frendes wente aboute, and destroyed the aulters, and circumcised the chyldren,

that had not yet receaued circumcissions: as many as they founde within the coastes of Israel: and solowed myghtely vpon the chylde of pryde, and this acte prospered in their handes: In so much, that they kepte the lawe agaynst the power of the Gentiles and the kynges, and gaue not ouer their dominion vnto wycked doers.

After this when the tyme drew on, fast, that Mithathiah shoulde dye, he sayde vnto his sonnes: Nowe is pryde and persecucion increased, nowe is the tyme of destruction and murtherfull displeasure: wherfore (O my sonnes) be ye seruente in the lawe, and leaue your lyues for the Testamēt of the fathers: call to remembraunce what actes oure fathers dyd in theyr tyme, so that ye receaue greate honour and an euerting synge name.

Remember, Abraham, \* was not he founde saythfull in tentacion, and it was reckened vnto him for righteounes: \* Joseph in tyme of his trouble kepte the commaundement, and was made a Lorde of Egypte. \* Whiche oure father was so seruente for the honoure of God, that he obtayned the couenaunte of an euertastinge pithode. \* Josue for fullyfyinge the worde of God, was made the captayne of Israel. \* Caleb bare recorde before the congregacion, and receaued an heritage. \* Dauid also in his mercifull synde, nesse, obtayned the trone of an euertastinge kyngedome. \* Eliab beyng gelous and seruente in the lawe, was taken by into heauen. \* Pananias, Marias and Misael remayned fast in saythe, and were deliuered oute of the fyre. In lyke maner \* Daniel beyng vngodly, was saued fro the mouth of the Lyons.

And thus ye maye consydre thow oute all ages sence the world beganne, \* that whosoever put theyr truste in God, were not overcome. \* feare not ye then the wordes of an vngodly man, \* for his gloze is but donge and moymes: to daye is he set vp, and to morow is he gone: for he is turned into earthe, and his memoypall is come to nought. wherfore (O my sonnes) take good hertes vnto you, and quyte your selues

ch. lvi.

lyte

Jacob. ii. d  
Heb. xi. d  
Rom. xiii. d  
Gen. xxi. d  
Eccl. 44. d  
1 Gen. xxi. d

Num. 27. d  
Eccl. 45. f

Num. 27. d  
Jos. i. a

Num. 14. d

1 Reg. 24. d

4. Reg. 11. d

Dan. 11. d

Dan. 6. d  
Eccl. 5

Heb. xi. d  
Math. 23. d

Eccl. 14. d

lyke men in the lawes of yf you the thi-  
ges that are commaunded you in the law  
of the Lord your God, ye shall obtayne  
great honour therein.

And beholde, I know that your bro-  
ther Simon is a man of wylledome: so  
that ye gent care vnto him alwaye; he  
shal be a father vnto you. As for Judas  
Machabeus, he hath euer bene myghty  
and stronge from his youth vp: let hym  
be your captain, and ordeyn battayle  
of this people: thus shal ye bringe vnto  
yow all those that shal ouerthrowe the law, and  
that shal avenge the wronge of your  
people, and recompence the heathen as  
gynne, and applye your selues whole to  
the commaundment of the law. So he  
gave them his blessing, and was laied  
by his fathers: and dyed in the. And  
the yere at Apollonia, where hym comes  
buried hym in his fathers sepulchre,  
and all Israel made greete lamentacyon  
for hym.

### The III. Chapter.

Judas made ruler over the Jewes. The kil-  
lyng Apollonius and Seron the prynces of Syria.  
The courtesie of Judas towardes God. Judas  
determined to fyghte against Lysias, whome Se-  
rion had made captayne ouer his hoste. The  
prynces of the aduersaries.

**A**ND soode by Judas Macha-  
beus in his fathers reade, &  
all his brethren helped him:  
and so dyd all they that helpe  
with his father, and foughte with there  
full myght for Israel. So Judas gat his  
people greete honour: he put on a brest  
plate as a glasse, and stayed him selfe  
with his harnesse, and defended the host  
with his swerde. In his actes he was  
lyke a Lyon, and as a lions whelpe con-  
rynge at his praye. He was an enemy  
to the wicked, and hunted them out:  
and brēt by those that were of the peo-  
ple: so that his enemies fled for feare  
of hym, and all the workers of vngod-  
lynnes were put to trouble: such lucke  
and prosperitie was in his hande. This  
grewen by these thynges, but Iacob was  
greately reioyced thowhe hym actes,  
and he gat hym selfe a greete name for  
euer.

He went thowhe the types of Ju-  
da, destroyinge the vngodly out of the  
countrye awaye the weathe from Is-

rael, and receauynge suche as were op-  
pressed: and the fame of hym went vnto  
the uttermoste parte of the earth. Then  
Apollonius (a prync of Syria) gather-  
ed a myghtie greete host of the hea-  
then and out of Samaria, to fyghte a-  
gains Israel. Whiche when Judas  
perceaued, he wente forth to meete hym:  
foughte with hym: slew hym, and a great  
multitude with him, the remanente fled,  
and he toke there substaunce. Judas al-  
so toke Apollonius vnto the swerde, and  
foughte with him all his lyfe longe.

Some when Seron (another prync  
of Syria) heard of this, that Judas had  
gathred vnto hym the congregation  
and churche of the faithful, he sayde:  
I wil get me a name and a prayse thow-  
gh the deualer: so I wil go to fyghte  
with Judas, and then shall I see with  
hym as many as haue despised the com-  
maundement of God. So he made  
him ready, and there wente with hym  
a greete myghtie host of the vngodly,  
to stande by hym, and to be aduysed of  
the chyldren of Israel. And when  
they came vnto Bethoron, Judas  
wente forth agains them with a small  
company. And when the people sawe  
such a greete host before them, they  
sayde vnto Judas: howe are we able  
(beinge so fewe) to fyghte agains so  
greete a multitude, and so stronge a  
prync we be so weery, and haue lassed al  
this daye.

But Judas sayde: It is a small  
matter for many to be overcome: woth  
I be I say, there is no difference to the  
God of heauen, to be shewen by a greete  
multitude or by a small company: for  
the victorie of the battell standeth nat in  
the multitude of the hoste, but in the  
strength comyngh from heauen. Be-  
hold, they come agains vs with a pro-  
fane, proud, and proude multitude, to  
despise vs, with wykes and out of  
lawe, and to robbe vs. But we wil fight  
for oure lawe, and for oure lawe, and  
the Lord by hym selfe shall despoyle them  
before oure face: therefore be not fe-  
stayed of them.

As soone as he had spoken these wo-  
des, he leapt suddenly vpon them. Thus  
was Seron smytten, and his hoste  
put to flight, and Judas folowed  
vpon



Of the Maccabees. Fol. lxxvii.

Upon them beyonde Bacheron but at the  
place of the, where there were thre  
eighth hundred men of them, and the  
reynardes into the inside of the phili-  
stines. Then at the deathen in escape  
they were afraide for Judas and his  
brethren. So that the remoure of him  
came into the kynges eares; for all the  
Counties woulde tell of the battles of  
Judas. Item at the deathen in escape

And when king antiochus heard  
these speeches; he was angrie in his  
mynde: And he tooke his seat with him  
gathered an host of his whole kinne  
the strongest manys: And opened his  
treasurie, and gaue his good a pease  
wages to many, commandinge them  
to be ready at a certeyn daye to him  
at the place wher he should come: And  
there he told wher he should come: that  
there was not monye enough in his  
treasurie, and that therefore the old  
corde and perfection, which he made  
in the lawe, to punishe the lawes  
that had bene of olde tyme, his claimes  
and tributes of the lawe were not  
enough: he feared that he was not able  
to: to beare the costs and charges any  
longer: nor to haue such griefes to  
geue: because as he was afore more  
then the things that were before him.

as he was heu in his mynde,  
 and thought to goe into petybles, to  
 to take tributes of the lande, and to re-  
 gather muche mooney. So he left Lys-  
 as (a noble man of the kynges bloude)  
 to quette the kynges busynesse frome  
 the water caryages vnto the borders  
 of Cypre: and to kepe well his sonne  
 Antiochus, tyl he came agayne.

Moreover, he gaue him haile of his  
hook and Elephanes committed di-  
c to hym every thyng of hys mynde, to  
cernynge thole whiche dwell in Tyra  
and Ierusalem: That he shoulde sende  
out an armye agaynst them, to destroye  
and to rote out the power of Israel and  
the remnant of Ierusalem. To put  
out thes memoriall from that place,  
to let straungers for to inhabit in thes  
quarters, and to parte their lande a-  
monge them. Thus the kynge took the  
other parte of the hook, and departed  
from Antioch (a citie of hys realme) o-  
uer the water of Euphrates, in the  
hundredth x. lviij. yere, & went thow

the bys countreys. And Xpian chose vnto him ycolo-  
my the sonne of Dozimus; Arianos  
and Gorgias myghty men, and the  
hyngey frondes. These he sent with a  
thousande fote men and six hundred  
hopmen, for to goe into the lande of  
Iudea, and to destroye it, as the hynge  
commaunded. So they went forth with  
all thier power, and came to Emmaus  
vnto the playne felde. When the mar-  
chauntes heard the enuoures of them,  
they and their seruantes toke betwix  
ditchs pikes and golde, for to bpe the  
shylde of Israell to be their bounde  
men. There came vnto the alioyem  
men of warre on euery syde, out of  
Egyp and from the palestynes.

people when Judas and his bre-  
 thers sawe that trouble increased, and  
 that the host drew nre vnto their doo-  
 res, consoling the kynges wordes  
 wherby he commaunded vnto the peo-  
 ple: namely, that they shoulde be re-  
 lye walle and destroy them: They sayde  
 one to another: Let vs rebulle the de-  
 cayes of our people, let vs fight for our  
 folks: & for our Sanctuary. Then the  
 congregation were loone ready gather-  
 ed to fight, to praye and to make sup-  
 plication vnto God for mercy & grace.

\* As for Ierusalem, it laye boyde,  
and was as it had bene a wyldernes.  
There wente no man in nor oute of it,  
and the Sanctuary was scobie downe,  
The aleauntes kepte the castell, there  
was the habitation of the heathen. The  
myth of Iacob was taken awaye, the  
pyle of harpe was goneth amoyge the

The Hierulites gathered them to-  
gether, & came to Bethphage before Ieru-  
salem: For in Bethphage was the place  
where they prayed afore tyme. And  
they fasted that daye, and put on sacke  
clothes vpon them: and came afoze vpon  
their heades, rent their clothes, and  
larde forth the bookes of the lawe (where-  
out the heathen sought the speeches of  
their phylages) and broughte the psal-  
ters, organiments, the tympanes and  
the cythes. They set there also the tab-  
ernacles (whiche had fulfilled theyr  
dayes) before God, and cryed with a  
loude voyce toward heauen, sayinge,  
what shal we doe with these, and wher

# The firste booke

ther shall we carpe them alwaye: for the Sanctuarie is troden downe and despyled, the priestes are come to heape nulle and dishonoure: And behold, the heathen are come together for to destroy vs. Thou knowest what thynges they ymagyne agaynst vs. Howe may we stande before them, excepte thou (O God) be our helper.

**C** They blew oute the trumpet also with a loude voyce. Then Judas ordained captaynes ouer the people: ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten. But as for such as buylded them houses, marped wyues, planted them vineyardes, and those that were fearefull: he commaunded them euery man to go home, according to the lawe. And the hoste remoued, and pitched vpon the southe syde of Cummas.

And Judas sayde: Truue youre selues, be stronge (O my chyldren) make you readye agaynst: to morowe in the mornynge, that ye maye fighte with these people, which are agreed together to destroye vs and oure Sanctuarie. Better is it for to dye in battaile than to see oure people and oure Sanctuarie in such a miserable case. Neuer theles, as thy wyl is in heauen, so be it.

## The .iii. Chapter.

Judas goeth agaynst Gorgias whiche lyeth in mapte. He putteth Gorgias & his host to flight. Gorgias inuadeth Jerusaleme, but Judas driueth him out. Judas purifieth the temple and dedicateth the altar.

**T**hen toke Gorgias fife thousande men of fote, and a thousande of the best horsmen: And remoued by nyghte, to come vnto where the Jewes hoste laye, and so to slaye them suddenlye. Some the men that kepte the castel, were the conueyers of them. The nexte daye Judas to syncke the chiefe and principall of the kynges hoste at Cummas, for the armie was not yet come together. In the meane season came Gorgias by nyghte into Judas tentes: And when he founde no man there, he soughte them in the mountaynes, and thoughte they had bene fled awaye because of hym. But when it was daye, Judas shewed hymselfe in the felde in

the thousande men onelye, whych had neither harnesse nor sheardes to theyr myndes.

But on the other syde, they sawe that the heathen were myghtye and well harnessed, and their horsmen aboute them, and all these well experte in leasur of warre. Then sayde Judas to the men that were with hym: Feare not ye the multitude of them, be not afrayed of their violent runnyngs: Remembre howe oure fathers were deliuered, in the red sea, when Pharaos threatened them with a great host.

Then let vs also crye nowe towarde heauen: and the Lorde shal haue mercie vpon vs, and remembre the couenaunte of oure fathers. Pea, and destroye this hoste before oure face this daye: And all the heathen shall knowe, that it is God him selfe, whiche deliuereth and saueth Israel.

Then the heathen lift vp theyr eyes: and when they sawe that they were comynge agaynst them, they went oute of their tentes into the battell. And they that were wth Judas, blew by the trumpettes. So they buckled together, and the heathen were discomfited and felloe ouer the playne felde: But the hymnoodes of them were slayne, for they folowed vpon them vnto Bethanmoth, and into the felde of Idumea towarde Bet and Jaminia: So that there were slayne of them vpon a thye thousande men. So Judas turned agayne with his hoste, and sayde vnto the people: he not greide of the spoyles, we haue yet a battaile to fighte: for Gorgias & his hoste are here by vs in the mountaynes, but stande ye faste agaynst oure enemyes, and overcome them: the may ye safely take a spoyles.

As Judas was speakynge these wordes, there appeared one part of the vpon the mount. But when Gorgias sawe that they of his partie were fled, and the tentes hent by, for by smoke they myghte vnderstande what was done, they perceyvinge this, were verye sore afrayed: And when they sawe also that Judas and his hoste were in the felde readye to strike battaile, they fledde euerychone into the lande of the heathen.



So Judas turned agayne to spoyle the tentes, where they gat much golde and syluer pretious stones, purple and greates robes. Thus they wente houre and longe a psalme of thankesgeuyng and prayes God in heauen: for he is gracious, and hys mercede endureth for ever: And so Israell had a greates victory in that daye.

Nowe all the heathen that escaped, came and tolde Ahasuerus euery thyng as it happened. Wherefore Ahasuerus was sore astounded and grieved in hys mynde, because Israell had not gotten suche misfortune as he woulde they shoulde, neither as the kynge commaunded. The nexte yere folowynge, gathered Ahasuerus thre score thousand chosen men of fote, and fyue thousande horsmen, to fyght agaynst them.

So they came into Jewry, and pitched their tentes at Bethoron, where Judas came agaynst them wryth ten thousande men. And when he sawe so greates myghte in hooft, he made hys prayer and sayde: Blessed be thou O saluoure of Israell: whiche dydest destroye the violent power of the gyaunt, in the hande of thy seruante Dauid, and gauest the hooft of the heathen in to the hande of Ionathas (the soune of Saul) and of his weapen bearer.

But this hooft nowe into þ hande of thy people of Israell, and let them be confounded in their multitude and horsmen. Make them afrayed, and discomfort the boldnes of their strength, that they maye be moued thowoe their destruction. Cast them downe thowoe the swearde of thy louers, then shall all they that knowe thy name, prayse thee with thankesgeuyng.

So they stroke the battayle, and there were slayne of Ahasuerus hooft, fyue thousande men. Then Ahasuerus stinge the discomfortynge of hys men, and the manynes of the Jewes, howe they were tearye, either to lye or to dye lyke men: he went vnto Antioche and chose oute men of warre: that when they were gathered together, they myghte come agayne into Jewry. Then sayde Judas and hys brethren: beholde, our enemies are discomforted: let vs nowe go vp, to slay and to repayre the Sanctuare.

\* Upon this, all the hooft gathered them together, and went vp vnto mount Sion. Nowe when they sawe the sanctuary layde waste, the aulter despyled, the doores byente vp, the shrubbes growynge in the courttes, like as in a wodde or vpon mountaynes, yea, and the priestes Colles were broken downe: They rent their clothes, made greates lamentacion, cast ashes vpon their heades, fel doune flat to þ grounde, made a greates noyse wryth the trompettes, and cryed towarde heauen.

Then Judas appoynted certayn men to fyght agaynst those which were in the Castell tyll they had clesed the Sanctuare. So he chose priestes that were vndespyled, suche as had pleasure in the lawe of God: and they clesed the Sanctuare, and bare oute the despyled stones into an vnclene place. And for so much as the aulter of the burnt offerynge was vnhalowed, he toke aduise, what he myght doe withall: so he thoughte it was best to destroye it (lest it shoulde happen to do them any shame) for the heathen had despyled it, and therfore they brake it doune: as for the stones they laid the vp vpon þ mountayne, by þ house in a conuenient place: tyl there came a prophet to shewe, what shoulde be done wryth them.

\* So they toke whole stones accordynge to lawe, and buylded a newe aulter: suche one as was before, and made vp the Sanctuare wrythin a about, and halowed þ courttes. They made newe ornamente, and broughte the candellsticke, the aulter of incense, and the table into the temple. The incense layde they vpon þ aulter, and lighted the lampes which were vpon the candellsticke, that they might burne in þ temple. They set the shewbread vpon the table, and hanged vp the vail, and set vp the temple, as it was afore. And vpon the xv. daye of þ. 12. moneth, which is called the moneth of Cassen, in the C. and xlviij. yere: they rose vp by tymes in the mornynge for to do sacryfices (accordynge to þ lawe) vpon the newe burnte offerynge aulter that they had made: After the tyme and season that the heathen had despyled it. The same daye was it set vp agayne, with songes, pypes, harpes and cymbales.

And

Exod. xx. 8  
Deut. 17. 8  
Job. xii. 8

11. 2. 2

Mount  
bet.

And all the people fell vpon theyr  
11. Ps. vii. 5 faces, worshypinge and thankyng  
 the God of heauen which had geuen the  
 the victorie. \* So they kept the dedica-  
 cion of the aulter eght dayes offeringe  
 burnt sacrifices & thankofferynges w  
 gladnes. They deckte the temple also  
 w crowns & shildes of golde, & halowed  
 the portes & celles, & hanged dozes vpo  
 the. Thus there was verie great glad-  
 nes amonge the people, because the blas-  
 phemy of the heathen was put away. So  
John. 8. 12 Judas & his brethre w the whole con-  
 gregation of Israel, ordered, that the  
 tyme of the dedicacion of the aulter shuld  
 be kept in his seas fro yere to yere,  
 by the space of eght dayes, fro the  
 xxv. daye of the Moneth Casleu: Yea,  
 and that with myrrh and gladnes.

And at the same tyme buylded they  
 vpon the mount Syon with hye walles  
 and stronge towres rounde aboute: lest  
 the Gentiles shoulde come and treade it  
 downe, as they dyd afore. Therefore  
2. Cor. vi. 10 Judas set men of warre in it, to kepe it:  
 & made it stronge, for to defende Beth-  
 sura: that the people myght haue a re-  
 fuge agaynst the Edomites.

The. v. Chapter.

Judas vanquished the heathen & go about to de-  
 stroye Israel, & is holpen of his brethren Simon  
 & Jonathas. He overthroweth the citie of Ephron,  
 because they denied him passage thorow it.

1. Jose. ca. vii. 11. 12. **I**T happened also that whan  
 the heathen rounde aboute  
 hearde, how that the aulter &  
 the sanctuary were set vp in  
 their olde estate: it displeased the verie  
 sore, wherfore they thought to destroye  
 the generacion of Jacob that was a-  
 monge them: In so muche that they be-  
 ganne to slay & to persecute certayne of  
 the people. \* Then Judas foughte a-  
Exer. xxv. 1 add. 35. a 1. 2. Cor. 7. 1 gaynst the chyldren of Esau in Jou-  
 mea, and agaynst those which were at  
 Arabathane (for they dwelt rounde a-  
 bout the Israelites) where he slew and  
 spoyled a great multitude of them. He  
 thought also vpon the malice and un-  
 faythfulnes of the chyldre of Beniamin,  
 how they were a snare and stoppe vnto the  
 people, and howe they laped wayte for  
 the in the hye waye: wherfore he shutte  
 them vp into towres, and came vnto

them, condemned them, and bent vp  
 their towres, with all that were in the.

Afterwarde wente he agaynst the  
 chyldren of Ammon, wherof he founde a  
 myghty power and a great multitude  
 of people, w Timothy their captayne.  
 So he stroke manye battaylles wth  
 them, which were destroyed before him.  
 And when he had slayne them, he wanne  
 Bazer the Cytye, with the towynes be-  
 longyng thereto, and so tourned agayne  
 into Jewrye. The heathen also in Cy-  
 lead gathered them together agaynst  
 the Israelites that were in their quar-  
 ters to slaye them: But they fled to the  
 castell of Datheman, And sente letters  
 vnto Judas and his brethzen, saying:  
 The heathen are gathered agaynst vs  
 on every syde, to destroye vs, and nowe  
 they make them for to come, and laye  
 sege to the castel, wherunto we are fled,  
 and Timothy is the captayne of theyr  
 host: Come therefore, and deliuer vs  
 out of their handes: for there is a great  
 multitude of vs slayne all ready. Yea,  
 and our brethzen that were at Tubin,  
 are slayne and destroyed (well nye a  
 thousande men) and their wyues, their  
 chyldren and their goodes haue the  
 enemyes led away captiue.

Whyle these letters were yet a rea-  
 dyng, beholde, there came other mes-  
 sengers from Galile, with rent clothes:  
 whiche tolde euen the same tydynges,  
 and sayd: that they of Ptolomais, of  
 Tyrus and of Sidon were gathered a-  
 gaynst them, and that all Galyle was  
 fylled wth enemyes to destroye Isra-  
 el. \* When Judas & the people hearde  
 this, they came together (a great con-  
 gregation) to deuise, what they myght  
 do for their brethzen, that were in trou-  
 ble and beseged of theyr enemyes. And  
 Judas sayd vnto Simon his brother:  
 Chose the out certayne men, and go de-  
 liuer thy brethzen in Galile: As for me  
 and my brother Jonathas, we will go  
 into Gileadithim. So he left Josephus  
 the sonne of Zachary, and Athanas to  
 be the Captaynes of the people and to  
 kepe the remnaunt of the hoole in Je-  
 wrye, and commaunded them, sayinge:  
 Take the ouersight of this people, and  
 see that ye make no warre agaynst the  
 heathen, vntyll the tyme that we come  
 agayne.



Agapne: This bit of hymn he gave  
the thousande mites, to go into  
the, but Iudas hym selfe had, with  
in with them.

Then went Simon Ioseph Galile, and  
stroke bructes battles with the hea-  
then; which he did combeth, and slo-  
wed down them, but the power of the  
Iohnas, which then was, turned of the  
heathen himself in the same manner, so  
he took the spoiles of them, and served  
away the Ierachites, & were in Galile  
and Irbas, with their spouses, their  
children, and all that they had, and  
brought them into Ierusalem with great  
gladness. Judas, Parthaberg, also  
and his brother Iohannas, went, &  
our Iudas, and subdued the heathen  
in the same manner: and many  
Ierachites and their goods rescued  
them to give, and then they wrote  
the things that had happened, unto their  
brethren in Ierusalem, and how that  
many of them were taken in Iudaea,  
Bosora, Iudaea, Galilee, Irbas and  
Carnayn (all these are strong walled  
and mightie cities) and that  
they were kept in other cities of Sy-  
leas also: And to make the city ap-  
pointed to bringe the people out of these  
cities, to take them and to burne them  
in one day.

So Jussas and his host returned in all the haste in the world, to give Bofot, and wanne the other, news of the males, with the sweaghe, take an last goodby, and set eye upon the pipe.

And in the night they take their journey from thence, and came to the castle. And betimes in the morning, when they labed up, beholde there was an innumerable people bearing labers and other instruments of warre, to take the castle and to overcome them.

when Judas saw that the battle  
began, and that the multitude  
went up into the heaven, and  
that there was a great light in the  
city, he said unto his brother, light this  
day for you; brethren, and so came he  
thence, and changed in the twinkling  
of an eye, and he was transfigured and  
glorified in their presence.

percent that diachasma was there

they fled from him, and the other slaine  
them downe eighte one: so þ there were  
killed of them that same daye, almoste  
eighte thousande men. Then departed  
Judah unto Bealpa, laid sege unto it  
and manne it slawe all the males in it,  
spoiled it, and set fyre vpon it. Frome  
thence went he and roke Calbon, Ba-  
geth, Beroi, and the other Cities in  
Gilead.

10. \* After this gathered Timothy an  
other host, whiche pitched their ten-  
tes before Raphon beyond the water,  
Judas sent to spy the host, and they  
brought hym worde agayne sayinge:  
All the heathen that be rounde aboute  
vs, are gathered vnto him, and the host  
is very great: yea, they haue hired the  
Arabians to helpe them, and haue pit-  
ched their tentes beyond the water, &  
are ready to come and fight agaynste  
vs. So Judas went on to mete them.

And Lemothy sayde vnto the cap-  
tayne of hys host: when Judas and  
hys host come nre the ryuer: yf he go  
ouer ffirste, we shall not be able to murther  
him: for why, he wyl be to strong  
for us. But yf he dare not come ouer so  
that he pitcht hys tente beyonde y<sup>e</sup> wa-  
terfrench, wyl we go ouer, for we shall be  
stronge enough agaynst him. Now as  
soone as Judas came to the ryuer, he  
appointed certayne scribes of the peo-  
ple, and commaunded them, sayinge: see  
that ye leaue none behynde vpon thys  
syde of the ryuer, but let euery ma come  
to y<sup>e</sup> batayl. So he went first ouer vnto  
to them and hys people after him.

And all the heathen were discomfited before hym, and let their weapons fall, and ranne into the temple that was at Carnaun. whereshittie Judas wanne, and burnt the temple with all that were in it: So was Carnaun subdued, and might not withstande Judas. Then Judas gathered al the Israelites that were in Gileadithem from the leff unto the right, with their wives and their children ( a bevy greafe booke ) for to come into the lande of Israel.

the other came into Eph. 1. 1. and  
the man a negro, great and strong  
came, and lay in their way, for they  
could not go by it, neither of a right  
hand, nor of the left, but must go thro'

to be it. Nevertheless they that were in the citie, woulde not let the go thow, but walled by the portes with stones. And Judas sent unto them with peaceable wordes, saying: Let vs passe thow, to we your land, & we may goe into our owne countre: There shall no harme do you harme, we wil but only go thow, But they woulde not let them in.

Wherefore Judas commaunded a proclamation to be made thow, out the hoost, that every man shoulde kepe his ordre: And so they byd their best lyke ballaunt men.

And Judas beleged the citie all that daye and all that nyghte, and so wanne it: where they slewe as maner as were males, and destroyed the citie, and spoiled it, and went thow all the cytye over them that were slayne. Then went they over Jordan into the playne felde before Bethsan. And Judas helped those forwarde that came behynde, and gaue the people good exhortacion all the waye thow, till they were come into the lande of Juda. Thus they wet by vnto the mounte Sion, where they offered with myrrhe and & chancelge, upping: Because there were none of them slayne, but came home agayne peaceablye.

Some what tyme as Judas & Jotham were in the land of Gilead, and Simon their brother in Galile before Ptolomais: Then Josephus the sonne of Zacharye and Ariath the captaynes, hearing of the actes that were done, and of the battels & were stricken, sayde: Let vs get vs a name also, and goe fight agaynst the heathen that are rounde aboute vs.

So they gaue their hoost a commandement, and went towarde Jamnath. Then came Gorgias and his men out of the cytye, to fight agaynst them: Josephus also and Ariath were chased vnto & borders of Jelyze & there were slayne that daye of the people of Israel. thousande men: so that there was a great misery amonge the people, and & all because they were not obediēt vnto Judas and his brethren, but thought they shoulde quite them selues manifestlye. Nevertheless they came not of the side of these men, by whom Israel was

helped. But the men that were with Judas, were greatly commended in the syghte of all Israel and all heathen, where so euer their name was heard upon, and the people came vnto them bydyngs them welcome.

After this went Judas forth with his brethren, and sought agaynst the chylzen of Eran, in the lande that lyeth toward the south: where he wanne the cytye of Bethon and & Idones that lyeth beynde it: and as for the walles and towres rounde about it, he bynt them by. Then remoued he to go into the lande of the phylistines, and went thow to Samaria. At the same tyme were there maner goodly slaynes in the batteyll, which wylfully and without aduise ment went out for to fight, to get the honoure. And when Judas came to Azzot in the phylistines lande, he brake downe their altars, bynt the ymages of their gods, spoiled the citie, and came agayne into the lande of Juda.

The .vi. Chapter.

Antiochus wyllynge to take the cytye of Bethsan for a way to betwixt Syria & Judaea, and fallen in to his hands a battell, Antiochus is made king. The battell of the towne of Sion. Eupator chieftayn leueth Syria with a great army. The battell of the towne of Sion.

**N**ow when king Antiochus traunayled thow his countre, he heard of Clemas in Bethsan was a noble & plenteous citie in Syria a gold, and & there was in it a very rich temple: where as were clothes, cote armours & sheldes of gold, which Alexander & sonne of Philip king of Macedonia had left behynde him. Wherefore he went about to take the citie & to spoyle it, but he was not able: for the cytyens were warned of it, & fought wth him. And so he was departed wth great humines, & came agayne in to babilon. After this there came one which brought he thowges in Syria, & his hostes, which were in the lande of Juda, were bynten away, & how & all, as went forth by the great power, & was bynten away of the Jews: how that they had wonne & victory, & good great goodes of the hostes & persons: howe they had broken downe the aduantage

2. Para. 2.

1. Para. 2.

1. Para. 2.



cion, \* whiche he set vp vpon the sul-  
ter at Ierusalem, and fenced the Sanc-  
tuary with hye walles, lyke as it was  
afoze: yea, and Bethsura hys citie also.

So it chaunced, that whē the kynge  
had heard these wordes, he was astrap-  
ed and grieved very sore. Wherefore he  
layd hym downe vpon hys bed, and fell  
spcke for very sorowe: and al because it  
had not happened as he had deuyed,  
and there continued he longe, for hys  
age was euer more and more, so that  
he knew he must nedes dye. Therefore he  
sent for his frendes, and sayd vnto the:  
the slepe is gone fro myne eyes, for the  
very sorow and beracion of heart that  
I haue. For when I consyder in my  
mynde the greate aduersite that I am  
come vnto, and the floudes of heynesse  
whiche I am come in; where as afoze  
tyme I was so mery, and so greatly set  
vp (by reason of my power) agayne, con-  
syderinge the euil that I haue done at  
Ierusalem; from whence I toke all the  
ryches of golde and syluer that were in  
it, and sent to fetch away the inhaby-  
tours of Iewrye without anye reason  
why: I knowe, that these troubles are  
come vpon me for the same cause. And  
beholde, I must dye with great sorowe  
in a straunge lande. Then called he for  
one philippe a frende of his, whome he  
made ruler of all his realme, and gaue  
him the crowne, his robe, and his ringes:  
that he shuld take his sonne Antiochus  
vnto hym, and bringe him vp, till he  
might raygne him selfe. \* So the kynge  
Antiochus died there, in .p. c. xliij. yere.

When Asitias knew that the kynge was  
deed, he ordered Antiochus his sonne  
(\* whom he had brought vp, to raygne  
in hys fathers steade) & called hym Eu-  
pater. Nowe they that were in the ca-  
stell (at Ierusalem) kept in the Jewes  
rounge about p Sanctuaries, sought  
euer styll to do them harme, for p stren-  
gthynge of the heathen.

Wherefore Judas thought to destroy  
them, and called al the people together,  
that they myght laye sege vnto them.  
So they came together in the hundred  
and .x. yere, and beseged them, laying  
forth their ordinaunce and instrumen-  
tes of warre. Then certen of them that  
were beseged wente forth (vnto whome

some vngodlye men of Israell toynd  
them selues also) and wente vnto the  
kynge, saying: Howe longe wyl it be, or  
thou punish and aduenge our brethre?  
We haue euer bene mynded to doe thy  
father seruyce, to walke in his statutes,  
and to obey hys commaundementes:  
Therefore oure people sell from vs, and  
whersoever they founde any of vs, they  
slew them: and they haue not only med-  
led with vs, but with al oure countre-  
es: and beholde, this day are they be-  
segyng the castell at Ierusalem, and  
\* haue made vp the stronge holde in  
Bethsura: And yf thou doest not pzeut  
them ryght soone, they wyl doe moore  
then these, and thou shalte not be able to  
ouercome them.

\* When the kynge heard this, he was  
very angry, and called all hys frendes,  
the captaynes of hys fote men and of  
al hys horsmen together. He hyred men  
of warre also out of other realmes and  
out of the Isles of the sea, whiche came  
vnto him. And the nombze of hys hoost  
was an hundred thousande fote men,  
and twentye thousande horsmen, and  
xxxij. Elephantes wel exercysed to bat-  
taye. These came thowre Idumea vn-  
to Bethsura, and beseged it a longe  
season, and made dyuers instrumentes  
of warre agaynste it. But the Jewes  
came out and bent them, and foughte  
lyke men. Then departed Judas frome  
the castell at Ierusalem, and remoued  
the hoost toward Bethsacaran ouer a-  
gaynst the kynges armye.

So the kynge arose before the daye,  
and brought the power of hys hoost in  
to the waye to Bethsacaran, where the  
hoostes made them to the battayll,  
blowinge the trompettes. And to mo-  
uoke the Elephantes for to fyght, they  
shewed them the tappe of reed granes  
and molberpes. And deuyed the e-  
lephantes amonge the hoost: so that  
euery Elephante there stode a .q. m.  
wel harnessed, & helmedes of stele vpon  
their heades: Yea, vnto euery one of  
the Elephantes also were ordend .v. c.  
horsmen of the best, whiche waped vpon  
the Elephant, gaynge whersoever  
he wente, and departed not frome hym.  
Euery Elephante was caryed in a stronge  
tower of wod, where vpon were .xxxij.  
baleaum

(Mac. iii. 9)

B  
LIII. p. 100

(Mac. iv. 10)  
and. v. 15

C

ballant men with weapons to fight, and with him was a man of Jude to rule the beast.

As for the remnant of the hostme, he set them upon both the sides in two partes with trompettes, to prouoke the host, and to fyre by such as were slowe in the armye. And when the sunne shone upon their byrdes of golde and stele, the mountaynes glistered agayne at them, and were as bright as p' ressettes of fyre. The kynges host also was deuised, one parte upon the hye mountaynes, the other lowe beneth: so they went on, takinge good heed, and heppinge their ordre. And all they that dwelte in the lande, were astryde at the noyse of their host, when the multitude wente forth, and when the weapons smote together, for p' host was bothe great and mighty. Judas also and his host entred into the battayll, and slew vii. C. men of the kynges armye. Nowe when Eleazar the sonne of Sauras dyd see one of the Elephantes deckt with the kynges badge, & was a moze goodlye beast then the other: he thought the kyng should be upon hym, & leoparde him selfe to despayre hys people, and to get hym a perpetuall name.

Wherefore he ranne w' a courage vnto the Elephant in the myddest of the host, smytynge them downe of both the sides, and slew manye about hym. So wente he to the Elephantes side, & gat hym vnder hym, and slew hym: then fel the Elephante downe upon hym, and there he dyed. Judas also and his men seynge the power of the kyng and the mighty violence of his host, departed from the. And the kynges armie wente by agaynst the towarde Ierusalem, and pitched their tentes in Jewye besyde mount Sion. Whereouer, the kyng toke treace with the that were in Bethsura.

But when they came out of p' crite (because they had no vitayles within, and p' lande lay vntyllen) p' kyng toke Bethsura, & set men to kepe it, & turned hys host to the place of the Sanctuary, & layd sege to it w' a great whyle: where he made all maner ordinaunce, handbowes, fyre battes, cackettes to cast stones, scorpios to shote arrowes, and spyers. The Jewes also made ordinaunce

agaynst theirs, and fought a longe season.

But in the citty there were no vitayles, for it was the seventh yere of the warres, and those heathen that remayned in Jewye had eaten by all theyr stoare. And in the Sanctuary were fewe men left, for p' hunger came so by on them, that they were scattede abrode euery man to his owne place.

So when Antiochus hearde that philippe (whom Antiochus p' hug while he was yet lyuynge, had ordeyned to bypuge by Antiochus hys sonnes, that he myght be kyng) was come agayne oute of Persia and Medea with the kynges host, and thoughte to optayne the kyngdome: he gat hym to the kyng in all the haste, and to the captaynes of the host, and sayde: we decrease daye by daye, and our vitayles are but smale: so gaine, the place that we lay sege vnto, is very stronge, and it were our parte to see for the realme. Let vs agre with these men and take treace with them, and with all their people, and graunte them to lyue after their lawe, as they dyd afore. For they be greued, and doe all these thynges agaynst vs, because we haue despised their lawe. So the kyng & the prynces were content, and sent vnto the to make peace, and they receaued it. Nowe when the kyng and the prynces had made an othe vnto the, they came oute of the castyll, and the kyng wente by to mount Sion. But when he sawe that the place was well fcted, he brake p' oth that he had made, and commaunded to destroy the wall rounde aboute. Then departed he in all the haste, and returned vnto Antioch, where he founde philippe hauyng dominyon of the Cytte. So he fought agaynst him, and toke the citty agayne in to his handes.

**The xlii. Chapter.**  
Demetrius raiseth after he had killed Antiochus a filie. Demetrius & Antiochus of Asch thow they couched of certyn wicked persons. The prynces of p' parties agaynst Antioch. Judas killed Antioch, after he had made him more.

**In the Cli. yere** came Demetrius the sonne of Seleucus from the citty of Rome with a small company of men, vnto a Cytte of the sea coast, and there

1. Macc. 4. 5  
2. Macc. 11. 1  
3. Macc. 1. 1





he bare rule. And it chaunced, that whē he came to Antioch, the cytie of hys progenitors, his hoste toke Antiochus & allas, to bringe them vnto him. But whē it was told him, he said: let me not se their faces. So hys hoste put the in to death. Now when Demetrius was set vpon the throne of his kyngdome, there came vnto hym manye and vngodlye menne in Itraell: whose captayne was Alcimus, that woulde haue bene made hys pryncer. These men accused the people of Itraell vnto the kyng, saying: Judas and hys brethren haue slayne thy frendes, and taken vs out of oure owne lande: wherfore sende now some man (to whome thou giest credence) that he maye go and se all the destruction whiche he hath done vnto vs, and to the kynges lande, and let hym be punished wth all his frendes and fauourers.

Then the kyng chose Balthes a frend of his, which was a man of great power in the realme (beyond the great water) and saythfull vnto the kyng: and sente him to se the destruction that Judas had done. And as for that wicked Alcimus, he made hym hys pryncer, and commaunded him to be auenged of the chyldren of Itraell. So they stode by, and came with a greates hoste into the lande of Iuda, sendynge messengers to Judas and hys brethren, and prayng vnto the in wth peaceable wordes: but vnder disceate. Therefore Judas & his people beleued not their saying, for they sawe they were come with a great hoste.

After this came the scribes together vnto Alcimus and Balthes, trusting the best vnto the in. And first Balthes requyered peace of them, saying: Alcimus the pryncer is come of the seede of Aaron, howe can he disceane vs? So they gaue the louing wordes, and swoze vnto the in, and sayd: we wyl do you no harme, neither your frendes: and they beleued the. But the very same daye toke they xx. men of them and slewe them accordynge to the wordes that are wrytten: They haue cast the fleshe of thy sanctes, and shed theyr bloud round about Ierusalem, and there was no man

would burye the. And there came a greates feare and drede amonge the people, sayng: there is neither truth nor righteounes in the, for they haue broken the appoyntment and made. And Balthes remoued from Ierusalem, and pitched his tent at Beth-zetha: where he gathered vnto hym many of them that had forsaken him: he slewe many of the people that he had brought them into a great captiuitie. Then commaunded he the lande vnto Alcimus, and left hym of warre wth the in to helpe him, and Balthes himselfe went vnto the kyng. And thus Alcimus defended hys hys pryncerhode, and all suche as vered Itraell, reioyced vnto hym: In so muche that they occupied the lande of Iuda, and did much euell vnto the Itraelites.

Nowe when Judas sawe all the mischefe that Alcimus and his companye had done (yea, more then the heathen the in selues) vnto the Itraelites: he wente forth rounde aboute all the borders of Iewry, and punished those vnsaythfull renegates, so that they came no more out into the cowntre. So whē Alcimus sawe, that Judas and his people had gotten the vpperhand, and that he was not able to abyde the in: he went agayne to the kyng, and sayde all the worshe of the in that he coulde. Then the kyng sente Alcinoz, one of his chiefe prynces (whiche bare euell wyl vnto Itraell) and commaunded him, that he shoulde vtterly destrope the people.

So Alcinoz came to Ierusalem wth a great hoste, and sente vnto Judas and hys brethren wth frendly wordes (but vnder disceate) sayng: there shalbe no warre betwixte me and you: I wyl come with a fewe men, to se how ye do, wth frendshyppe. Upon this he came vnto Judas, and they saluted one another peaceably: but the enemyes were appoynted to take Judas by violence. Neuertheles it was tolde Judas that he came vnto hym but vnder dysceate: wherfore he gat hym awaye from hym, and would se his face nomore.

When Alcinoz perceaued that his counsell was betrayed, he went out to fyghte agaynst Judas, he toke Caspharsalama: where there were layne

# The first booke

of Aicanors hooft. b. 9. men: the best  
due fled vnto the castell of Samid.

After this came Aicanor vp vnto  
mount Sion: and the prestes with the  
elders of the people wet forth to salute  
him peaceablye and to shewe hym the  
burnt sacrifices that were offered for  
the kyng. But he laughed the to scorn,  
mocked them, despyled their offerynges,  
and spake despaynfullye, yea, & swore in  
hys wroth, saying: \* If Iudas and hys  
hooft be not deliuered nowe into my  
hādes, as soone as euer I come agayne  
(and face well) I shall burne by thys  
house. With that, wente he oute in a  
great anger. Then the prestes came  
in, and stode before the altar of the te-  
ple, wepyng and saying: \* For so much  
as thou (O Lord) hast choise this house,  
that thy name myghte be called vpon  
therein, and that it shoulde be \* an house  
of praye and petycyon vnto thy peo-  
ple: Be auenged of this man and hys  
hoft, & let them be slayne with the sword:  
remembre the blasphemies of them, and  
suffre them not to continue any longer.

When Aicanor was gone from Jeru-  
salem, he pitched his tent at Bethozon,  
and there an hooft met him out of Si-  
ria. And Iudas came to Adarsa with  
lii. 99. men, and made his prayer vnto  
God, saying: O Lord, \* because the  
messaungers of kyng Senacherib blas-  
phemed the, the angell went forth, and  
kewe an. clxxv. thousande of them: E-  
uen so destoye thou thys hooft before  
ys to day that other people may know,  
how that he hath blasphemed thy sanc-  
tuary: and punish the him accordyng to  
his malicioulnes.

And so the hooftes stroke the selde,  
he thyrtyenthe dape of the Moneth  
February \* Adar: and Aicanors hooft was dis-  
comfited, \* and he hym selfe was fyrste  
slayne in the battaile. When Aicanors  
men of warre sawe that he was kyled,  
they cast away their weapons and fled:  
but the Jewes folowed vpon theym an  
whole dapes iourney, from Adazer vnto  
Bazara, blowyng with the trompet-  
tes, and makyng tokens after theym.  
So 9 Jewes came forth of all the tow-  
nes there aboute, and blew oute theyr  
horns vpon them, and turned agaynst  
them: Thus were they al slaine, and not

one of them left.

Then they toke theyr substance for  
a pray and smote of Aicanors head and  
hys ryght hande (\* which he helde vp so  
proude) and broughte it with the, and  
hanged it by afoze Jerusalem. Where-  
fore the people were exceedingly reioy-  
sed, and passed ouer that dape in great  
gladnesse. And Iudas ordeyned, that  
the same dape (namely the thyrtyene dape  
of the moneth Adar) shoulde be kept in  
myth every yea. Thus the lande of  
Iuda was in rest a litle while.

## The. viii. Chapter.

Iudas considering the power & goodly po-  
licie of the Romaynes maketh peace with them.  
The receypte of the Romaynes sent vnto the  
Jewes.

Iudas heard also the fame of  
the Romaynes, that they were  
myghty and valeant men,  
and agreable to all thynges  
that were required of them, and make peace  
with all men, which come vnto theym,  
and howe they were doughty men of  
strength. Besydes that it was told him  
of their battails and noble actes which  
they did in Galacia, how they had con-  
quered them, and brought them vnder  
tribute: and what greates thynges they  
had done in Spayne, howe that with  
their wisedd and sober behauiour they  
hadde wonne the wynges of spuer and  
gold that are there, and obtained al the  
land, with other places farre fro them:  
howe they had dyscomfited and slayne  
downe the kynges that came vpon the,  
from the vttermoste parte of the earth,  
and howe other people gaue them tri-  
bute every yea: howe they had slayne  
and overcome Philippe and Peres  
kynges of Cessim, and other mo. in bat-  
taye) whiche had broughte them vnder  
naunce agaynst them: how they dyscom-  
fited greates Antiochus kyng of Asia  
(that woulde nedes fyght with them)  
haupnge an hundred and. xx. Elephan-  
tes, with horsemen, charrettes, and a be-  
ry great hooft: howe they toke him selfe  
alque, and ordeyned him (with suche as  
shoulde talgāt after him) to paye theim  
a greates tribute, \* yea, and to synke  
theym good surtyes and pledges: besy-  
des all this, howe they had taken from  
him India, Media and Lydia (his best

1. Mac. 7. 2.  
1. Mac. 8. 1.

1. Mac. 10. 1.  
1. Mac. 11. 1.

1. Mac. 37. 1.  
1. Mac. 38. 1.  
1. Mac. 39. 1.

February  
1. Mac. 15. 1.



Of the Northlanders

lades) & gent then thing Elmus.  
Sagane, how the papeyng the  
gates were coming to depe thement  
agaynst theyn a captayne of an host,  
whiche gaue theyn battayle, & he ma-  
ny of them, led a wyse theyn wyse and  
chyldey capture, spoyle them, take pos-  
session of their lande; destroyed their  
strong holdes, and trowed them to be  
they, ponde wyse, & to this day pape-  
ouer, howe that as the other byldours  
and gles, whiche sometyme trowed  
them, they destroyed them, and brou-  
ght them byde their dompting. But  
helped yet their owne frendes & those  
that were confourage with them, and  
conquered kyngdomes bothe fere and  
nyshe, & the whiche not deade of their  
censure, was accused of them: for who  
they would helpe to their kyngdomes,  
those caryed: and whome it light not  
them to enigne, they put him down: And  
holme they were come to greete excom-  
municacyon, & no helpe amonge them,  
neither any man clothe in purple, to be  
magnified their shoulde, but had othe  
not themselves wyllyng, & were in  
chyn for the same, & the whiche  
riacously by the papeyng, & by the  
patche enery bynding of the people, and  
to be by geon capytal, & by the whiche  
yeare then chose a pape, to have by geon  
uerdunne of all the shoulde to wyllyng  
every man shoulde obeynt, and that there  
was no other way bynding of the people  
monge them, & the whiche none shoulde

Then Judas chief cupbearer the  
sonne of Iohn the sonne of Jacob, and  
Jaron the sonne of Sagar, drew them  
into the house to make friendship and  
bondes with them that they might  
take from them the baggage of the  
oxes, for the Jewes say that a  
Syche would robbe the kingdome of Israel.  
So they went on their way in a very great  
journey and came in to the parliament  
and saide thus: We have bene with  
his brother Iohn the people of the Jewes  
hath sent us to you to make a bond  
of friendship and place with you and  
petitions as a young lorde and sen-  
tor. And a interpreter of a Romanes  
right well answered it was written by  
of a which the Romanes made a sup-  
ping in tables of waxe sent it to them

saide: that he might  
rather than to  
say after this manner:  
maimes is the people of  
be seen by land and he  
enemy for the most enemies. He shal  
comestie anye warre upon the Ro-  
maynes or any of their friends thow  
out all their domynion the people of the  
Towen shal helpe the (as the law requi-  
reth) that is al their betters. Also they  
shal rather geue no sely into their en-  
emies by thine weapons money nor  
supplies: but fulfill the charge of the  
Romaines pleasure and take nothing  
for them therfore. I praye of the people  
of the Jewes happie first to haue waite:  
the Romaines shall stand by them with  
a good will according as the lawe will  
suffre. Further shall they geue unto the  
Jewes enemies, bitales, weapons, m-  
ney nor supplies. Thus are the Romaines  
content to do, and shal fulfill their charge  
without anye discrey.

So cōcerning to these articles, the King  
maimes made the bond with the Jewes,  
some after these articles (said they) p  
any of the parties will put to them, or  
take any thinge from theire: they shall  
do it both the contents of bothe and  
what so ever they adde unto them, or  
take from them, it shall stand fast. And  
as touching the euill that Maumet  
 hath done unto the Jewes, he hath  
written unto him, saying: whether  
lappeth thou thy heavy yoke upon the Je  
wes our frendes and louers. If they  
make any complaint of ſ againe unto  
us, we shall defende them, & fight with  
the by sea and by lande.

After the death of Manan, Demetrius now  
 had his arm against Judas. Judas is slain.  
 Jonathan is put in the stead of his brother. The  
 Seleucids drive Jonathan & Bacchides. Demetrius  
 is taken, held the captive and beaten. Seleucids  
 retouch against him into the house. He is slain  
 upon Jonathan by the council of certain Jews  
 his pretence, and is overthrown. The state of Jo-  
 nathan with Bacchides.

**I**n the meane season wherunto  
metrius herby Attalus  
his hooile was slayne in the  
feld, he proceeded further to  
sende Bacchides & Aleimus  
against into Jewry, & those that were in the  
right winge of his host, with them.

22.11.

they

And when they saw the multitude  
 of the other army that it was so  
 great, they were sore afraid, and ma-  
 ny conceived therein felicitie oute of the  
 heart. In so muche that there abode no  
 man of them but. With C. men. When Ja-  
 dah sawe that his hoste feared hym, and  
 that he must needs fight: it braked hym  
 that he had no tyme to gather the  
 together: wherfore the heart was in ex-  
 treme trouble. Heur. wherfore he sayd  
 unto them, that remembred with him:  
 Chap. let vs go agaynste our enemies,  
 peraduenture we shall be able to fight  
 with them. But they would haue. Chap.  
 per. sayinge: we shall not be able,  
 wherfore let vs now slay our lyues, and  
 lurre agayne to our brethren and then  
 will we fighte agaynste theyn, for we  
 are not but a fewe. And Judah sayde:  
 good for you: that we shoulde be from  
 them, wherfore if our tyme be come, let  
 vs dye manfully for our brethren, and  
 let vs not slayne our honoure. When  
 the hoste remoued out of the ciue, and  
 bode agaynste them. The hostemen were  
 deuided in two parties: the longe en-  
 fers and the archers were before the  
 hoste, and al the myghtie men were for  
 most in the felde. Bachides himselfe  
 was in the right wyng of the battaile,  
 and the hoste byrme in two parties,  
 and blew the trompettes. After of  
 Judahs speere blew the trompettes alle,  
 and the earth shook at the noise of the  
 hostes, and they brake a felde from the  
 moate till night. And when Judah  
 sawe that Bachides hoste was deui-  
 ded of the right side, he toke with hym  
 all the backemen, and brake the righte  
 wyng of their army, and felowen upon  
 them into the moate wyc.

And when they which were of the  
late wyng, sawe that the righte wyng  
was overcome, they persecuted the

has and there that meet with him. Then was there a sore battaile, for many were slaine and wounded of bothe parties. Judas also himselfe was kiled, and the remnant fled. So Jonathan a sermon to be Judas their brother, and blured him in his fathers sepulchre in the sight of Spohn. And all the people of Iherusalem be great iames, crying for him, and mourning long, saying thus, that this worthy should be slaine, which comforted the people of Iherusalem. As for other changes, perteyning to the battaile of Judas, the noble dees that he did out of his worthy men, they are not written, for they were very many.

318 And after the death of Judas, his  
 brethren came by and the scribes of  
 Israel, and there was a great tumult  
 among them. In their day was

Joseph.  
 cap. iii.  
 lib. vi. 11

[illegible][illegible][illegible]

## FEARLESS



Of the *Plachabines* Fol. lxxxv

[illegible][illegible][illegible]

But in hearing this, and into the deep hopes of Japan to a great power upon the East both ways. A great

e That thus in the 10th companye lette  
 be gett and fight againe our ones  
 myn: for to stande not with hys to  
 daye, as Marrys peller Scholbe, our  
 charged a counte wape, the water of  
 Jordan: for the one type of baptism  
 badles of fences and borders of the  
 the filds, so that there is no place for

to it pass quite as high for the good  
 good of many, that he gave the warning  
 from the point of view of the  
 So the teacher, I believe, and found  
 that it was such a value to the  
 teacher, and the teacher, I believe, and

Then Jonathan and his brother that were with him, leaped into Jordan; and turned round over Jordan unto him; and there were none of Bathsheba's maidens that day: a thousand men. [chap. xxi] 22

2377 Therefore Zacharias with his booke  
turned againe to Jerusalem, and built  
up the walls, and strong holdes that  
were in Jericho, Bethan, Chana, Be-  
thoron, Bethel, Chamusa, Iphata and  
Tepo, with his wall, with postes, and  
with lockes: and let men to keepe them,  
that they might be theyr malice upon  
them: he walled in Bethurab, Ga-  
mab and Bethel of Jerusalem also, and  
prouided the wall, men and vitales: he  
broke also the chiefest were sonnes in the  
countrie for pilages, and put the in the  
cittie of Jerusalem to be kept.

(Followed in the ch. l. v. c. in the sea  
 the same month, Alcimus commanded,  
 that the walls of the temple sanctu-  
 ary should be destroyed, and the ruin-  
 ing of the prophets also. And when he  
 began to destroy them, the things that  
 he wrote about, were brynded, for he  
 was smitten with a palfre, a big mouth  
 thurst, so that he could no more speake  
 nor commande any of his house con-  
 serving his husnes. Thus died Al-  
 cimus in great misery at a same time.  
 And when Nachus saw that Alcimus  
 was dead, he turned againe to a king,  
 and to the lands was in rest it pceases.  
 When all the hugodipe menne helde a  
 counsell saying: behold, Jonathas  
 and his company are at ease and dwell  
 without care. wherefore let us brynge  
 Nachus hither, and he shal take them  
 all in one night.

So they went and gaue Barchides this counsel, which arose to come with a great host, and sent letters papiely to his adherentes which were in Jewry to call Jonathan and those that were with him: but they might not, for the other had gotten knowledge of their design. And Jonathan iob. 1. man of the country (which were the principal men of them) and less than. The multitude and number with their company departed vnto the citie Bethelzen which lyeth in the border ones, and repaired the decay thereof, and made it strong. When Barchides knewe this, he gathered all his host, and sent word to them that were at Jewry. The same he and laid siege to Bethelzen and fought against it a long season, and made instruments of warre. Nowe Jonathan left his

XLiii. brother





# Of the Maccabees. Fol. lxxxiij.

haue we done, that Alexander hath pre-  
sented vs in gettinge the frendshipp  
of the Jewes, for his own defence. Yet  
will I wryte lowghly vnto them also,  
pea, and promysse them by gnties & re-  
wardes, that they maye be of my spece.  
Wherupon he wrote vnto them in these  
wordes: King Demetrius sendeth gre-  
tyng vnto the people of the Jewes.  
Wher as ye haue kept your couenaunt  
toward vs, and continued in our frend-  
shyppe, not enclipping to our enemies  
we were glade, when we herde thereof.  
Wherfore remayne still and be faith-  
full to stand we shall wel recompense  
you for the thynges, that ye haue done  
on our partte: we shall release you of  
manye charges, and geue you what ye  
des. And nowe I dyscharge you and al  
the Jewes from tributes, I forgiue  
you customes of sale, and release you  
of the crowne taxes, of the thirde parte  
of fede, and halfe of the trespasse of trees,  
whiche is myne owne demer. These I  
leue for you, from this daye forth: so  
that they shall not be taken of the land  
of Iuda nor of the ciuities which are  
added therunto out of Samaria & Ga-  
lilee, from this daye forth for evermore.  
Jerusalem also with all thynges belonging  
thereto, shall be wholy a free cite, the ap-  
tues & tributes shall pertayne vnto it.  
As for the power of the castel which is  
at Jerusalem, I remytte and geue it vnto  
the priest, that he maye let in all such  
men as he shall chole to kepe it. I forgiue  
despise all the Jewes that are prisoners  
thorow out all my realme: so that euery  
one of them shalbe free from paying any  
tribute or peny of their cattell.  
I haue solemnlye sworne, Sabbathes,  
newe mones, the dayes appoynted by  
the lawe before and after a feast shal  
be free for all the Jewes in my realme:  
for now they no man shall haue po-  
wer to do any thyng, or to moue any bu-  
sines against any of them in any man-  
ner. These shall xxx. dayes also  
of the Jewes be written up in the byn-  
ges, howe they haue their wages payed,  
as al other men of warre of the kinges  
shold haue: and of them shall be or-  
dered & certayne to kepe the byn-  
ges strong holdes: pea, and some of them  
shall be set ouer the byn-ges bylnes, &

they maye faithfully deale with & same.  
The Jewes also shall haue prynces of  
their owne, and wale in their own la-  
wes, as the king hath commaunded in  
the lande of Iuda.

And the thre cytyes that are fallen  
vnto Iewrye from the countre of Sa-  
maria and Galilee: shalbe take as Jew-  
rye, and be vnder one: neyther be subject  
to any straunge lord, but to the hye  
priest. As for Idolomais and I saube  
perceyvinge thereto, I geue it vnto the  
Sanctuary at Jerusalem, for the necel-  
sary expences of the holy thynges.

Moreover, I will geue euery yeare  
fiftene thousande Syckles of siluer out  
of the byn-ges checker (whiche pertayn-  
eth vnto me) to the woake of the tem-  
ple: pea, I loke what remayneth whiche  
they that had oure matters in hande in  
tymes past, haue not payed) that same  
shal they geue vnto them also. And be-  
sydes all this, the fowre thousande Sy-  
ckles whiche they take yearly of the ren-  
tes of the Sanctuary, shal belong vnto  
the priestes that do serue.

Item, whosoener they be that shal  
goe to the temple at Jerusalem or within  
the libertie thereof, where as they are fall-  
len into the byn-ges daunger for any  
manner of bylnes, they shall be pardon-  
ed, and all the goodes that they haue  
in my realme, shall be free, for the buy-  
dunge also and repaying of the woake  
of the Sanctuary, expences shal be ge-  
uen out of the byn-ges checker: pea, and  
for the makinge of the walles, rounde  
about Jerusalem, for the breacing down  
of the olde, and for the settinge vp of the  
strong holdes in Jewrye, shall the cos-  
tes and charges, be geuen out of the  
byn-ges checker.

But when Jonathan and the people  
hearde these wordes, they gaue no cre-  
dence vnto them, neither receaued they:  
for they remembred the great wycked-  
nesse that he had done vnto Israel, and  
howe sore he had beread them. Where-  
fore they agreed vnto Alexander, for  
helms & paynes that had dealt friendly  
with them, and so they stode by him al-  
waye. Then gathered kynge Alexan-  
der a great host, and broughte his ar-  
mye agaynst Demetrius. So the two  
kyn-ges strooke battayll together, but

l. par. 7.

Joseph  
cap. v. lxx  
xiij.

# The first booke

Demetrius host fled, and Alexander followed after and fel upon them. And mighte soze felde was it, continuing tyl the sunne went downe, and Demetrius was slayne the same day.

¶ And Alexander sent embassitours vnto Ptolomy the kynge of Egypte wryth these wordes, sayinge: For so muche as I am come agayne to my realme, and am set in þe throne of my progenitors, I haue gotten the domynion, ouercommed Demetrius, conquered the lande, and strecken a felde wryth hym, so that we haue dyscomfited bothe hym and his hoste, and sette in the throne of his kynngdome: Let vs nowe make frendshyppe together, geue me thy daughter to wyfe: so shall I be thy sonne in law, and bothe geue the rewardes, and be great bygnitye. Ptolomy the kynge gaue answer, sayinge: happy be the daye wherein thou shalt come agayne to the lande of thy progenitors, and set in the throne of thy kynngdome. As nowe will I fulfill thy wrytynge: but mete me at Ptolomais, that we may se one another, and that I may receyue my daughter vnto the accompanyng vnto thy desire. So Ptolomy went out of Egypte wryth his daughter Cleopatra, and came vnto Ptolomais in the chert. There: where kyng Alexander met him, and he gaue Alexander his daughter Cleopatra, and married them as Ptolomays wryth great worshippe, wryth as the manner of kynges is to be. Then wrote kyng Alexander vnto Jonathan, that he shoulde come and mete hym. So he went honourably vnto Ptolomais, and there he mette the two kynges, and gaue them great presentes of golde and siluer, and founde fauoure in their syghtes. And thre came together agayne Jonathan certayne wyched men and vnglacypous persones of Israel, makinge complayntes of him, but the king regarded them not. As for Jonathan, the kyng commaunded to take of his garments, and to clothe him in purple, and so they ded. Then the kyng appointed him to syt by him, and sayd vnto his prynces: Go wryth him into the myddell of the cite, and make a proclamation, that no man complayne agaynst him of any matter,

and that no mā trouble him for any manner of cause.

So it happened that when his accusers saue the worshippe whiche was proclaimed of him, and that he was clothed in purple: they fled euerychone. And þe kyng made much of hym, wyse hym amonge his chiefe frendes, made hym a Duke, and partaker of his domynion. \* Thus Jonathan wente agayne to Jerusalem wryth peace and gladnesse. In the .Cixb. yeare came Demetrius þe sonne of Demetrius fro Creta into his fathers lande: whereof when Alexander heard tel, he was right soze, and returned vnto Antioche. And Demetriuschose Appollonius (which had the gouernance of Celosyria) to be his capayne.

So he gathered a great hoste and came vnto Jamnia, and send word vnto Jonathan the hye pryest, sayinge: Darest thou withstande vs thy selfe alone? As for me, I am but laughed to scorn and shamed, because thou prowest thy strength agaynst vs in þe mountaynes: Nowe therefore yf thou trustest in thine owne strength, come downe to vs into the playne felde, and there lette vs proue our strength together: thou shalt see, that I haue valiant men of warre wryth me: and shalt knowe whom I am, and the other that stande by me.

Wherch say, that your force is not able to stande before our face, for the for they haue bene wise chaced in their owne lande. And now, howe wilt thou be able to abyde against an hoste of hoylemen and sarmeant in the felde, where as is neither rock, stone nor place to be vnto vs.

When Jonathan heard the wordes of Appollonius, he was moued in his mynde: wherefore he chose ten thousand men and went out of Jerusalem to meete him: but he mette him by the waye of Joppa, but the citty had bene taken of him. Then Jonathan layd sight to it, and they that were in the citty, for they feare sette hym in: and so Jonathan wanne Joppa. Appollonius beyng of thes, took the thousande

Joseph. cap. v. lxxviii. antiq.

L. 29. m. 3. a

hoyle





# The first booke

of thys he came to warre agaynst him. So kynge Ptolomy brought forth his host and met him with a mighty power, and chased him away. Then fled Alexander into Araby, there to be defended, and kynge Ptolomys honour increased. And Zabbieil the Arabian smote of Alexanders heade, and sente it vnto Ptolomy. But the thyrde daye after, dyed kynge Ptolomy himselfe: and they whome he had sette in the stronge holdes, were slayne of those that were within the cyties. And Demetrius reigned in thurtyeth and seuen and lyxtye yere.

**C** At the same tyme gathered Jonathas them that were in Jewry to lay siege vnto the castell which was at Jerusalem, and so they made many instrumentes of warre agaynst it. Then went there certayne vngodlye personnes (which hated theyr owne people) vnto kynge Demetrius, and tolde hym, that Jonathas beseged the castell. So when he herd it, he was angrie, and immediately came vnto Ptolomys, and wrote vnto Jonathas, that he should not lay siege to the castell, but come and speake with hym in all the haste. Nevertheless when Jonathas heard this he commaunded to besiege it. He chose also certayne of the elders and prestes of Israel, and put hym selfe in the parrail, and toke with hym golde, siluer, clothynge and dyuerse presentes: and went to Ptolomys vnto the kynge, and found hym gracious.

And though certayne vngodlye men of thys owne people made complayntes vpon him, yet the kynge entreated hym, like as his predecessours had done before: And promoted hym in the sight of all his frendes, commaunded hym in the tyme of praye with all the worship that he had afore, and made hym his chiefe frende. Jonathas also desired the king that he would make Jewry free, with the thre heade cyties of Samaria and the landes pertainynge thereto: vpon whiche vnto Jonathas promysed hym thre talents. Wher vnto the kynge consented, and gaue Jonathas wyppynge of the same, consernyng these wordes. Kynge Demetrius sendeth greeting vnto thys brother Jonathas and to the people of the Jewes. We send you here a copy of the lettre which we dyd write

vnto the elders Lathemus, concerning you that ye should knowe.

Kynge Demetrius sendeth greeting vnto Lathemus his elder. For by faithfullnes that our standes: the people of the Jewes kepe vnto vs, and for the longynge byndnesse which they beare to ward vs: we are determyned to do them good. Wherefore we ordeine all the customes of Jewry with all cyties, Lydon and Ramatha (whiche are added vnto Jewry from Samaria) and all the landes pertainynge thereto, to be freely separated for such as do sacrifice in Jerusalem: both concernynge the paymentes which theyng take yearly afore tyme, and the frutes also of the earth and trees. As for other tythes and tributes that belongeth vnto vs, we discharge them therof from thys tyme forth. In like maner we graunt vnto them all the customes of salt and croone taxes whiche were brought vnto vs. And thys freedom shall they haue firme and reuerend from thys tyme forth for evermore. Therefore that ye make a copy of these wordes, and deliuer it vnto Jonathas: that it may be kepte vpon the holy mounte in a convenient place.

**C** After thys, when Demetrius the kynge saw that his land was treest, and that no resistance was made hym: he sent away all his host euery man to his owne place, excepte an army of straungers, whom he brought from the Isles of the Greken, wherofe althys fathers hood had enel wyll at hym. Now was there one Crispus that had bene of Alexanders thre afore) which when he saw that all the people murmured agaynst Demetrius: he went to Cniclell the Arabian (that broughte by Antiochus the sonne of Alexander) and layd out vpon hym, to deliuer hym thys pounce Antiochus: that he might ransome in thys fathers blood. He tolde hym also what great euell Demetrius had done, and how his men of warre loved hym not: so he remained there a long season.

And Jonathas sent vnto king Demetrius, to bidde them out which were in the castell at Jerusalem and in the other refuges for they dyd great harme. So Demetrius sent word vnto Jonathas, saying: I will not ouer do these

10 ac. r. d.

10 ac. r. d.  
10 d. x. l. d.



# Of the Machabees. Fol. lxxxv

these thynges for the and thy people at  
 f tyme comynge. I wyl do both the & thy  
 people great worshipp. But now I wyl  
 do me a pleasure. If thou wilt sende me  
 men to helpe me: for all myne armye is  
 gone from me. So Jonathan sent Symon  
 & 10. stronge men vnto Antioche, and  
 they came vnto the syngie, wherfore the  
 king was very glad at theyy comynge.  
 But they that were of the cyrie (such an  
 C. x.) thousande then gathered them to-  
 gether, and would haue slaine the king,  
 whiche came into hys court: and the cy-  
 riens kept the stretes of the cyrie, and  
 beganne to fight.

Then the syngie called for the Jew-  
 es helpe, which came vnto hym alto-  
 gether, and went abrode thorow the cyrie,  
 and slew the same day and. C. x. men:  
 set fyre vpon the cyrie, gat manie pop-  
 les in that day, and beleagured the king.  
 So when the cieliens saw that the Jew-  
 es had gotten the wyll of the cyrie, and  
 they them selues dyspoynted of theyy  
 purpose they made theyy supplicacion  
 vnto the kyng, saying: Grant vs peace,  
 and let the Jewes cease fro troublinge  
 vs and the cyrie, and vpon thes they  
 caste a waye theyy weapons. Thus they  
 made peace, and the Jewes gat greate  
 worshipp in the syngie of the syngie,  
 and in the syngie of all that were in hys  
 realme, and were spoken of thorow out  
 the kyngdome: and so they came againe  
 to Ierusalem with great goodes.

6 So the syngie Demetrius sat in the  
 throne of his kyngdome, and had peace  
 in his lande. Nevertheless he dyscon-  
 tented in all that ever he spake, and wyl-  
 dyde hym selfe from Jonathan, neither  
 rewarded hym accordyng to the bene-  
 fytes whiche he had done for him, but  
 troubled him very sore. After this came  
 Crispion againe with yong Antiochus,  
 which reigned and was crowned king.  
 When they gathered vnto hym all the  
 men of warre, whome Demetrius had  
 put away: these fought agaynst Deme-  
 trius, which fled and turned his backe.  
 So Crispion toke the Elephanthes, and  
 wanne Antioche. and yong Antiochus  
 wrote vnto Jonathan, sayinge: I con-  
 firme the in thy presbode, and make the  
 ruler of all countrees, that thou maist  
 be a frende of the kynges.

Upon this he sent hym golden vessels  
 to be set in, and gaue hym linc  
 to dyck in gold, to be clothed in pur-  
 ple; and to weare a colar of golde. He  
 made his brother Simon also captayne,  
 from the coastes of Cyprus vnto the boz-  
 ders of Egypte. Then Jonathan toke  
 hys iourney, and wente thorow the sy-  
 es beyonde the water (of Iordan) &  
 all the men of warre of Syria gathe-  
 red them vnto hym for to helpe hym. So  
 he came vnto Bicalon, and they of the  
 cyrie receaued hym honorably: & when  
 theye wente he vnto Gaza, but they  
 would not let him in: wherfore he lay-  
 ed sege vnto it burnynge vp and topp-  
 ling the places that were about the cyrie.

And the cieliens of Gaza submit-  
 ted them selues vnto Jonathan, whiche  
 made peace with them, but four of them  
 comen to plage, sent them to Ierusa-  
 lem, and went thorow the countie vnto  
 Damascus. Now when Jonathan herd  
 that Demetrius princes were come in-  
 to Gabes (whiche is in Galilee) with a  
 greate hoste, purposing to put Deme-  
 trius out from medlynge in the realme:  
 he came agaynst them, and leste Symon  
 hys brother in the lande: whiche came to  
 Bethsura, and layed sege to it a longe  
 season, and dyscomfited them. So they  
 desired to haue peace with hym, whiche  
 he granted them, and afterwarde put  
 them out from thence, toke the cyrie, and  
 set men to kepe it. And Jonathan in his  
 hoste came to the water of Genesar, and  
 by tymes in the mornynge gat them to  
 the playne felde of Hoz.

And beholde, the hostes of the hea-  
 then mette them in the felde, and layed  
 watch for them in the mountaynes: so  
 that when Jonathan came agaynst the,  
 the other (whiche were layed to watche)  
 rose out of their places, and fought, and  
 they that were of Jonathan syde, slede  
 euery man: and there was not one of  
 them left, except Jonathan the sonne  
 of Abialomus, and Judas the sonne of  
 Caiphi the captayne of the hoste. When  
 Jonathan rent his clothes, layed earch  
 vpon his heade, made hys prayer, and  
 turned agayne to them in the felde: wher  
 they fought together, and be put them  
 to flight. Nowe when his owne men  
 that were fled, saw this: they turned a-  
 gayne

# The first booke

gaine vnto him, and helped him to solow  
vpon al they: enemyes vnto they: sen-  
tes at Cades. So there were slayne of  
the heathen the same day. iii. M. men. &  
Jonathas turned againe to Jerusalem.

## The xii. Chapter.

Jonathas sendeth Ambassadors to Rome and  
to the people of Sparta to renewe their cōtynauit  
of frendshyppe. Jonathas putteth to light the  
writings of Demetrius. Triphon saith Jona-  
thas by decree.



**J**onathas seynge that the  
tyme was mete for him,  
chole certayne men and  
sente them vnto Rome  
for to stablishe and to re-  
newe the frendshyp with  
them. He sent letters also vnto Sparta  
and to other places in lyke maner. So  
they wente vnto Rome, and entred into  
the counsell, and sayde: Jonathas the  
hpe preeft and the people of the Jewes  
sent vs vnto you, for to renewe the olde  
frendshyp and bonde of loue. Upon this  
the Romaines gaue them tre passpottes  
that men should lede them home into  
the land of Iuda peaceably. And this is the  
copy of the letters that Jonathas wrot  
vnto the Spartians.

Jonathas the hpe preeft with the el-  
ders preeftes, and the other people of  
the Jewes, sende greetng vnto the Spar-  
tians their brethren. There met letters  
sent long ago vnto Onias the hie preeft,  
from Arius, which shau raigned among  
you: that ye are our brethren, as the wry-  
tinge made therupon, specifieth. And  
Onias entreated the ambassour that  
was sente, honorablie, and receaued the  
letters: wherein ther was mencion made  
of the bonde of loue and frendshyppe.

But as for vs, we nebe no suche wry-  
tinges: for why, we haue the holpe bo-  
kes of scripture in our handes to oure  
comforte. Neuertheles we had rather  
send vnto you, for the renewing of the bro-  
therhoop and frendshyppe: lest we shold  
be strange vnto you, for it is long, sens  
the tyme that ye sente worde vnto vs.  
Wherfore in the sacrifices that we offre  
and other ceremonies vpon the hpe so-  
lemne dayes and other, we alwaye re-  
membere you without ceasinge (lyke as  
reason is, and as it becommeth vs to  
thyncke vpon oure brethren) yea, and  
are righte gladd of youre prosperous

honoure.

And though we haue had great trou-  
bles and warres, so that the kinges a-  
bout vs haue foughten agaynst vs: yet  
would we not be greivous vnto you nor  
to other of oure louers and frendes in  
these warres. For we haue had helpe fro  
heaven, so that we are deliuered, and  
our enemyes subduen. Wherfore we  
chole Pumenius the sonne of Antio-  
chus and Antipater the sonne of Jason,  
and sent them vnto the Romaynes, for  
to renewe the olde bonde of frendshyppe  
and loue with them. We commaunded  
them also to come vnto you, to salute  
you and to deliuer you our letters, con-  
cerning the renouacion of our brother-  
hoop. And now ye shall do right well, to  
geue vs an answer ther vnto.

And this is the copy of the wryting  
whiche Arius the kyng of Sparta sent  
vnto Onias: Arius kyng of the Spar-  
tians sendeth greetng vnto Onias the  
hpe preeft. It is found in wryting, that  
the Spartians and Jewes are brethren,  
and come oute of the generacion of A-  
braham. And now for so muche as this  
is come to oure knowledge, ye shall do  
well, to wryte vnto vs of your prosperi-  
tie. As for vs, we haue wrytten our minde  
vnto you: Pure castill and goodes are  
yours, and yours oures. These thynges  
haue we commaunded to be done  
vnto you.

When Jonathas hearde, that Demo-  
trius princes were come forth to fight  
agaynst hym, with a greater host then  
afore, he went from Jerusalem, and met  
them in the land of Bethath. For he gaue  
them not space to come into his owne  
countre. And he sent spyes vnto they:  
sentes, whiche came agayne and tolde  
hym, that they were appoynted to come  
vpon him in the night season. And before  
when the sunne was gone downe, Jona-  
thas commaunded his men to watche  
al the nyght, and to be ready with men-  
pens for to fight: and set watche intyne  
rounde aboute the host. But when the  
aduersaries heard that Jonathas was  
ready with his men to the battayle, they  
feared, and were afrayed in they: hear-  
tes, and kyndled fyres in they: tentes,  
brake vp and gat them awaye. Neuer-  
theles Jonathas and his compaynes  
knewe



# Of the Marches of Judah Fol. lxxxv

And he is not yet the morninge, for they  
saw the fyres burning.

Then Jonathan followed upon the,  
but he might not overtake them, for  
they were gone over the water Cleuth-  
rus. So Jonathan departed unto the  
Arabians (which were called Zababim)  
new the, and toke their goods. He pro-  
ceeded further also, and came unto Da-  
mascus, and went thow as that coun-  
tre. But Symon his brother toke his  
fourtner and came to Bsalon and to the  
nexte stronge holdes: he partynge into  
Joppa, and wanne it. For he herde that  
they would stande of Dimecius par-  
tye: wherefore he sent men of warre in  
epte, to kepe it. After this came Jona-  
thas home againe, and called the elders  
of the people together: and deputed with  
them for to buyd up the stronge holdes  
in Jude, and the walles of Jerusalem,  
to set up an dyke wal besyde the citty  
and the epte, for to separate it frome  
the epte, that it might be alone, and  
that manne shoulde neyther by noz sell  
in it.

Upon this they came together for to  
buyd up the epte: and for so much as  
wal upon the dyke of the wall by de (cal-  
led Capistherath) was fallen downe,  
they repaired it. And Symon for by A-  
diabab in Sephelah, and made it strong  
setting postes and lookes upon it. Now  
when Triphon purposed to tynge in  
Juda, he crownd, and to saye the king  
Antiochus he was affrayed that Jona-  
thas would not suffer hym, but fight a  
gaine hym. Wherefore he went aboute  
to take Jonathan, and to slay hym.

So he deputed a came dyke Geth-  
sai. The dyke Jonathan foyth against  
hym to the battayll with fourtye thou-  
sande choyse men, and came unto Geth-  
sai also. But when Triphon sawe that  
Jonathan came with to geate an host  
to destroye hym, he was affrayed: and ther-  
fore he requyred hym honorable com-  
mended hym unto all his frendes, and  
gave hym rewarde: and commended  
his men of warre to be as obedient unto  
hym as to hym selfe.

And sayd unto Jonathan: why hast  
thou caused this people to take suche  
travayle, seeinge there is no warre by  
the epte? Therefore sende them home

againe, and chafte restyne men to had  
upon thee, and come thou with me to  
Jerusalem: for I will geue it thee,  
with the other stronge holdes, menne of  
warre and their officers: as for me, I  
must departe, this is onely the cause of  
my cominge. Jonathan beleued hym,  
and vnd as he sayde, puttinge away his  
host, which went into the land of Juda.  
He kept but .iii. m. by hym, wherof he  
sent .ii. m. into Galilee, & one m. went  
with him selfe.

Now as soone as Jonathan entred  
in to Jerusalem, the eptynes sparred  
the gates of the citty, and toke hym, and  
killed al them with the sword, that came  
in with hym. Then sent Triphon an host  
of fower men and hopmen in to Galilee  
and into the great plaine feld, to destroye  
all Jonathan's company. But when they  
knewe that Jonathan was taken, and al  
they slayn that were by hym: they  
came counsell together, and came forth  
ready to the battayll. So when they  
were folowed upon them, sawe that  
it was a matter of life, they turned back  
againe. As for the other, they wente in  
to the land of Juda peaceably, and be-  
wailed Jonathan, and them that were  
with hym right sore. And Israel made  
great lamentation. Then all the hea-  
then that were rounde aboute them,  
sought to destroye them, for they sawe:  
now haue they no captayne, nor any man  
to helpe the. Wherefore let vs overcome  
them, and toke oute theyr name from a-  
mong men.

## The xlii. Chapter.

After Jonathan was taken Symon is chofen  
captayne of iude: Triphon takinge his chylde  
and money for the redemption of Jonathan, he  
slew hym and bys chylde. The graue of Jona-  
thas. Triphon by lict Antiochus, and pashyly  
the same. Jonathan is herd truce with Sam-  
simon in iude. He possessed the citty of  
Bethaniam by lict John Caprany.

Now when Symon herd  
that Triphon gathered a  
great host, to come in  
to the land of Juda, and  
to destroye it: and sawe  
that the people was in  
great fearfullnes: he came by to  
Jerusalem, and gathered the people to  
gather, and gaue them exhortacion, say-  
inge: ye knowe what great battaylles  
I and my brethren & my fathers house  
haue

# The first booke

have strife for the lawe of the sanctuary. What manner of troubles we have seeneth of our own occasion wherof all my brethren are saying for Israelles sake, and I am left alone. And now lette not me spare myne owne lyfe in any maner of trouble, for I am no better then my brethren: but will avenge my people and the sanctuary, our chydren and our wyues: for all the heathen are gathered together, to destroye vs of very malice.

At these wordes the heartes of the people were kyndled together, so that they cryed with a loud voyce, saying: Thou shalt be our captain in steade of Judas and Jonathan thy brethren, and be thou our bartell, and whatsoener thou commaundest vs, we shall do it. So he gathered all the men of warre makinge haste to fyll all the walles of Ierusalem, whiche he made stronge rounde about. Then sent he Jonathan & sonne of Absalomus with a fresh hoste unto Joppa, which drowne them out that were in the castell, and remayned there hym selfe. Triphon also remoued from Ierusalem with a greate armye, to come in to the lande of Iuda, and Jonathan to hym in Iarda. And Symon pitched his tent at Abous before a plaine feld.

But when Triphon knew that Symon stode by in steade of his brother Jonathan, and that he would waite a gappe hym: he sent messengers vnto hym, sayinge: where as we haue kepte Jonathan thy brother, it is for woneye that he is, vponge in the kynges account, conceyvinge the suspition that he had in hande. wherefore send now an C. talentes of silver and his two countes for faretyme, that when he is letten forth he shall not forsake vs, and we shall send hym againe. Neuerthelesse Symon knew, that he dyssembled in hym, and yet commaunded he the money and chydren to be deliuered. And hym selfe he should be the greater gainer agaynst the people of Israel, and saue because he sent him not the money and the chydren, therefore is Jonathan deade.

So Symon sent hym the chydren and an hundredth talentes, but he dyssbled, and woulde not let Jonathan go. Afterward came Triphon in to the land

to destroye it, and wente rounde aboute by the way, that leadeth vnto Abous. But wheresoever they wente, thither wente Symon and his hoste also. Nowe they that were in the castell, sent messengers vnto Triphon, that he shoulde make haste to come by the wyldernesse, and to send them bytapes. And Triphon made ready all his hostmen to come that same nyghte. Neuerthelesse it was a verie grente shoo, so that he came not in Galadithim. And when he dytweyne Balchama, he slew Jonathan and his sonnes there, and then turned for to goo home into his owne lande.

Then sent Symon for to let his brethren dead, coorse, and buryed it in Aboudin bys fathers crype. So all Israel bewailed hym with greate lamentacion, and mouened for him very long. And Symon made vpon the sepulchre of his father and his brethren a burying bie to loke vnto offree stone behynde and before: and set by seven pylers, one agaynst another (for his father, his mother and foure brethren) and let greate pylers rounde about, with armes vpon them for a perpetuall memory, and carued theypbes beynde the armes: that they myghte be seen of men farlinge in the sea. These sepulchres which he made at Aboudin, standeth yet vnto this day.

Nowe as Triphon wente forth to walke with the ponge kinge Antiochus, he slew him capterously, and ragged in his steade, crownded hym selfe kyng of Asia, and dyd much euill in the land. Symon also buylded by the castles in Jewry, makinge them strong with towers, greates walles, portes and lockes, and layed by betales in the strong holdes. And Symon chose cattaynes men, and sent them to kyng Demetrius, vnto payse hym, that he woulde discharge the lande from all bondage, for Triphon had spoyled it verie sore. where vpon Demetrius the kyng answered hym, and wrote vnto him after this maner.

Demetrius the kyng sendeth grete tynges vnto Symon the hye priest, his frend, with the elders and people of the Jewes. The golden crowne and precious stone that we sent vnto vs, haue we receaued: and are ready to make a fest



# Of the Maccabees. Fol. lxxxviii.

fall peace with you, for a tyme to haue  
to our officers, for the release you, conser-  
ning the thinges wherewith we made you  
free: and the appoyntment that we make  
with you, shalbe firme and stable. The  
stronge holdes which ye have buylded,  
shalbe your owne. As for any ouer sight  
or faulte committed vnto this daye, we  
forgeue it: and the crowne tyme that ye  
oughte vs also. And where as was any  
other tye but in Ierusalem, it shall now  
be no tribute: to he who are ingte among  
you to be in our countrie, let the be witten  
vp, that there may be peace betwixt vs.

**C**hus the rocke of Sathan was se-  
ken from Israel, in the hundredth and  
seuenthy peare. And the people of Iew-  
es began to wryte in thei booke, and  
actes on this maner: In the first peare  
of Symon the hye priesste, and prince  
of the Jewes.

In those dayes went Symon vnto  
Gaza, and beseged it round about wher  
he sette vp ordynance of warre. And  
wanne a tower which he toke. So they  
that gat in to the towne leaped in the ci-  
tye, whiche was in a greate feare: In so  
muche that the people of the cytye sente  
thei clothes, and clymmed vp vpon  
the wallis with thei wyues and chyl-  
dren besetthynge Symon to be as one  
with them: sayung

**I**ntreated vs not after our wicked-  
nes, but be gracious vnto vs, and wee  
shall do the seruyce. Then Symon for  
very pite, would fight nomore agaynst  
them, but put them out of the cytye, and  
cauled the houses (wherin the Images  
were) to be clenched: and so entered the ci-  
tye with psalmes of prayse, geuyng  
thanches vnto the Lorde. So when he  
had cast all abhominacions out of the  
cytye, he sette in the menne in it as kept  
the lawe of God, and made the cytye  
strong, and buylded a dwellynge place  
for him selfe.

Now when they in the castell at Je-  
rusalem were kept so straitly, that they  
coude not come forth nor into the coun-  
trei, and might neither hope nor tell they  
were very hungry, and many of them  
tambled to deathe: In so muche that  
they besoughte Symon to bee at one  
with them, whiche he graunted them.  
So he put them oute from thence, and

clenched the castell from filthynes. And  
vpon the next daye of the lesse mo-  
neth in the C. lxxi. peare they entred in  
to it with thankes geuyng and braun-  
ches of palme trees, with harpes, crow-  
nes, cymbals, and lutes, songynge psal-  
mes, and songes of prayse vnto God,  
for that the great enemy of Israel was  
ouercome.

And Symon ordered that the same  
daye shoulde bee kepte euery peare in  
gladnesse, and made stronge the hyll of  
the temple that was beynde the castell,  
wher he dwelt hym selfe with his com-  
panye. Symon also perceauynge that  
Johannis sonne was a myghty man of  
armes, made hym captaine of al the ho-  
stes, and caused him to dwel at Gaza.

**The xlii. Chapter.**

Demetrius is ouercome of Ariaces. Symon be-  
ing capteyn there is great quietnes in Israel.  
The covenant of friendship with the Romans  
and with the people of Sparta is renewed.

**I**n the C. lxxi. peare ga-  
thered kyng Demetrius  
hys hoste, and departed  
vnto Media, to get hym  
helpe for to fight agaynst  
Triphon. Now whē A-  
riaces a kyng of Persia & Media heard,  
Demetrius was entred within hys bor-  
ders: he sent one of hys princes to take  
him allue, & to bryng him vnto hi. So  
he went and slew Demetrius hoste, toke  
him selfe, brought him to Ariaces, which  
kept him in ward. And al the land of Ju-  
da was in rest, so long as Symon liued  
for he sought the wealth of his people,  
therfore were they glad to haue hym for  
thei ruler, and to do him worshippe  
alwaye.

Symon wanne the cytye of Joppa  
also for an hauen towne, & made it an in-  
traunce into the fles of the sea. He en-  
larged the borders of his people, and co-  
quered them moze lande: he gathered  
vp many of thei people that were pris-  
soners: he had the domynyon of Gaza,  
Bethlura and the castell, which he clen-  
sed from filthynes, and there was no  
man that resisted hym: So that euery  
man tyllid hys grounde in peace, the  
lande of Juda and the trees gaue thei  
frute and encrease. The ryvers latteal  
in iudgemente, and was thei deupre  
so

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for the wealth of the land: the yonge men put on worth ype and harnelle vpon them. He prouided bytalles for the cytes, and made goodly strong holdes of them: so that the fame of his worship was spoken of vnto the end of the world. \* For he made peace thorow out the lande, and Iherusalem was full of mythe and lope.

Euery man sat vnder his byns and figgetrees: there was no ma to fraye the awaye. There was noise in the lande for he against them, for then the Ionges were overcome. He helped those that were in aduersitie amonge his people: he was diligent to see the lawe kepte: for such as were vngodly and wicked he toke the awaye: he set vp the Sanctuaty, and increased the holpe of the temple.

When the Romaynes and Sparci- ans had gotten worde, that Ionathas was dead, they were right lope. But when they heard that Symon his brother was made hye preest in his lande, and how he had wonne the land againe with the cytes in it: they wrote vnto hym in tables of latyn, to reuue the frendshyppe, and bonde of loue, whiche they had made afore with \* Judas and Ionathas his brethren. Which wrytynge was rede before the congregacion at Ierusalem.

And thus is the coppe of the litters, that the Sparciens sente: The Sena- toures and citelins of Sparta send gretyng vnto Symon the great preest. W the elders, preestes, and the other people of the Jewes they brethren: Woe your embassadours that were sent vnto our people, certified vs of your worthyppe, honoure and prosperous wealth: we were glad of their coming, and haue wrote the earand whiche they spake before the counsell of the people: namely, that Pumentius sonne of Antiochus. And Antipater the sonne of Jason the Jewes embassadours are come vnto vs for to reuue the olde frendshyp with vs. Upon this the people, consented, that the men should be honorably intreated, and that the copy of theyr earand should be wrytten in the specyall booke of the people, for a perpetuall memoire vnto the Sparciens, and that we

should sende a coppe of the same vnto Symon the great preest.

After this vnto Symon sende Pumentius vnto Rome, with a golde chaine of a thousand pound weight to comforte the frendshyppe with them: which vnto the Romaynes understode, they sayde, what thankes shall we recompence agayne vnto Symon and his chylde? for he hath stablished his brethren, and overcome the enemies of Israel. Woe for they graunted hym to be free. And all they wrote the Jewes in tables of latyn, and nayled it vnto the pylles vpon the mount Sion. The copy of the wrytynge is thus.

The thirtieth daye of the moneth of Elul in the Christi. yere in the thyrde yere of Symon the hye preest, in the great congregacion of the preestes, rulers of the people, and elders of the counsell at Ierusalem: were these wordes openly declared.

For so muche as there was muche water in our lande, therefore Symon sonne of Matathias (come of the chylde of Iacob) and his brethren, put themselves in perill, and resysted the enemies of theyr people: that theyr Sanctuaty and lawe might be mantayned, and vnto theyr people great worthyppe. Ionathas in lyke maner, after that he had governed his people and bene cheif hye preest: dyed, and with buried he lyde his elders.

After that would theyr enemies haue trodden theyr holy thynges vnder foote, destroyed theyr lande, and utterlye maistred theyr Sanctuaty. Then Symon withstode them, and foughte for his people, spent much of his owne money, weapened the valeant men of his people, gaue them wages, made strong the cytes of Iuda, with Bethsura that lyeth vpon the borders of Ierusalem (wher the ordynance of theyr enemies laye somer tyme) and sent Jewes there for to kepe it.

He made fast Joppa also, whiche lyeth vnto the sea, and Gaza that bordeth vpon Egypt (wher the enemies dwell afore) and there he set Jewes to kepe it: and whatsoever was mete for the subduyng of the aduersaries, that layd he therein. Nowe when the people



take the noble actes of Simon, & what worship he purposed to do for them, his godly behauoure, & faithfulness which he kept vnto them, & how he sought by all wayes the wealth of his people, because he did al this, therfore they chose him to be their prince & hie priest. And in his tyme they prospered wel by him, so y<sup>e</sup> the heathen were take out of their lande: and they also which were in y<sup>e</sup> cite of Dauid at Ierusalem in y<sup>e</sup> castel (where they wet out & defiled al thiges that were about the Sanctuary, & dyd greate harme vnto cleynnes, and Simon put men of the Jewes in it, for the defence of the lande and the ctyte, and set by the walles of Ierusalem.

¶ And kynge Demetrius cōfyrmed him in his hie priesthode, made him his frēd, & did him great worship. for he herde y<sup>e</sup> the Romaynes called the Jewes their frendes louers & bzethren: how honourably they receaued Simons embassitours: how the Jewes & priestes cōfessed y<sup>e</sup> he should be their prince and hie priest perpetually (tyll God rayled by the true prophet) and that he should be their captayne, to care for the Sanctuary, and to set officers vpo the workes therof, ouer the lande, ouer y<sup>e</sup> weapons, ouer the houses of defence, to make prouision for y<sup>e</sup> holy thynges, & to be obeyed of euery man, and all the wytynges of y<sup>e</sup> lande to be made in his name: that he should be clothed in purple & golde, & that it should be lawful for none of the people nor priestes to breke any of these thynges, to withstande his wordes, nor to call any congregacion in y<sup>e</sup> lande w<sup>th</sup> out him: y<sup>e</sup> he should be clothed in purple, and weare a colour of golde: And yf there were anye whiche disobeyed or bzake this ordinaunce that he should be punished.

So al the people consented to alowe Simon, & to do accordyge to these wordes. Simon also him selfe toke it vpon him, and was contente to be y<sup>e</sup> hie priest, the captayne and prince of y<sup>e</sup> Jewes and priestes, & to gouerne them al. And they commaunded to make this wytynge in tables of latyne, and fasten it vnto the compasse of the Sanctuary in an open place: and to laye by a coppe of the same in the treasury, that Simon and

his posterityte might haue it.

## The .xv. Chapter.

Antiochus maketh a cōuenaunte of frendshipp with Simon, and Triphon is persecuted, the Romaynes write letters vnto kynges & nations in the defence of the Jewes. Antiochus refusinge the helpe that Simō sent him, breaketh his cōuenaunte.

**M**ordeuer, kynge Antiochus the sonne of Demetrius sent letters fro the Isles of y<sup>e</sup> sea, vnto Simon the hie priest & prince of the Jewes, and to all the people, contēnyng these wordes: Antiochus the kynge sendeth greetynge vnto Simon the hie priest, & to the people of the Jewes. for so muche as certayne wicked men haue gotten y<sup>e</sup> kynge dome of oure progenitours, I am purposed to chalenge y<sup>e</sup> realme againe, and to restore it to the olde estate.

Wherfore I haue gathered a greate hoste and made shippes of warre: that I may goo thoro the countrie, and be auenged of them which haue destroyed oure lande, and wasted many ctytes in my realme. And therfore now I make the fre also from al the tributes, wherof all kynges my progenitours haue dyscharged the, and from other customes (wherof from they haue released thee) whatsoeuer they be: Yea, I geue the leaue to synpte money of thyne owne within thy lande. As for Ierusalem, I wyl that it be holy and fre: and all the weapons and houses of defence whiche thou halte buylded and kept in thyne handes, shall be thyne. where as anye thyng is or shall be owynge vnto the kynge. I forgeue it the, from this tyme forth for euer more. And when we haue optayned oure kynge dome, we shal do the, thy people and the temple greate worshyp: so that poure honour shall be knowen thoro the whole worlde.

In the .C. lxxiii. yere wente Antiochus into his fathers lande, and al y<sup>e</sup> mē of warre came together vnto him, so that few were left in Triphō. So the

# The fyfste boke

kyng Antiochus folowed vpon hym, but he fled vnto Doza, whiche lyeth by the sea side: for he saw þ there was mischiefe commynge vnto him, & that hys host had forsake him. The came Antiochus vnto Doza w an hundreth & twentie thousande me of armes vpon fote, & eight thousande horsemen. So he copailed þ citey rounde aboute, & the shippes came by the sea. Thus they vexed the citey by lande and by water, \* in so muche that they suffred no man to go in nor out.

**C** In the meane season came Amentius (a they that had bene w him) from the cite of Rome, haupnge letters wyrtten vnto þ kynges & prouinces, wherin were conteyned these wordes: Lucius the Maire of Rome sendeth gretinge vnto Ptolomy þ kyng. The embassitours of the Jewes our frendes beyng sent from Simon the hie priest & from the people of þ Jewes, came vnto vs for to renue the olde frendship (and bonde of loue, & broughte a shylde of golde weyng a thousande ponde, which we were contente to receaue of them. Wherefore we thought it good to wyrtten vnto þ kynges & prouinces, to do the no harme, nor to take parte against the, their citeys nor countrees, nether to maintaine theyr enemies against them. If there be any wicked personnes therfore fled fro their countre vnto you, deliuer the vnto Simon the hie priest, that he may punyssh them accordynge to theyr owne lawe.

**D** The same wordes wrote þ Romaines also vnto Demetrius þ kyng, to Attalus, Araba, Arsaces and to all regions: Babilonies, to them of Sparta, Delo, Rhodo, Sido, Caria, Samos, Pamphilia, Licia, Alicarnassum, and to þ Rhodes, to facelis, Coo, Sida, Arado, Corina, Gnidum, to Cipres and to Cyren. And of euery letter they sent a coppe to Simon the hie priest and to the people of the Jewes. So Antiochus the kyng brought his host vnto Doza þ seconde tyme to take it: where he made diuerse ordinaunces of warre, & kepte Crispho in, that he should not come forth. The sent Simo Antiochus, two thousande choysen me to helpe him w golde, siluer and other plenteous geet: Neuertheles he would not receaue the, but brake al the

couenaunt which he made with Simo afore, and withdrew him selfe fro him.

He sente Athenobius also a frende of his vnto Simon, for to reason w hym, saying: Ye withholde fro me Joppa and Gaza (with þ castel that is at Ierusalem) which are citie of my realme, whose borders ye haue destroyed, & done great euil in them, and hauinge the dominacion in many other places of my kyngedome. Wherefore deliuer now the citieys which ye haue taken w the tributes of places that ye haue rule vpon without the borders of Jewry: Or els geue me fyue hundreth talentes of siluer, yea, and for the harme that ye haue done in the citieys and for the tributes of the same, other fyue hundreth talentes. If no, we shall come and fight against you.

So Athenobius the kynges frende came to Ierusalem, and when he sawe the great worship, & honoure of Simon in golde, siluer & so great plente of ornaments: he marueled, & tolde Simon as þ kyng commaunded him. \* Then answered Simon and said vnto him: As for vs, we haue nether taken other mens lande, nor witholden the, but onely our fathers heritage, whiche our enemyes had vnrightheously in possession a certayne tyme. This heritage of oure fathers haue we chalenged in processe of tyme. And where as thou complaynest concernynge Joppa and Gaza, they did great harme to our people and in oure lande yet wyl we geue an. C. talentes for them.

Neuertheles Athenobius answered him not one worde, but turned agayne wrothfully vnto the kyng, & tolde him all these wordes and the great dignitie of Symon wth al that he had sene, and the kyng was very angry. In þ meane tyme fledde Crispho by shipp vnto Ditholaida. Then the kyng made Cendebeus captaine of the sea coast, and gaue him an host of fore men and horsemen, commaundynge hym to remoue the host towarde Jewry, and to buylde vp the cite of Sedo, to make vp þ portes, & to warre against þ people of þ Jewes. As for the kyng him selfe, he folowed vpon Crispho. So Cendebeus came vnto Jamnia, and beganne to vex the people, to treade downe Jewry, to take



take the people prisoners, to slay them  
and to buyde by Cedron: where he set  
horsemen & other men of warre, & they  
myghte come forth and go thowre the  
stretes of Jewry, lyke as the kynge had  
commaunded hym.

The .xvi. Chapter.

Cendebeus the captayne of Antiochus booke is  
put to flyght of the sonnes of Simon & Ptolomeus  
the sonne of Abobus killeth Simon and his .ii.  
sonnes at a bancket. John killeth them that ye  
in waite for his lyfe.

**W**hen came John by fro Gasa,  
and tolde Simon his fa-  
ther, what Cendebeus had  
done amonge their people.

Upon this called Simon two of his el-  
dest sonnes, Judas & John, & said vnto  
them: I and my brethren and my fathers  
house, haue euer from oure yowthe by  
vnto this day, foughten againste the e-  
nemyes of Israel, & God gaue vs good  
fortune to deliuer Israel ofte tymes.

And now for so muche as I am olde, be  
ye in steade of me and my brother, to go  
forth and fyghte for oure people, and  
the helpe of God be with you. So he  
chose .xx. fyghtynge men of his coun-  
tre, w horsemen also, which wente forth  
agaynst Cendebeus & rested at Modin.

In the mornynge they arose, and  
went into the playne felde: & beholde, a  
myghty great host came againste them,  
both of fore men and horsemen. Nowe  
was there a waterbroke betwixte the,  
and John remoued the host towarde  
them. And when he saw that the people  
was affrayed to goo ouer the water-  
broke, he wente ouer fyrste hym selfe:  
and the men saynge this, folowed hym.

Then John set his horsemen and fote  
men in order, the one by the other, for  
their enemies horsemen were very ma-  
ny. But when they blew by & priestes  
trumpettes, Cendebeus fled with his  
hoste, wherof many were slayne, and the  
remnaunt gat the to their strong holde.  
Judas also Johns brother was wound-  
ed at the same tyme. And John folowed  
kill vpon the enemyes, tyll he came to  
Cedron whiche he buyded. The ene-  
myes fled also vnto towres that were  
in the felde of Azotus, and those dyd  
John burne by. Thus there were  
slayne .ii. men of them, & John turne  
ned agayne peaceably in to Jewry.

And in the felde of Jericho was  
Ptolomey & sonne of Abobus made cap-  
taine: whiche because he had a bound-  
daunce of syluer and golde (for he had  
maried the daughter of Simon the hye  
priest) waxed proude in his mynde, and  
thought to conquere the lande, ymage-  
nyng falsed againste Simon and his  
sonnes, to destroye them. Nowas Si-  
mon was goynge aboute thowre the  
cities, that were in the counte of Jewry,  
and carrynge for them: he came downe  
to Jericho, with Matathiah and Ju-  
das his sonnes, in the .C. lxxvii. yere  
in the .xi. moneth called Sabat. Then  
Ptolomey & sonne of Abobus receaued  
them (but with dyceate) into a stronge  
house of his called Doch, which he had  
buyded, where he made the a bancket.

So when Simon and his sonnes  
were merry and had droncken wel, Pto-  
lomey stode by with his men (whome he  
had hyd there) and toke their weapons,  
entred into the bancket house, and slew  
Simon with his two sonnes, and cer-  
tapne of his seruantes. Suche greete  
unfaithfulnesse dyd Ptolomey in Isra-  
el, and recouered euil for good. Then  
wrote this Ptolomey & saue vnto kynge  
Antiochus, requyringe him & he should  
sende him an host to helpe him: and so  
shoulde he deliuer hym the lande, with  
the cities & tributes of the same. He sent  
other men also vnto Gasa, for to take  
John: & wrote vnto his captaynes to come  
to him, & he should geue the siluer, gold,  
& rewardes. And to Jerusalem he sente  
other, to take it and the Sanctuarie.

The same there one before, & tolde John  
in Gasa, & his father & his brethren were  
slayne, & how Ptolomey had set to slay  
him also, whiche John hearde this, he was  
fore a bashed, & layed hader of the thas  
were comen to destroy him, & flew the: for  
he knew, & they went aboute to kill hym.

As for other thinges concernynge John  
of his warres, of his noble actes (wher-  
in he behaued hym selfe, manfully) of the  
building of walles whiche he made, & o-  
ther of his dedes: They are writte in the  
cronicles of his priesthode, from that  
tyme forth that he was made hye priest  
after his father.

The ende of the first booke  
of the Machabees.

# The seconde booke

## The seconde booke of the Machabees.

### The fyrste Chapter.

An Epistle of the Jewes that dwelt at Jerusalem sent unto them which dwelt in Egypte, wherein they exhorteth them to geue thanches for the death of Antiochus. Of the fyre that was made in the pyre. The prayer of Nehemiah.



**T**he brethren of the Jewes which be at Jerusalem and in the lande of Jewry, wythe vnto those brethren of the Jewes that are thowoute Egypte: good fortune, health and peace.

God the Lorde be gracious vnto you, and thynke vpon his couenante that he made with Abraham, Isaac and Jacob his faithfull seruauntes: a geue pon all such an heart, that ye may loue and serue hym, yea, and personne hym wyll with an whole heart and of a wil longe mynde: he open youre hertes in his lawe and in his commaundmentes, sende you peace: heate youre prayes, be at one with you, and neuer forsake you in tyme of trouble. This is here oure prayer for you.

What tyme as Demetrius reigned, in the .C. lxx. yeres, we Jewes wrote vnto you in the trouble & violence that came vnto vs. In those yeres after that Jason departed out of þe holy lande and kyngdome, they brente vp the pylles, and shed innocent bloude. Then made we oure prayer vnto the Lorde, and were heard: we offered, and lighted the candels, settinge for wykes, and brende. And now come ye vnto þe feast of tabernacles in the moneth of Casleu.

In the .C. lxxviii. yere the people that was at Jerusalem had in Jewrye, the cosen & Iudas him selfe. Sent this wholsome saluacion vnto Antiochus kyng of syria & his maister, whiche came of the gentylite of the admynted priestes: and to the Jewes that were in Egypte. In so much as God hath deliuered vs from greute perils, we thanke

him with praye. In that we resisted so mightie a kyng. And why he brought men oute of persis by heapes, to syghte agaynst vs & the holy cite, for as he was in persis (namely, þe Captayne w the great host) he pershed in the temple of Paneas beyng discaued thorow þe temple of Paneas priestes. For as he was purposed to haue dwelte there, Antiochus & his frendes came thither, to receaue much money for a dowry. So whē Paneas priestes had layed forth þe money, he entred w a smal company in to þe temple of þe temple, & so they shut þe temple.

Now when Antiochus entred by openinge þe priue entrance of þe temple, þe priestes stoned þe captaine to death, he wed them in peces þe were with hym, smote of their heades, and threwe them out. In al thynges God be praised, which hath deliuered þe wicked into our hand.

Where as we now are purposed to kepe the purification of the temple vpon the .xxv. day of the moneth of Casleu, we thoughte necessarye to certifie you therof: that ye also myght kepe the tabernacles feast day, & the day of þe fyre, which was geuen vs when Nehemiah offered, after þe he had set vp the temple & the altar. For what tyme as oure fathers were led awaye vnto persis, the priestes (which they sought þe honour of God) toke the fyre priuely fro þe altar, and hid it in a valley, where as was a depe dyke: & therin they kepte it, because the place was vnknown to euery man. Now after many yeres when it pleased God, that Nehemiah shoulde be sent from the kyng of persia: he sent the childers children of those priestes (which had hid the fyre) to seke it. And as they tolde vs, they founde no fyre, but thicke water. Then commaunded he the to drawe it vp, and to bringe it hym, and the offeringes wythall.

Now when the sacrifices were layed on and ordred, the priest Nehemiah commaunded to sprayle them and the wod with the water. When this was done, and the tyme come that the sunne shone, whiche afore was hid in the cloude: there was a greate fyre kindled. In so mouche that euery man was marueled. Nowe all the priestes prayed, whyle the sacrifice was a makinge.

Jonathas



Jonathas prayed firste, and the other gave answer.

And Nehemias prayer was after this maner: O Lorde God maker of all thynges, thou fearful and stronge, thou ryghteous and merciful, thou that art onely a gracious kynge, onely lyberall, onely iust, Almightie and everlastinge, thou that deliuerest Israell from all trouble, thou that haste chosen the fathers and halowed them: receaupnge the offeringe for the whole people of Israell, preletue thyne owne porcion, and halowe it. Gather those together, that are scattede abroad from vs: deliuer them that are vnder the heathens bondage, loke vpo them which are despyled and abhoired, that the heathen maye knowe and se, how that thou arte our God: Punyshe them that oppresse, and proudly put vs to dishonoure. See thy people agayne in thy holy place, \* lyke as Moses hath spoken.

And the priestes songe psalmes of thankes geuinge, so longe as the sacrifice endured. Now when the sacrifice was bente, Nehemiah commaunded the greates stones to be sprinkled with the resydue of the water. \* which when it was done, there was kindled a flame of them also: but it was consumed thorow the lyghte that shyned from the altar. So when this matter was knowen, it was tolde the kynge of Persia, that in the place where the priestes, whiche were led awaye, had hyd fyre, there appeared water in steade of fyre, and that Nehemias and his compaigns had purged the sacrifices withall. Then the kynge consideringe and pondering the matter diligentlye, made hym a temple to proue the thyng that was done. And when he founde it so in dede, he gaue the priestes many gyftes and dyuerse rewardes: yea, he toke them wth hym owne hande, and gaue them. And Nehemias called the same place Nephtar, whiche is as much to saye as a clensyng: but many men call it Nepht.

### The .ii. Chapter.

Howe Jeremy had the tabernacle, the Arcke, and the altar in the byll. Of the .v. booke of Jason contained in one.



It is founde also in the writings of Jeremy the prophet, that he commaunded them whyche were carped awaye to take fyre, \* as it is sayd afore. \* He commaunded them also, that they shoulde not forget the lawe & commaundementes of the Lorde, and that they shoulde not erre in their myndes, when they se Images of syluer & golde with their ornamentes. These and such other thynges commaunded he them, and exhorted them, that they shoulde not let the lawe of God go out of their hertes.

It is written also, how the prophet (at the commaundement of God) charged them, to take the tabernacle and the arcke with them: and he wente forth vnto the mountayne, where Moses climmed vp, \* and saw the herptage of God. And whē Jeremy came there, he founde an open caue, wherein he layed the tabernacle, the arcke, and the altar of incense, and so stopped the hole. There came certayne men together also folowynge him, to matche the place, but they coulde not fynde it. Which when Jeremy perceaued, he reproveth them sayinge: As for that place, it shalbe unknowne, vntill the time that God gather his people together agayne, and receaue them vnto mercy. Then shall God shew them these thynges, and the maiesty of the Lorde shall appeare, \* and the cloude also, like as it was shewed vnto Moses: and like as when Salomon despyed the place might be sacrificed, & it was shewed hym.

For he beyng a wyseman, handled honourably and wysely offeringe vnto God in the halowynge of the temple, when it was finished. And lyke as when Moses prayed vnto the Lorde, the fyre came downe from heauen, and consumed the burnt offeringe: Euen so prayed Salomon also, \* and the fyre came downe from heauen, and consumed the burnt offeringe. And Moses said: because the synofferinge was not eate, therfore it is consumed. In lyke maner Salomon kept the dedication (or halowynge) eight dayes.

In the Annotations and writings of Jeremy were these thynges put also: and how he made a lybrary, and how

# The seconde booke

he gathered out of al countrees the bo-  
kes of the prophetes, of David, the epi-  
sles of the kynges, and of the presetes.  
Euen so Judas also, loke what he ler-  
ned by experience of warre, and suche  
thinges as hath happened vnto vs, he  
gathered them all together, and so we  
haue them by vs. If ye now desire to  
haue the same, sende some body to fetch  
them vnto you. Where as we then  
are aboute to celebrate the purificaci-  
on, we haue wyrtten vnto you. Ther-  
fore ye shal do well, yf ye kepe the same  
dayes. We hope also, that the God  
(whiche deliuered his people, and gaue  
them all the heritage, kyngdome, priest  
hode and Sanctuarye: that he pro-  
myssed them in the lawe) shall shortly  
haue mercy vpon vs, and gather vs to-  
gether from vnder the heauen in to his  
holy place: for he hath saued vs from  
great perils, and hath clefied the place.

**D** As concernynge Judas Macha-  
beus and his brethren, the purificaci-  
on of the greate temple, the dedicacyon  
of the altier, yea, and of þ warres that  
concerne noble Antiochus and Eupa-  
ter his sonne, of þ thynnynges that came  
downe from heauen vpon those, whiche  
manfully defended the Jewes. For  
though they were but fewe, yet defended  
they the whole lande, droue awaye the  
enemies host, recouered agayne þ tem-  
ple, that was spoken of thowow oute all  
the worlde, deliuered the cytye, dounge  
they best that the lawe of the Lorde  
whiche was put downe, myghte wth  
all tranquillyte be restored agayne vn-  
to the Lorde, that was so merciful vn-  
to them. As touchynge Jason also of  
Cyren, we haue vnderaken compend-  
ously to bypnyge in to one booke, þ thyn-  
nynges that were comprehended of hym in  
spue. For we consyderynge the mylty-  
tude of þ booke, & how harde it shoulde  
be for them þ would medle wth stories  
and actes (that because of so dyuerse  
matters) haue vnderaken so to com-  
prende the storyes: that such as are dys-  
posed to reade, myghte haue pleasure  
and pastyme therein: that they whiche  
are diligent in such thinges, might the  
better thincke vpon them yea, and that  
whosoever reade them, might haue pro-  
fit thereby.

Neuerthelesse, we durd selues that  
haue medled wth this matter for the  
shortenyng of it, haue taken no small  
laboure, but great dilygence, watchin-  
ges and trauayle. Lyke as they þ make  
a feast, would sayne do other men plea-  
sure: Euen so we also (for many mes sa-  
kes) are very wel content to take the la-  
boure, where as we maye shortly com-  
prehende, the thynnynges that other men  
haue truly wyrtten.

For he that buyldeth an house a new,  
must prouyde for many thinges, to the  
whole buyldynge: but he that painteth  
it afterwarde, seeketh but onely what is  
comly, mete and conuenient to garnishe  
it withal. Euen so do we also in lyke ma-  
ner. And why? He that begynneth to  
wyrtte a story for the fyrste, muste wth  
his vnderstandynge gather the matter  
together, set his wordes in orde, and  
diligently seke out of euery parte: But  
he that afterwarde wil shorten it, sleeth  
few wordes, and toucheth not the mat-  
ter at the largiest. Let this be sufficiēt  
for a prologe, now wyl we begynne to  
shewe the matter: for it is but a folp-  
the thing to make a longe prologe, and to  
be shorte in the storye it selfe.

## The.iii. Chapter.

Of the honour done vnto the temple by the ky-  
nges of the Gentyles. Simon bretherly what trea-  
sure is in the temple. Heliodorus is sente to take  
the same. He is stricken of God: and healed as  
the prayer of Dntas.



That time as the holy ci-  
tie was inhabited in all  
peace and wealth, and  
when þ lawes were yet  
very well kepte. (For so  
was it ordered by Dntas  
as þ hie priest & other godly mē, þ were  
enemies to wickednes.) It came ther-  
to, that euen the kynges & princes the  
selues did the place great worship, and  
garnished the temple wth great gyftes.  
In so much þ Seleucus kyng of Asia  
of his owne reites bare all the costes  
belongynge to the seruyce of þ offrin-  
ges. Then Simon of the trybe of Be-  
Jamin, a ruler of the temple, laboured  
to worcke some mischiefe in þ cytye: but  
the hie priest resisted him.

Neuerthelesse when he might not  
ouercome Dntas, he gat hym to Ap-  
olonius the sonne of Thersa (whiche  
they



then was chiefe lord in Celosyria and Phenices) and tolde him, that the treasury in Jerusalem was full of innumerable money, and how that the commons goodes (whiche belonged not vnto the offerpuges) were exceedynge great also: yea, and howe it were possyble, that all these might come vnder the kynges power.

**B** Now when Appolonius had shewed the kyng of the money, as it was tolde hym: the kyng called for Heliodorus his steward, and sent him with a commaundement, to byrge him the same money. Immediately Heliodorus toke his iourney, but vnder a colour, as though he woulde go thorow Celosyria and Phenices to viset the cities, but his purpose was to fulfyll the kynges pleasure. So when he came to Jerusalem, and was lounge receaued of the hye priest into the cite: he tolde what was determed concernynge the money, & shewed the cause of his commaunge: he asked also, yf it were so in dede. The hye priest tolde him, yf there was such money layed vp for ypholdynge of weddowes & fatherlesse chyldren, & how that a certayne of it belonged vnto Hyrcanus Tobias a noble man: & that of al y money (whiche y woked Symon had bewrayed) there were iiii. hundredth talentes of syluer, and ii. hundredth of golde: yea, and that it were vnpossyble for those mens meanynge to be dysceined, that had layed vp the money in the place and temple (whiche is had in worshyp thorow the whole worlde) for the mayntenaunce and honoure of the same. Wherunto Heliodorus answered, that the kyng had commaunded him in any wyse, to byrge him in the money.

**C** So at the dape appoynted, Heliodorus entred in to the temple to order this matter. But there was no small feare thorowout the whole cite. The priestes fell downe befoze the aulter in their bestymentes, and called vnto heauen vpon him, which had made a law concernynge suffice geuen to kepe, that they shoulde be safely preserued, for such as committe them vnto keppynge. Then who so had looked the hye priest in the face, it woulde haue greued his

hearte: for his countenauce and chaunginge of his coloure, declared the inwarde sorowe of his mynde. The man was all in heynesse, and his body in feare: wherby they that looked vpon him, might perceaue the grieve of his heart. The other people also came out of their houses by heapes vnto the comon praier, because the place was lyke to come in to confusyon. The women came together thorow the stretes, with hearie clothes aboute their brestes.

The virgins also that were kepte in, came to Onias, some to the walles, other some looked out of the wyndowes: yea, they all helde vp their handes toward heauen, and prayed. A myserable thynge was it, to loke vpon the comon people, and the hye priest beyng in such trouble. But they besought almighty God, that the goodes which were committed vnto the, myght be kept whole, for those that had deliuered them vnto their keppynge. Neuerthelesse the thing that Heliodorus was determed to do, that perfourmed he in the same place, he hym selfe personally beyng aboute the treasury with his men of warre.

But the spirite of almyghty God shewed him selfe openly, so that all they whiche presumed to obey Heliodorus, fell thorow the power of God into a greate fearfulness and drede. \* For there appeared vnto them an horse, with a terribile man sytting vpon him, deckt in goodly aray, and the horse smote at Heliodorus with his forefete. Now he that sat vpon the horse, had harnesse of golde vpon him.

Moreouer there appeared, ii. fayre and beutyful younge men in goodly aray, which rode by him, scourged him of both the sydes, and gaue him many stryppes without ceassynge. \* With that fel Heliodorus sodely vnto y grounde. So they toke him vp (beyng compassed aboute with greate darchnesse) and bare him out vpon a beere. Thus he that came with so many runners & men of warre in to the sayde treasury was borne out, where as no man myght helpe hym: and so the power of God was manifest and knowne. He lay still domme also by the power of God, destitute of all hope and lyfe. And they

prayed

## The seconde booke

prayed the Lorde, that he had shewed his power vpon his place and temple, whiche a lytle afoze was full of feare and trouble: and that thozow the reuelacion of the almightye Lorde it was fylled with ioye and gladnesse.

Then certayne of Heliodorus frendes prayed Onias, that in all haste he woulde call vpon God, to graunte him his lyfe, whiche was geuynge by the goost. So the hye priest considered the matter, and lest the kynge shoulde suspecte that the Jewes had done Heliodorus some euil: he offered an healthfoll serynge for him. Now when the hye priest had oportunityed his petition, & same ponge me in the same clothynge appeared, & stode besyde Heliodorus, sayinge: Thancke Onias the hye priest, for his sake hath the Lorde graunted the thyng: therfore seynge & God hath scouted the, geue him prayse and thanckes, and shewe euery man his might & power. And when they had spoken these wordes they appeared no more.

So Heliodorus offered vnto God, made great bowes vnto him, whiche had graunted him his lyfe, thancked Onias, toke his hoost, & went agayne to the kynge. Then testified he vnto euery man of the great woorkes of God, that he had sene w<sup>th</sup> his eyes. And when the kynge asked Heliodorus who were mete to be sent yet once agayne to Jerusalem, he sayde: yf thou hast any enemy or aduersarye vnto thy realme, send hym thither, and thou shalt haue hym punished, yf he escape with his lyfe: for in that place (no doute) there is a special powe and woorkynge of God. For he that dwelleth in heauen, bysytteth and defendeth that place: and all that come to do it harme, he punisheth & plageth them. This is now the matter concerning Heliodorus, and the keepynge of the treasury at Jerusalem.

### The. liii. Chapter.

Simon reporteth euil of Onias. Jason desyring the office of the hye priest corrupteth the kynge with rewards. The wycked intent of Jason.

**T**his Simon now (of whome we spake afoze) beyng a betrayer of the money & of his owne natural countrie, reported the wozt of Onias: as though he

had moued Heliodorus vnto this, and as though he had bene a bringer by of euil. Thus was he not ashamed to call him an enemy of the realme, that was so faythful an ouerseer and defender of the citie & of his people: yea, & so serueth in the lawe of God. But when the malice of Simon increased so farre, that thozow his frendes there were certayne manslaughterers commytted: Onias considered the pcell that might come thozow this stryfe, & how that Appolonius (namely the chiefe lorde in Celosyria and Phenices) was all set vpon tyranny, and Simons malice increased the same: he gat him to the kynge, not as an accuser of the citisins, but as one that by him selfe intended the common wealth of the whole multitude. For he saw it was not possible to liue in peace, nether Symon to leaue off from his follynesse, excepte & kyng dyd loke thereto. But after the deathe of Seleucus, when Antiochus (whiche is called the noble) toke the kyngdome: Jason the brother of Onias laboured to be hye priest: for he came vnto the kynge, and promysed him thre hundred and lx. talentes of syluer, and of the other rentes lxxx. talentes. Besydes this he promysed hym yet an. C. and. x. yf he myghte haue the scole of the chyliden, and that he might cal them of Jerusalem Antiochians. Whiche when the kynge had graunted, & he had gotten the superiourite, he began immediatly to drawe his kynsmen to the custome of the heathen, put downe the thinges that the Jewes had set by of loue, by John the father of Eupolemius, which was sent embassye to Rome, for to make the boode of frendshyppe and loue. He put downe all the Jewes and Lyberties of Jewes, and set by the wycked statutes. He durst make a fyghtynge scole vnder the castel, and set fayre ponge men to lerne the maners of whores and brodeles.

This was now the begynnynge of the heathenish and straunge conuersacion, brought in thozow & vngacious and vnderde wyckednesse of Jason, which shoulde not be called a priest, but an vngodly personne. In so much that the priestes were now nomore occupyed aboute the seruyce of the auter, but despyled



despyed the temple, regarded not the offerpnyges: Yea, gaue their dyligence to learne to fyghte, to wastle, to leape, to daunce, and to put at the stone: Not settinge by the honoure of the fathers, but lyked the glozy of the Grekes best of all: for the whyche they stroue periously, and were gredye to folow theyr statutes, yea, their lust was in all thynges to be lyke them, whiche afore were their enemies and destroyers. Howe be it to do wyckedlye agaynst the lawe of God shal not escape unpunished: but of this we shall speake here after.

**D** What tyme as the Olympiades sportes were played at Tyrys (the kynge hym selfe beyng present) this vngacious Jason sent wicked men, bearing from them of Ierusalem (whiche now were called Antiochians). iii. C. drachmas of syluer for an offerpnyge vnto Hercules. These had they that carped them, despyed vnder suche a fashyon, as though they shoulde not haue bene offered, but bestowed to other vles. Nevertheless he that sent them, sent them to the intent that they shoulde be offered vnto Hercules. But bycause of those that were present, they were geuen as to the makynge of shippes. And Appolonius the sonne of Aesteus was sent into Egypte, bycause of the noble men of kynge Ptolomy Philometor. Howe when Antiochus perceaued that he was put oute from medlynge in the realme, he sought his owne profyt, departed from thence, came to Ioppa, and then to Ierusalem: where he was honourably receaued of Jason & his citie, and was brought in wth torches lyght & with great prayle: and so he tourned his host vnto Phenices.

**E** After. iii. yere Jason sent Menelaus, the foresayde Symons brother, to beare the money vnto the kynge, and to bypnyge hym answere of other necessaie matters. But he (when he was praysed of the kynge, for magnifyng of his power) tourned the priesthode vnto him selfe, layinge by. iii. C. talentes of syluer for Jason. So when he had gotten commaundementes frome the kynge, he came haupnyng nothyng that becommeth a prest, but beapnyng the stomache of a cruell tiraunte, and

the wrath of a wilde brute beast. The Jason (whiche had disceaued his owne brother) seing that he hym selfe was begyled also, was fayne to fle into the lande of the Ammonites, and Menelaus gat the dominion. But as for the money that he had promysed vnto the kynge, he dyd nothyng therin, when Sosttratus the ruler of the castell required it of him. For Sosttratus was the man that gathered the custom: wherfore they were both called before the kynge. Thus was Menelaus put out of the priesthod, and Lissimachus his brother came in his steade. Sosttratus also was made lord of the Ciprians.

**I** It happened in the meane season, that the Chasians and Balloicians made insurreccion, because they were geuen for a presente vnto kynge Antiochus concubynne. Then came the kynge in all haste, to styll them agayne, and to pacifye the matter, leauinge Andronicus there to be his debite, as one mete therfore. Howe Menelaus supposinge that he had gotten a right couenient tyme, stole certayne vesselles of golde oute of the temple, and gaue the to Andronicus for a present: and some he solde at Tyrys and in the cities thereby.

Whyche when Onias knewe for a suretye, he repproued hym: but he kepte hym in a Sanctuarie besyde Daphnis, that lyeth by Antioche. Wherfore Menelaus gat him to Andronicus, and prayed hym that he woulde slaye Onias. So whē he came to Onias, he counceled hym craftelye to come oute of the Sanctuarie, geuyng him his hande wth anoth (howe be it he suspect him) and then he slewe Onias, withoute any regarde of ryghtuousnes. For the whiche cause not only the Jewes, but other nations also toke indignacion, & were displeased for the vnrighitous death of so godly a man.

**G** And when the kynge was come agayne from Cilicia, the Jewes and certayne of the Grekes went vnto him, complaynyng for the vnrighitous death of Onias. Yea, Antiochus hym selfe was soz in his mynde for Onias, so that it prynced hym, and he wept, remembryng his sobernes & manerly behauiours. Wherfore he was so kinde

his mynde, that he commaunded Antiochus to be stryped out of hys purple clothyng, and so to be led thowte out all the citte: yea, and the vngenerous man to be slayne in the same place, where he committed hys wickednes vpon Onias. Thus the Lorde rewarded hym his punishment, as he had deserued. Nowe when Lisimachus had done manye wycked dedes in the temple thowte the counsel of Menelaus, and the voyce came abrode: the multitude gathered then together agaynst Lisimachus, for he had carped out now muche golde.

So when the people arose, and were full of displeasure, Lisimachus armed himselfe with his knyghtes to defende hym: a certayne tyrante beyng the captayne, whiche was growen both in age and woodnesse. But when the people vnderstode the purpose of Lisimachus, some gat stones, some good stronge clubbes, and some caste ashes vpon vpon Lisimachus. Thus there were manye of them wounded, some beinge slayne, and all the other chased awaye. But as for the wicked churchrobber himselfe, they killed hym besyde his treasury. Of these matters, therefore there was kepte a court agaynst Menelaus. Nowe when the kynge came to Tyzus, they made a complaint vnto him of Menelaus, concerninge this busynesse, and the Embassytours were thre. But Menelaus went and promysed Ptolomey to geue hym muche monye, if he woulde perswade the kynge. So Ptolomey went to the kynge into a court (where as he was set to cole hym) and broughte hym out of that mynde. In so muche that he discharged Menelaus from the accusations, that not withstandinge was cause of all mischief: And those poore men, whiche if they had tolde their cause, yea, before the Scythians, they shuld haue bene iudged innocent, them he condemned to death.

Thus were they soone punished, whiche folowed vpon the matter for the citte, for the people, and for the holy vessel. Wherfore they of Tyzus toke indignation, and durst them honourable. And so thowte the courtousnes of them that were in power, Menelaus

remayned still in authority. Antiochus synge in malice, to the hurt of the Cytizens.

### The. v. Chapter.

Of the signes and tokens sene in Ierusalem. Of the end & offence of Jason. The pursuit of Antiochus agaynst the Jewes. The spoilinge of the temple.



The same tyme Antiochus made hym selfe ready to goe agayne to Egypte. Then were there sene at Ierusalem .xl. dayes longe, horsemen runnyng to and fro in the ayre, whiche had rayment of golde, and speares. There were also sene whole hostes of men weaponed, & horses running in an ordre, howe they came together, howe they helde forth the theyr myldes, howe the harnesssed men drew out their swerdes, and shot their dartes.

The sygne of the golden weapens was sene, and of all maner of armour, wherfore euery man praised, that those tokens myght tourne to good. Nowe when there was gone forth a false rumour, as though Antiochus had bene deed, Jason toke a thousande men, and came sodenly vpon the cite. The cytizens ranne vnto the walles, at the last was the citte taken, and Menelaus fled into the castell.

As for Jason, he spared not hys owne citeizens in the slaughter, nether considered he what great euell it were, to destroye the prosperite of hys owne kynsmen: but dyd as one that had gotten the victorie of hys enemies, and not of hys frendes. For all this gat he not the superiourite, but at the laste receaued confusion for hys malice, and fled agayne like a vagabonde into the lande of the Ammonites.

Finally, for a rewarde of hys wickednesse, he was accused before Ariathas the kynge of the Arabians: In so muche that he was fayne to flee from cite to cite, beinge despyred of euery man as a forsaker of the lawes, and an abominable personne. And at the laste (as an open enemye of hys owne natural countree and of the Cytizens) he was driven into Egypte.



Thus he that afore put manye out  
of their owne nativie lande, perished fro  
home hym selfe. He went to Lacedemō,  
thyngkyng there to haue gotten suc-  
coure by reason of kynrede. And he that  
afore had casten manye out vnburyed,  
was thowen oute hym selfe, no man  
mourninge for hym, nor puttinge him  
in hys graue: So that he neither enioy-  
ed the buriall at a stranger, nether was  
he partaker of hys fathers sepulchre.

Nowe when this was done & kynge  
suspecte, that the Jewes woulde haue  
fallen from hym: wherfore he came in  
a great displeasure out of Egypt, and  
toke the citie by violence. He commaun-  
ded hys men of warre also, that they  
shoulde kyl & not spare, but slay downe  
such as withstode them, or clymmed by  
vpon the houses.

Thus was there a great slaughter  
of yonge men, olde men, women, children  
and byrgines. In .iii. dayes were there  
slayne .lxxx. thousande, fourtye thou-  
sande put in pryson, and no lesse solde:  
Yet was he not content with this, but  
durst goe into the most holy temple (He-  
nelaus that traytoure to the lawes and  
to his owne naturall countre, beyng  
hys gyde) and with hys wycked han-  
des toke the holpe vessell, whiche other  
kynge and cyties had geuen thither  
for the garnishinge and honoure of the  
place, them tooke he in his handes vn-  
worthely, and despyled them.

So madde was Antiochus, that he  
considered not, howe & god was a lytle  
wrathe for & synnes of them that dwelt  
in the cytie, for the whiche suche confu-  
sion came vpon that place. And why?  
If it had not happened them to haue  
bene lapped in manye synnes, thys An-  
tiochus (as soone as he had come) had  
sodenly bene punished, and shotte out  
for hys presumption, \* lyke as Helio-  
dorus was, whom Seleucus the kynge  
sent to robbe the treasure. Neuerthe-  
les God hath not chosen the people for  
the places sake, but the place for the  
peoples sake: and therefore is the place  
become partaker of the peoples trou-  
ble, but afterwarde shall it reioyce the  
wealth of them. And lyke as it is now  
forsaken in the wrathe of Almyghty  
God, so when the great God is recon-

ceded, it shall be sette by in hys wor-  
shyppe agayne.

So when Antiochus had taken a .viii.  
and .viij. C. talentes out of the temple,  
he gat hym to Antioche in all the haste,  
thyngkyng in hys pryde, that he myght  
make men sayle vpon the dyde lande,  
and to goe vpon the sea, such an hys  
mynde had he. He left debites there to  
bere the people: At Ierusalem lette he  
Philippe a byrgian, in maners more  
cruell the him selfe & set him there: At  
Garisim left he Andronicus & Hene-  
laus, which were more greuous to & cry-  
tezing then other. \* Nowe as he was  
thus set in malice agaynst the Jewes,  
he sent Appolonius an hated prynce, to  
xxii. M. commaunding him to slaye all  
those & were of perfect age, & to sell the  
wome, maydens and childre. When he  
came now to Ierusalem, he fained pea-  
ce, & kept him stil vntil & Saboth day.  
And the he commaunded hymselfe to take the  
to their weapens (for & Jewes kept ho-  
ly day) & so he slewe all the & were gone  
forth to & open place, runnyng here and  
there thowow & citie w his men weapa-  
ned, & murdered a great mylde. \* But  
Judas Machabeus which was & teth-  
red into & wyldernes, led his lyfe there  
w his company amonge & wilde beastes,  
and vpo & mountaynes, dwellinge there,  
and eatynge grasse, lest they shoulde be  
partakers of the fylthynes.

#### The .vi. Chapter.

The Jewes are compelled to leaue & lawe of God:  
The temple is defiled. The readers are monished  
they shal not abhorre & aduersite wher w & Iordan  
afflicteth the. The greuous payne of Eleazarus.



At longe after this, sent the  
kynge a messenger of Anti-  
oche, for to cōpel & Jewes to  
alre & ordinaunces of the sa-  
thers & & lawe of God, to defile & tem-  
ple & was at Ierusalem, & to call it & tem-  
ple of Iupiter Olipius: & & they shulde  
be in Gazarim, as those which dwell at  
the place of Iupiter & herberous. This  
wicked sedicio of the vngodly was he-  
uy vpo al & people: for & temple was full  
of voluptuousnes, bibbing & holynge of  
the heathen, of rebaudes, & harlottes  
together. The wome went into & holpe  
place, & bare in & was not lausfull. The  
aultre also was ful of vnlawfull thinges  
whyche

which lawe forbiddeth to lay vppon it.  
The Saboths were not kept, & other  
solempne feastes of Iſa<sup>l</sup> were not regar-  
ded. To be playng, there durst no mā be  
knownen & he was a Jewe. In þe daye  
of þe kynges birthe they were compelled  
parforce to offre: & whē þe feast of Sa-  
chus was kepte, they were constrained  
to weare garlandes of pype, & so to go a-  
bout for the honour of Sachus.

**B** Moreover thozow þe counsel of ptole-  
my, there wēt out a cōmaudemēt in the  
next cities of the heathē, & they shoulde  
entreat the Jewes in like maner: namely  
to cōpell the for to be sacrificies after  
the lawes of the Gētilis: & who so wold  
not, to put them to death. A pteous  
thing was it to see. There were .ii. wo-  
men accused to haue circumcised their  
sonnes, whom when they had led rounde  
about the citie (the babes hangynge at  
their brestes) they cast the downe head  
lynge ouer the walles. Some þe were  
crept into Dennes & had kepte the Sa-  
both, were accused vnto philippe, and  
brent in the fyre: because þe for the feare  
of God they kepte þe cōmaudemēt so stry-  
ly, & would not defende the selues. Now  
I beseech all those which read this boke,  
that they refuse it not for these fallies of  
aduersites & iudge the thynges (þe are  
happened) for no destruction, but for a  
chastynge of oure people. And whē  
God suffereth not sinners longe  
to folowe their owne mynde, but shortly  
punisheth them, \* it is a token of his  
great louinge kindnes. For this grace  
haue we of God more then other people,  
that he suffereth not vs longe to synne  
vnpunished like other naciōs, & when þe  
day of iudgemēt cometh, he may punish  
the in the fulnes of their synnes. If we  
sinne, he correcteth vs, but he neuer  
draweth his mercie from vs: & though  
he punish the aduersites, yet doeth he ne-  
uer forsake his people. But let thys þe  
we haue spoken now in fewe wordes, be  
for a warning & exortacion of the hea-  
then. Nowe wll we come to the declar-  
ing of þe matter. Eleazar one of þe prin-  
cipall scribes, an aged man and of a  
well fauoured countenance, was con-  
strained to gape with open mouth, and  
to eate swynes fleshe. But he despyng  
rather to dye gloriously the tolpe in

hame, offered him selfe willingly  
the martyrdō. Now when he sawe þe  
must nedes go to it, he toke it pacient-  
ly: for he was at a popnet with him selfe  
that he woulde consent to no vnlawful  
thinge for anye pleasure of life. They þe  
stode by beynge moued with pite (but  
not a right for the olde frendship of the  
mā, toke hit aspyde priuely, & prayed him  
that he wolde let suche fleshe be brought  
him as were laual to eate, and then to  
make a countenance as though he had  
eaten of the fleache of the sacrifice: whē  
as the kyng cōmaunded, for so he might  
be deliuered from death: & so for the old  
frendship of the man they shewed hym  
such kindnes. But he began to consy-  
der his discret & honorable age, his no-  
ble & worshipful stocke, & how þe fro his  
youth vp he had bene of an honest &  
good conuersacion: yea, & how cōstant-  
ly he had kepte the ordinaūces & lawes  
cōmaunded by God, wherefore he gaue  
the this answer, & sayde: yet had I ra-  
ther firste be layed in my graue. \* For  
it becommeth not myne age (sayd he) to  
any wyse to dissemble, wherby manye  
pouge persones might thynke, þe Elea-  
zar beinge .lxxx. yere olde & ten were  
nowe gone to a straunge lyfe: & so that  
to myne ppority (for a litle tyme of a  
transitorye life) they mighte be decea-  
ued: by this meanes also shoulde I defile  
myne age, & make it abhominable. For  
though I were nowe deliuered fro the  
toynetes of men, yet shoulde I not es-  
cape the hande of almighty God, nether  
alpye nor deed. Wherefore I wll die mā-  
fully, & doe as it becommeth myne age:  
wherby I maye peradventure leaue an  
exāple of stedfastnes for such as be pōge,  
yt I be a ready mynde & māfull: dye  
an honest death, for the moste worshippe  
and holpe lawes.

**C** When he had sayde these wordes,  
immediatly he was drawen to the toyl-  
ment. Nowe they that led hym & were  
milde a litle afore, began to take displea-  
sure because of þe wordes þe he sayd: for  
they thought he had spōke the of an vny-  
minde. But when he was in his mar-  
tyrdō, he mourned & sayde: Thou O  
Lorde whiche hast the holy knowledge,  
knowest openly: that where as I mighte  
be deliuered from death, I suffer thesē



# Of the Malchabees.

for his paynes of my bodye: But in my mynde I am well content to suffre the, because I feare thee. Thus thys man dyed, leauynge the memorie of hys death for an example, not onely vnto yonge men, but vnto al the people, to be stedfast and manly.

## The vii. Chapter.

The punishment of the seuen brethren and of their mother.

**H**appened also that there were seuen brethren (w<sup>th</sup> their mother) take, and compelled by the kynge & agaynst the lawe, to eate swines fleete: namely with scourges & flessen whippes. And one of them whiche was the chiefe, sayd: what seekst thou, and what requirist thou of vs? As for vs, we are readye rather to suffre death, then to offende the lawes of God and the fathers. Then was the kynge angry, and had heate cauldrons and brasen pottes. Whiche when they were made hote, immediately he commaunded the tongue of hym that spake fyrst to be cut out, to pulle the skynne out of hys heade, to pare off edges of his handes & fete, and that in the sight of hys mother and the other of his brethren. Nowe when he was cleane martyred, he commaunded a fyre to be made, and so (whyle there was any breathe in hym) to be fyled in the cauldron. In the which whyle he had bene longe payned, the other brethren w<sup>th</sup> their mother exhorted hym to dye manfully, saying: The Lord God shall regarde thy truth, and comfort vs, lyke as Moses testifieth & and declareth in his song, saying: And he will haue compassion on hys seruantes.

So when the first was deed after this maner, they brought the seconde to haue him in derision, pulled the skynne w<sup>th</sup> the heete out of hys head, and asked him, if he woulde eate swynes fleete, or he were payned in the other membes as to thorowe out hys bodye. But he answered boldly, and sayde: I will not doe it. And so was he tormented lyke as the fyrste, and when he was euen at the geuynge vp of the ghost he sayde: Thou most bngacious personne puttest vs nowe to death, but the kynge of the worlde shal raise vs vp (whiche dye

for his lawes) in the resurrection, to ouerlastynge lyfe.

After him, was the thirde had derision: and when he was requyred, put oute hys tongue, and that ege soone, holdynge forth hys handes fullpe, and spake with a stedfast sayth: These haue I of heauen, but nowe in the lawe of God I despise them, for my trust is, that I shall receaue them hym agayne. In so much that the kynge and they whiche were with hym, marvelled at the younge mans boldnes, he nothyng regarded the paynes.

Nowe when he was deed also, the fyrst the fourth with tormentes in like maner. So whyle he was now at his death, he sayd: It is better for me being put to death of men, haue oure hope and trust in God, for he shall raise vs vp agayne. \* As for thee, thou shalt haue no resurrection to lyfe.

And when they had spoken to the fyrst, they tormented hym. Then looked he vnto the kynge, and sayde: thou hast power amonge men, for thou art a mortal man also thy selfe, to do what thou wilt, but thyncke not, that God hath forsaken oure generacion. Abide thee tarye a while, and thou shalt see the greates power of God, howe he will punish the and thy seide. After him they brought the sixt, whiche beinge at the point of death, sayde: Be not disceaued (O kynge) for thys we suffer for oure owne sakes, because we haue offended oure God, & therefore marvelous thinges are shewed vpon vs. But thyncke not, whiche takest in hande to strue agaynst god, that thou shalt escape unpunished.

Thys excellent mother, (worthy to be wel reported of, and had in remembrance) sawe her seuen sonnes dye in one daye, and suffred it patiently, by cause of the hope that she had in God: yea, she exorted euery one of them in special, and that boldly and stedfastly with perfect wisdom, wakynge by her wysse thought with a manly stomache, and sayde vnto them: I can not tel how ye came in my wombe, for I neither gaue you breath nor soule, no nor lyfe. It is not I that ioyned the membes of your bodies together, but the maker of

the world, whiche fashioned the byrth  
of man, and beganne all thynges. Euen  
he also of hys owne metepe shall geue  
poe breath and lyfe agayne lyke as ye  
nowe regarde not your owne selues for  
his lawes sake.

Howe thought Antiochus that the  
lawe had synned hym, therefore he let her  
be rebayled by her reproues, and beganne to  
chastise the youngest sonne (whiche yet  
was not onelye with wordes, but  
came vnto him with an othe, that he  
shoulde make hym a ryche and a wel-  
thy man (if he would forsake the lawes  
of hys fathers) yea, and that he shoulde  
reue hym, what so euer were necessary  
for hym. But when the yonge mā wolde  
not be moued, for all these thynges, he  
called his mother, and counceled her to  
take her sones lyfe. And whē he had ex-  
horted her w many wordes, she promised  
hym that she shoulde speake vnto her  
sonne. So she tourned her vnto hym  
(laughyng the cruel tyrant to scoone)  
and spake wth a bolde voyce: O my  
sonne, haue pittie vpon me, y bare thee  
fr. Ponethes in my wombe, that gaue  
the sucke, nourished the and brought the  
vp vnto thys age.

I beseeche the (my sonne) loke vpon  
heauen and earthe & al that is therein,  
and consyder, that God made them and  
mans generacion of nought: So shalte  
thou not feare thys hangman, but suf-  
fer death stedfastly, lyke as thy brethre  
haue done: That I maye receaue the a-  
gayne in the same mercy wth thy bre-  
thren:

Whyle she was yet speakyng these  
wordes, the yonge man sayde: Whome  
loke ye for? Wherefore do ye tarpe? I  
will not obey the kynges commaunde-  
ment: but the law that God gaue vs by  
Moses. As for thee that pinagnest all  
unischiefe agaynst y Jewes, thou shalte  
not escape the hande of God, for we  
suffre these thynges, because of oure  
synnes.

And though God be angrie with vs  
a litle whyle (for oure chauleninge and  
reformation) yet shall he be at one a-  
gayne wth hys seruantes. But thou  
(O shamefull and moche abhomi-  
nabie personne). Wynde not thy selfe tho-  
rowe wayne hope, in beyng so malice-

ous vpon the seruantes of God: for  
thou hast not yet escaped the iudgment  
of the God whiche is almyghty, and  
seyth all thynges. My brethzen that  
haue suffred a litle payne are nowe vn-  
der the couenaunte of euerlastyng lyfe:  
but thozow the iudgemēt of God, thou  
shalt be punyshed righteouslye for thy  
wynde.

As for me (like as my brethzen haue  
done) I offre my soule & my body for y  
lawes of oure fathers, callyng vpon  
God, y he will soone be mercifull vnto  
our people: yea, & with payne & punish-  
ment to make the graunt, that he one-  
ly is God. In me nowe & in my brethre  
the wrathe of almyghty God is at an  
ende, which righteously is fallen vpon  
all our people.

Then the kyng beyng kyndled in  
angre was moze cruell vpon hym then  
vpon all the other, and toke indignaci-  
on, y he was so lyghtly regarded. So  
this yonge man dyed vndeufiled, & put  
hys truste in the Lorde. Laste of all af-  
ter the sonnes, was the mother put to  
death also. Let this be ynough spoken  
concerninge the offerynges, and extre-  
me crueltie.

### The. viii. Chapter.

Judas gathered together his host. Maccabees  
set agaynst Judas. Judas scattereth his souldiers  
chastises. Maccabees is overcome. The Jewes geue  
shakes after they haue put their enemies to flight  
decydinge y spoiles vnto y fatherles & vnto the  
widowes. Maccabees dierh vnto Antiochus.

**T**he Judas Maccabeus  
and they y were w him,  
wet pryncely into y tow-  
nes, called their kinsfol-  
kes and frendes toge-  
ther, toke vnto them all  
such as continued yet in y lawe of  
the Jewes, & brought forth. vi. m.

So they called vnto y Lorde, that  
he woulde haue an eye vnto his people,  
whiche was eroden dothne of euery man:  
to be gracions vnto y people y was de-  
filed of the vngodly: to haue compassi-  
on vpon the destruction of y childe, whi-  
che was thoztlye like to be layde waste,  
to heare the voyce of the bloude y cryed  
vnto hym: to remembre the moche vn-  
righteous deathes of younge innocent  
chyliden, the blasphemies also done vn-  
to hys



to his name, and to punish them.

**¶** Nowe when Machabeus had gathered this multitude together, he was to myghty for the heathen (for þe wrath of the Lorde was tournd in to inercy) he fel vpon the towne and ctytes vnwares, bzent them, toke the moste com- modious places, and slewe many of the enemies. But specially he made suche chases by nyghte, in so muche that hys manlynesse was spoken of euery where.

**¶** So when Philippe sawe that the man increasid by lyfe and lytle, and þe matter prospered wryth hym for the moste parte: he wrote vnto Ptolome (which was a captayne in Celosiria & phenices) to helpe hym in the kynges bulyness. Then sent he Pricanoz Batro- cly (a special frende of hys) in al þe hast, and gaue hym of the commen forte of the heathen no lesse then .xx. M. harnes- sed men, to rote out the whole genera- tion of the Jewes, haupnge to helpe hym one Gorgias a man of warre, whiche in matters concetnyng battaylles had great experience. Pricanoz also orde- ned the tribute (whiche the Romaynes shoulde haue had) to be geuen vnto the kyng, oute of the Captiuite of the Jewes, namely .ii. M. Talentes. And immediatly he sente to the cittyes of the sea coast, requyring them for to bye Jewes to be their seruauntes & bondmen, promysinge to sel them .lxxx. and ten for one talente: But he considred not the wyathe of Almyghty God, that was to come vpon hym.

**¶** When Judas knew of this, he tolde the Jewes that were wryth him of Pricanoz comynge. Nowe were there some of them fearfull, not trustyng vnto the ryghteousnesse of God and fled their waye.

**¶** But the other that remayned, came together and besoughte the Lorde, to deliuer them frome that wycked Pricanoz, whiche had solde them or euer he came nye them: And though he wold not doe it for their sakes, yet for the couenaunte that he made with their fathers, and because they called vpon hys hope & gloriuous name. \* And so Machabeus called his mē together, namely about .vi. M. exhortyng them not to

agte vnto their enemies: neither to be affraied for the multitude of their aduersaries comynge agaynst them vntyghte: But to fyghte manlye consy- derynge the reppose that they had done to the holye place without cause, howe they had despyssed and oppressed the ci- tie, yea, and destroyed the lawes of the fathers. \* For they (sayde he) truste in their weapens and boldenesse, but oure confydence is in the Almyghty Lorde, whiche in the twyncklynge of an eye may both destroye the that come agaynst vs, & all the worlde.

**¶** He exhorted them also to call to remembrance the helpe, that God shewed vnto their fathers: \* As when there perished an .C. and .lxxxv. M. of Senachertibis people: And of the battayll that they had in Babilō agaynst þe Gallacians: howe þe all þe Macedonians þe came to helpe the, stode in feare: & howe they beinge but only .vi. M. slewe an .C. and .xx. M. thoro we the helpe that was geuen them from heauen, wherby they also had receaued many benefites.

**¶** Thoro we these wordes the mē toke good heartes vnto them, readye to dye for the lawe and the countre. So he set vpon euery cōpany a captaine, one of his owne brethre: Simon, Ioseph & Ionathas: geuyng eche one .xv. C. men. He caused Eldas also to reade the holye booke vnto them, and to geue them a token of the helpe of God.

**¶** Then he him selfe being captayne in the fore fronte of the battaylle, buckled wryth Pricanoz. And God was their helpe, in so much that they slewe aboue .ix. M. men and compelled the more part of Pricanoz hooſte to fle, they were so wounded and feable. Thus they toke þe mony fro those that came to bye them, and folowed vpon them on euery syde. But when the tyme came vpon them, they returned, for it was the Sabbath, and therfore they folowed no more vpon them. So they toke their weapens and spoiles and kepte the Sabbath, geuyng thanks vnto the Lorde, whiche had deliuered them that daye, and shewed them his mercy. After the Sabbath they distributed the spoiles to þe sicke, to the fatherles and to widowes, and þe residue had they the selues wryth

Jer. xlii. b  
Esa. xlv. b

D  
4. reg. xlv. b  
Esa. .7. f.  
L. Mat. 7. b

1. Mat. 4. b

# The seconde booke

When this was done, and they all had made a generall prayer: they besought the merciful Lorde to be at one with hys seruauntes.

Of those also that were w<sup>th</sup> Timotheus and Bachides, whyche foughte agaynst them, they slewe .xx. M. wanne hys and stronge holdes, and deuyded moo spoles: Euer geuinge an equall porcion vnto the sicke, to þe fatherles, to wydowes & to aged persons. And when they had diligently gathered their weapons together, they layed them all in conuenient places, & the remnaunt of the spoles broughte they to Jerusalem. They slewe Philarches that wycked persone, which was with Tymotheus, and had vexed many Jewes. And when they helde the thankesgeuyng at Jerusalem for the victorie, they brēt those that had sette fyre on the portes of the temple: namely Calisthenes, which was fled in to an house: And so they gat a worthy rewarde for their wyckednes. As for that most vngacious Nicanor, whiche had brought a thousande marchauntes, to bye the Jewes, he was thowme the helpe of the Lord brought downe euen of them whome he regarded not: In so muche that he putte of hys glourious rayment, fled by sea, and came alone to Antioche, w<sup>th</sup> greate shame and dishonoure, whiche he gat thowme the destruccion of hys hooft. Thus he that promysed the Romaines to pay them their tribute, when he toke Jerusalem: began now to say playnly, that God was the Defender of the Jewes, and therfore not possible to wound them, because they folowed the lawes which God had made.

## The .ix. Chapter.

Antiochus willinge to spole Persopolis is driven to flight. As he persecuteth the Jewes, he is stricken of the Lorde. The sayned repentance of Antiochus. Bedierh.



The same tyme came Antiochus agayne w<sup>th</sup> dishonoure out of Perses. For whē he came to Persopolis, & vnderstode to rob þe temple & to subdue þe people, & to subduer the selues, in so much þe he and

hys were sayne to fle w<sup>th</sup> shame. And so after that syghte it happened, that Antiochus came agayne w<sup>th</sup> dishonour. But when he came to Egbarhana, he gatte knowledge what was happened vnto Nicanor & Tymotheus. Nowe as he was aduancynge hym selfe in hys wyath, he thought he was able to auenge the insurpe that was done to them, vpon the Jewes: and therfore commaunded to make readye hys charret, hastyng on hys iourney w<sup>th</sup>out ceasinge, the iudgemente of God prouokynge hym, because he had spoken so prouderly, that he woulde come to Jerusalem, and make it a graue of the Jewes. But the Lorde God of Israell, that seyth all thynges, smote hym w<sup>th</sup> an inuisible plage, which no man coulde heale.

For as soone as he had spoken these wordes, there came vpon hym an horrible paine of hys bowels, & a sore grete of the tharmes. And þe was but ryght: for he had martyred other mens bowels with diuerse and straunge tormentes, howe be it he woulde in no wyse cease from his malyce. Yea, he was yet the prouder and more malicious agaynst the Jewes: but whyle he was commaunding to make haste in the matter, it happened that he fell downe violently from the charret, so that it brused hys bodye, and dyd hym greate payne.

And so he that thoughte he myght commaunde the floudes of the sea (so proude was he beyonde the condicion of manne) and to wepe the hys moun- taines in a paye of scoales, was now brought downe to the grounde, and cast vpon an horlyster, knowledgyng the manifest power of God vpon hym: so that þe wycked body of hys was ful of wormes, whiche in hys payne fell quicke out of hys fleshe: In so muche that his hooft was greued w<sup>th</sup> þe smell and syncke of him. Thus he that a lytle afore thoughte he myght reache to the starrs of heauen, hym myghte no man abyde nor beare, for þe vehemence of syncke.

Therefore he beinge brought from hys greate pryde, began for to come to the knowledge of hym selfe: for the punishment of God warned hym, and his payne increased euer more and more.

And



And when he him self might not abide his owne syncke, he sayde these wordes. It is reason to be obedyent vnto God, and that a mā desyre not to be like vnto him. This wycked persone praised also vnto the Lorde, of whom he shuld haue optayned no mercy. And as for the cytie that he came vnto so hastily, to byrnyng it downe to the grounde, and to make it a graue for dead men: now he desyrez to deliuer it fre.

And as touching the Jewes, whom he had iudged not worthy to be buried, but would haue cast them out for to be deuoured of the foules and wyld beasts, saying: yf he would haue destroyed both olde and yonge: Nowe he promyseth, to make them lyke the cytezens of Athens. And where as he had spoyled the holy temple afore, now he maketh promys to garnishe it with great gyftes, to encrease the holy ornamentes, & of his owne rentes to beare the costes and charges belongyng to the offeringes: yea, and that he would also become a Jewe hym selfe, to go thorow euerie place of the worlde, and to preache the power of God.

But when his paynes would cease, (for the ryghteous iudgement of God was come vpon him) oute of a very despayre he wrote vnto the Jewes a letter of intercession, conteynyng these wordes: The kynge and pryncce Antiochus wytheth vnto the vertuous cytezens of the Jewes, muche healt he and good prosperite.

Yf ye and your chyldren fare well, and yf all thynges go after your mynd: we geue great thākes. In my syncknes also do I remembre you lounyngly: for as I came oute of Persia, and was taken with sore disease: I thought it necessary to care for the common wealth. Neyther dyspayre I in my selfe, but haue a good hope to escape this syncknesse.

But consyderynge that my father led an hoost sometyme in the hyer places, and shewed who shoulde raygne after hym, that (yf there happened anye controuersye, or any harde thyng were declared) they in the lande might know their chiefe lorde, that there shoulde be no insurrection: Againe, when I pōre

by my selfe, howe that all the men and neyghbours rounde aboute are layeng waite, and loke but for oportunitie to do harme: I haue ordeyned that my sonne Antiochus shall raygne after me, whom I oft commended to many of you, when I was in the hyer kingdomes, and haue wyrtten vnto him as it foloweth hereafter. Therefore I praye you and require you, to remembre the benefites that I haue done vnto you generally and in especiall. For I hope that he shall be of sober and lounyng behauiour, and yf he folowe my deuysce, he shall be indifferent vnto you.

\* Thus that murthurer and blasphemour of God was sore smytten: and like as he had intreated other men, so he dyed a myserable death in a straunge countrey vpon a mountayne. And his body dyd Phylippe (that wente wyth hym) carie awaye: which fearynge the sonne of Antiochus, went into Egypt to Ptolemy Philometor.

### The .x. Chapter.

Judas Machabeus taketh the cytie & temple. He begynneth to shewe the actes of Eupator. The Jewes fyght agaynst the Idumeans: Timotheus innabeth Ierusalem, with whom Judas loqueth battayle. v. men appeare in the skye to the helpe of the Jewes. Timotheus is slayne.

**M**achabeus now and his company (thorow the helpe of the Lord) wanne the temple and the cytie agayne, destroyed the alters and chapels that the heathen had buylded thorow the stretes: clenched the temple, \* made another altar of brycke stone, and after .ii. yeaeres they offered sacrifices, set forth the incense, the lyghtes and shewe breade. When that was done, they fel downe flat vpon the grounde, and besoughte the Lorde, that they myght come homore into suche trouble: but yf they synned anye more agaynst him, he him selfe to chasten theym with merce, and not to come in the handes of those aleaunters and blasphemous men.

Nowe vpon the same daye that the straungers polluted the temple, it happened yf on the very same daye it was clenched agayne: namely, \* the two and twentieth day of y moneth called Callen. They kept .viii. dayes in gladnes, as in y feast of the tabernacles.

that not longe afore, they helde  
the feaste of the tabernacles vpon the  
mountaynes and in demies lyke beas-  
tes. And to the same token they bare  
grene bowes, bzaunches and Palmes  
before hym that had geuen them good  
fortune to clesse his place. They as-  
gred also together, and made a statute,  
that euery yere those dayes should be  
solemply kepte of all the people of the  
Jewes.

Howe Antiochus then (that was  
called the noble) dyed, it is sufficiently  
tolde. Howe will we speake of Arianor  
the sonne of that wycked Antiochus,  
how it happened with him: and so with  
fewe wordes to comprehend the aduer-  
sitye that chaunced in the warres.  
When he had taken in the kyngdome,  
he made one Lysias (whiche had bene  
captayne of the hooft in Phenices and  
Siria) ruler ouer the matters of the  
realme. For Ptolomy that was called  
Bacton, being a ruler for the Jewes  
(and specially, to syt in iudgement for  
suche wronge as was done vnto them)  
undertoke to deale peaceablye wth  
them. For the whiche cause he was ac-  
cused of the frendes before Eupator:  
and when he was suspecte to be a tray-  
toure (because he had left Cypres that  
Philometor had commytted vnto him:  
and because he departed from noble An-  
tiochus, that he was come vnto) he pop-  
soned him selfe, and dyed.

Now when Gorgias was gouernour  
of the same places, he toke straungers  
and undertoke oftymes to warre wth  
the Jewes. Moreouer the Idumeans  
that helde the stronge holdes, receaued  
those that were dyspuen from Ierusalem,  
and toke in hande to warre also. \* But  
they were by Machabeus besoughte  
and prayed vnto the LORD, that  
he woulde be theyr helper: and so they  
fell into the stronge holdes of the Idu-  
means, and wanne manie places by  
strength: Such as came agaynst them  
they slewe, and kyllid no lesse (of all to-  
gether) then twentye thousande.

Neuerthelesse some, no lesse then nyne  
thousand, were fled into two strong to-  
wers, hauing all maner of ordynaunce  
to withstande them.

The Machabeus leauing Symon,

Jochabaz, Zacharias and those  
wth them (whiche were very manie)  
went to besege the, and to fyght where  
moste nede was. Howe they that were  
wth Symon beinge ledde with coue-  
tousnesse, were intreated for money, the  
corte certayne of those that laye in the  
towers: toke thre score & x. M. Drach-  
mas, and let some of them escape. But  
when it was tolde Machabeus what  
had happened, he called the captaynes  
of the people together, accusynge those  
persones, that they had solde the bre-  
thren for money, and let their enemyes  
go. So he slewe those traytours, and  
immediatly went in hande wth the ff.  
towers. And when they had ordred  
them selues manlye wth their wea-  
pons and handes, they slewe in the two  
castels mo then twentye thousande.

\* Now Timotheus whom the Jewes  
had overcome afore, gathered a multi-  
tude of straunge people, broughte an  
hoost also of horsmen of the Asians, to  
wynne Jewry by strength. But when  
he drew nye, Machabeus and they that  
were wth him \* fel to their prayer, spre-  
keled ashes vpon their heades, beinge  
gyrded with heartye cloth aboute their  
loynes, fell down before the altar, and  
besought the LORD that he wold  
be mercifull to them, but an enemye  
vnto their enemyes, and to take parte  
agaynst their aduersaries, \* accord-  
ynge as it is promysed in the law.  
So after the prayer, they went on fur-  
ther from the citty: and whē they came  
nye the enemyes, they prepared the sel-  
ues agaynst them.

And by tymes in the morning at the  
bryake of the day, both the hostes bur-  
keled together. \* The one parte had the  
LORD for their refuge, whiche is  
the geuer of prosperite, strength and  
victorye. The other had a manlye sto-  
mack, whiche is a captayne of warre.

The battayl now beinge great, \* there  
appeared vnto the enemyes from be-  
hinde, fyue men vpon horsebackes wth  
byrdels of gold, leding the Jewes, and  
two of them hauinge Machabeus be-  
twixte them, that kepte him safe on eu-  
ery syde wth theyr weapons, shot-  
ting dartes and lyghtenynge upon the  
enemyes: where thorowly they were



# Of the Machabees. Book ii.

confounded with blindness and so sore  
afraid, that they fell downe. There  
were sayne of sote men twenty. M. and  
fyue hundred, and sixe hundred horse  
men. As for Timotheus him selfe, he  
fled vnto Gazar a very stronge holde,  
wherin Cereas was captayne. But  
Machabeus & his company layed sege  
to it cheatfully. iiii. dayes.

Nowe they that were within trust-  
punge to the strength of the place, cursed  
and banished excedynglye, and made  
great crakynge wyth wyched wordes.  
Nevertheless vpon the fyfth daye in  
the morninge, twentye ponge men of  
Machabeus company, beyng sette on  
fyre in theyr mindes because of the blas-  
phemy: came manfully vnto the walle,  
and w bolde stomackes they and theyr  
other companyons clymmed vp vpon  
the towres, vndertaking to set fyre vpon  
the portes, and to burne those blas-  
phemous personnes quicke. Two day-  
es were they destroying & castel, which  
when they found Timotheus (that was  
crepte into a corner) they kyled hym;  
and slewe Cereas hys brother in lyke  
maner wyth Appollophanes. When  
thys was done, they songe psalmes,  
wyth prayes and thankesgeyung vnto  
the Lorde, whiche hadde done so great  
thynges for Israell, and geuen theym  
the victorie.

## The xi. Chapter.

Lysias goeth about to overcome the Jewes.  
Succour is sent from heauen vnto the Jewes.  
The letter of Lysias to the Jewes. The letter  
of kynge Antiochus vnto Lysias. A letter of the  
same vnto the Jewes. A letter of the Romaynes  
to the Jewes.

**N**ot longe after this, Lysias  
the kynge's stewarde, and a  
kynsmā of his (whych had &  
gouernance of his matters)  
toke sore displeasure for the thynges  
that had happened: and when he had ga-  
thered four score thousand men of sote  
in all the host of the horsemen, he came  
agaynst the Jewes, thynckynge to  
wyne the cytye, to make it an habytac-  
le for the heathen, and \* the temple  
to be hane to be an house of iudic-  
e, as the other goddes houses of the  
heathen, and to sell the prestes of  
the temple: not consyderyng the  
word of God, but was wilde in his

mynde, \* trustyng in the multitude of  
sote me, in thousandes of horsemen, and  
in his xxx. Elephanes.

So he came into Jewry and thence  
Bethlura (a castell of defence lying in a  
narrow place, & furlonges from Jerusa-  
lem) and manne it. Nowe when Ma-  
chabeus and his company knewe that  
the strong holdes were taken, \* they fell  
to their prayes with wepyng and teares  
before the Lorde: and al the people  
in lyke maner besought hym, that he  
woulde sende a good aungel to deliuer  
Israell. Machabeus him selfe was the  
first that made hym readye to the bat-  
tyle, exhortyng the other that were w  
hym, to ieperde theym selues and to  
helpe their brethren. And when they  
were goynge forth of Jerusalem to-  
gether with a ready and wyllyng minde,  
there appeared before them vpon horse  
backe a man in whyte clothynge wyth  
harnesse of golde, makynge his speake.  
Then they prayesed the Lorde all toge-  
ther, whiche had shewed theym mercy,  
and were comforted in their mindes: in  
so muche that they were ready, not on-  
ly to fyghe with men, but with the most  
cruel beastes, yea, and to runne thorow  
walles of yron.

Thus they went on wyllyngly ha-  
uyng an helper from heauen, and the  
Lorde mercifull vnto theym. They fell  
myghtely vpon theyr enemyes lyke y-  
ons, brought downe. xi. thousande sote  
men, & x. horsemen, put all the other to  
flyght, many of them beyng wounded,  
and some gat away naked. Yea, Lysias  
him selfe was sayne to be shamed, and  
to escape. Nevertheless the  
man was not without vnderstandyng,  
but consyderyd by himselfe that his pow-  
er was minished and pondred by the  
Jewes beyng defended by the helpe  
of Almighty God; yet was not able to be  
ouercome: wherfore he sent them word,  
and promysed that he woulde consent  
to all thynges whiche were resonable,  
and to make the kynge their frende. To  
the whiche prayer of Lysias Machabeus  
was agreed, & beyng in all thynges the  
counsell was taken, and wherfore Macha-  
beus wrote vnto Lysias concern-  
yng the Jewes, the kynge graunted  
it. For there were letters wyrtten vnto

## The leconde booke

the Jewes from Lyspas conteynyng these wordes.

**L**yspas sendeth gretyng to the people of the Jewes: Ihon and Absalon whych were sent from you, deliuered me wytynges, and required me to fulfill the thynges concernynge their earbande. Therefore loke what myghte be graunted, I certifie the kynge therof: and whatsoeuer was conuenient. I agreed therto. If ye nowe will be saythful in matters, I shal endeuer my selfe hereafter also to do you good. As concerning other thyngs by euery article thereof: I haue comytted the to your messengers, & to those whom I sent vnto you, to comen w<sup>th</sup> you of the same, fare ye well. In the hundreth and. xliiii. yere, the foure and twente daye of the moneth Dioschorinthius.

**N**owe the kinges letters conteyned these wordes. Kynge Antiochus sendeth gretyng vnto hys brother Lyspas. For so muche as our father is nowe dead, our will is, that they which are in our realme, lyue without any insurrection, and euery man to be dyligente in his owne matters. We vnderstande also, that the Jewes woulde not consēt to our father, for to be broughte vnto the custome of the Gentyles, but styll to kepe their owne statutes: for the whiche cause they require of vs also, to lette them remayne styll by theirowne lawes.

**W**herfore our mynde is, that thys people shall be in rest: we haue concluded and determed also, to restore them their temple agayne: that they maye lyue accordynge to the vse and custome of theirowne fathers. Thou shalt doo vs a pleasure therfore, yf thou sende vnto them and agre with them: that when they are certeyned of our mynde, they maye be of good chere, and loke to their owne wealth.

**A**nd thys was the lettre, that the kynge wrote vnto the Jewes: Kynge Antiochus sendeth gretyng vnto the counsell and the other people of the Jewes. If ye fare well, we haue our desire: as for vs, we are in good health. Menelaus came and tolde vs, how that your desire was to come downe to your people, whiche are with vs.

**W**herfore those that will come, we charge them frely by theirowne lawes, vnto the thirtieth daye of the moneth Aprill, that they maye vse the meates of the Jewes and their owne lawes, lyke as afore: & none of them by anye manner of wayes to haue harme, for thynges done in ignorance. Menelaus whom we haue sent vnto you, shal comen with you at large, fare ye well. In the. Cxliiii. yere, the. xv. daye of the moneth of Aprill.

**T**he Romaynes also sente a letter, conteynyng these wordes: Quintus Menntus and Titus Manilius Embassitours of the Romaynes, send gretyng vnto the people of the Jewes. Loke what Lyspas the kynges kynsman hath graunted you, we graunte you the same also. But as concernynge the thynges whiche he referred vnto the kynge, sende hether soine with speede: and ponde the matter dyligentlye amonge your selues, that we maye caste the best to your profyte, for we must depart nowe vnto Antioche. And therfore wyte shortly agayne, that we may knowe your mynde. Fare well. In the hundreth eyght and fourty yere, the xix. daye of the moneth of Aprill.

### The. xii. Chapter.

**T**imothus troubleth the Jewes. The wyche dede of the Hephthes agaynst the Jewes. Judas is auenged of them. He ferich syeon the yare of Hamnia. The pursute of the Jewes agaynst Timothus. Timothus is taken and let go vnhurt. Judas pursueth Gorgias. Judas offering sacrifice for the dead, sheweth the hope of the resurrection.

**W**hen these couenauntes were made Lyspas went vnto the kynge, and the Jewes tyld theirowne grounde. But Timothus, Appollonius the sonne of Gemes, Jerome and Demophon the ponde, Pitanor the captayne of Cyprus, and they that lay in those places: would not let them lyue in rest and peace: They of Ioppa also dyd euen suche a shamefull dede. They prated the Jewes that dwelte amonge them, to go with their wyues and chyldren into the Hephthes whiche they hadde prepared, and dyd w<sup>th</sup> them, as though they had oughte them no euill will. For so muche then as there was gone forth a general proclamation thorow the cytie because of peace, they consented thereto, & suspecte nothing



nothing: but whē they were gone forth into the depe, they drowned no lesse the two. C. of them.

When Judas knewe of this cruell shewed vnto his people, he commaunded those that were with hym to make the ready, exhortyng them to call vpon God the righteous iudge: wente forth agaynst those murderers of his brethren, sette fyre in the haueyn by nyght, brent vp the thyppes, and those that escaped from the fyre, he slewe wyth the swearde. And when he had done thys, he departed as though he would come agayne, and rote out all the of Joppa. But when he had gotten word that the Jamaites were mynded to do in lyke maner vnto the Jewes which dwelt among them, he came vpon the Jamaites by nyght, & set fyre in the haueyn with the thyppes: so that the lychte of the fyre was sene at Ierusalem, vpon a. ii. C. and. xl. furlonges.

Nowe when they were gone from thence. ix. furlonges, in their iourney towards Timotheus. v. thousande men of fote and. v. hundred and threescore of the Arabians fought with hym. So when the battell was earnest, and prospered with Judas thowhe the helpe of God: the resposse of the Arabians beyng overcome, belought Judas to be at one wyth theyn, and promysed to geue him certayne pastures, and to do hym good in other thynges. Judas thynkyng that they shoulde in dede be profitable concerning many thynges, promysed them peace: wherupon they shoke handes, and so they departed to their tentes. Judas wet also vnto a cite, which was very fast kept wyth wyddes, fenced rounde about wyth walles, and wynter kyndes of people dwelling there in, called Calpin.

They that were within it, put trust in the strengthe of the walles, and in their abace of hyppes: they were the slacker in their downges, cursunge and reuyling Judas with blasphemies, and speakyng such wordes as it be cometh not. But Machabeus challenge vpon the greates paynce of the worlde, whiche without anye battaile, rammes or ordynaunce of warre, he cast downe the walles of Iericho, in the

time of Josue) fell manfully vpon the walles, toke the cite, and (thowhe the helpe of the Lorde) made an exceeding great slaughter: In so muche that a lake of two furlonges brode which lay therby, seemed to flowe with the bloude of the slayne.

Then departed they from thence. vii. C. & l. furlonges, and came to Carac vnto the Jewes that are called Tubani. But as for Timotheus, they could not gette hym there: for not one maner dyspatched he was departed fro thence and had left certayne men in a very stronge holde. But Timotheus and his spater, whiche were Captaynes with Machabeus, sawe those that Timotheus had left in the house of defence, euen ten. Men. And Machabeus prepared him with the. vi. men that were aboute him, set them in ordre by companies, and went forth agaynst Timotheus, whiche had with him an hundred and twentie thousande men of fote. ii. M. and. v. C. horsmen.

When Timotheus had knowledge of Judas comyng, he sente the womenne, chyldren and the other baggage vnto a castell called Carnion: (for it coulde not be wonne, and was harde to come vnto, the wayes of the same places were so narrow) and whē Judas company came thither in lychte, the enemyes were smitten wyth feare, thowhe the the presence of God, whiche seyth all thynges. In so moche that they stonyng one here, another there, were rather discomfited of their owne people, & wounded in the shokes of their own swerdes. Judas also was very earnest in folowynge vpon them, purstyng those vngodly, and vngodly men of them. Timotheus also was sold into the handes of Dothiens and Sospater, whome he beloughte with many prayres, to let hym go with his wyfe: because he had many of the Jewes fathers and brethren in payson, wherof if they put hym to death, myghte be dyspaynted. So when he had promysed fawerfully to helpe hym agayne at comyng, and the condicte made, they let hym go withoute harme, for the healthe of the brethren. And whē Judas had slayne xvi. thousande he went from Carnion.

# The seconde boke

**E** Some after þe had chased awaye & slayne his enemyes, he remoued þe hoost toward Ephron a stronge cytie, wher indwelle many dyuerse people heathen, and the stronge yong men kept the walle, defendynge them myghtely. In this cytie was muche ordynaunce, and prouision of darteres. But when Judas and his compaignie had called vpon almyghty GOD (whiche with his power breaketh the strength of the enemyes) they wanne the cytie, and slewe xij. thousand of them, that were withyn. From thence wente they to the cytie of the Scythians, whiche lyeth by the waye from Jerusalem. But when the Jewes whiche were in the cytie testified, that the citezens dealt loungly with them, yea, and intreated them kindly in the time of theyr aduersite, Judas and his compaignie gaue them thanks, bespyngne them to be frendly still vnto theym: and so they came to Jerusalem the hye feaste of the weekes beyng at hande. And after the feaste they wente forth agaynst Gorgias the gouernour of Idumea, with thre thousand men of foote and iiii. hundred horsemen. Which when they mette together, it chaunced a fewe of the Jewes to be slayne. And

**I** Josephus one of þe Bachenors a myghty horsman toke holde of Gorgias, and woulde haue taken him quicke. But another horsman of Thracia fell vpon him, and smote of his arme, so that Gorgias escaped and fled into Dorasa. Wher they now þe were of Gorgias side had foughten long and were weary. Judas called vpon the Lorde that he woulde be their helper, and captayne of the felde: and with that, he beganne with a manly voyce to take vpon a songe of prayse, and a crye: Iuso muche that he made the enemyes afrayed, and Gorgias men of warre toke their flight. So Judas gathered his hooste, and came into the cite of Odolla. And when the seventh daye came vpon them, they slewed the selues (as the custome was) and kepte the Sabbath in the same place. And vpon the day folowynge, Judas and his compaignie came to take vpon the bodies of them that were slayne, and to burye the in the fathers graues. Some vnder the gates of certayne Jewes whiche were

slayne, they found Jewels that they had taken oute of þe temple and from the Idols of the Jamsters: which thing is forbydden the Jewes by the lawe. Then euery man saw that this was the cause, wherfore they were slayne.

And so euery man gaue thanckes vnto the Lorde for his ryghtuous iudgement, which had opened the thyng that was hyd. They fell downe also vnto their prayers, and besought God, that the faulte whiche was made, myghte be put out of remembraunce. Besides that, Judas exhorted the people earnestly, to kepe themselves from suche synne: for so muche as they saw befoze their eyes, that these men were slayne for the same offence. So he gathered of euery one a certayne, in so muche that he broughte together two thousande drachmas of syluer, which he sente vnto Jerusalem, that there myght a sacrifice be offered for the mysdoede. In the whiche place he dyd well and ryght: for he had some consideration and pondryng of the lyfe that is after this tyme. For yf he had not thoughte that they, whiche were slayne, dyd yet lyue, it had bene superfluous and bayne, to make any bow or sacrifice, for the, that were dead. But for so muche as he sawe, that they whiche dye in the fauoure and belefe of God, are in good rest and lope, he thought it to be good and honozable for a reconcyllynge, to do the same for those whiche were slayne, that the offence myghte be forgyuen.

a. Judge vpon this place whether the opinion hath bene to praye for the dead, as to be baptised for them. i. Cor. xii. d. whiche thinge was onely done to confirme the hope of the resurrection of the dead, not to deliuer them from any payne. For Paul dyd not allowe the ceremonye of Christyng for the dead, no more doeth anye place of the ceremonye call. Scripture allowe the ceremonye of offering for þe dead. Furthermore: This holy booke of the apocryphes, and specially this seconde, is not of sufficient authoritie to make an article of our faith: as it is before sayd: because it is not proued by the authoritye of S. Jerome in the prologe of the booke called Apocrypha.

## The xlii. Chapter.

The cominge of Eupator into Iewry. The death of Antiochus. Antiochus going to fight agaynst Eupator, murthered his counsaillors vnto prayer. He killeth xiiii. thousande men in the pates of Antiochus. Antiochus the betrayer of the Jewes is taken. Antiochus certayned frendes with the Jewes.



# Of the Mathabees.

fol

**I**n the Cxlix. yere gat: Judas knowledge, that Antiochus Eupator was commynge with a greate power in to Jewry, and Lysias the steward and ruler of his matters with him: hauinge an. C. and. x. M. men of fote. v. M. horsmen. xxi. Elephantes, and. iiii. C. charretes. Menelaus also toynd him selfe with them (but with greate dysceate) and spake saye to the kynge, not for any good of the countre, but because he thoughte to haue bene made some greate man of auctorite. But the kynge of kynges moued Antiochus mynde agaynst this vngodly personne, and Lysias infortuned the kynge, that thys Menelaus was the cause of all myschete: so that the kynge commaunded to take him, and (as the manner of them is) to put hym vnto death in the same place.

There was also in the same place a tower of L. cubytes hie, heapped with ashes: but aboue it was so made, that men myght loke downe on euery syde. whete in to the kynge commaunded that shamefull person to be cast among the ashes, as one that was cause of all vngreatynesse. And reason it was, that p. bntzist should dye such a death, and not to bee buried: for he had done muche mischete vnto the altar of God (whose fyre and ashes were holie) therefore was it ryght, that he him selfe also shoulde be destroyed with ashes.

But the kynge was wrode in hys mynde and came to shew hym selfe more cruell vnto the Jewes, then hys father was. whiche when Judas perceaued, he commaunded the people to cal vp on the Lord by nyghte and daye: that he woulde now helpe them also, lyke as he had done alway: for they were afrayed to be put from theyr land, from theyr naturall conete and from the holy temple: and not to suffer the people (whiche a lytle while afore began to reconer) to bee subdued agayne of the blasphemous nations.

So when they had done this together, and besoughte the Lord for mercy with wepyng and fastyng thre dayes longe, flat vpon the grounde: Judas exhorted them, to make them selues rea-

dy. But he and the elders together dyscussed, to go for the firste with theyr people, afore the kynge brought hys hooft into Jewrye, and afore he beleaged the ctyte, and so to comynge the matter vnto God.

Wherfore he ascribed the power of all thynges vnto God the maker of the worlde, exhortynge hys people to fyghe manfully, (yea, euen vnto deathe) for the lawes, the temple, the ctyte, theyr owne natyue countre, and to defend the ctytelys: and set hys hoste before Modyn. He gaue them also that wer with him, a token of the byctory of God, chosynge out the manlyest yonge men, went by nyghte in to the kynges paupryon, slew of the hooft. xlii. M. men, and the greatest Elephantes, with those that sat vpon them.

Thus when they had broughte a greate feare and rumour among the ctytes of theyr enemyes, and all thynges wente prosperously with them, they departed in the breake of the daye, God being their helper and defender. But when the kynge perceaued the manynesse of the Jewes, he wente aboue to take the strong places by crafte, and remoued hys hooft vnto Bethsara, which was a well kept house of defence of the Jewes: but they were chased away, hurt and dyscomfyed.

And Judas sent vnto them that were in it, suche thynges as were necessarye. In the Jewes hooft also there was one Rhodocus, which tolde the enemyes theyr secretes: but they sought him out, and when they had gotten hym, they put hym in pryson: After thys dyd the kynge conien with them that were in Bethsara, toke truce with them, departed, and stroke a battaill with Judas, which ouercame hym.

But when he vnderstod, that Philippe (whome he had left to be ouerseer of hys busshesses at Antioch) began to rebel agaynst him, he was astonied in hys mynde: so that he pelyed hym selfe to the Jewes, and made the an oth, to do what they thought right.

Some when he was reconyled with them, he offered, made much of the temple, gaue great gyses vnto it, embraced Mathabeus, makynge hym captayne

A. A. l. i. and

# The second booke

and gouernour from Ptolomays vnto the Serenes.

Neuerthelesse when he came to Ptolomays, the people of the cite were not content with that bond of frendshyppe: for they were afrayed, that he woulde breake the couenaunt. Then wente Ly-  
can by into the seate, and enforment the people, shewing them the cause why, and pacified them, so he came againe to Antioche. This is now the matter concerninge the kynges iourneys, and his returne.

**The xlii. Chapter.**  
By the meane of the Lord, Demetrius sendeth Picanor to kill the Jewes. Picanor maketh a compact with the Jewes, which he yet breaketh through the meane of the kyng. Picanor cometh vnder Asia, to be taken. The Jewes be taken.

**A**fter thre yeeres was Judas inforwed, howe that Demetrius sonne of Seleucus was come up with a greate power and shippes, thowgh the haven of Tripolis, to take certayne commodious places and countrees, agaynst Antiochus and his captayne Pallas. Now Alcimus, which had bene hys preeste, and wylfulle detyled hym selfe, in the tyme of the mystryng festing, that by no meanes, he coulde be helpe, nor haue any more intreaunce to the aulter: he came to kyng Demetrius in the hundredth and one and fiftie yeare, presented vnto him a crowne of golde, a palme and an olyue tree: which (as men thought) belonged to the temple, and that daye he helde hys tounge, but when he had gotten opportunitie for his mad-  
ment, Demetrius called hym to counsell and asked hym what thynges of coun-  
sell the Jewes leered nigh. He answered: The Jewes that he called Al-  
lei (whose captayne is Judas Macha-  
beus) may theie waxes make inur-  
rections, and will not let the realme be in peace.

**15** For I beinge depriued of my fathers haupure (I meane the hys preesthode) am come hyther: partly because I was faythful vnto the kyng, and partly be-  
cause I taughte the people of the crite-  
rins. And why all aule people, thowgh the wickednes of them, are not a litle

doubled. Therefore I beseeche the kyng) confesse all these thynges pol-  
gently, and then make some prouydon  
for the lande and the people, accordyng  
to the kyndnesse that thou hast offered  
vnto the. For as longe as Judas hath  
the byptheande, it is not possible that  
man can lyue in peace.

When he had spoken these wordes, o-  
ther frendes also haupure, quell will at  
Judas, see the kyng Demetrius on fere  
agaynst hym, which immediatly sent  
Picanor (ruler of the Elephantes) a cap-  
taine, in to Jewry: commaunding hym,  
to take Judas, him selfe a lye, but to  
spare them that were with hym, and to  
make Alcimus hys preest of the temple.

Then the heathen which fled out of  
Jewry from Judas, came to Picanor  
by flockes, shynkyng the harme and  
decay of the Jewes to be theyr welfare.  
Now when the Jewes heard of Pica-  
nors commynge and the gathering to-  
gether of the heathen: they spaukled  
them selues with earth, and besought  
hym, which made them hys people, and  
suer defended his owne porcyon with  
vrgent tokens, that he woulde preserve  
them selfe. So at the commaundement  
of a captaine, they remoued from thence  
and came to a towne called Bellasai.  
And Samon Judas brother fell in bad  
with Picanor, but thowgh the daye  
commynge of the chemyes, he was a  
stranger.

Neuerthelesse Picanor hearinge the  
marlynes of them, that were with Ju-  
das, and the holde stomaches that they  
had to fight for theyr naturall countrie,  
durde not proue the matter with blood  
shedding. Therefore he sent Theodocius,  
Theodocius and Machias before, to  
geue and to take peace. And when they  
had taken longe shupment there hy-  
on, and the captayne thewed it vnto the  
multitude, they were agreed in one  
mynde to haue peace. And they appoynted  
a day to the hyon these matters qu-  
etly among them selues, the holes they  
brought and let forth. Neuertheles, Ju-  
das commaunded certayne men of ar-  
mes to waite in conuenient places, lest  
they shoulde chaunce anye and euill th-  
om the members. And so they comoned  
reasonably together.

Picanor



# Of the Machabees. Fol.

**D** Aicanor, while he abode at Jerusalem, ordered him selfe not vnreasonably, but sent away the people that were gathered together. He loued Judas euer with his heart, and fauoured hym. He prayed him also to take a wyfe, and to brynge forth chyldren. So he maryed, lyued in rest, and they led a comen lyfe. But Alcimus perceauynge the loue that was betwixte them, and how they were agreed together, came to Demetrius, and tolde hym that Aicanor had taken straunge matters in hand, and ordered Judas (an enemye of the realme) to be the kynges successour. Then the kyng was sore dyspleased, and thoroowe the wicked accusacions whiche Alcimus made of Aicanor, he was so prouoked, that he wrote vnto Aicanor, sayinge: that he was very angrye for the frendshipp and agreement, which he had made with Machabeus. Neuertheles he commaunded him in al hast, that he shuld take Machabeus prisoner, and sende him to Antioche.

**E** Whiche lettres when Aicanor had sene, he was at hys wyttes end, and sore greued, that he shoulde breake the thynges wherein they had agreed: as yett, sayinge Machabeus was the man, that neuer dyd hym harme. But because he myghte not withstande the kyng, he soughte oportunitie to fulfill hys commaundement. And withstandinge when Machabeus saw that Aicanor beganne to be charlysh vnto him, and that he intreated hym more roughly then he was wonte, he perceaued that such unkyndnes came not of good, and therfore he gathered a few of hys men, and withdrew him selfe from Aicanor. Whiche when he knew that Machabeus had manfully preuented him, he came into the great and moste holy temple: & commaunded the prestes (whiche were doynge theyr vsuall offerynges) to deliuer hym the man. And when they swore that they coulde not tell where the man was whome he sought, he stretched out his hande, and made an othe, sayinge: If ye will not deliuer me Judas captiue, I shall remoue this temple of God into a playne feld. I shall breake downe the aulter, and consecrate this temple vnto Bachus. After these wordes he

departed. Then the prestes left by their handes toward heauen, and besought hym that was euer the defender of theyr people, sayinge: Thou O Lord of all, which haste nede of nothyng, wouldest that the temple of thy habytacion shoulde be amonge vs. Therfore now O moste holye Lord, kepe thys house euer vndefyled, which lately was censed. Nowe was there accused vnto Aicanor, one Razis an Alderman of Jerusalem, a louet of the whole cytie, and a man of good reporte: whiche for the kynde herte that he bare vnto the people, was called a father of the Jewes. Thys manne ofte tymes, when the Jewes were mynded to kepe the selues vndefyled, defended and deliuered them, being content stedfastlye to spende his body and hys lyfe for hys people.

So Aicanor willinge to declare his hate, that he bare to the Jewes, sent sime hundred men to take hym: for he thought if he gat him he shoulde bring the Jewes in great decap. Now when the people beganne to rushe in at his house, to breake the doores, and to set fyre on it: he beyng now taken, woulde haue defended himselfe with his sword: chosynge rather to dye manfullye, then to yelde hymselfe to those wicked doers: and because of hys noble stocke, he had rather haue bene put to extreme cruelte. And withstandinge what tyme as he myssed of hys stroke for haste, and the multitude fel in byolently betwixte the doores he came boldelye to the wall, and cast himselfe downe manfullye among the heape of them, which gaue soone place to hys fall, so that he fel vpon hys bely. Neuerthelesse while there was yet breath within hym, he was kyndled in hys mynde, and while hys bloud gushed out excedyngly (for he was very sore wounded) he ranne thoroow the myddell of the people, and gat hym to the toppe of a rocke. So when hys bloude was now gone, he took out hys owne bowels with both hys handes, and threwe them vpon the people: calling vpon the Lord of lyfe and spirite, to reward him this againe, and so he dyed.

The .xv. Chapter.

Aicanor

# The seconde booke

Alcorno goeth aboute to come vpon Judas on the Sabbath daye. The blasphemie of Alcorno. Achabeus expounding vnto the Jewes the vi- sion, vnderstande theyr detres. The prayer of Alcorno. After the host of Alcorno ouercome Alcorno. Alcorno commaundeth his head and his han- des to be cut of, and by stone to be geuen vnto the Jewes.



**D**we when \* Alcorno knewe that Judas was in the countre of Samaria, he thoughte with all his power to stryke a folde with hym vpon a Sabbath daye. Neuerthelesse the Jewes that were compelled to go with him sayde: We do not cruelly and vnkynolye, but halowe the Sabbath day, and wor- shippe hym that seith al thinges. For al this, yet sayd the vngacious personne \* Is there a myghty one in heauen, that commaunded the Sabbath daye to be kepte? And when they sayde: yea, the li- uing God, the myghty Lord in heauen \* commaunded the seventh daye to be kepte. He sayd: And I am myghty vpon earthe, to commaund them for to arme them selues, and to persourne the kin- ges' busynesse. Notwithstandynge he myght not haue his purpose.

Alcorno had deuyled with greate pryde to ouercome Judas, and to bring away the victorie. But Achabeus had ouer a false confidence and a perfecte hope in God that he would helpe hym, and exhorted his people, not to be afray- ed at the commynge of the heathen: but allwaie to remembre the helpe that had bene shewed vnto them from heauē, yea, and to be sure now also, that almygh- ty God would geue them the victorie. He spake vnto them out of the law and prophetes, puttynge them in remem- brance of the battayles, that they had receyued afore, and made them to be of a good courage.

So when theyr heartes were plucked by, he shewed them also the vnspeakable power of the heathen, and how they wold haue no couenaunte nor othe. Thus he exhorted them not with the armoure of sylde and speare, but with wholesome wordes and exhortacions. He shewed them a dreame also, wherein he made them all glad, which was this: he thought that he saw Onias (which had bene hys priest, a vertuous and louynge

man, sage and of honest conuersacion, well spoken, and one that had bene ex- celled in Godlynes from a chylde) hol- dyng vpon his handes toward heauen, and prayinge for his people. After this there appeared vnto hym another man, whiche was aged, honorable and glori- ous. And Onias sayde: This is a loue- lyng of the brethren, and of the people of Is- raell. This is he that prayeth much for the people, and for all the holy cytie: Je- remie the prophet of God. He thoughte also that Jeremy helde oute his ryghte hande, and gaue hym (namely vnto Ju- das) a swerde of golde, sayinge: Take this holpe swerde, a gyfte from God, wherewith thou shalt smyte downe the enemyes of the people of Israell.

And so they wer well comforted tho- row the wordes of Judas, and toke co- rage vnto them, so that the yonge men wer determed in theyr myndes to fyght, and to byde styll at it: In so much that in the thynges which they toke in hand their boldnesse shewed that same, be- cause the holy cytye and the temple were in perell: for the whiche they toke more care, then for theyr wyues, chyl- dren, bre- thren and kynskolles. Agayne, they that were in the cytie, were most careful for those whiche were to fyght. Nowe when they were all in a hope that the iudgement of the matter was at hande, and the enemyes drew nye, the hoost be- yng set in aray, the Elefantēs and horsmen euerys one standynge in his place: Achabeus consydered the com- myng of the multitude, the ordynance of theyr weapens, the cruelnesse of the beastes, and held vp his handes to- ward heauen, callynge vpon the Lord that doth wonders, whiche geueth not the victorie after the multitude of wea- pens and power of the host, but to them that please hym according to his owne wyll. Therefore in his prayer he sayde these wordes.

**O** Lord, thou that dydest sende thyne Angell in the tyme of Ezechiah kynge of Juda, and in the host of Sen- nacherib slewest an hundred and foure, and foure scoze thousand: send now al- so thy good angel before vs (O Lord of heauens) in the fearefulnesse and dreade of thy myghty arme, that they whiche come



come agaynste the people to blasphemie them, may be escaped. And so he made an ende of his wordes. Then Alcanor & they that were with him, drew nye with shawmes and songes: but Judas and his company with prayer and callinge vpon God.

With their handes they smote, but with their hertes they prayed vnto the Lord, and shewe no lesse then. xxxv. p. meime: For thow the present helpe of God they were gloriously comforted.

Now when they left of, and were turning againe with tope, they vnderstode that Alcanor him selfe was slayne with the other. Then they gaue a great shout and a crye prayeing the Almighty Lord with a loude voyce. And Judas (which was euer ready to spende his bodye and lyfe for his citsens) commaunded to smyte of Alcanors head with hys arme and hand, and to be brought to Jerusalem. When he came there, he called al the people, and the prestes at the aulter with those that were in the castell, and shewed them Alcanors heade, and hys wycked hande, whiche he had presumptuously holden vp agaynst the temple of God. He caused the tonge also of the vn

godly Alcanor to be cut in lytle peces, and to be cast to the foules, and the cruel mans hande to be hanged vp before the temple.

So every man gaue thanks vnto the Lord, saying: blessed be he, that hath kepte hys place vndefyled.

As for Alcanors head, \* he hanged it vpon the hye castell, for an euident and playne token of the helpe of God. And so they agreed all together, to kepe that daye holy, namely the. xii. daye

of the moneth Adar, which in the Syriang language is called the nexte daye before Mardocheus day.

Thus was Alcanor slaine, and fro that tyme forth the

Jewes had the cytie in possession: And here wyl I now make an ende.

The ende of the seconde booke of the Machabees.

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Item in multis vniuersis pre-  
dicare euangelij. ec. ma. 16.



**T**he newe  
Testament of  
oure sauoure Iesu Christ,  
newly and dyligently translated  
into English, with Annotations  
in the Margēt, and other god-  
ly Notes in the ende of the  
chapters, to helpe the Rea-  
der to vnderstand  
the  
Texte.

Come vnto me al yor that laboure  
and are laden, and I wyl ease  
you. Math. xi. d.

Imprinted at London in  
the yeare of our Lorde  
God. 1551.



Hec sunt iudicia que pre-  
ponis eis. Exod. 24.



